The Sabbath Recorder.

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JEWISH LIFE IN CENTRAL EUROPE.

It is admitted on all hands that the Jews are one of the most remarkable people on earth. They are as identified with the preservation and propagation of a purer morality and more rational notions on religion than were ever entertained by any heathenish people—as the ancient Greeks were with the progress of science in general, and the Romans with the development of jurisprudence. It was reserved to modern times to bring portions of the Jews prominently forward in another region. They have assumed a political and social significence which is said to exercise a considerable influence on the fate of Central Europe. In the countries which we are wont to consider the seats of learning, they have generally ranged themselves with the progressive party; and how far they interested themselves in the recent continental struggles for popular rights is abundantly clear. The greater part of the German press is said to be in their hands.

The appearance of this population in a political character must be considered as an extraordinary phenomenon; for not only do they not appear, by their past history, to have been destined for such a part, but they were, two generations ago, avowedly so far behind what is regarded as European learning, that few of them were able to write the language of their country. It may therefore not be uninteresting to give a sketch of Jewish life as it was a score of years ago, in those districts of Central Europe, where the Jewish settlements are most ancient; where the Jews have been for centuries objects of a special legislation; and where, consequently, their peculiarities had ample time to develop themselves, and strongly to impress their character upon all the relations of life. A reflecting reader will perhaps be able to trace the lineaments of the present conduct of that section of Jews in their outbursts of wild fervor and enthusiasm—in their extraordinary versatility of mind—in their peculiar training—and, lastly, in the cruel oppression and deep degradation to which they were subject for centuries, and which will be depicted in as far as they enter into the plan of these pages. The humane will no doubt be gratified to learn that this oppression has, in consequence of the recent revolutions throughout Germany—Bavaria excepted—been succeeded by the full emancipation of this ill-treated race.

We propose that our sketch shall to some extent consist of a review of the life and social relations of an individual male Jew; and first of his entrance into the world.

Birth.—The rational anxiety for the safety of the mother being removed by the birth of a babe, (whom we will suppose to be a boy,) an irrational one for the life of the offspring quickly takes possession of the parental heart. The family are haunted with the dread lest the Mureth *(cursed ones)* might use, or rather abuse, the power supposed to be possessed by them over male infants during the period which elapses between their birth and admission into the Abrahamic covenant, (Gen. 17: 12,) by either carrying it off and substituting for it a misshapen deaf and dumb idiot, a changeling, a kind of Caliban.

It would be a mistake to fancy these "cursed ones" as evil spirits, delighting by nature in mischief, like the tribe of hobgoblins. They are human beings to every intent and purpose—unlucky wights, high and low, young and old, married and single, Jew and Gentile, who, in an unguarded moment, have fallen under the dominion of the ruthless Lilith, (Isia. 34: 14,) whose cruel behests they must implicitly execute whatever their reluctance. At the bidding of the superior, the "cursed one" must leave her nightly couch with the view of clandestinely introducing herself into the room of the babe, which is generally that of the mother. For this purpose the evil messenger is endowed with the power of assuming the form of various animals; the favorite shape under which she generally makes her apperance being that of a black cat.

The most dangerous period for the infant, when Lilith is most intent upon its destruction, is the seventh night after its birth; for this reason the babe is watched during that night with the greatest anxiety, and by the side of the mother lies a carving knife, ready to be used for the defense of her offspring. Woe to the cat which would, during that time, approach the infant! The dangerous weapon would certainly be flung at it; not with the view of killing, but rather with the design of releasing it from its thraldom; for, according to the popular superstition, on the slightest injury being inflicted, Lilith loses her hold on the metamorphosed human being, and in a twinkling of an eye, like the monster in "Beauty and the Beast," she assumes her former shape, never more to change it for any other. An attempt is also made to keep the enemy "at arm's length," by fastening on the walls of the room contigious to that of the babe various scraps of paper curiously incribed with cabalistical signs or charms. These, we make no doubt, inspire the fiend with a most wholesome dread, as in every instance which has come to our knowledge they proved perfectly successful.

The Abrahamic Covenant.—The rite of admission into the Jewish body is considered as a most sacred act, and is supposed to be attended by the prophet Elijah as the Angel of the Covenant (Malachi 3: 1;) on which occasion the infant receives its name, which is that of a deceased relative, and is usually a Biblical one, but occasionally of Gentile origin. This name is generally only used for religious purposes, and sometimes in domestic life; but in the intercourse with the Christian world a Gentile name is often substituted and registered. Thus, for instance, if the name received at the occasion alluded to, be Aaron, it is likely that it will only be used in affairs connected with religion; as when a prayer is offered up for the party in question, or when he is summoned at synagogue to the reading-desk, &c.; while in social intercourse he will probably go by the name of "Augustus," or "Adolph," &c., with which name he will also sign all letters and documents in the regular course of business.

The performance of this initiatory rite is generally celebrated with a banquet, to which all relations and friends are invited, and which concludes with a special prayer inserted in the usual grace offered up after meals for the new Jewish member.

The Redemption of the First-Born Son.—As soon as the infant has attained the age of thirty days, the father, conformably to Exodus 13: 11, is obliged to redeem it. He invites for this purpose on the following day a descendant of Aaron, and some other guests, acquaints the former with the fact of his wife having been delivered of her first-born son, and offers him to the priest. On his, however, preferring the alternative of receiving the redemdtion price, the sum mentioned in Numbers iii. 47, (about 12*s*.,) is paid to him by the father, who at the same time pronounces an appropriate benediction. It rests with the priest whether he will return the money to the parent.

The Ghetto.—The Jews on the continent were, and are still in many countries confined to Ghettos, which are generally surrounded by walls, and furnished with gates, through which the communication with the other parts of the town are kept up. These gates are closed at a certain hour in the evening, and not opened until the next morning, so that during the night the Jewish population are kept prisoners within their own domiciles. With the exception of one or two of the principal streets, which are of a tolerable size, the Ghetto usually consists of a maze of gloomy and crooked lanes, lined on both sides by high dingy walls. No steamers carrying Irish paupers to Liverpool can be more closely packed than a house in the Ghetto. It is in such a house—perhaps in one of those vaults, the walls of which are constantly oozing out a slimy moisture, as though shedding tears at the misery of the tenants, and the darkling interior of which is never cheered, not even at noontide, by the visit of a straggling ray of the sun—that the infant draws its first breath, tainted with miasm and effluvia. It is surprising, nevertheless, how far care and solicitude will go in protecting infant life. Jewish parents generally make up by this for the local disadvantages under which they labor.

Education.—Let us suppose the period to have arrived when the babe is capable of uttering words. The first sentence which the infant is taught to pronounce will be one from Scripture—as, for instance, "Hear, O Israel, the Lord our God is one;" or, "The law which Moses commanded us is an inheritance, of the assembly of Jacob;" or, "Hear, my son, the instruction of thy father, and forsake not the doctrine of thy mother." These are taught in Hebrew to the young [illegible] repeats them word for word, and they serve, together with some short appropriate prayer, for the morning devotion, which is recited immediately after awaking from sleep, and before breakfast.

At the age of four, and sometimes before that period, Jewish children are taught their letters. The most gentle means are employed for this purpose; and one of the common devices for stimulating them to proficiency, is to let fall from above their heads on the primer a sugar plum as often as they succeed in making out a letter, telling them at the same time that it was a present from an angel expressive of his approbation of their progress. Foremost in those laudible efforts are the women, who consider the looking after the little ones, equipping them for and attending them to school, as one of their chief duties. The rabbis do not fail to inculcate this duty in allegorical but most forcible language, by declaring that "the world only subsists through the breath of the little ones in the house of their teacher," and that women become deserving of the world to come by taking their children to the house of study; and, indeed the instructions laid down for the guidance of teachers do not yield in excellence to any given in modern well-regulated schools. However, it is not the language and literature of their country (the reader must remember that we speak of a bygone age) that are studied; no; it is Hebrew, and exclusively Hebrew, that is taught. At first it is the Bible in the original language, with some Hebrew commentary, and subsequently the Talmud, with its subtle interpretations, which are the only branches of knowledge supposed to be worthy of the attention of the student. The language of the country it is supposed, if at all necessary, the pupil will pick up in after life anyhow and anywhere. In the opinion of the strict Jew, the study of the law is the most meritorious occupation to which he could devote his life, and cannot fail to procure him a portion in the world to come. In his opinion everything that is worthy to be known is contained in the Talmud, and therefore the attention bestowed upon any other branch of knowledge, save that just mentioned, is a pure loss of time. To the study of the Talmud, therefore, that class of people devote the whole day and a large portion of the night; for the study of the Talmud they establish academies, to which thousands of young men resort, and where, under the guidance of a celebrated rabbi, they expend, in the exposition of the Talmud, the best years of their life.

The influence which this study exercises over the body and mind of the Jews is immense. The application to the study of so abstruse a work as the Talmud, at a period when the body is not half developed, has a most pernicious effect upon the general health of the pupil; his digestion suffers, his complexion turns sallow, and obstinate cutaneous diseases are not seldom the consequences. The large size (folio) in which that work, and especially its commentaries, are generally printed, compels the little scholar to stoop greatly when at study; hence the crooked and distorted figures of many Talmudic students. Further; the Talmud is read with an intonation of voice quite peculiar to itself; in fact, it may be said it is rather sung than read; so that a person acquainted without understanding the subject, could know whether the part just recited was a question, a reply, a narrative, a syllogism, &c. This custom impresses upon the voice of the habitual student of the Talmud the character of singing even when speaking on indifferent subjects. But on the other hand the same habit may develop at an early period in the Jewish youth the musical talent, if he possesses any, and thus account in some measure for the unusual fondness of Jews for vocal and instrumental music, and for the comparatively large number of composers which have sprung from among them.

The recitation of the Talmud is accompanied with very lively gestures. The body is in perpetual motion; the hands now quietly approach; anon are removed from each other with great rapidity; now clapped together with great vehemence; and then again slowly, with the right thumb uppermost, raised to the level of the head, in accordance with the character of the passage expounded. This habit impresses upon the Jew brought up in that school a peculiar restlessness, even in common conversation. He cannot stand still for a moment. It is not only his lips; it is his hands, his eyes, his phisiognomy, nay, his whole body, that speaks. These adverse influences are still more strengthened by Talmudical statements; for they consider an upright carriage as a sign of haughtiness; and declare that since the destruction of Jerusalem it does not become a Jew to walk upright.

Still greater is the influence exercised on their minds by the general and habitual study of the Talmud. The ingenuity which its exposition requires; the spirit of subtlety and hairsplitting with which it treats its subjects; the abrupt and enigmatical style in which it is written; and, lastly, the rhapsodical character which it presents, greatly sharpen the intellect of the student; enable him, as it were, intuitively, to seize on the right point at a glance; give him an uncommon zest for argument and debate, and a keen relish for all sorts of witticisms and *bon mots*, and an extraordinary versatility of mind. But, on the other hand, the same reasons render him averse to discipline and regular training, and he becomes impatient of detail; he will not plod on; he will run; if he wishes to reach the top of the ladder, he will rather try to succeed by a powerful leap, than by the slow yet sure operation of ascending step by step. Jews so constituted, betaking themselves to the field of science or literature, will be more apt to succeed in metaphysics, pure mathematics, or poetry, than in any other department; in trade, they will often prosper in those kinds of business which require a quick perception, a bold spirit of speculation, ready-reckoning, and great power of combination. The wealth which Jews have amassed is thus partly accounted for.

However, although it is chiefly the intellect of the child that is cultivated, it were erroneous to suppose that his morals are neglected [illegible] by mere word of mouth, but by practice, that morality is incalculated. No scholar of those Jewish seminaries could give a methodically-arranged account of his duties, for he has never been taught thus; but his whole day may be considered as passing in the performance of what he is taught to regard as meritorious acts. In his earliest infancy it is the scriptural precept—"The beginning of wisdom is fear of God"—which is enjoined on him. Reverence for his parents and teachers are represented as most sacred duties; and thus the behests of the parent are generally received with submission, and implicitly obeyed. A Jewish youth will scarcely ever sit down in the presence of his father, and even in his absence he will not occupy the chair upon which his parent is in the habit of resting. Prudence, economy, abstemiousness, control of temper, modesty, and chastity, are virtues which the child acquires merely from seeing them habitually exercised by those around him. Nor is cleanliness, so far, at least, as ablutions are concerned, neglected. To the performance of these, Jews of the class we are endeavoring to describe are induced, perhaps, less by their intrinsic value than by certain peculiar views. They believe that every night the soul leaves the body, in order to give an account in heaven of the manner in which the day was spent; and that during its absence an evil spirit takes possession of the body; therefore, their very first act in the morning, on awaking, is to return thanks in a short formal prayer, to the Almighty for having restored the soul. They, however, take care in that prayer not to pronounce the sacred name of God, as this would be unbecoming whilst in a state of uncleanliness; for they are of opinion that as long as they have not performed the morning ablution, they are still under the influence of the evil spirit. Similar ablutions of the hands are also prescribed before prayers, and before every meal.

Let us now suppose our infant grown up to boyhood, duly initiated into the intricacies of the Talmud, merrily gesticulating and singing over its contents, and let us throw a glance into his domestic life. Childhood is proverbial for its happiness; but, alas! the Jewish children have no childhood. They may be children in body, but not in mind. The stern earnest of life around them, the habitual sight of misery, and of the hard struggles of those nearest to them in order to obtain a scanty living, make them men and women when they have ceased to be infants. It is not merry nursery rhymes and frolicksome songs which are the first strains delighting the ears of the infant, and giving it a cheerful turn of mind; it is the recital of some bygone woe, or pending bilbul, *(false accusation,)* which sadly strikes the ears of the child, and overcasts its mind with a gloomy shadow for life. For our own part, we have a perfect recollection, when a mere stripling, how we used to hang on the lips of an old Jew, who could not have been less than eighty-five years of age, imbibing with the eagerness of childhood the accounts of the days of yore. We remember being horror-struck at the recital of the misery of an old Jewess, who, maintaining herself by baking bread for the workpeople who were engaged in building a church, was accused of having endeavored to cast a customer into the heated oven; how, upon this trumpery charge, the accused—a sickly creature of seventy years—in order to expiate the pretended crime, dragging along her heavy chains, was compelled to perform the hard labor of a carrier of stones for the completion of the place of worship; how a young Jew, who had accidentally hit a stone crucifix, escaped a cruel death only by embracing the religion of the country. We used to cry with rage when he related to us how the squire forced the Jews on his estate to buy of him, for hard cash, foul fish, and all kinds of offal, for which he had no use; and how the tax-gatherer made it a rule to intrude upon them on Friday nights, and when not instantly satisfied, how he carried away the Sabbath-lamp, (the lighting of which on Sabbath eve is considered as a duty,) or the food prepared for the Sabbath, knowing, as he did, that they would rather starve than desecrate the day of rest by preparing a meal. However, to return from this digression, let us see how our young Jew spends his day.

Daily Prayers—Phylacteries—Fringes—Meals.—Having performed his morning ablution, he begins to dress. Among his wearing apparel only one article deserves especial attention. It consists of two pieces of cotton, or any other material of square form, fastened to two bands of the same material, which pass over the shoulders like braces, so that one of these square pieces fall over the chest, and the other over the back. Each of the four corners of this article, called Arba Kanfolh, *(four corners,)* contains a hole through which woollen fringes are passed, and which are worn in commemoration of the fringes ordered in Numbers 15: 38. He next recites certain prayers, preparatory to attending the morning service at synagogue; and without tasting any food, (the satisfaction of the cravings of nature previous to the discharge of the duty of prayer he would consider as a kind of sacrilege,) he hurries off to synagogue. The signal for going there is generally given him by three several blows of a hammer, struck on the house-door of each family by an individual paid for that purpose. The service commences rather early in the morning, as the believer is taught that a particular portion of the prayer is most acceptable to the Almighty when recited not later than a certain hour in the day. Thither the faithful is seen hastening with a large bag in his hand, and a smaller one in his pocket. The larger contains a quadrangular woollen or silk scarf, furnished on the four corners with fringes identical with those just described, and in which he wraps himself, sometimes oddly enough, whilst at prayers. The smaller bag contains the phylacteries (Exodus 13: 16; Deut. 6: 8—11: 18.) These consist of two square blackened leathern cases sheltering certain parchment rolls, on which particular portions of the Pentateuch are written. These cases are fixed to long and slender leathern thongs, blackened [illegible] the cases on the forehead, surrounding the head like a bandelet, and the other on the left arm next to the skin, opposite the heart.

After the performance of another ablution within the precincts of the synagogue, the faithful attires himself with his talith *(scarf)* and tephilin *(phylacteries,)* devoutly pronouncing certain benedictions expressive of the command of God to perform these rites; and now, having, on entering the synagogue, reverentially bowed before the ark containing the scrolls of the law, and recited certain appropriate scriptural verses, he commences his prayers, which are all in Hebrew. These he offers up with a fervor which cannot be imagined by those who have not witnessed it. He is convinced that by using the proper devotion in the recital of certain portions, he will obtain a part in the world to come, and bring down blessings upon himself and others. His enthusiasm reaches the highest pitch when reaching "Hear, O Israel, the Lord our God is one!" In his imagination he is ready to sacrifice everything for the unity of God; and whilst dwelling upon the word "one," he is taught to review in his mind the sufferings and glory of those co-religionists who incurred martyrdom for the unity of God. He bends his body backwards and forwards, he screams, he shouts, and all that without the least sense of impropriety. This noise very strangely contrasts with the stillness which prevails a little while after the recital of the prayers called Shemoneh Essrah (Eighteen; so called because it originally consisted of eighteen benedictions.) It must be offered up in a standing posture; every one of the faithful turning his face towards the side containing ark—namely, the east—(in which direction, as it is known, Jerusalem lies; and with his feet closely drawn together, without stirring from the spot, as if riveted to the ground, he reads the prayer in solemn silence and with great devotion. The idea of sacredness attached to this prayer will become apparent to the reader when he is told that, according to the teachings of the rabbis, the faithful should not interrupt himself whilst reciting this portion of the service, not even if a snake were to wind round his heels.

After service, breakfast is taken; but previous to sitting down to this meal, another ablution of hands is performed, the 23d Psalm and a short benediction are said, and on breaking the first morsel of bread, the following blessing is offered up by each individual—"Blessed art thou, O Lord our God, who bringeth forth bread from the ground." After breakfast grace is said, which forms a very long prayer. In short, there is not any kind of enjoyment, however trivial, the partaking of which is not preceded by a prayer; nay, before drinking a drop of water, the strict Jew will say, "Blessed art thou, O Lord our God, through whose word everything was formed." The most religious are anxious to offer up a hundred benedictions every day, and this they found upon a certain fanciful interpretation put upon Deuteronomy 10: 12. No religious rite, however, is performed with the head uncovered.

The young student is now sent off to school. These, with the exception of the dinner-hour, when the observances as described at breakfast, are repeated, he usually remains until the evening service, which is followed by the night service. The labors of the day being now completed, supper, preceded and followed by the usual prayers, is taken, and the day is finally closed by devoutly kissing the Mesusah, (which will be explained hereafter,) and by reciting another long prayer. On retiring to rest, the strict mother rarely forgets to caution her son against loosening the strings of the nightcap which she ties round his head, as she considers the sleeping without such covering as irreligious; she further looks whether the tape is still fastened, which she likewise, from religious motives, has tied next to his shirt around his waist. [To be Continued.

No. 1

DO A GOOD TURN WHEN YOU CAN.

BY CHARLES SWAIN.

It needs not great wealth a kind heart to display;
If the hand be but willing, it soon finds a way;
And the poorest one yet, in the humblest abode,
May help a poor brother a step on the road.

Oh! whatever the fortune a man may have won,
A kindness depends on the way it is done;
And though poor be our purse, and though narrow our span,
Let us all try to do a good turn when we can.

The fair bloom of pleasure, may charm for a while,
But its beauty is frail, and inconstant its smile;
Whilst the beauty of kindness, immortal in bloom,
Sheds a sweetness o'er life, and a grace o'er the tomb.

Then if we enjoy life, why the next thing to do,
Is to see that another enjoys his life too;
And though poor be our purse, and though narrow our span,
Let us all try to do a good turn when we can.

From the Presbyterian of the West.

A WORD ABOUT GIVING.

"That is not for me, I have nothing to give." Nothing? If you have nothing, then nothing is required. The Bible rule is, that "each one is to give as the Lord has prospered him." If you have not been at all prospered, you have nothing to give. But if you have *any* thing, the Lord has given it, and he requires you to give in proportion. When you say you have nothing to give, you mean that you have nothing which you want to spare, nothing that you can't make use of some other way, or nothing left after you have accomplished certain designs. Some men manage to keep always a little in debt, or at least to keep very little money on hand. They add farm to farm, or they are making one improvement after another—one speculation, or investment, or another keeps them constantly poor and embarrassed, and when a contribution is asked they are very much embarrassed or in debt. I know a farmer, whose family is amply provided for, and who is laying by in some form not less than a thousand dollars a year, who yet does not give ten dollars a year to all the Boards of the Church. Can that man, with the Bible in his hand, persuade himself that he loves Christ and his cause? He may; for he when it is read, there are many thorns to choke it. The heart is very deceitful; but yet it does seem strange that a man who loves the world supremely, can persuade himself that the love of God is in his heart.

But others besides the rich make the world their idol, and "withhold" from the treasury of benevolence "more than is meet." People of very small means frequently suppose the rich should give, but they may be excused. But the Head of the Church kindly permits and requires the poor as well as the rich to give. The widow's two mites are accepted, and the self-denying spirit which gave them is commended. "*As* the Lord hath prospered, *each one*" is to give. Paul directs the poor to "labor, working with their hands" that they may have something to *give*. His spirit and that of his Master was very different from what we often see manifested in the Church now. There are many, alas! *many*, in the Church, who show very plainly that they "have not the spirit of Christ," concerning whom his infallible decision is, that "they are none of his."

But still there is some improvement in the Church regarding this thing. This is hopeful. Men and woman can't now maintain a good standing and reputation in the Church and give nothing to objects of benevolence, (unless they have nothing.) It was not always so. Though there may be many who give nothing, or next to nothing, and yet are not excluded, it is in vain for them to expect to have a good reputation among the true followers of Christ.

But if men only knew the blessedness of giving, they would not be so backward in this duty. Could they but know the happiness of deep and heartfelt sympathy with Christ and his cause, of cheerful giving to sustain it, how grateful they would be for the opportunity and privilege of giving.

THE KING SHALL HAVE HIS OWN AGAIN.

In the first chapter of the Revelation, our Saviour is entitled 'the Prince of the kings of the earth.' To him belongs the primacy over all monarchs in point of dignity and power. He is King of kings and Lord of lords. The whole world is his territory, and to him pertains absolute dominion over all persons and things therein contained. The earth is the Lord's and the fullness thereof.

It is true, that for the present, and for a long time past, he has been excluded from his just sovereignty over the greater part of his wide domain, and his authority is but imperfectly obeyed in any part of it. Yet he is truly King and Lord of all in point of *right*, if not in point of *fact*; and it is also true that in the fullness of time, he will recover entire possession of his rightful empire, and receive the heathen for his inheritance, and the uttermost parts of the earth for his possession. However discouraging the present aspect of his kingdom and its affairs may be to human view, every loyal subject of his divine crown is bound to believe most fully in the promised restoration of his spiritual power over the whole earth; and also to pray without ceasing, and toil without fainting, to hasten that day of glory.

When Oliver Cromwell was in possession of Great Britain and its dependencies, the vigilance and energy of his rule so effectually put down all the resources of the royalist party that it would seem that they must have utterly despaired of the restoration of the Stuarts. And yet with boundless devotion to the fortunes of that house of worthless tyrants, the cavaliers, whether suppressed at home, or wandering in exile abroad, still cherished the confident assurance of the return of their idolized monarchs to power. Wherever they dared, they sang an enthusiastic song, of which the oft repeated burden was,—"the king shall have his own again!" This confidence of theirs, thus hoping against hope, greatly helped to bring about the event for which they sighed; and the banished Stuarts at last, for a while, resumed the ancestral throne they were so unworthy and incapable of filling.

Oh, that among the followers of Jesus, the great King, there were a like enthusiastic feeling in this case most worthy and desirably excited, that "the King shall have his own again!" that he *must* have it—that he *will* have it—until every knee shall bow in homage to him, and every tongue shall own him Lord, and pronounce solemn oath of allegiance sealed at the sacramental board—until he shall be King of saints and nations, and shall sit supreme with undisputed sway upon his holy hill of Zion. What a blessed anticipation! "Our King shall have his own again." We see, on the review of the history of the world, that the great event draws nigh. As Coleridge has nobly said: "The whole march of nature and history from the first impregnation of chaos by the Spirit, converges toward this kingdom as the final cause of the world." It was for the setting up of this kingdom on the western hemisphere, that our Pilgrim Fathers crossed the deep, so terrible to them. It is for this their descendants are planting the banner of his cross all the way from the Atlantic to the Pacific shores. It is for this that so many of their sons and daughters, inheriting their loyalty, and faith, and zeal, are going forth as missionaries to proclaim him king among the Gentile nations, and to say unto Zion everywhere, "Thy God reigneth!" Yes, Jesus shall reign. The King shall receive his own again! [Puritan Recorder.

UNCONSCIOUS INFLUENCE.

The account of Mr. Daniel Murray, written by F. S. Key, Esq., and published some years ago by the American Tract Society, furnishes a curious instance of the unconscious influence of the mother of a little boy. Speaking of Mr. Murray's faultless character in early life, Mr. Key says:—

"The difficulties, however, that I had felt from this appreciation of his early character were all cleared up at the death-bed of my friend. On my first seeing him he said, 'You [illegible] not describe it to you. Now I owe it all to you, though I never told you, and you never knew it.' Shortly after this when we were alone, he called to me and said, 'Now I will tell you what I never told you or any one. When we first met, and you were a little boy, your good mother had taught you a hymn, which you used to repeat aloud every night on getting into bed. That hymn made a remarkable and deep impression on me, which was never effaced. Without your knowing it I got it by heart from hearing you repeat it, and from that time to this I have never gone to my rest at night without repeating to myself that hymn and praying. This had a most salutary effect upon me all my life. When at sea, I never under any circumstances omitted it; and under the influence produced by it, I remember that when I was once for a short time in command of a small brig we had captured from the French in the Mediterranean, one of the first orders I gave was for the regular meeting of all hands for reading and prayer, which was well received and had a good effect.' He then repeated it to me, and I took a pencil and wrote it down. I had forgotten every word of it.

"Here then I saw the true source of all that had so charmed and surprised me in his life. What I attributed to the impulse of a gentle and noble nature, was the 'fruits of the Spirit,' and the excellence that shone forth in his conduct and character was 'the beauty of holiness.' This he acknowledged with all thankfulness and with the deepest humility; speaking of it as an infinite and undeserved mercy, which he had not improved as he ought. It now seems strange that I have never discovered this, but I was walking in darkness, and therefore perceived not the light by which he was directed.

"Surely God has here shown us some of the doings of his wonder-working hand. A pious mother teaches her child a hymn. It makes no impression upon his heart, and is soon effaced from his memory. But its work is done, and its fruits appear in the heart and life of another."

Mr. Key was himself brought by other influences to embrace the truth that his mother unsuccessfully sought to impress upon his heart by means of that hymn. [Vt. Chron.

TRUE HONESTY.—Some years ago, two aged men, near Marshalton, traded, or, according to Virginia parlance, swapped horses, on this condition—that on that day week the one who thought he had the best bargain, should pay the other two bushels of wheat. The day came, and as luck would have it, they met half way between their respective homes.

"Where art thou going?" said one.

"To thy house with the wheat," answered the other. "And whither art thou riding?"

"Truly," replied the first, "I was taking the wheat to thy house."

Each, pleased with his bargain, had thought the wheat justly due to his neighbor, and was going to pay it.

We should be careful to practise, and treat the humblest menial with courtesy as delicate as we would show the children of affluence and honor. So shall we transfuse in them a corresponding refinement which will tend eventually, perhaps, to make them purer in morals and more elevated in mind.

The Sabbath Recorder.

New York, June 19, 1851.

TO OUR READERS.

In commencing a new volume of the *Sabbath Recorder*, we are constrained to urge upon our patrons generally the importance of doing something to increase our subscription list. We ask them to do it, not so much for the sake of saving the concern from pecuniary embarrassment, as for the sake of the cause we advocate. What we particularly suggest, therefore, is that an effort be made to obtain a larger number of subscribers among first-day people. The *Recorder* was started for the express purpose of advocating the claims of the Bible Sabbath. With this leading object before us, we have endeavored to notice whatever has been said or written by others in opposition to our views, and to keep our readers advised of the various aspects which the question has assumed among different classes of people, as well as of all the movements, political, social, and ecclesiastical, which have seemed to have any important bearing upon the subject. We claim that our paper is emphatically a register of Sabbath matter. Those who take the pains to preserve it on file, will, after a few years, find it to be a storehouse of valuable information upon all points relating to the Sabbath controversy—a source of reference indispensable to every man who wishes to be well posted up in this branch of religious history. Important it is, no doubt, that our own people should be put in possession of this information for the confirmation of their faith, especially that those of them who may be called to stand forth publicly in defense of our views should not be deficient in it; but it is also very desirable to have it laid before those who differ from us. It is desirable that they should know *now* how the question stands, what are the various phases which it assumes, the political and social agitations to which it gives rise, and what is the real strength of the cause which they will have to combat if they continue to repudiate the claims of the seventh day. The necessity of special effort to get this information before them, is but imperfectly apprehended by our people. They have but a faint conception of the thick darkness which rests upon the Christian world in regard to this question. Hundreds—yes, we shall speak within bounds if we say thousands—of ministers of the gospel have never given it a serious investigation. They take the popular opinion upon trust, adhere to it, preach it, and die in it, never dreaming but what it rests upon a 'thus saith the Lord.' Never called to defend their practice, they scarcely think it worth while to inquire whether it is tenable or not. And we venture the assertion, that not one in a hundred of [illegible] of the Fourth Commandment. Of all those who have banded together in societies for the promotion of the better observance of what is falsely called the Sabbath, perhaps not one really understands what the Fourth Commandment requires. Their ignorance is truly astonishing. But our people, because they see the subject so clearly themselves, can hardly be persuaded that such ignorance is any thing more than willful prejudice. "They have the Bible before them," they say; "how is it possible for them to be so much in the dark?" Hence they think it of little or no use to furnish them with our books, our tracts, and our denominational newspaper. It is of no use to solicit their subscription for the *Recorder*, they think, for the request will only be met by a cold repulse. We, however, are of a different opinion. We do not believe that our first-day brethren generally are determined to adhere to their own ways, right or wrong. In fact, we *know* better. There are multitudes among them, "the excellent of the earth," who wait only to be thoroughly convinced that they are upholding a human tradition by keeping the first day of the week, and they will then abandon the practice. Let such be furnished with our paper; it will do them good. It will, at least, make them feel more kindly towards us, and do something towards perfecting that union which ought to exist between all that truly love our Lord Jesus Christ. We say, then, let the effort to obtain subscribers among them be made. What profit was it, that week after week we reviewed the Sabbath discussion of the *Christian Chronicle*, if no body ever sees our remarks but our own people? If the *Chronicle* would tranfer them to its columns, and let its readers see what could be said in behalf of true Sabbatarianism, we should be measureably satisfied. But when it does that, "you'll catch a weasel asleep." And what profit was it, that for so many weeks we paid our respects to the Rev. Mr. Bennett, of Wisconsin, in review of his discourse entitled, "Not the Jewish, but the Christian Sabbath," so long as but few besides our own people knew any thing about it? Of what use was it for us, some four or five years ago, to offer our strictures, in several successive numbers, upon a discussion which sprung up in the columns of the *Christian Chronicle* between "E. W. D." and "Indagator," when very few first-day people were permitted to see them? And of what use is it to notice, from time to time, the doings of the "Sabbath Union," the sophistry of its publications, the jesuitism of its agents, together with the spirit of oppression which pervades the Sunday laws and the judicial proceedings under them, if those for whose special benefit our remarks are intended never see or hear of them? We are under no necessity of doing all this for the confirmation of Seventh-day Baptists. Our object is to enlighten others, if possible. But unless something can be done to get our paper into the hands of those who might be benefited by it, we think that our labor might be more profitably directed; and we shall accordingly have to modify our sermons to suit the congregation that hears us, or else find a more useful field of labor.

But we have another thing to suggest. In almost every church will be found some families who are too poor to supply themselves with the *Recorder*. Some, it is true, will plead poverty, who are abundantly able to subscribe, and pay for it. But there will always be a few, who cannot do so without manifest injustice to themselves. Is it not the duty of the church to raise a fund, which shall suffice to place the *Recorder* in the hands of every poor family belonging to the congregation? We think this ought to be done. We do not believe that there is any necessity, that even one Seventh-day Baptist should be deprived of the privilege of reading our denominational paper. With a little effort, in the spirit of benevolenee, it might be placed in every house where there is a Seveventh-day Baptist to read it.

RAIL-ROADS, PLANK-ROADS, &C.

WAITING AT A RAILROAD STATION,
Rome, N. Y., June —, 1851.

MR. EDITOR,—What a relief for a person who has long been accustomed to write with the idea before him of several thousand readers, to pen a letter now and then for *one* reader—for "Mr. Editor." He feels that the responsibility is thus divided, and made to rest in part upon the man whose prerogative it is to accept or reject. If newspaper correspondents generally understood their privilege in this respect, it is likely that editors would fare much better at their hands. There are two classes of correspondents, entirely unlike in most points, who agree in one thing, and that is in giving to editors a great deal of labor and trouble. The members of one class are in the habit of jotting down from time to time, in a very careless style, their most commonplace thoughts, which are dispatched to the Editor, in expectation that if they are entirely worthless he will throw them under the table, or that, if they will pass muster after numerous corrections and alterations, he will give them the finishing touches. In most cases, these good-natured, easy souls, are not particularly inclined to find fault, and of course make but little trouble in that way; but they often impose an unreasonable amount of severe and exhausting labor upon him who has business of his own to do. The other class is made up of persons who never send the editor a commmunication without considering well the subject, and giving scrupulous attention to the manner of developing it, but who, if their production should chance to be withheld, no matter for how good a reason, consider its suppression a personal offense, which they are never to forget, and for which they are in duty bound to show proper resentment. Of the two classes, it is difficult to say which is the more troublesome. One thing is certain—if correspondents considered well the duty of fully preparing for the press what they undertake to prepare, and then appreciated the privilege of having their work reviewed and passed upon by one who is likely to be free from the bias to which they are exposed, the representatives of either class would be scarce.

Pardon the digression, Mr. Editor, into which the penning of your official title has led me. I brought out my writing materials with a view of telling you something about the facilities for travel in this region. Several months ago it was announced that with the opening of Spring business, the rail-roads between Albany and Buffalo would greatly reduce their fares, and add to their facilities. This promise has been well redeemed. The fare on most of the roads is now reduced to two cents a mile, and even less for "through passengers." Seven trains of passenger cars leave Albany daily for the West, at hours well suited to accommodate every class of travelers. The Express Trains start at seven o'clock morning and evening, and reach Buffalo in about twelve hours. Each of these heavy trains is preceded by a light accommodation train, which takes up and sets down passengers at all the stations, and enables persons starting from the unimportant stations, at which the express trains do not stop, to get on board those trains at the proper places, without loss of time. The mail train leaves Albany at 9 o'clock A. M., and is the pleasantest train for the leisure tourist. There is also a train from Albany at 2 o'clock P. M., which stops at all the stations on the line to Buffalo. It is a pleasant indication of progress to contrast the present arrangement with that of only a few years ago, when a person reaching Albany too late for the morning train West was compelled to lie over till evening, and thus lose a whole day. Many influences are operating to make the officers of the line of railroad through Central New York, particularly anxious to accommodate the public. The proposition to build a road from Schenectady to Utica on the west side of the Mohawk river, has probably had some weight. But the completion of the Erie Railroad, which opens a direct communication between New York City and the Great West, has doubtless done more than any thing else to produce this desirable result. One convenience, which might be supplied at a trifling cost, is still much needed on this line, as well as on other lines, and that is a card or handbill, for general distribution, which would show the times at which the several trains arrive at each of the stations. Such a programme would aid materially in the transaction of business at places along the roads, and would save an incalculable amount of time now lost at the stations in waiting for trains.

Plank Roads have increased wonderfully in this section within a few years. From Rome there are roads of this kind to Oswego, to Western, to Taberg, to Madison, and I know not in how many other directions. From Utica, one may drive east, west, north, or south, on plank. The cost of these roads ranges from twelve hundred to two thousand dollars per mile, according to the amount of grading required. The road from Rome to Madison cost only $1,300 per mile, while there is one running from Utica southward, which cost $2,100 per mile. The toll amounts to about three-quarters of a cent per mile for a one-horse team, and twice that for a double team. This is found adequate, in most cases, to keep the roads in repair, and pay a dividend of seven to ten per cent. annually on the stock. Instances have occurred in which the dividends were as high as forty per cent. The stock is principally owned by farmers along the roads, and by the business men of the villages through which they pass. If there were never any profits to divide, the stockholders would probably realize the worth of their investment in the increase of business and the saving of wear and tear on teams.

The Rome and Watertown Railroad is rapidly hastening to completion. It is now open to Pierpont Manor, five miles South of Adams, and nineteen miles from Watertown. The present season will probably suffice to finish the track for the iron horse to Watertown—a village, by the way, which has the air and bustle of a city, and is destined to figure largely in the business operations of Northern New York. G. B. U.

GLIMPSES OF DOMESTIC LIFE IN CHINA.

NUMBER TEN.

SHANGHAE, November, 1850.

I have told you that the Chinese dwellings are not warmed, even in the coldest weather, by fires. Like all general rules, this has its exceptions. Foot stoves and hand stoves are much used in winter, and sometimes also a pan of burning coal may be seen placed in the center of the room, but this is rare. A curious invention is that which supplies fuel for these little foot and hand stoves. A quantity of pulverized charcoal is moistened with its due proportions of rice gruel, or paste, and pressed into a small brass mould, varying from an inch and a half to two or more inches in diameter. These little balls, called *tan kits*, are then thoroughly dried, after which they may be easily ignited; and being placed in the center of the stove, upon a thick stratum of ashes, with which also they are slightly covered, they preserve an equal and constant heat for the half or whole day together, according to their size. Sometimes the dust of the anthracite coal is used, in which case it is cemented with clay; but it constitutes a very inferior article, is easily crumbled, and hardly worth the buying. No invention I have ever known, designed to answer the same purpose, can equal this for economy and comfort, the expense not necessarily exceeding four cash per day, or about one penny for four days.

We must yield to the natives the palm of economy on many points. That "nature's wants are few and easily supplied," they have thoroughly learned. Kitchen, parlor, and dormitory, alike give evidence of this. With respect to the kitchen, any accommodations for baking seems uncalled for, where pastry is so little used, and that little can be so much more easily supplied, and economically obtained, at the baker's, than prepared at home, whether the prudential considerations have reference to time, labor, or expense. The family "cook-rice man" must have a comparatively easy life of it. The breakfast—"*tea-sing*," as it is called—consists of a few cakes, or small pies, of the size of an apple, which rarely, if ever, exceed the penny-worth. This, with occasional drafts upon the tea-pot, suffices till the mid-day meal; and many abstain entirely from food until that time. This is called the great or noon rice, and consists of that article as the principal, accompanied with such condiments as fancy or economy dictate. Pork and fish are eaten in abundance; but in superabundance is consumed the garlick, and a species of cabbage called "sean-pah-tsae." This may be boiled with or without the rice, but when used they are invariably mixed in the eating. "Have you dined?" is the most common of compliments at meeting. "What kind of greens did you eat?" is a very proper as well as common supplement to the inquiry; for the variety of "greens" are many, although the "sean-pah-tsae," from its abundance, is most economical, and therefore most generally used.

Beans should hold an almost equal rank, in the enumeration of their articles of vegetable ~~diet~~, being used in great abundance, in their native state, as well as in the ever-abounding forms of oil and soy. If any proof can be drawn from analogy of the origin of the Chinese, the expert traveler, who is said to have found himself able to detect the Jews of Egypt, even in the dark, by their strong odor of sesamum, might think proper to confer the title of brotherhood upon the Chinese by the same odoriferous sign. This is not last or least among the aromatic nuisances, which so annoy us in our walks, being constantly used in their cooking, and that too, as I have already told you, in such fearful proximity to the narrow lanes, which are dignified with the names of streets, that pedestrians find themselves driven to the necessity of preserving the order of single file in their march. One soon learns to associate bean oil with every thing national in China, until it becomes, in fact, as much a part of the Celestial Empire as are its porcelian towers, or the great wall itself. If they to whom the smell of bean oil is as savory as were the garments of Jacob to his satisfied parent, still find it necessary, in threading their own highways, to keep their senses well appeased by the counter influences of charms and amulets, how much more should we, who, in addition to all that heathenism itself can loathe, have this to combat, which is at once their glory and our abhorrence. Even the fumes of the tobacco pipe, offensive as they are to our uncultivated senses, become a desideratum amid the indispensables of our Chinese domestics, and we cheerfully leave them to the enjoyment of that, which may thus in part serve as an antidote to those evils, which are not likely soon to cure themselves.

"*Tea-table chat*" might perhaps include all the *chatting* that is done in the Empire; for the man that has friends can hardly be said to show himself friendly, but over the contents of the steaming tea-cup, and the absence of fire in the house furnishes no excuse for a default, in case of sudden or unexpected calls, hot-water *depots* being always at hand, and they are, in fact, to this tea-drinking nation, about as indispensable as are the Croton Water Works to the good people of New York. The most neighborly calls must begin and end with a cup of tea, if one would not be thought unpardonably recreant to the rites of hospitality; the tobacco pipe being considered its alternate, or its substitute, if you decline the tea.

But if you would see tea-sipping in its perfection, you must enter the public *tea-shops*, which are as frequent as are the victualing houses of your own city. You encounter the spacious stalls at every turn. Their roofs are low, and their open fronts stand temptingly contiguous to the narrow streets. The tile, or earthen floor, is thickly strewn with stools, alternating with the small square tables of the nation, just large enough to accommodate four persons. Servants are in waiting, who hand you the covered cup, with its quota of tea leaves, upon which the boiling water has just been poured; and this is from time to time replenished, from a circulating tea-kettle, until the last vestige of the original aroma is extracted and swallowed, and as much longer as the avaricious consumer chooses to drain the tasteless fluid from the equally tasteless dregs, fearful lest he should fail to secure the full worth of his four copper cash, the apprised value of the precious beverage.

Like every thing else in China, these tea-parties are just the reverse of what would pass under the same nomenclature at home. Ladies have no part nor lot in the matter, and the lordly bearing of creation's lords is well displayed in the dignified politeness, the pompous courtesy, with which their tea is sipped, the news of the day discussed, the jest bandied, the cash deposited, and the satisfied recipient of its cheaply-bought pleasures resigns his seat, his table, and his cup, in favor of some more thirsty successor.

A particular description of the far-famed tea-cup would, like the thrice-told tale, be void of interest to you; so I pass it by. I will, however, say that I think writers have generally mistaken the use of the small saucer-like lid, which I have never yet seen a native use as a substitute for the saucer, however prone foreigners may be to do so, as I have sometimes known them to do and be sure to get, for their awkwardness, only the ill-suppressed smile of sarcastic surprise, from some one or more of the initiated gentry around them. The nature of the case makes these lids quite indispensable in their place, the heat which is by this process secured being only adequate to the extracting of the aroma from the tea-leaves, the whole process of *steeping* being thus carried on in the cup.

As there is no *family fireside*, there is, strictly speaking, no *family board* in China. True, the bowls of steaming rice, heaped and piled until there is barely room to lay the indispensable chop-sticks across their edge, may be placed in any number upon one common table; but they are soon monopolized, and taken away to be eaten at pleasure, in the remote recesses of the room, or, which is, I think, still more common, at the entrance of the house, or even outside the doorway. Thus may we often see, in our evening walks, a multitude of men, women, and children, crowding about the doors, perhaps on the inner, perhaps on the outer side, holding their bowl of rice, with the left hand, in a horizontal position to the mouth, and with their pair of chop-sticks in the right, lifting the contents most dexterously to the edge, whence it seems to leap to the lips as if by magic, accompanied by a sound which is any thing but agreeable to our unaccustomed ears. This social way of eating separately, must go far to do away the rigors of that custom which prevents the male and female members of the family from eating at the same table, except among the nearest relatives. Of course I speak not now of the higher classes, whose rank or wealth entitle them to all the luxuiries of the closest confinement, and among whom, if any where, must be found the enforcement of the custom, which you have learned from books to consider as a regulation of society, requiring that all the tribes of the land should eat, every family apart, and their wives apart. L. M. C.

NOTICE TO MEMBERS OF THE SHILOH CHURCH.—The following Resolution was adopted by the Seventh-day Baptist Church at Shiloh, Cumberland Co., N. J., 4th mo. 27, 1851:—

Resolved, That every member of this church be requested to report himself or herself at least once a year, either personally or by letter, to this church; and in case of a failure to comply with this resolution, such will be subject to a loss of membership.

Resolved, That this resolution be read before the church quarterly, and published in the *Sabbath Recorder*.

By order of the Church.
ABEL S. RANDOLPH, Church Clerk.

REVISING AND ABRIDGING THE LAW.

"Jesus Christ came into the world, not only to expound the moral law, *but to revise and abridge it*."

Although we were once pretty thoroughly schooled in what are termed good old fashioned Baptist sentiments, we confess that we had forgotten this part of our Baptist catechism, until we heard it lately from the lips of a preacher of that denomination. The idea appeared new, and awakened a few thoughts respecting the object of Christ's coming into the world.

According to the preacher, Jesus Christ came into the world to *revise* and get up a *new edition* of the law. But, according to Christ himself, he came "not to destroy the law, but to fulfill." One of the prophets said that he would "magnify the law and make it honorable." Paul says that "the law is *spiritual*;" if so, how does it become necessary to abolish a part and retain a part? Christ came to redeem us from the curse of a violated law, not to free us from obedience to the law. The moral law as a whole, and every particular of it, is a *rule of right, and unalterable*, according to the Saviour's own words: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

We cannot help suspecting the tendency of such a sentiment, viz., to weaken confidence in the Fourth Commandment, and add weight to the practice of sanctifying the first day of the week as a holy day. It is possible that the preacher meant it to apply to the no-sabbath doctrine. Be that as it may, we are glad that, now and then, our opponents do expose the ground-work of their no-sabbath and *first*-day Sabbath sentiments. We have only time to add, that the doctrine attributes to Christ a work which, we believe, is no where claimed for Him in the Bible. "The law of the Lord is perfect, converting the soul; the statutes of the Lord are right, rejoicing the heart." W. M. J.

"A BILL OF SALE OF A D. D."

A minister of the gospel upon whom the University of Heidelberg had conferred the title of Doctor of Divinity, being in Europe at the time the fugitive slave law went into operation, was obliged to remain there, lest, if he should return to this country where it is politically confessed that "all *men* are created equal," he should suddenly discover that he is not a *man*, but a thing—a *chattel personal*. Our readers will be interested to know that he will be permitted to return, and still cherish the delusion that he is a human being. The Rev. Dr. Pennington, alias Jim Pembroke, "a first-rate blacksmith, and well worth a thousand dollars," has obtained a legal title to his own body and soul. The way in which this has been brought about, will be learned from the following very interesting letter, which we find in the last number of the *Independent*.

HARTFORD, CONN., June 3, 1851.

Messrs. Editors:—It will probably interest most of your readers to know that the "chattel personal" generally called Rev. Dr. Pennington, is in a fair way of becoming a man.

Dr. P., was born the slave of Frisbie Tilghman, of Hagerstown, Maryland, by whom he was *educated* a blacksmith, though an important branch of his education was forgotten—that of teaching him his letters. At the age of 21 he was regularly graduated in the "peculiar institution;" and his late master ceritfied to me in a writing which I now have in my possession, and which we may regard as his diploma, that at this time, "Jim was a first-rate blacksmith, and well worth a thousand dollars." At this age, feeling a desire to see something of the world before he decided where to settle, he one night took hasty leave and struck for the North Star; and finding after careful observation that he could locate himself more advantageously elsewhere, he has never returned to "the paternal roof." His experience of the "Institution" satisfied him that it was "a first-rate place to emigrate from."

After his escape he found protection and assistance in a Quaker family in Pennsylvania, with whom he remained some time, and whose kindness he has ever since remembered with inexpressible gratitude. Here he began those studies which, ever since pursued with unremitting ardor and industry, have made him a man of intelligence and a scholar. He had stolen from Heaven a Promethean fire which made the chattel a living man.

After pursuing his studies for some years he entered upon the Christian ministry, and as a Congregational preacher was settled some years in Hartford, and since in New York. His history during the last half of this time is well known to the public.

About the year 1844 Mr. P. disclosed to me the fact that he was a fugitive from slavery. He did it under the most solemn injunction of secrecy, and told me at the time that he had never before divulged the fact to any living person except his Quaker friends in Pennsylvania—not even to his wife so great was his fear that by some misadventure the fact would get abroad and expose him to danger. It was withheld from his wife, however, mainly to save her from disquieting fears. He informed me that in his studies in his domestic life, and in the discharge of his parochial duties, he was constantly burdened with harrassing apprehensions of being seized and carried back to slavery. The name which he bore was an assumed one; that of the chattel was James Pembroke, or more commonly the "household word" *Jim*. He disclosed the fact to me that I might attempt a negotiation with his master, for the purchase of his freedom. I accordingly wrote to Mr. Tilghman to ascertain on what terms he would manumit him, taking care to give him no intimation of his present name, or of his residence. Mr. T. soon after wrote me that "with regard to the ungrateful servant of whom" I had written him—as servants were then very high in the market—he could not take less than $500; adding in a postscript, "Jim is a first-rate blacksmith and well worth $1000." As Mr. P. could not raise so large a sum, and as it was an exorbitant price for "a bird in the bush," he decided to pursue the negociation no further. Mr. Tilghman died soon after.

The passage of the late Fugitive Slave law found Mr. P. in Scotland; and with the arrests of fugitives under it, of which he received frequent intelligence, filled him with new apprehensions as to his own fate on his return to New York—then immediately contemplated—particularly as he had made the fact public in England that he was a fugitive slave. In these circumstances he wrote to me for my advice as to the risk he would incur by returning; and I advised him to remain for the present. Soon after some friends of his in the village of Dunse, in Berwickshire, determined to take the matter in hand, and raise the necessary funds to secure his freedom, whatever might be the amount required, and appointed a committee to correspond with me on the subject. This was some four or five months ago, and I have since that time been negotiating with the administrator of Mr. Tilghman, until at last an arrangement was made for his purchase for the sum of $150. The administrator having no power to manumit, it was necessary for him to sell him to a third person, and for the vendee to execute the deed of manumission. I accordingly directed the bill of sale to be made to me. The money was remitted, and I have to-day received the bill of sale making over James Pembroke to me as my own property forever, to all intents and purposes whatsoever.

I remarked at the opening of my letter that Dr. P. was in "a fair way of becoming a man." He is not yet completely one. The title to him still rests in me, and it remains for me, by deed under my hand and seal, to "create him a Peer of the Realm" I shall however defer the execution of this instrument for half an hour, till I have walked up and down the whole length of Maine street, to see how it seems to be a slaveholder, especially to own a Doctor of Divinity. Possibly during the walk I may change my mind and think it best to send him to a sugar plantation.

Very Respectfully yours,
JOHN HOOKER.

P. S.—I have returned from my walk. The deed is executed. Jim Pembroke is merged in Rev. Dr. Pennington. The slave is free—the chattel is a man.

I spoke of half an hour's walk. I must confess that my return was a little hastened by the thought which suddenly struck me on my way, that perhaps the "legal relation" I had rashly assumed was a "malum in se." I thought for a moment of going for consolation to one of the "lower law" divines, but feared that it might end in me sending the Reverend Doctor to the auction-block.

THE METHODIST CHURCH CASE.

The law suit between the two bodies of the Methodist Church, the North and the South, which has been on trial in this city is terminated. The case is now in the hands of the court, and a decision is expected in a few days. Judge Nelson remarked at the close of the argument, that the court would not be able to render a decision for some time; and he hoped meanwhile, that the suggestions of counsel on both sides, would be adopted, and the affair brought to an amicable compromise and agreement.

The argument in this law-suit has been urged on both sides with great ability; Daniel Lord and Reverdy Johnson for the South, Geo. Wood and Rufus Choate for the North. The former being the plaintiffs, contend not that they are *the* Church, and entitled to the whole property, but that they are Methodist Episcopalians in the United States, and have never separated or seceded from the Church; that the General Conference by its action on slavery, made it necessary for them to form a Southern General Conference, but they are still in connection, and have a right to have a fair share of the property which they helped to create. On the other hand, the defendents, North, contend that the members of the Southern Annual Conferences or districts, who left the General Conference in 1844, and subsequently formed a new General Conference and a separate ecclesiastical jurisdiction, under the name of the Methodist Episcopal Church South, seceded and separated from the Methodist Episcopal Church, and are no longer in connection with the Methodist Episcopal Church, which is now composed of that portion of the former members who remained in it, and are identified with it, and therefore by their own act deprived themselves of all right and title to the property which is held as a sacred trust for the relief of disabled preachers in the connection.

COMMENCEMENT.—The *Providence Journal* says:—By the new arrangement the commencement of the Brown University will be held on the 9th of July, being the second Wednesday of the month. This change removes the commencement from the end of the long vacation to the beginning. Its advantage is that the members of the graduating class to whom parts are assigned, and who live far from the city, are saved the expense and inconvenience of a journey home and back, or of remaining here during the vacation. The number of students affected by this is very small, not probably more than a dozen each year. The disadvantage of the change is that it spoils commencement.

THE NEXT VESSEL FOR LIBERIA.—The *Colonization Herald* states that a vessel will leave Baltimore for Liberia about the 1st of July. The Pennsylvania Colonization Society proposes to send by this vessel Charles L. Still and Joseph E. Gardner, of Reading, Rev. L. A. Williams and wife, and C. Johnson, wife, and six children, of Columbia, and perhaps a few more. Most of them know some mechanical art. They design locating at the new town of "Cresson," near Bassa, at which place Mr. Gardner is under appointment to open a school for the gratuitous tuition of the children of the colonists and natives—the entire expense being borne by persons in Philadelphia.

THE LONDON PEACE SOCIETY held its anniversary meeting on the 20th of May, at which addresses were delivered in French, Italian, German, and English. Mr. Elihu Burritt, of Massachusetts, was one of the speakers. The report speaks in encouraging terms of the cause. Over $2,000 were contributed, to be applied in peace publications, which are to be printed in the above-named languages and distributed to the visitors to the Industrial Exhibition.

General Intelligence.

THREE DAYS LATER FROM EUROPE.

By the arrival of the steamer America we have dates to the 31st ult.

The debate on the Roman Title Bill is still going on in the English Parliament, but no advance has been made with the measure.

On the evening of the 27th, the Protectionists held a banquet at Tamworth, the residence of the late Sir Robert Peel, when the people of the town rose up *en masse*, and dispersed the gathering; windows were broken several persons injured, and at length the military had to be called out to quell the riot.

The Glass Palace continues to attract its thousands. Upward of 50,000, passed through the doors in one day.

The *United Service Gazette* states, "We hear, from high authority at the Cape, that the cost incurred in the first month of hostilities, was about $260,000, and that it has been betwen 80 and $90,000 per month since."

There is nothing of moment from the French Capital, beyond the fact that the Legitimists are making every effort to retain their desired revision of the Constitution. The party of order remained firmly attached to the President.

Lisbon letters of the 22d mention the installment of a new Cabinet, principally Progressistas, with the Duke of Saldanha as President of the Council. All the new Ministry were held to be men of honor and integrity, and had been Ministers of State before.

The disturbances betwen the Roman and French soldiers still continue. The French authorities in Rome have caused 10,000 rations and a large supply of ammunition to be taken on to the Castle of St. Angelo.

Accounts from Algeria state that a conflict had taken place betwen the Cabylese and the French forces, in which the former were defeated, several hundred having been killed and wounded.

Accounts from lower Fabylin are not so satisfactory. The French had entered the country on the 14th, and were desperately opposed by tha inhabitants. They, however, were driven from all their positions, and the blockade of Gagilla raised. The loss of the French was estimated at 100, and 300 wounded, and that of the Fabyle at 437 killed and 1,200 wounded; 42 villages were burnt on the 15 and 17th. Several tribes have made their submission.

Destructive Storm in Wisconsin.—A correspondent of the Milwaukee *Commercial Advertiser* of the 9th inst., gives a deplorable account of a storm which passed over Walworth County on the previous night. A house on Duck Creek was blown from its foundation, and turned topsey-turvey—the inmates, with the exception of one female, having previously rushed out, she being badly crushed among the falling timbers. The house of P. Brown, near the head of the lake, was blown some nine rods from its foundation. Mr. Brown, wife and two children, and a young man, were in the house at the time. All except the children were much injured, but, it is thought, not dangerously. The children were asleep in a trundle bed under the bed of their parents, and thus escaped unhurt. It is stated that from the appearance of the ruins, the house must have been taken bodily from its foundation, and struck first upon its ridge. This, of course, seems incredible. But, if it is true, the escape of the family, or a member of it, is almost miraculous. To show the extraordinary force of the whirlwind, it is also stated that a jack oak near the house was torn up by its roots, and conveyed some distance into an adjoining field. In one place, on Bloom Prairie, about twenty acres of meadow land were reft from the subsoil to the depth of three feet, by the rushing water, and deposited in uncouth masses some distance below. Many other instances of a similar character, but less in magnitude, have been reported. So far as is now heard from, not a bridge or dam remains—everything is swept clean. A letter received by L. B. Goodsell, of Milwaukee, from Jas. Simmons, Esq., of McHenry County, Ill., 14 miles South of here, contains the intelligence that about 25 houses were blown down in Highland Prairie, and that three persons were killed in one house.

Trouble on the Half-Breed Tract in Iowa.—The *Burlington* (Iowa) *Telegraph* states that two or three hundred settlers on the Half-breed tract, incensed by some violation of their local code, lately proceeded in a body to the house of one of the settlers about four miles below Fort Madison, and, after removing the family and furniture out-doors, deliberately set fire to the building fences, &c., reducing the whole to ashes. The occupant of the house, seeing them approach, fled into the woods, and, it is presumed, from the excited state of feeling existing against him, thus escaped the California penalty. We are not advised of the causes which led to this sudden outbreak, but presume it arose from that constant source of trouble among them—unsettled titles. It is much to be regretted that these contested questions should still drag their slow length along through our various Courts. We know not where or with whom the blame or delay may rest—but we do know that the prosperity and growth of our neighboring County is retarded, and the character of our State somewhat the sufferer by these long procrastinated suits and repeated broils among our citizens.

The Gold Excitement in Maine.—The Bath, Maine, *Tribune* of the 5th inst., has the following:—Probably not less than two hundred men have started this week, and are ready to start next Monday, for the gold mines of the North. A company of a dozen men, from Gardiner, passed up the river this morning. Companies are fitting out here and in Augusta to start next week. We are informed upon good authority, that gold has been recently found in the streams that rise on the east side of the hight of land and flow east into the west branch of the Penobscot. The head of these streams is in the vicinity of the head waters of the streams that flow west into the Chaudiere. No doubt exists of the presence of gold in the streams that flow into Moose river, emptying into Moosehead Lake. The whole country around the tributaries of the west branch of the Penobscot and Moose rivers, is mountainous, and similar in many respects to the mining regions in other countries. We do not wish to favor the excitement on this subject further than the truth will warrant. One fact is undisputed—that gold has been for about two years obtained in this region. The discoveries were deemed of sufficient importance to cause a geological survey of the Chaudiere river by the Provincial Government of Canada. Since that survey the Government has quietly carried on mining operations.

Tragedy in Roxbury.—On Sunday, June 8, a fearful tragedy took place in Roxbury, Mass. A young man who proved afterwards to be insane, called himself Ephraim G. Daggett, and said he was a stranger from Hope, Me., stopped at the house of Dr. A. G. Cumming, a very respectable physician, and requested medical advice. The doctor being out, Mrs. C. invited him to step into the parlor, where he sat down and took off his cravat, and complained of pain in his side. At that moment a little daughter of Dr. C.'s came running into the room, when the man instantly drew a razor from his pocket, and cut the child's throat from ear to ear. The mother sprang forward, and in her efforts to protect her child, was herself badly cut in the hands. She then fled from the house, with the servant girl pursued by the assassin. The neighbors were alarmed, and rushed to the spot, when the man cut his own throat, and fell dead in the street. The little girl, who was an only child, died instantly.

Productions of the Isthmus.—The New Orleans *Picayune* of the 4th inst., says: "We saw yesterday a variety of the productions of the Isthmus of Tehuantepec—cotton, corn, tobacco, vanilla, sugar, and cocoa among other things—and can truly say that our eyes have never fallen upon finer specimens. The cotton of wild growth was of rich color, strong, and of long and silky texture, the cern was well filled, hard, and of great size, the tobacco of high and rich flavor, and the other productions were equally remarkable in their way. Besides these, there were gums in the box containing the different productions, as well as specimens of the shell fish from which the Tyrean purple dye was obtained, and which has long been extinct on the shores of the Mediterranean. These shell fish are now found near Ventosa. Of a truth, the land on the Isthmus of Tehanutepec not only 'flows with the milk and honey,' and everything calculated to make the heart of man glad, but we find there productions which must enrich the inhabitants to a degree whenever they can find a market."

Cholera in the West.—This disease has made its appearance at different points in the west. The *Louisville Courier* says that a cabin passenger on the steamer Bob Rogers, from St. Louis, died of cholera, and was buried at a wood yard below Evansville.

The *Louisville Journal* says: "We learn from the officers of the Bostona that this disease was prevailing in several towns and on the plantations along the Mississippi.

The steamer Sultana arrived at St. Louis on the 6th, with a large number of emigrants. Only four deaths occurred during the trip. The quarantine below St. Louis has been abandoned, the ground being under water.

The *Natchez Courier*, of the 4th, says: The cholera, as we regret to learn, appeared a few days since on the "Waterloo Plantation" of Capt. Minor, and several deaths occurred among the negroes. It is no doubt one of the results of the crevasse which took place in that neighborhood last winter.

The *Cincinnati Times* of Monday, says: There is no doubt whatever that cases of cholera occur daily in every part of the west—on the rivers, and inland beyond contagion, if that is essential to its existence. Louisville and Cincinnati both furnish well-defined cases, in no wise connected with river employment. Bowel complaints are now general, and should attract attention.

Episcopal Convention in North Carolina.—This ecclesiastical body met in St. John's Church, in Fayetteville, on Wednesday the 28th ult. The Bishop of the Diocese, and 28 clergymen with 45 lay delegates, representing 24 parishes were present. This attendance was much more full than has ever before been in the diocese. This was caused by the troubles which have occurred within the last three years in regard to an alleged Romish tendency in the teachings and practices of the bishop and some of the clergy—chiefly or altogether those brought here from other States. The Bishop made to the Convention a full and most emphatic retraction of all those offensive doctrines and practices, which he attributes mainly to violent diseases, which prostrated his mental and physical system. The discussions in the Convention were earnest, interesting, and sometimes excited. A satisfactory arrangement of all difficulties was finally perfected and unanimously agreed to under circumstances of impressive solemnity.

Tragic Affair.—The Philadelphia *Ledger* gives an account of a tragic affair that recently occurred at Morristown, N.J. A man named Cowperthwaite about a year ago made some threats against a Mr. Van Shiver, who thereupon caused a warrant to be issued for his arrest, when Cowperthwaite fled. On Tuesday last he returned to the neighborhood, and, armed with a shot gun, concealed himself in a field near the house, from which he shot at Mr. Van Shiver, wounding him slightly. A party of citizens headed by a constable, hastened to arrest the ruffian, who finding himself closely pursued turned and fired wounding the constable. The pursuers returned the fire, and Cowperthwaite was so seriously injured, that he was immediately captured and conveyed to jail at Mount Holly.

Gentle Hint to Postmasters.—A Postmaster in Pennsylvania recently had judgment given against him for the price of subscription of several years to a newspaper, on the plea that he had not given sufficient legal notice to the publisher to stop it, and had continued to receive the numbers for several years, and sell them for the postage! The magistrate decided that merely returning a copy of "John Smith's paper," with "*stop this*" written on it without postmark or other indication of locality was not sufficient or legal notice; but a written notice, with name, place, date, and reason, must be sent to the publisher and "franked," that it may be taken out by him. [Vt. Chron.

SUMMARY.

The *Keokuk Dispatch*, of the 2d inst., says: "The river at this place yesterday was fifteen feet and a quarter above low water mark, and rose ten inches last night. It is now thirty-nine inches higher than in the great flood of 1844. It is said that a rise of three feet more is on its way from above! The prospect is truly alarming. Immense damage to property is reported from both above and below. Even the wood for the steamboats is said to be nearly all floated off from the banks of the river.

The Legislature of New York met in special session at Albany, Tuesday, June 10. The Standing Committees of the Senate were appointed. Hon. J. B. Varnum, Jr., of New York was chosen Speaker of the Assembly. Gov. Hunt sent in a message arguing the merits of the new act which brought the last session abruptly to a close; pressing the importance of completing the canal en arge-ments, and various other internal improvements.

A movement being on foot at Richmond, Va., to raise $10,000 for the Male Orphan Society there, the banking firm of Selden, Withers & Co., at Washington—who are native Virginians—have offered a donation of $400 whenever that sum shall complete the subscription. Another gentleman at Richmond proposed to give $100, if ninety-nine others would do the same, and there are only thirty-six names now wanting to accomplish it.

A little school girl in McDonough county, Ill., near the village of McComb, was charged with stealing a piece of money by her mistress, who threatened to hang her if she did not confess. She protested her innocence, when the mistress proceeded to put a handkerchief around her neck, with which she lifted the child from the floor, *dislocating her neck!*

The *Hagerstown* (Md.) *News* says that several persons in that place have been stung by locusts in the past week. It says: "In each case the parties were stung in the hand, which became much swollen and somewhat painful. The parties were also in each case, of such an age as to preclude the possibility of a mistake as to what it was by which they were stung."

A few days ago, in the Burlington court, the jury in an assault and battery case could not agree. As soon as the difficulty became apparent, they obtained a quantity of provisions and liquors on which they feasted. Some of them got quite lively procured a violin, with which they amused themselves. They so far stepped beyond the bounds of duty, that the judge told them they were a disgrace to the county.

A dispatch dated Boston, Monday, June 16, states that the case of Hayden for aiding in the rescue of Shadrach, the Fugitive Slave, was given to the Jury at 1 o'clock to-day in an able charge from Judge Sprague. The Jury came in at 6, unable to agree upon the evidence. The Judge directed them to retire, and report to-morrow morning at 9 o clock.

A Mr. C. Hopkins of Pittsford N. Y., was recently engaged in sawing wood wtth a buzz saw, driven by horse power, when the saw flew from the mandrel, while it was revolving at the greatest speed, and struck Mr. H. with great violence, cutting off his collar bone, several of his ribs, and actually lacerating his lungs, leaving them exposed to view through the external wound.

On the night of June 3d the store of Asa Fish, Esq., of Mystic Bridge, Ct., was entered by thieves, who, by boring a hole into the iron safe and introducing powder, produced an explosion which burst the safe and came near rending the building. They took some $300 which they found in the safe. No trace of them has been discovered.

A dispatch dated Boston, Monday, June 9, says: Lewis Hayden colored, a second-hand clothes dealer, of some property, was put on trial this morning for aiding in the rescue of Shadrach. The prisoner is defended by Hon. J. P. Hale and R. H. Dana, jr. This case presents the same features as the former one.

The President of Middlebury College, Vt., since his mission to Boston to raise a $35,000 fund, has been at New York and added $10,000 or more to the subscription, making the amount now raised about $25,000. $10,000 more is wanted to place the College in the position desired by its friends.

The *Chicago Journal* states that those who arrived in the Queen City, on Friday evening, were but fifty-two hours from New York city. And yet an individual, before the boat reached the landing, made desperate attempts to get off, by climbing over the guards. Fifty-two hours from New York, and yet the man was in a hurry!

The *Catocin* (Md.) *Whig* says: "Throughout all Middleton valley we have the most cheering accounts of the crops—the Wheat, Rye, Corn, &c., never before looked so promising for an abundant yield as at the present season." The *Frederick Citizen* says: "Not within our recollection has the Wheat crop at this season promised so fine a yield in this country."

On removing an old house adjoining the Seminary buildings, at Aston Ridge, in Delaware county, Pa., a beam was discovered distinctly marked February 26th, 1704. A lead medal was also taken from the cellar wall. The house was built by a Dutton family, who were the associates of Wm. Penn.

The abundance of summer vegetables and fruits now in New York market is so great as to create general surprise. Beets, turnips, new potatoes, of the largest size, green peas, and potatoes, are to be seen on all the stalls of all the small markels in every part of the city.

The following is the number of physicians in the city of Philadelphia:—Regular physicians, 397; homœopathic, 42; hydropathic, 2; Thompsonian, 50; advertising doctors, 32; dsuggist physicians, 37; nondescripts, 42; total, 582.

Every week, 40,000 pounds of starch, said to be of the best quality are manufactured Oswego; it is good for both the laundry and for food. The produce amounts to $120,000 a year, and the weekly amount of corn used is 2000 bushels.

Some idea of the cost of royalty in England may be formed from the fact that the Prince of Wales, though under ten years of age, has a revenue of nearly $300,000 per annum from the Duchy of Cornwall.

The Worcester (Mass.) *Spy*, of the 9th inst., says on Sunday afternoon, as one of the Professors of the Catholic College in this city, was proceeding homeward from the church on Temple-st. in an open buggy, the high-spirited horses attached to the vehicle suddenly took fright, and in spite of all the efforts of the driver, upset the carriage. The driver escaped with only a few slight bruises, but we regret to say that the Professor was seriously, if not dangerously hurt. One leg was broken, and so bent under him that the fractured bone protruded through the flesh and skin. Surgical assistance was promptly rendered, but the result of examination by the physicians we have not heard.

A Convention of Christians of all denominations, who believe the system of slaveholding to be sinful, is called to be held at Chicago, Ill., on the 3d of July next. We learn from the *Oberlin Evangelist* that arrangements are being made for conveying the delegates at half price. Through tickets can be had from Cleveland for $5. The *Golden Rule* says:—"If we rightly understand, this meeting is not merely anti-slavery, but anti-*sin*, a meeting of general reform, a united consecrated onset against *all* sin, the works of darkness and death."

At a Mass-Meeting at Burlington, Vt., recently, Milton Clark stated that when he escaped from Slavery into the Free States, he was soon supplied by friends with letters to different persons to help him on his way northward, and among them was one Millard Fillmore, who seemed rejoiced at his escape, harbored him, gave him money, and helped him on his way—performing, in fact, the very acts which he says now shall be visited with *condign punishment!*

In the Superior Court, on the 5th inst., Judge Oakley presiding, in the case of C. St. John, H. A. Burr, and Alva B. Taylor, *vs.* The American Mutual Fire and Marine Insurance Company, the claim of the plantiffs for loss occasioned by the blowing up of their foundry in Hague street was sustained, and a verdict rendered against the Insurance Company for the full amount of the claim and interest. In defense, it was urged that the explosion resulted from a want of proper caution.

Near Westchester, Pa., last week, a young man named Hamorton was severely stung on the hand by a young locust, in consequence of which the arm soon became much swollen up to the shoulder, attended with considerable pain. The general impression seems to be that the locust has no sting. The female nevertheless has a spiral sting, and some deaths have been ascribed to wounds inflicted by it.

A dispatch dated St. Louis, Saturday, June 7, says:—"The Mississippi river still continues to rise, and the whole length of our levee is submerged; the merchants in that vicinity are, consequently, moving their goods from the ground floors. A large amount of produce on the levee has already been injured by the high stage of water and the difficulty in shipping and landing goods has nearly caused a suspension of business.

A destructive fire occurred at Fitchburg, Mass., Wednesday, June 11, consuming a number of buildings owned by Shepherd Atherton, of Newton-lane and occupied as planing, machine, chair, and iron furnace factories. The loss is estimated at $20,000 on which there is but a slight insurance. Messrs. Damon and Saunders are the principal sufferers.

The President has decided in favor of detached wings to the capitol—the detachments to be covered by colonnades, so as to present the *tout ensemble* of the whole building, and yet preserve the old capitol. The plan of a young architect of New Hampshire, is of this character, and probably it will be selected.

Private accounts from Mexico convey the distressing intelligence that a grat drouth has for a long time prevailed in the state of Zacatecas. No rain had fallen since last August, and a general famine was impending. Corn was worth $9 per bushel.

A mass convention of the mechanics of Georgia is to be held on the 4th of July, to take into consideration the interests of that class of citizens. Strong efforts are made by the mechanics of Georgia to exclude negroes from all mechanical employments.

Dispatches from Quincy June 11, state that the rise in the upper Mississippi is unprecedented. Some sections of the O'Reilly telegraph lines on the flats above Quincy are unable to work for a few days, owing to the floods being higher than the wires.

Within 30 hours of Tuesday and Wednesday last no less than six splendid Ocean Steamers arrived at the port of New York, bringing news from all parts of the world. They were the Washington, North America, Empire City, Alabama, Marion, and Asia.

A letter of the notorious Levi Cole, who is now in the Rhode Island State Prison, on a charge of forgery, was intercepted the other day, and disclosed where 30,000 counterfeit dollars were hidden in an old wall.

The President having adopted the plan submitted by Mr. Walter for the enlargement of the Capitol, the corner stone will be laid on the 4th of July next.

The *Boston Evening Mail* states that the body of one of the persons lost by the destruction of the Light at Minot's Ledge was picked up on the beach at Cohasset. It is not known which of the two it is.

During the first quarter of the year 1851, the California mines yielded $16,030,155, and it is estimated that the receipts of the remaining three quarters will increase the yearly yield to about $65,000,000.

The number of emigrants who arrived at the ports of New Orleans and Lafayette, during the week ending May 31, was 1,155. Among them were 227 Frenchmen, 300 Germans, and 628 Irish.

Mr. David G. Bright, father of Hon. Jesse D. Bright, U. S. Senator from Indiana, died at Madison, on the 25th ult., in the 77th year of his age.

Rev. Jas. Buxton, for twenty years Rector of the Methodist Church at Fayetteville, N. C., died suddenly a few days ago.

Hon. Joshua R. Giddings, of Ohio, has almost recovered from the injuries he received a short time since.

New potatoes, the first of the season, are selling in the Cincinnati market at $4 per bushel.

A fossil kangaroo has been found at Middleton, Conn. It was taken from a quarry.

In the Boston Municipal Court on Saturday, Julian McCrea and B. F. Roberts (both colored) were found guilty upon the charge of assault with intent to kidnap Thomas P. Smith, a very respectable colored man, who gave offense to some of his colored brethren by opposing the abolition of separate schools for colored children. The offence is a very serious one, and was committed under very aggravated circumstances.

At a Convention of Universalist clergymen held in Chicopee, Mass., many of the leading men of the denomination being present, a resolution was almost unanimously adopted, protesting against the Fugitive Slave Law as an outrage upon humanity, worthy of no obedience, and demanding speedy repeal.

We learn that the book agents of the Methodist Episcopal Church, acting upon the suggestion of the Court in the late trial respecting the church property, have proposed to the commissioners of the Church South, "an adjustment of their preferred claims by a legal arbitration under the authority of the Court."

The Utica and Syracase railroad Company have constructed at their works in Oneida, five new passenger cars, with doors on the side instead of the end, in order to prevent persons from standing on the platform.

The Ephiscopal Convention of Rhode Island assembled in Providence on Tuesday. Rev. D. R. Brewer of Newport, preached the opening sermon. The Bishop's report represented the Church in that Diocese to be in a prosperous condition.

As the President of a Court in Darmstadt was recently passing sentence upon a convict for forgery, he was struck by apoplexy and died. His name was Baentano and he was a man of learning and irreproachable character.

A man named John Harding, and a negro who helped him to commit a murder, some time since, were lynched at Shelby, Ala., a few days since. He made a confession, in which he states that he had killed eighteen men.

At Providence, on the 5th inst., a Jury in the Court of Common Pleas assessed $1,800 damages upon one Thomas Wood, for trifling with the affections of Mary Curran, in refusing to marry her after he had promised so to do.

Some slaves who made their escape from Covington, Ky., were arrested in Ohio, and delivered to their owners on Thursday. The captors received $400 from Rev. Mr. Perry and the other slaveholders interested, for their labor.

The San Francisco *Balance* animadverts upon the conduct of the Legislature of California in adjourning as they lately did, after twenty minutes session, to attend a fight between a grizzly bear and a bull.

A young man, employed in a drug store in Philadelphia, on Saturday gave some deadly drug in the place of a harmless worm medicine prescribed by a physician. The drug was given the patient, a small child, and death resulted soon after.

A record kept at Nantucket, shows the unusual quantity of 6 23-100ths inches of rain to have fallen during the month of May, this year.

We learn that a terrific hail storm took place at Nashua, N. H., on Monday afternoon, which did a great deal of injury to fruit trees.

A Free Soil Mass Convention is to be held at Washington, Washington Co., June 25th. All the friends of freedom are invited to attend the Convention.

James Henry, a bookseller of Albany, and a brother of Prof. Henry of the Smithsonian Institute, died at Albany on Friday greatly lamented.

The receipts of the great Industrial Exhibition at London, exceed the whole amount of expenses by about $120,000.

New York Markets—June 16, 1851.

Ashes—Pots $5 00; Pearls 5 50.

Flour and Meal—Flour, domestic 3 50 a 3 62 for No. 2 superfine; 3 75 a 3 80 for old State, 3 81 a 4 00 for Michigan and Indiana; 3 87 a 4 00 for common to strait State, and 4 25 a 4 37 for pure Genesee; 4 31 a 4 50 for mixed to good strait brands, and 4 75 a 5 37 for fancy. Rye Flour is quiet at 3 37. Corn Meal 2 75 for State, and 3 00 for Jersey.

Grain—Good Ohio Wheat 92c. Rye is plenty at 73c. Oats, Northern 44 a 46c., inferior and fair Ohio at 40 a 43c. Barley 80 a 85c. Corn 53 a 54c. for heated, 55 a 56c. for Western mixed, and 59c. for round yellow.

Provisions—Pork, new, 14 50 for mess, and 13 00 for prime. Beef is plenty at 8 62 a 11 00 for mess, and 5 00 a 6 00 for prime. Beef Hams, 14 50 for prime; 14 50 a 15 00 for mess. Hams 7 a 7½c; shoulders 6c. Lard 8½c. for good. Butter is plenty at 9 a 14c. for Ohio, and 10 a 15c. for State, and 14 a 17c. for Orange Co. Cheese 5 a 6¾c.

MARRIED.

On the 8th inst., at New Lebanon, N. Y., by the Rev. E. J. McKendric, J. E. Clark, M. D., of Brooklyn, to Miss Frances Perry, of the former place.

In Hopkinton, R. I., May 3d, by Eld. John Green, Mr. John A. Crandall, of Charlestown, to Miss Frances C. Wilbur, of Hopkinton.

DIED.

In Guilford, New Haven Co., Ct., May 19th, of apoplexy, Mr. Joy Griswold, aged 73 years.

In Greenmanville, Ct., at the residence of his brother, Franklin Barber, of consumption, Mr. Sprague Barber, aged 47 years.

In Greenmanville, Ct., June 5th, Alda Mariah, daughter of Wm. E. and Sarah M. Maxson, aged 1 year, 1 month, and 25 days.

LETTERS.

Geo B Utter, H W Stillman, A M Covey, A B Burdick, Nathan G Wilbur, S S Griswold, H S Berry, Ira Sayles, Albert B Crandall, I D Titsworth, C P Spiveis, Dan'l Coon, G H Babcock, Eli Vanhorn, Wm M Jones, J W Morton, J M Allen.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Dan'l Saunders, Hopkinton, R I	$2 00	to vol. 7	No. 52
John M Barber, "	2 00	" 7	" 52
Phebe Wilcox, Westerly, R I	2 00	" 8	" 28
Albert Stillman, "	6 00	" 8	" 52
F H Crumb, "	1 25	" 7	" 52
Wm Greenman, "	2 00	" 8	" 52
A M Covey, North Brookfield,	2 00	" 7	" 52
Albert B Crandall, Portville,	2 00	" 8	" 52
Chas D Coon, "	4 00	" 7	" 52
Jarman A Davis, Shiloh, N J	2 00	" —	" —
Wm Jones, New York City,	2 00	" 7	" 52
— Forgie, "	50	" 7	" 52
Joshua Davis, Lost Creek, Va	2 50	" 7	" 52
Wm Kennedy, "	2 00	" 8	" 52
Wm Batten, "	2 00	" 8	" 52
Abel Bond, Quiet Dell, Va	2 00	" 8	" 52
Jesse M Davis, "	2 00	" 8	" 37
Eli Vanhorn, "	50	" 7	" 37
David Dunn, New Market, N J	2 00	" 8	" 52
Isaac S Dunn, "	2 00	" 8	" 52
Isaac H Dunn, "	2 00	" 8	" 52
Joel A Dunn, "	2 00	" 8	" 52
Wm Dunham, N Market Depot,	2 00	" 8	" 52

BENEDICT W. ROGERS, Treasurer.

Executive Committee of the Eastern Association.

THE members of the Executive Committee of the Eastern Association are requested to meet in the lecture-room of the Seventh-day Baptist meeting-house at Greenmanville, Ct., on the fourth day of the week before the last Sabbath in June, being the 25th inst., at 10 o'clock A. M. S. S. GRISWOLD, Sec.

Greenmanville, June 6th, 1851.

Western Association.

The Sixteenth Anniversary of the Seventh-day Baptist Western Association is appointed to be held with the 2d Church in Alfred, Allegany Co., N. Y., fourth and fifth days of the week before the fourth Sabbath in June, (25th and 26th days of the month.)

New York, Albany, and Troy Steamers.

THE steamer EMPIRE, Capt. H. Gillespie, will leave the pier foot of Cortlandt-st., New York, on Tuesdays and Thursdays, at 6 P. M., and on Sundays at 5 P. M., for Albany and Troy.

The steamer TROY, Capt. R. H. Fury, will leave the pier foot of Cortlandt-st. on Mondays, Wednesdays, and Fridays, at 6 P. M., for Albany and Troy.

Sunday Evening Steamer.—The steamer EMPIRE will leave the pier foot of Cortlandt-st. on each Sunday evening through the season, at 5 P. M., landing at Newburgh, Poughkeepsie, Kingston, Catskill, and Hudson.

For passage or freight apply on board, or to F. Hyde, at the office on the pier. L. H. TUPPER, Agent.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

The Ladies' Wreath.

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Miscellaneous.

AN EDICT AGAINST CHSISTIANITY.

The following curious and interesting Chinese document against Christianity is the production of a Government Official—a Prefect of the department of Kea-ying Chau, in the Canton Province, China. The writer is a man of high literary attainments and extensive reading:—

Wan, acting Prefect of the independent Chow of Kea-ying, who has been raised ten steps, and recorded ten times, issues an earnest proclamation—to rectify the hearts of men, and assert the dignity of the laws.

Among the nations of the West, there is a religion, called that of the Lord of Heaven, which began with Jesus. Into the transmission and practice of it among the barbarians of those regions themselves, their expositions of its books, and observance of its ceremonies, it does not belong to us to inquire. But they are not permitted to enter the Inner Land, and propagate its doctrines; and inhabitants of the Inner Land, who shall invite men of (those) distant places, and, joining in league with them, excite and inveigle women, and commit bad practices in violation of the laws, are to be dealt with, as in former times, according to the prescribed statutes. The regulations of these are definite and perspicuous; will any one dare to refuse to observe them?

Throughout this Chow, the doctrines of our established literature are highly prized; the manners and customs of the people are famed for their excellence; the fragrance of their learning has rested on many families for generations—we are not going to forsake the doctrines of the sages and worthies of the Middle Kingdom, and run ignorantly to those of that religion. I have heard, however, lately, that in the village of Choo-K'ang and the neighborhood, some ignorant stupid people have invited men from distant parts, and also that some females have adopted their principles, (the whole proceeding) being a serious violation of the laws. Now, besides searching out and apprehending the guilty parties who have invited those men, and leagued with them, and punishing them according to the old statutes, it is proper for me to issue an earnest proclamation—which I do accordingly, for the full information of all, both soldiers and people.

Be it known to you all, that Jesus was born in the time of the Emperor Gae of the Han dynasty. He was barely able to save people by curing their diseases, and is to be ranked only with such persons as Hwa, To, and Chuh Yew. He was also able to divide seven cakes, so as to feed with them three thousand men, but this was no more than one of the sleight-of-hand tricks of the Taouists. This was the extent of his ability, and yet he falsely called himself the Lord who made the heavens, and said that heaven, earth, men, and all things, were produced and perfected by him. In regard to this, I beg you to consider—Before the Emperor Gae, of Han, there were the three Sovereigns, the five Emperors, Yaou, Shun, Yu, Tang, Wan, and Woo, Chow Kung, and Confucius, all, in the place of heaven, propagating (true) transforming doctrines. Even among the nations beyond the seas, at an early period, there were princes and people, there were governments supported by penal laws, there were other laws as well. How then can it be said that (the heavens and earth and all things) were not made till Jesus made his appearance in the time of the Emperor Gae of the Han dynasty?

In the *Hae Kwoh T'oo Che*, we find that Mary, the mother of Jesus, had a husband named Joseph, but that Jesus cast away his father and broke off all intercourse with him, saying that he had been born by his mother, while she was a virgin, and falsely calling himself the Lord who made the heavens. On this account, he would not suffer those who entered his religion to sacrifice to their forefathers or to sovereign-princes, or to any of the spirits of heaven and earth, or to the images of the sages. He deceived the world and imposed on the people. He removed the authority of heaven and of law, of parents, and of princes. He destroyed the virtues of filial piety and of loyalty, of benevolence and of righteousness. Thus he aroused the indignation of Heaven, which proceeded to cut him off, employing for that purpose the instrumentality of the King of Judea. (This prince) apprehended Jesus, clearly determined his guilt, and nailed him to a cross, according to the laws of the kingdom. There his blood flowed out over his body, till he was unable to move, and died. Orders were given to the people of the neighborhood to bury him, but his vagabond disciples falsely declared that in three days from his burial he came to life again, and after more than forty days flew up (to heaven.) (This story) was contrived (to serve as a ground) for propagating his doctrines and imposing on men. (The case) was just like that of Sun Gan, who drowned himself after the defeat of his soldiers, and whose followers then gave out that he had become a water-sprite; or like that of (the head) of the white lily sect, who was cut into ten thousand pieces, and whose partisans reported that his body had disengaged itself under the metal knives, made its escape away, been transformed, and ascended up among the Genii.

If the account be not (a forgery) like these, how is it possible that he who was the Lord of heaven, should yet not have been able to preserve himself from being bound and crucified to death by ordinary mortals? His followers indeed have glossed over the fact, saying that the Lord of heaven received (the punishment) of sin for men, but this is also laughable. The Lord and Ruler of heaven and earth—was it impossible for him to get an escape for men from their sins, and must he receive the punishment of sin in their behalf? (The tale is plainly designed) to cover over the fact of his crucifixion and death!

(The advocates of) this religion put forward its admonitions to virtue and warnings against wickedness, but these are nothing more than what is constantly spoken in our literature. When they say, "Believe on the Lord of heaven, and you will have happiness, and after death your soul shall ascend to heaven; refuse to believe on the Lord of heaven, and you will have misery, and after death your soul shall enter hell." This is like what Woo San-sze said, "He that allows that I am good, is a good man; he that says that I am bad, is a bad man." Suppose that all the believers on the Lord of heaven were thieves and robbers and wicked men—according to this principle, they should all receive happiness. And suppose that all who refused to believe on the Lord of heaven were good men, accumulating acts of virtue—they ought to be visited with misery. Never have the principles on which virtue is rewarded and vice punished been turned upside down and confounded in such a manner. Does not (the system) evidently cut itself off from the principles of heaven?

Moreover, the expressions about "heaven's hall" and "earth's prison," (which the followers of Jesus use,) are nothing more than a plagiarism of the most miserable stories and superabundant spume of the Budhists, and yet they turn round and revile the Budhists, saying that they fall forever into hell. Who, pray, ever saw them there? (No one did,) but the crucifixion of Jesus alive was like, (what the Budhists feign,) suffering from the forests of swords and mountains of knives in hell, and is moreover a matter supported by certain proofs.

Still further, I find that, among all the nations beyond the seas, there is not one so distinguished for its faith in the Lord of heaven as Germany. That kingdom, notwithstanding, has been torn in pieces, and broken down, and more than one portion of it has been taken and is held by (strangers.) Why has not prosperity been granted to it, being (such) a believer in the Lord of heaven? On the other hand, of the nations who do not believe in the Lord of heaven, there is none so opposed to this religion as Japan. On the landing place at its (principal) port they cut out a cross. When any merchant visits the kingdom and goes on shore, if he will not tread upon that cross, he is immediately beheaded. Outside their city gates also, they have buried an image of Jesus, that it may every day receive the disgrace of being trodden upon. Notwithstanding these things, the kingdom has been transmitted for more than two thousand years. Why has the Lord of heaven not visited it with calamities? It is plain that the statements of his power to confer happiness and misery are merely vague assertions, incapable of proof, which serve only to make the stupid people, in their life-time; cast off their forefathers, not permitting them to enjoy the fragrant offerings in the sacrificial vessels, and, after death, to become blind devils, which endure torment twice greater than if their bones were burnt and the ashes scattered abroad. What pleasure can there be in following such a religion?

As to the reverencing of the cross—we find the cross spoken of in the tablet of the "Illustrious Religion," "He determined the four quarters according to the figure of a cross." I do not know at what time this religion devised the story of the crucifixion on the cross, but supposing the thing really took place, for the followers of Jesus to honor and reverence the instrument on which he suffered punishment, and to say that it is Jesus, and not to dare to tread upon it or walk across it, is to me inexplicable. Suppose that a man's grandfather or father had been killed by a fowling-piece or a sword, what would be thought of him, if he were to reverence a fowling-piece or a sword, just as if it were his grandfather or father?

Now, though a recent regulation permits the barbarians to explain their books to one another, it does not permit them confusedly to enter the Inner Land and propagate their doctrines. If there be any pretending to be barbarians, or if persons of the Inner Land invite men of distant parts, and, joining in league with them, excite and deceive the people, inveigle women, and commit bad practices in violation of the laws, they are to be dealt with, as in former times, according to the prescribed statutes. Strangulation immediate, or suspended only during a representation to the Emperor, banishment to the most distant frontiers, or to a distance of two or three thousand *le*, or at least, from this *Chow*, or beating with the large bamboo, these are the punishments, and in the infliction of them no indulgent leniency can be shown.

If parties, however, present themselves to the magistrate, repenting of their guilt, and will walk over a crucifix, the degree of their criminality shall be determined, and a portion of the punishment remitted according to a scale. The laws of the kingdom are severe, and yet they have never refused to allow men to repent of their errors. If any of you stupid people have been deluded (by this religion,) be quick and come to your senses, make public acknowledgment of your guilt, and avoid falling into the net of the law. If any of you hate your own bodies, and will follow the religion of the Lord of heaven, you shall forthwith be apprehended, and punished as a warning to the blinded and obstinate.

Let (the heads of) those families, on which the fragrance of their learning has rested for generations, determine on the (necessary) regulations, and suspend them in their ancestral temples. Parties who enter this religion cut themselves off by the act from their forefathers, and ought to be publicly and by common consent driven from among their kindred, and immediately reported to the magistrates—to maintain the rectitude of the social bonds and relations.

HONGKONG, October 24th, 1850.

THE POPE'S PALACE AT ROME.

A correspondent of the St. Louis *Republican* gives the following account of the priceless treasures of Art which the Popes have in the course of a thousand years gathered in the famed Vatican, so that it is now incomparably the first Palace in the world.

"In a former letter I made allusion to the Vatican, the Grand Palace of the Pope, adjoining St. Peters. This is probably the most interesting palace in the world. It has been used for more than a thousand years, and how much longer is not certainly known. Charlemagne, it is said, resided here at the time he was crowned by Leo 3d, in the 8th century. Its length is eleven hundred and fifty-one English feet—about five times as long as the Planters' House at St. Louis, and its breadth is seven hundred and sixty-seven feet. It has no regularity or outward architectural beauty to recommend it, for it has received so many additions on different plans, and undergone so many changes during the reign of its numerous occupants, each of whom has pulled down or built up according to his own taste, that the most you can say of its exterior is, that it is a huge pile. But its museums of antiquities and exquisite works of art are unrivalled. The number of paintings, frescoes and mosaics, to say nothing of the relics of past ages that are garnered here, is almost incredible. No labor or expense has been spared to make this the depository of every thing that is beautiful in art or wonderful and interesting in antiquity. It has, as I have mentioned, four thousand four hundred and twenty-two apartments, and one of these, the Hall of the Candelabra, is one thousand feet long. Not only are the walls of the various rooms covered with rich paintings, but the ceiling overhead is adorned with many of the finest frescoes in the world. Every scene, almost, described in the Bible, you will find here represented in tapestry, mosaic, frescoe or oils, and the historical events of ages, with the heroes of every age and all the mythological and allegorical figures of classic lore, are all embodied before you. In the Gallery Lapidary, you almost feel that you are walking through a cemetery. Embedded in the walls on the sides of the room, are all the marble inscriptions that have been removed from the ruined tombs and columbara, to the number of three thousand or more. On one side are the Pagan inscriptions, and on the other are those of the early Christians, in Greek or Latin, many of them originally found in the catecombs.

I was greatly interested in the Hall of Busts. Here I saw Alexander Severus, Marcus Aurelius, Cato, Septimus Severus, Nero, Adrian, Julia, the daughter of Titus, &c.

In the Hall of the Greek Cross are two sarcophagi of great beauty. They are made of porphyry and are of immense size. One contains the remains of St. Constantia, and the other of the Empress Helena.

The Library contains manuscripts, Greek, Latin, and Oriental, to the amount of twenty-three thousand five hundred and eighty. There is no other such collection in the world. The number of printed books is only thirty-thousand. Among the treasures of the Library is a Virgil of the 4th century, with a portrait of Virgil himself; a large Hebrew Bible, in folio, for which the Jews of Venice once offered its weight in gold; seventeen letters of Henry the VIII to Anne Boleyn, nine in French and eight in English; several manuscripts of Luther, and numberless other literary curiosities."

UNCLE SAM'S CROTCHET:

AND HOW HE GOT RID OF IT.

I always regarded Uncle Sam as a very worthy man. I liked to be in his family. He had a wife, and a house full of promising children. Everything used to go on very harmoniously. Uncle Sam's word was of course a law to them all. They loved to have it so; for he was among the most reasonable and considerate of men, and they were sure of prosperity and pleasant times, so long as they could have him at the head of the family affairs.

So it used to be when I was a boy. I remember but one exception to this happy course of things. Whether Uncle Sam had got the gout, or the toothache, or an indigestion, or how it came to pass, I never could certainly learn; but so it was that he came home one day with a most unaccountable crotchet in his head, that threw the whole family into a state of perplexity and utter amazement. He began by abruptly ordering my cousin Tom, who had just made a bow and arrow which he was quite proud of, to throw them into the fire. Tom stared—my aunt held up both hands in astonishment; and when the order was repeated she ventured very gently to interpose a word in favor of the plaything. Tom was a pleasant boy; he had been amusing himself quietly; it was really a good thing every way for him to have a bow and arrow; why should he, just as he got them finished, be obliged to burn them up? *Children must obey their parents*, roared Uncle Sam at the top of his voice. And the bow and arrow were burned.

To pass over the particulars of this dark time, my poor Uncle was every hour making some such absured and cruel requisition. The children bore up under it wonderfully; for their love and respect were boundless. At length, however, even the elastic and ingenuous spirit of boyhood gave way. Tom and his brothers grew less frank and open—they began to contrive ways to avoid their farther's orders—they would shun his presence; and as they could not enjoy themselves in the old way they more and more chose their own path, and paid less and less regard to the spirit and intent of his commands. It satisfied them if they could contrive to avoid a direct and open rupture.

This state of things grieved my aunt to the heart; she saw that the principles of the boys were in a fair way to be utterly ruined; and finally, with the courage of mingled affection and despair, she met Uncle Sam with a decided remonstrance against some unreasonable command, at war alike with the happiness and the character of the children; for the fact was that my poor Uncle had partially lost that quick sense of justice and honor that we all used so pleasantly and rejoiceingly to confide in.

This remonstrance brought things to a crisis. Uncle Sam stormed and fretted the whole day;—day after day, indeed, for I know not how long, he was like a cage of unclean beasts—his heart seemed a mere mass of feastering sourness aud ill-temper.

My aunt was at her wit's end. To endure this—that herself and her children should live so, seemed a trial too severe to be thought of. Whether she had ever read the "Taming of the Shrew," or where she got her first hint, I do not know; but when he rppeared at breakfast one morning, she desperately turned the tables upon him. The first salutation, and in a tone of mingled vinegar and pepper, was, *Husbands, love your wives.* And with every varying style of preverseness and ill-humor that female ingenuity could suggest, *Husbands, love your wives*, was dinned in Uncle Sam's astonished ear from morn till dewy eve. He tried to expostulate; but her tongue was the quickest, and her tones the keenest; and if the man's brow lowered, the woman's whole face and person seemed transformed of a sudden into a meet organ of whatever is—not lovely.

Uncle Sam did not sleep that night. The terrible sound, indeed, was hushed; but the words seemed still to ring in his wearied ears and trembled through his tortured brain.

The next morning Uncle Sam was calm. He met his family with a serious, but certainly not an angry look. My aunt's eye told her at once what had been going on, and she was silent. At length with some effort, Uncle Sam opend his heart. He had been wrong, he said. The command to children to obey their parents was a wise one, and obligatory; but he had not considered, as he ought, the duty of the parent to take care that his commands were such as ought to be given. The authority was given to the parent, because in a family such authority must be lodged somewhere, for the sake of harmony; and of course it should be with those who have the requisite knowledge, experience, and power. Throughout the universe, the principle of submission to authority obtains. The child comes into being immortal; and it will be his duty to reverence and obey forever and ever. He is placed in circumstances best calculated to form the habit of reverence and obedience from the earliest development of his powers. The superior knowledge and power, and the affectionate care of parents, naturally lead to a loving and confiding obedience; such, my Uncle said with emotion, as had ao long rendered his own family harmonious and happy. He was convinced that the parent ought to be as careful about his command, as the child about his obedience; for the great object, after all, is to cultivate the spirit of the child, that he may love and reverently obey for ever.

And Tom, my Uncle added, you are old enough to understand how this applies to larger communities as well as to the family. The citizen must obey the commands, that is, the laws, of the State. But those laws ought to be good. Those who form them are under the highest obligations to set before us no laws but such as a well-disposed citizen will instinctively respect and rejoice to obey.

And, my dear, said he at last, turning with a smile and a moistened eye to my aunt—(whose face had been concealed, I noticed, while he was speaking)—you are quite right in saying that husbands ought to love their wives; nor can I blame you, when I remember the circumstances, for making me feel, as I never felt before, that, in order to justify that love, *wives ought to be lovely.*

THE FLAX MOVEMENT:

Its National Importance and Advantages, with Directions for the Preparation of Flax Cotton, and the Cultivation of Flax: By the Chevalier Claussen.

Such is the full title of a fresh London pamplet just reprinted in a neat, compact octavo of 46 pages by John Wiley, 304 Broadway. The subject is just now one of deep interest to America as well as England, and portends a speedy and comprehensive revolution in Agriculture, Commerce, and Manufactures. M. Claussen's essay embodies many facts of general interest though it by no means exhausts the topic. It was not needed to convince us that Flax is destined speedily and formidably to rival Cotton, and it was not possible to print within so narrow a compass all the facts and explanations pertinent to the general theme. But the whole ground is gone over, and the conclusions are most encouraging. We copy from it M. Claussen's description of his process for the

PREPARATION OF FLAX COTTON.

The principle of the invention by which flax is adapted for spinning upon cotton, wool, and silk, independent of flax machinery, consists in destroying the cylindrical or tubular character of the fibre, by means of carbonic or other gas, the action of which splits the tubes into a number of ribbon-like filaments, solid in character, and of a gravity less than cotton, the upper and under surfaces of which are segments of circles, and the sides of which are ragged and serrated. In order to explain the nature of the process by which this change is effected, it is necessary first to explain the structure of the flax plant. The stem of the plant consists of three parts; the shove or wood, the pure fibre, and the gum, resin, or glutinous matter which causes the fibres to adhere together. In the preparation of the plant for any purpose of fine manufacture, it is necessary first to separate from the pure fibre both the woody part and the glutinous substance. The former of these may be removed by mechanical means, previously referred to, almost as simple as those employed in the threshing of wheat. In order, however, to remove the glutinous substance from the fibre, recourse must be had either to the fermentation produced in the steeping process, or to some other chemical agent. The present system of steeping in water, whether cold or hot, is, however, ineffectual for the complete removal of the glutinous substances adhering to the fibres, a large per centage of which is insoluble in water. The first process, therefore, which it is necessary to adopt in the preparation of flax cotton, is to obtain a perfect and complete disintegration of the substance which binds them together.

This is effected by boiling the flax for about three hours, either in the state in which it comes from the field, or in a partially cleaned condition, in water containing about one-half per cent. of common soda. After undergoing this process, the flax is placed in water, slightly acidulated with sulphuric acid; the proportions of acid used being 1 to 500 of water. Any objections urged in the employment of such substances, even in the small proportions above stated, are at once met by the fact that the soda present in the straw after the first process, neutralizes the whole of the acid, and forms a neutral salt, known as sulphate of soda. This process, producing as it does, a complete separation of the integral fibres from each other, is equally adapted for the preparation of long fibre for the linen, or of short fibre for the other branches of textile manufacture. When required to be prepared for linen, all that is necessary after the above process, is to dry and scutch it in the ordinary modes. The advantages which this mode of preparation possesses over any other mode now in use, are stated in the official report of the proceedings at the Royal Agricultural Society, to be the following:

1. "That the preparation of long fibre for scutching is effected in less than one day, and is always uniform in strength, and entirely free from color, much facilitating the after process of bleaching, either in yarns or in cloth.

2. "That it can be also bleached in the straw at very little aditional expense of time or money.

3. "That the former tedious and uncertain modes of steeping are superseded by one perfectly certain with ordinary care.

4. "That in consequence of a more complete severance of the fibres from each other, and also from the bark and boon, the process of scutching is effected with half the labor usually employed."

Complete, however, as may be the separation produced by this mode of treatment, the fibres, from their tubular and cylindrical character, are still adapted only for the linen or present flax manufactures, as their comparatively harsh and elastic character unfits them for spinning on the ordinary cotton or woolen machinery. At this stage, therefore, it is that the most important part of the invention is brought into operation. The flax, either before or after undergoing the processes required for the severance of the fibres, is cut by a suitable machine into the required lengths, and saturated in a solution of bi-carbonate of soda (common baking soda,) a sufficient length of time to allow of the liquid entering into, and permeating by capillary attraction every part of the small tubes. When sufficiently saturated, the fibres are taken out, immersed in a solution of dilute sulphuric acid of the strength of about one part to two hundred parts of water. The action of the acid on the soda contained in the tube, liberates the carbonic gas which it contains; the expansive power of which causes the fibres to split and produces the result above described. The fibre is then bleached, and after having been dried, and carded in the same manner as cotton, is fit for being spun upon the ordinary cotton or woolen machinery; the material at this stage possessing the qualities described in the *Manchester Examiner and Times*, and to which allusion has already been made. The practicability of transforming flax into this cotton-like substance, was demonstrated at the last meeting of the Royal Agricultural Society, and the Secretary, Mr. Hudson, referring, in his report of the proceedings, to the experiment which then took place, says:—

"Although we have long been practically familiar with the expansive effects of æriform fluids suddenly disengaged chemically from an apparently solid and inert substance, like gunpowder, either in fire-arms or in the blasting of rocks, and with their elastic recoil when released from the pressure of condensation, as in the air gun, or the liquid gasses of Dr. Faraday, we were not prepared for so beautiful an instance of the application of this principle as the one Chevalier Claussen has given us, in the splitting of vegetable fibre, by conveying into its interstices the carbonic acid gas concealed in condensation and chemical alliance with soda, and then setting it free by the addition of acid, which breaks off that alliance by its own superior elective affinity for the alkali. Means shown in their result to be so powerful, and in their operation so gentle yet decisive, gave to the simple experiment, made in the presence of the council by Professor Way, more the air of a new instance of natural magic, than the sober reality of an ordinary operation of natural laws, of which the application only was novel; and its effect on the meeting was accordingly both singular and striking, occasioning evident marks of their agreeable surprise and admiration at the result obtained. The flax fibre soaked in the solution of sub-carbonate of soda was no sooner immersed in the vessel containing the acidulated water, than its character became at once changed, from that of a damp rigid aggregation of flax to a light expansive mass of cottony texture, increasing in size like leavening dough, or an expanding sponge. The change was no less striking when this converted mass in its turn was placed in the next vessel which contained the hypo chlorite of magnesia, and became at once bleached, attaining then the color, as it had just before received the texture, of cotton."

MARRIAGE.

God having planted the social principle in the nature of the first man, provided him with a help meet for him—one who should be his companion, his solace, and closest friend—one emphatically a part of himself, and endowed with all the tenderest sympathies of his own nature, even in a pre-eminent degree.

The marriage relationship, therefore, is the most intimate that can be formed, and when based on appropriateness of mental and moral choice, and hallowed by fervent affection, is of all others the most conductive to human comfort and enjoyment.

It is a union, however, that requires wisdom and prudence rightly to form; and much kind care and discretion to maintain, in all its close and sacred associations, unimpaired.

How few seem to be acquainted with its true merits and importance! One is enamored with a beautiful face or handsome form, and is utterly indifferent as to the mental or the moral qualifications possessed.

Some merely seek a dowry, and are much more wedded to the purse than the person.

And some enter upon it lightly and unadvisedly, as if it were a contract that could be dissolved at will, or broken at pleasure.

This never can be a concern of small import, or of minor moment; it is a life-lease of increased good, that nothing else can give; or of protracted grief and sorrow, that the opening grave alone absorbs.

Be wise, then, in this high concern; enter on its path with care and prudence, and seek that heavenly wisdom may direct thy steps, and give to thee the richest earthly treasure—a wise, affectionate, and virtuous wife.

And woman, let not thy kind and unsuspecting nature supplant that wise and prudent forethought which thou shouldst with circumspection exercise most rigidly, when thou art moved to enter the marriage circle.

To thee, this step, next to the favor of thy God, is all in all.

From henceforth, not thine own, but his whose rule will be kind and congenial to thy gentle nature, or rude and violent, and destructive of all thy peace and joy.

Let no foolish thought invade thy mind, that it is not honorable to live and die unweded, and make thee anxious the first presented bait to seize. It were better, beyond all compare, if thou hadst many generations here on earth to live, to be consigned to deepest solitude, than dwell with one unfitted for the close endearing kindness, that happy marriages involve.

The wisest, noblest, and happiest of thy sex, have been those women who would not throw their peace and hopes away, where confidence could not be fully placed, or warm affection yielded, with the certainty of a full reciprocated return.

Seek counsel, then, before this step for life is taken, and let not prudence throw the reins aside, least fancy, passion, or misplaced affection should consign thee to a maze of doubt, and wretchedness and sorrow.

If Providence doth open clear before thee the path of matrimony, and sends thee one in whom Christian principles, and manly generosity, with sterling sense, and unquestionable affection dwell, who seeks thy hand, then yield it, and pray God's blessing on it, and prove thyself a wife indeed, deserving of his fullest confidence and love, and peace be ever with thee! [Dr. Burns.

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GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

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[Conducted by B. B. EDWARDS, E. A. PARK, and M. STUART, of Andover; Dr. ROBINSON and H. B. SMITH, New York.]

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The Sabbath Recorder.

From Chambers' Papers for the People.

JEWISH LIFE IN CENTRAL EUROPE.

[Continued.]

The Sabbath.—The current of gloomy existence is regularly broken by the advent of the Sabbath. The peculiar blessing bestowed by the day of rest is most deeply felt and appreciated by the oppressed, harrassed, and careworn Jew; for the Sabbath not only brings repose to his body, but also solace to his mind; it not only erases temporarily the recollection of the melancholy past from his memory, but also instils into his bleeding soul hope for the future, and passes for a type and foretatse of that happiness which awaits the righteous in a better life. In his opinion the beneficial influence of the Sabbath extends also over the condemned in the infernal regions. who are released from their torments while the Sabbath lasts. He also thinks he receives every Sabbath an additional or a second soul, which leaves him again at the conclusion of the day. In the course of Friday, therefore, those Jews whom business has called away from their homes during the week are seen to return. The interior of the houses at the same time presents a very animated aspect; the female part of the families being engaged in scrubbing, scouring, and cleaning the rooms for the reception of the Sabbath, and in preparing the meals for that day, as no kind of labor must be performed on the day of rest. The afternoon is spent by both sexes in various operations, the object of which is personal cleanliness; the men also rid themselves of their beards. This is not so easy or simple a process as might be imagined; for in consequence of the traditional interpretation put upon Leveticus 19: 27, the use of the razor is prohibited. The beard, therefore, must be removed by some other means; and this is effected by various processes, all slow, and more or less painful. The most usual method consists in the application to the face of a kind of ointment, the ingredients of which are the mineral poison which, if I am not mistaken, is in English usually called orpiment, or the yellow sulphuret of arsenic and lime. This ointment which emits a most offensive smell, not only effectively removes the beard, but often destroys the skin if suffered to remain too long on the face, or if not washed carefully off.

An hour or so before the advent of the Sabbath, all labor ceases. The merchant leaves the counting-house, the mechanic lays aside his tools, and the shop-keeper closes his shop. Nothing will justify the violation of the day of rest except imminent danger to human life. At last some blows at the door proclaim that the Sabbath is approaching, and that it is time to go to synagogue, and off starts the whole male population. The service over, the young are seen reverentially to approach their fathers, uncles, and minister, humbly craving their blessing. These lay their hands upon the heads of each of the bending petitioners, devoutly pronouncing the words—"May God make thee as Ephraim and Manasseh!" (Gen. 48: 20.)

Free from anxiety and grief—which, according to the the teachings of the rabbis, must be dismissed with the advent of the Sabbath—they return home with countenances expressive of joy and contentment. Here they find all changed for the better. Everything is in its proper place, clean and bright, the floor scoured, the table covered with a snow-white cloth, laid for the evening meal. From the ceiling, above the table are suspended one or two lamps, the lighting of which is considered one of the principal duties of a religious housewife. The husband now cheerfully shakes his smiling wife by the hand, who, together with the daughters are generally dressed in white. The latter reverentially approach their father, even as the sons the mother, craving, their blessing, which is given to the daughters, with the words—"May God make the like Sarah and Rebecca, Rachel and Leah!" The whole family then join in singing a hymn, saluting "the angels of peace," who are supposed to hold their entrance into the house, for the purpose of staying there over Sabbath. And as if desirous to call the attention of a husband to the worth of a good wife, and thereby to increase his esteem for the partner of his life, he is enjoined to read the 31st chapter of Proverbs, descriptive of the qualities of such a woman. The sanctification of the Sabbath then takes place, which consists in the solemn recitation of a benediction, and of certain scriptural passages, over two wheaten loaves previous to breaking them. The two loaves are considered as typical of the double portion of manna vouchsafed on Fridays to the Israelites while in the wilderness. The family now sit down to the evening meal.

This being over, the form of grace prescribed for the Sabbath properly chanted, the family join in singing hymns in praise of the Sabbath. The melodies are simple and becoming, and make a cheerful impression. Some of the hymns are beautiful, and deserve to be more generally known than they are. The rest of the evening, if there be still time, is spent in a friendly visit to a neighbor, or in conversation of the members of the household among themselves. Various are the subjects started; the principal topics of discussion, however are the merits of the Baal Darshan (*itinerant preacher*) and of the band of singers who have arrived in the afternoon, and have received permission from the Parness (*chief warden*) to edify the congregation in the service of the morrow. The preacher is generally a Polish rabbi, with a long beard, immensely long curls hanging down his temples, (Lev. 19: 27,) clothed with long flowing robe, and a high fur cap, who has acquired by rote four or five clever Talmudical dissertations, with one of which he is going to dazzle his audience. The would-be sermon is neither a moral nor scientific discourse, nor does it treat of doctrinal points. It is a tissue of subtle ingenuities, such as are to be found in abstruse metaphysical treatises. The preacher generally sets out with some Talmudical passage, endeavors to show inconsistencies in it, or that it contradicts some other Talmudical statement, or that another later rabbinical authority apparently took a different view of the subject. And when he has led his audience into the most inextricable part of the maze, and made them despair of ever getting out of the labyrinth, all ot once a new text is introduced, or an unexpected turn given to those already introduced; and behold! as though it were by a magic spell, all intricacies are smoothed, and the magician walks forth on level ground over all those artificial fences which a while ago hedged him in on all sides. There is a story of a discourse by such an itinerant preacher, the object of which was to prove that Job himself agreed in opinion with a certain Talmudic authority which maintained that Job, as a person, had never existed. The conclusion of the discourse is usually an exhortation tending to enforce the stricter observance of some ceremonial rite or rabbinical institution. The band of singers generally hold a permanent engagement in some large congregation but receive leave every year to travel for some weeks. Their song is of a peculiar kind, and often exhibits a great deal of native, but of course uncultivated talent; but frequently it partakes more of the nature of vociferation than of a musical performance, and is a perfect torture to a cultivated ear. It is peculiar to those singers to hold, whilst singing, their right hand to the right cheek, and to lay the thumb on the throat. We could never ascertain if this was merely the result of habit, or intended to assist the emission of sounds.

In the morning another service is performed; this being concluded, the blessing, as in the preceding evening, imparted to the young folks, and the hearty wishes of a "happy Sabbath" exchanged every one hurries home to breakfast, to which, as they scarcely eat anything before prayer, and as the service never lasts less than two hours, they always bring a good appetite. The benediction of sanctification being said and breakfast taken, the short interval between that meal and dinner is filled up in various ways, and occasionally in examining the boys in what they have learned during the week—fortunate the lad who passes unscathed through this furnace! His will be the prediction on the part of the examining preacher of future eminence as rabbi, and the more substantial reward of an apple or pear. Sometimes, however, should the chief rabbi of the district happen to institute the examination, and be satisfied with the proficiency of the student, he will grant the scholar a diploma, by means of which he becomes a fellow (*Khabar*,) and must henceforth in every religious act have the epithet of Master (*Rab*) prefixed to his name. Dinner, grace, and the singing of hymns ended, every one is left to himself until the afternoon prayer. The elderly and the seriously disposed generally employ the interval in attending the exposition of some religious or moral work, usually the "Ethics of the Fathers;" a production of moral precepts of which can stand the test of the severest criticism, and deserves to be more generally known than it is. The young people, however, sometimes contrive, if they can obtain the permission of the local authority, to have a dance, or go out into the fields for a ramble. At last the time of the afternoon service arrives, which is followed by the evening meal, to be taken before the close of the Sabbath, it being held that every Israelite should take three meals on Sabbath. The day of rest is concluded with the night service, the first portion of which is generally said in perfect darkness, the Sabbath not being over until three stars be plainly seen, and it being unlawful for an Israelite to light a candle while it is Sabbath. The Sabbath is finally concluded by the chanting of certain hymns. And now the routine of every-day life begins, with all its monotony and accompanying toil; the souls of the wicked are driven back to the place of torture; the additional soul leaves the body of the unfortunate Jew; the protecting angels of peace depart from his dwelling, and with them his happy and cheerful countenance, and his goodly garments; the white table-cloth disappears from the table; the bright lamp from above it; and the dingy walls again frown upon the gloomy careworn tenants, as if the Sabbath had never existed.

Here we may be permitted to state some particulars with respect to the Sabbath, for which we could not before find an appropriate place. However homely the Jew may fare during the week, he will contrive to have something superior for the Sabbath. To this he is encouraged by the greatest rabbinical authorities, who recommend good cheer on that day as a religious duty; and the absence of fish or meat on Friday night would be considered by them as a serious deprivation. The strict rest enjoined for the Sabbath prevents the Jew not only from performing any servile work, but even from touching the instruments used in the performance of such labor. But as in the northern ungenial climate it would be impossible comfortably to spend the Sabbath without such labor, this is generally performed by some woman of the Christian religion engaged for that purpose. In each Ghetto, for this reason, there are established a few persons of that description who make a comfortable living through these services. From long and frequent intercourse with Jews these women are acquainted with all the rites of their employers, know all their peculiar terms, and are almost considered as members of Jewish families. They enter without ceremony the room of their employer on festivals and Friday nights, trim the lamps, snuff or put out the candles, and attend the fire. Such women have been known to be sometimes more observant of Jewish ceremonies than Jewesses themselves, and to have taught Jewish children their morning or evening prayers. Sometimes however, this friendly relation between Jew and Gentile is disturbed for a time by a mandate of some intolerant prelate. Such a measure, however, is always greatly regretted by these persons, and brings much distress upon the Jews, who, from religious motives, undergo severe hardships until the intercourse is re-established.

The necessity of preparing the Sabbath meal on Friday, and the desire so natural in cold climates of having a hot dinner, has given rise to a dish quite peculiar to the Jews, and which goes by the name of "shalit." It consists of meat, peas, beans, or rice, put into a pot, and placed on Friday afternoon into an oven heated for that purpose, and left there until Saturday noon, when, on being withdrawn, it is found still quite hot. This is a favorite mess, but in general very indigestible.

Days of Mourning.—The monotony of every-day life is further relieved by various seasons of rejoicing and mourning. The progress of the seige and destruction of Jerusalem are commemorated by public fasts. The principal among these is that of "Tishah Beab," (the 9th of the month of 'Ab—some time in the month of July,) which is the anniversary of the burning of the Temple both under Nebuchednezzar and Titus.

Twenty-one, or at least nine days previous to that *diesnefastus*, all public rejoicings are prohibited; no wedding takes place, no meat is eaten, bathing is avoided, and the beard suffered to grow. On the 8th of Ab, in the afternoon, the whole family sit on the ground, as though they had been bereft of a near relative, and the meal of mourning (consisting of eggs or lentils) is partaken of. In the evening the whole congregation meet in the synagogue, which at that period presents a most sombre appearance. The place of worship is but faintly lighted by bits of candles. The congregation with felt-shoes on their feet, and in the attire of deep mourning, sit on the ground, or at least not on their usual seats, and listen to the lugubrious strain in which the "Lamentations" are recited, or chant alternately heart-stirring elegies commemorative of the national calamities of Israel. Late in the evening the congregation separates. Some persons, however, spend the whole night in prayer; others sleep on the bare ground; and all, besides fasting, abstain more or less from the usual comforts of life. The morning re-assembles the faithful in the synagogue, when the same rites as in the evening are repeated. The time after the service is spent in listening to the exposition of accounts on the sufferings of Israel, and in visiting the burial grounds. The day is concluded with another solemn service.

Seasons of Rejoicing.—The principal seasons for rejoicing are—the first day of every month; the Feast of Lights; and that of Purim. To the first two our space will not permit us to advert, but of the latter a few datails may be subjoined.

It is kept on the 14th day of Adar (some time in February.) On the eve of the 13th, as well as on the morning of the 14th, the whole congregation meet in the synagogue, in order to hear the solemn chanting of the book of Esther. Purim is the festival when good cheer is especially enjoined. At the evening meal, the grave and generally very abstemious rabbi indulges in an additional glass of wine. This license he takes at the express recommendation of the Talmud, which relates strange tales of pious men, who, in consequence of over-indulgence in the treacherous liquor, made odd blunders in their intended encomiums on Mordecai. Among tne young folks frolic and fun reign paramount. They disguise themselves in a grotesque manner, and thus pay visits to their friends, reciting gay verses, and occasionally performing parts of the book of Esther, dramatized for the purpose; while at the same time, faithful to the customs of their ancestors, presents are interchanged by friends and acquaintances (Esther 9: 22.) This opportunity is also taken by many charitable persons to assist the necessitous, by affording them relief in a most delicate manner, under the appearance of a Purim present. Nor are the schoolmasters, and other scantily-salaried congregational officers, forgotten on this festive occasion.

Passover.—Another break in the current of the year is the celebration of the festivals commanded in the Pentateuch. Foremost among these ranks the Passover, which begins on the 14th of Nissan, (sometime in March,) and lasts eight days. Immediately after Purim, preparations for this festival are made. The wheat for the Passover cakes (upon which no rain, or any kind of moisture, must have fallen after being cut) is sent to the mill, in order to be ground. This operation, as well as that of baking the flour into cakes must be carried on under the superintendence of some one skilled in the law, and who is acquainted with all the contingencies through which the preparation would, according to tradition, be brought under the denomination of leaven, and thus be rendered unfit for use on the Passover.

Whilst this is passing out of the house, great activity is displayed within. The walls are whitewashed, the floor is scrubbed and scoured, the surface of every fixture is scraped, or covered over with new paper or wooden slabs, kept exclusively for Passover uses, and metal vessels are made red hot; and all this for the purpose of removing any portion of leaven that might attach to them. This is the period of the year when the scriptural behest, "And he shall rule over thee," so far as Jewish families are concerned, is actually reversed, for the lord of the creation is ruthlessly chased by the female portion of the house from room to room and corner to corner. Every piece of furniture, bedding, hangings, desks, books, and shelves, must pass under the review of their inquisitorial eye, and ultimately through the ordeal of scalding water, or any material likely to dislodge the enemy they are looking after.

The night preceding the eve of this festival is a very busy time with the whole household, for on it all the utensils and vessels employed during the year are removed to some remote chamber, as being unfit for use on Passover, and replaced by those destined for the festival, and which for that purpose have been kept locked up in a separate room during the rest of the year. At length, a short evening service having ushered in the solemn season, the younger branches having duly implored the blessings of the superiors, and the worshipers having wished each other happy holidays, the faithful hasten to their respective homes, the interior of which now presents a sight which claims particular notice.

Owing to the processes mentioned, the dwelling-room is quite metamorphosed. This change becomes still more conspicuous from the peculiar appearance which the table, with its apurtenances, presents, for besides the paraphernalia usual on Sabbath, and which have been described elsewhere, on the table are set a large covered dish, several small vessels, a large cup, and as many wine-glasses as there are individuals in the room. The table is surrounded by chairs, except on one side, which is occupied by a couch or chairs arranged in a manner of a couch, destined to serve for seats to the master and mistress of the house, and comfortably covered with pillows, especially on the left side against which the occupants are supposed to lean. The Jews who on that evening are taught to look upon themselves at least as freemen, if not as princes, indulge in this luxury, no doubt in imitation of the ancients, who as is known, feasted in a similar manner. The master on this occasion puts on a snow-white flowing robe and cap. These articles of apparel are always the gift of the wife, and are only worn on solemn occasions—such as Passover-eve, or the Day of Atonement; and lastly robed in the same apparel, he will also be one day carried to the grave.

The wine glasses are now filled, the whole company sit down, the master of the house pronounces various benedictions, and at last, uncovering the large dish, breaks one of the cakes it contains, laying a portion of it aside, of which more will be said by and by. He next removes from off the dish the bone of the lamb and the roasted egg, which were placed there in commemoration of the paschal lamb, and of another offering usually brought with it and laying hold of the dish, pronounces an appropriate prayer. The wine-glasses are now replenished, not forgetting the large cup in the middle of the table, placed there in honor of an invisible guest—the prophet Elijah. The act of the drinking of the wine, and consequently of refilling the glasses, is, according to a rabbinical institution, repeated four times. This rite is scrupulously observed, even by the poor, and in those countries where wine is expensive.

The first portion of the service being over, and the usual benedictions pronounced, the master of the house previous to the evening meal, distributes among those present the contents of the small vessels mentioned above. They consist of bitter herbs and of a clay-colored compound made of almonds, apples, and cinnamon. The former are eaten in obedience to the law commanding—"They shall eat unleavened cakes upon bitter herbs." The latter is supposed to be intended to remind the faithful, by its color and consistence, of the bricks and mortar which their ancestors were compelled to make in Egypt.

Supper now takes place, and the service is about to be recommenced, when, previous to saying grace, the father of the family makes an awful discovery, which, for the moment, puts a stop to all further proceedings; he misses the portion of the cake which he has broken at the beginning of the service, and carefully hidden under the pillow by his side. This is not a loss easily to be borne; for this portion of the cake is to be divided among those present, after the eating of which it is unlawful to partake of anything that evening. This portion, moreover, is, in popular superstition, endowed with divers singular powers—such as keeping off and even healing the ague, calming the agitated sea, &c.—for which purpose fragments of it are preserved by many from Passover to Passover. Whilst the father still fumbles about under the pillow, and the family are kept in a state of suspense, a little urchin at the table is observed furtively to smile, and to cast about portentious to glances, as much as to say—"I know where it is, but you shall not have it without a fair compensation for the trouble I had in abstracting it from its hiding-place." Immediately negotiations are set on foot with the young thief, who at last, on the promise of a new coat, cap, &c., surrenders the abstracted treasure. The ceremony now proceeds undisturbed to its conclusion.

This night is considered by the Jews as very auspicious, and no fear of accident or mishap is entertained by them; for Scripture calls it "a night of watching with the Lord" (Exodus 12: 42.) But, alas! how often has this confidence been wofully disappointed; for there is no festival on which hilarity has so frequently been changed into sadness.

Owing to the idea of sacredness attached to the Passover rites, and in order not to be compelled to eat leavened food, every Jew, when traveling, will endeavor to reach before Passover some place where co-religionists reside; for this reason also Jewish soldiers and prisoners, are if they wish for it, provided with food during that festival at the expense of the several congregations; for this reason also both private and public charity are never exerted with greater liberality than on this occasion; and there are few families but have on Passover-eve two, and sometimes as many as ten guests. Moreover, without instituting any particular inquiries, the wardens of the congregations will give to any Jew choosing to ask, a number of cakes proportionate to the number of individuals in whose behalf the request is made. Indeed, without the vigorous exercise of this charitable feeling, it were impossible for the numerous poor to keep the festival, the expense attending its celebration for eight days being very great. The following morning is celebrated by a solemn service in the synagogue, and in the evening the domestic service of the previous night is repeated. The Seventh day—the anniversary of the passage through the Red Sea—is celebrated in the synagogue by the solemn chanting of the sublime song recorded in Exodus 15. This day, however, is not the last of the festival, as might be inferred from the Scriptural command; for an eighth day is added. The addition of another day is observed with respect to every festival, except that of the Day of Atonement.

The Sephirah.—The seven weeks elapsing between the Second day of Passover and the Feast of Weeks (Deut. 16: 9, 10) is called the Sephirah (*Counting.*) It derives its name from the circumstance, that on every evening during that period, after the night service, each individual solemnly pronounces the following benediction:—"Blessed art thou, O Lord God, who hath sanctified us with his commandments, and commanded us concerning the counting of the Omer" (Numbers 23: 15;) adding thereto the number of days which have elapsed since the second day of Passover, on which, according to the rabbinical authorities, the Omer was offered up in the Temple. This period is now considered by the Jews as one of melancholy and mourning. It was during that period that the 40,000 disciples, or rather followers, of the high-minded Rabbi Akiba met their fatal doom under the leadership of the false Messiah Bar Kokheba, by the sword of the ruthless Romans, or, as a more improbable tradition asserts that this number of disciples was swept away by a pestilence, as a punishment for not having respected each other; and again, it was during that period that, in 1096, a portion of the Crusaders committed the greatest outrages on the unfortunate Jews residing in the places through which these enthusiasts passed. The Sabbaths of the Sephirah with melancholy elegies commemorating such calamities. No weddings are solemnized, no festivity takes place, no new dress is put on; a general mourning prevails, and the men suffer their beards to grow. The mourning is only interrupted for one day—namely, the 33d of the Sephirah. On that day tradition says the mortality ceased among the disciples of Akiba, or, what is more probable, the survivors were permitted by the conqueror to inter their dead brethren who had fallen amid the slaughter consequent upon the taking of Bether (see the history of any of the Jews' wars under Hadrian). This day is therefore kept as a kind of half-festival—all signs of mourning being suppressed.

The expiration of the Sephirah is the commencement of the "Feast of Weeks." This festival is now celebrated in commemoration of the giving of the Law on Mount Sinai, which, according to rabbinical computation, took place at that period. This is a season of great rejoicing and hilarity. The synagogues are decorated with wreaths of flowers and splendid nosegays, and the floor is strewed with *Calamus aromaticus*, and other oderiferous herbs; and the interior resounds with hymns in celebration of the occasion. Nor are the private houses less gayly ornamented than the places of public worship.

[To be Continued.

THE WAY TO MAKE A POOR PASTOR.

1. Be very careless and irregular in attending church. Never go, except when you can manufacture no good excuse to stay at home.

2. When at church, be either asleep, or staring about. Do not listen to the sermon.

3. When you go home, complain of the sermon as light and chaffy, or dry and uninteresting.

4. Treat your pastor with a cold and uninviting civility, and then complain of him because he does not visit you.

5. Neglect to pray for a blessing upon him and his labors, and then complain of him because the church does not prosper.

6. Be always finding fault with your pastor, and yet regret that he is not more popular with the people.

7. Be very lukewarm and worldly-minded, and yet complain of him for want of zeal.

8. Neglect to provide for his necessary wants, and then complain of him because he wants his salary.

Do all these things, and you will *never fail to have a poor pastor.*

Hints to Husbands.—Do not jest with your wife upon a subject in which there is danger of wounding her feelings. Remember that she treasures every word you utter, though you may never think of it again. Do not reproach your wife with a personal defect, for if she has sensibility, you inflict a wound difficult to heal. Do not treat your wife with inattention in company; it touches her pride—and she will not respect you more or love you better for it. Do not upbraid your wife in the presence of a third person. The sense of your disregard for her feelings will prevent her from acknowledging her fault. Do not often invite your friends to jaunt, and leave your wife at home. She might suspect that you esteemed others more companionable than herself. If you would have a pleasant home and cheerful wife, pass your evenings under your own roof. Do not be stern and silent in your own house, and remarkable for your sociability elsewhere. Remember that your wife has as much need of recreation as yourself, and devote a portion at least of your leisure hours to such society and amusements as she may join in. By doing so, you will secure her smiles and increase her affection.

Preaching up the Times.—It is related of Leighton, of blessed memory, that he was once publicly reprimanded in a synod, *for not preaching up the times.* Whereupon he asked, "Who does preach up the times?" It was answered that all the brethren did it. Then, he rejoined, if all of you preach up the times, you may surely allow one poor brother *to preach up Christ and eternity.*

It was the same Leighton who was wont to say, "I would rather convince a man that he has a soul to save, and induce him to live up to that belief, than to bring him over to my opinion in whatever else beside.

How often do we sigh for opportunities of doing good, whilst we neglect the openings of Providence in little things, which would frequently lead to the accomplishment of most important usefulness!

THE SWORD AND THE PLOUGH.

"They shall beat their swords into ploughshares."—Isaiah.

The sword shall rest in its scabbard old
  In an age that is dawning now;
And the world, that wept at the woes untold,
Which the sword like a flood o'er its plains had rolled,
  Shall smile in the reign of the plough.

The sword shall rust in its gory case—
  It shall rust—but not for aye;
At the stern, high call of the human race,
It shall leap once more from its resting place,
  And its scabbard be thrown away.

But it shall not fall, as of old it fell,
  Cleaving human hearts in twain;
It shall flash no more as a brand from hell;
The tall, grim shaft shall no longer tell
  Its deeds, on the battle plain;

For it decks not a worthless soldier's hand;
  It is grasped in the forger's now;
And the murderous and doubly accursed brand,
Which had *reveled*, in its lust, over every land,
  Shall *serve* in the reign of the plough.

O, the blessing of man, and of God, shall rest
  On the reign of the peaceful plough!
Old earth "shall in living green" be dressed—
Glad homes shall sleep on her motherly breast,
  And vines on her rugged brow.

THE USE OF RICHES.

Riches are a good greatly to be valued. Our Saviour expressly teaches us in the memorable parable of the unjust Steward, that men who possess them may so use them that "when they fail, these shall receive them into everlasting habitations." By steady Christian benificence, by the use of their money for the benefit of the poor, of the suffering of the despairing, for the spread of the truth, for the establishing of equity and righteousness on the earth, and for the bringing mankind to the knowledge of Christ—men give a permanent and intrinsic value to the gold which they dispense. They build it into eternal habitations, for themselves. We convert our money into the stone and the brick, the wood and the plaster, which make our houses in this world, and they will perish. We shall leave them after a little, and they will themselves decay and fall. But we give our money to the accomplishment of the works of Christian piety and charity, and we put it into fabrics that will be as permanent as the soul itself; as permanent as that system of God, amid which these good acts are done. We build for ourselves, then, Mansions in Heaven. We are daily adding new courses and layers to the celestial crystal that forms their walls. Daily, new pillars, more beautiful in their form and more perfect in their decoration, are reared before or within these dwellings. No pictures so sweet have ever sprung forth under the touch of any mortal pencil as those pictures of memory, of want relieved and sorrow soothed and blessings given, with which these walls are daily hung. Their atmosphere will be rich when we enter them, with the fragrance of all delightful sympathies, and sweet affections, cherished on earth, and now flowering into full beauty. It will be bright and sublime with the love of the highest! The angels will love to come and walk with us there. The utmost dreams of human felicity will be more than fulfilled, and fulfilled to us forever when we enter these Mansions!

We have said that riches as rightly used and generally diffused, may build these celestial and Divine homes. But let us remember what the same parable tells us, that "he that is faithful in the least is faithful also in much;" and that the *little* we may possess, if used in the spirit and for the ends which God loves, will be as effective toward the completion of these dwellings as the wealth of Princes. The desire of the alchemist who sought to evolve a Spirit from gold, which should in turn transmute all substances into gold, is more than realized in Christianity. Out of our gold if rightly used will come a power to touch not the present only but the Future, and to transform it all for us into Beauty and Preciousness!

The Prophetic Dew-Drop.—A delicate child, pale and prematurely wise, was complaining, on a hot morning, that the poor dew-drops had been too hastily snatched away, and not allowed to glitter on the flowers like other happier dew-drops, that live the whole night through, and sparkle in the moonlight, and through the morning onward to noonday. "The sun," said the child, "has chased them away with his heat, or swallowed them up in his wrath." Soon after came rain and a rainbow, whereupon his father pointed upward: "See," said he, "there stands the dew-drops, gloriously reset—a glittering jewelry in the heavens; and the clownish foot tramples on them no more. By this, my child, thou art taught that what withers upon earth blooms again in Heaven." Thus the father spoke, and knew not that he spoke prefiguring words; for, soon after, the delicate child, with the morning brightness of his early wisdom, was exhaled, like a dew-drop into Heaven.

Sorrows of Children.—The transient nature of the sorrows of children has been often remarked on by writers; but by none so beautifully as in the following lines by Sir Walter Scott:—

"The tear down childhood's cheek that flows,
Is like the dew-drop on the rose;
When next the summer breeze comes by,
And waves the bush, the flower is dry."

The *Sheffield Independent* states that the Mormons have attempted to make a great systematic attempt to convert England to Mormonism. They are at this moment adding to their churches, by adult baptism, 500 disciples every month. So confident are they that they propose to hold a great Mormon Conference in London in the month of June.

In Iceland, if a minor commits a crime, the parents are immediately arrested, and unless they can prove, to the satisfaction of the magistrate, that they have afforded to the child all needed opportunities of instruction, the penalty of the crime is visited upon them, and the child is placed under instruction.

When the heart is pure, there is hardly anything which can mislead the understanding in matters of immediate personal concernment.

The Sabbath Recorder.

New York, June 26, 1851.

MEETING OF THE CENTRAL ASSOCIATION.

The Seventh-day Baptist Central Association held its Sixteenth Annual Meeting at DeRuyter, Madison Co., N. Y., commencing on Fourth-day morning, June 11, and closing near evening of the following Sixth-day. The delegation in attendance was quite large, particularly from the churches in Jefferson County. The Eastern and Western Associations were each represented by a delegate. As a whole, the deliberations of the session may be characterized as interesting and profitable, though the interest was somewhat abated by the want of a well-digested plan for the transaction of business, and the enjoyment was marred by the necessity of giving considerable time to the consideration of church difficulties. To prevent a recurrence of this, the Association appointed a standing Business Committee, whose duty it will be, soon after the opening of the next session, to present a written plan for the profitable use of the time, and through which all persons desiring to bring business before the Association are requested to do it—an arrangement which it would be well for each of our Associations to adopt.

Eld. Wm. B. Maxson, of Brookfield, preached the Introductory Discourse from Ephesians 5 : 21—"*Submitting yourselves one to another in the fear of God.*" The design of the discourse was to illustrate and enforce the duty of concession and submission on the part of church members in the administration of discipline. If the advice it contained were generally heeded, the result would be a vast saving of time and good feeling.

The Letters from the Churches showed some increase in the number of members. To the DeRuyter Church there have been added during the past year ten; to the 2d Brookfield Church seventeen; to the Adams Church twenty-five; to the Watson Church thirty-six. Several of the churches have been slightly diminished by deaths and removals. Two or three letters stated the number of *resident* and *non-resident* members, and indicated a great neglect on the part of persons removing to distant regions in reporting themselves to the churches in which they continue to hold their memberships. In all cases persons removing from the bounds of their churches ought to report themselves as often as once a year until they join other churches, and then to give due notice, so that the fact of their joining, and the name of the church they have joined, may be properly recorded.

The Domestic Missionary Efforts of the Association, during the past year, have been principally directed to supplying with preaching the churches at Otselic and Preston. Eld. Elias Burdick has spent most of the year in missionary labors in those places. For the year to come the Preston Church have engaged him to preach for them half of the time. The Association requested him to labor half the [illegible]e within the bounds of the Otselic C[illegible]h; it also, by vote, requested Eld. Enoch Barnes to visit the Church in Richland once in two months, and the ministers in Brookfield and Verona to visit the church at Newport once a month, and report their labors at the next meeting of the Association.

In our Foreign Mission the brethren and churches of the Central Association are much interested, if one may judge of their interest from their letters and conversation. A resolution was adopted, after remarks by several individuals, "that this Association continues to regard with interest and sympathy the efforts of the Seventh-day Baptist Missionary Society to disseminate the gospel at home and abroad, and desires especially to urge upon the Board the importance of enlarging operations in the western part of our own country."

The subject of Education was brought before the Association by a Report from one of the Standing Committees, which was adopted, and will be found below. Interesting addresses were made by several persons in support of the report, and in illustration of the truths which it sets forth.

The Report of the Committee on the State of Religion is also appended. Its allusion to the difficulties in several of the churches is just, and its suggestion as to "the most effectual means of healing our wounds," deserves serious consideration.

On the subject of Publications the Committee reported, and the Association adopted, the following Minute:—"That the publications issued by the Seventh-day Baptist Publishing Society, and the course adopted by that Society, meet our hearty approval; and we would most earnestly recommend an extensive patronage by the churches of this Association. *The Sabbath-School Visitor*, which has been issued within the last year, we regard as a very neat and valuable little paper, admirably calculated to benefit the juvenile portion of our denomination, and hence worthy of a wide circulation."

At the last meeting of the Association, the question of raising funds to defray the expenses of delegates to sister Associations, was referred to the churches. Only two or three of them, however, expressed their wishes in the matter through their letters. When the subject came up for discussion, the notion that such representation is too expensive, was commented upon with just severity, and the danger of acting upon it was shown. A resolution was adopted, "that a representation in the sister Associations by delegates would be for the interest of our churches; and that it would be desirable for the churches of this Association to make provision for the expense attendant upon sending such delegates."

A letter from the Church at DeRuyter presented to the Association the question whether it is proper to encourage in the gospel ministry a man whose marriage relations are such as those of Schuyler S. Coon; in regard to which the Association passed a vote advising the churches not to encourage him.

The officers of the Association, at its present session, were—JOHN MAXSON, Moderator; H. C. HUBBARD and WM. C. WHITFORD, Clerks. For the ensuing year, Eli S. Bailey, of Brookfield, was appointed Corresponding Secretary, and Ephraim Maxson, of West Edmeston, Treasurer. The Executive Board consists of the Moderator, Secretaries, and Treasurer, in connection with Eli S. Colgrove, Barton G. Stillman, and Matthew Wells, Jr., of DeRuyter.

The next session of the Association is to be held with the 1st Church in Verona, Oneida Co., N. Y., commencing on the third day of the week before the second Sabbath in June, 1852. Russell G. Burdick is to preach the Introductory Discourse—Elias Burdick alternate. — G. B. U.

Report on Education.

The Committee on Education report, That a review of the educational operations of the denomination presents some facts of an encouraging character. The DeRuyter Institute, the only denominational institution within the bounds of the Central Association, has during the past year enjoyed about the usual amount of patronage, though that has been less by far than the interests of our churches and the young people connected with them demand. Our other institutions—especially the Academies at Alfred, N. Y., Shiloh, N. J., and Milton, Wis.—we learn, are doing a good work, in which they deserve the cordial sympathy and coöperation of all who desire the welfare of the rising generation. In connection with the DeRuyter Institute, a Fund has been created with the design of aiding meritorious applicants by loans; but this fund is yet small, and additions to it are much needed. Within the past year a Seventh-day Baptist Education Society has been organized, for the purpose of aiding young men who are engaged in study with special reference to the gospel ministry—a circumstance in which this Association, in common with all who love the cause of religion, cannot fail to rejoice.

There is now a great and growing demand for teachers and preachers, thoroughly disciplined and qualified for their responsible callings; in view of which, the duty of this Association, and of the churches composing it, to aid the cause of education, is apparent. As to the manner in which they shall do this—whether by adding to the Loan Fund of DeRuyter Institute, or by contributing to the Education Society, or by selecting promising individuals to whom aid may be extended directly—the Committee would not attempt to dictate. They think it sufficient to urge upon the churches the duty of doing what they can for the object, leaving them to choose for themselves in regard to the particular manner.

Report on the State of Religion.

In reviewing the communications made to the Association, the Committee find occasion for both joy and sorrow. A few of the churches appear to be passing through trials and afflictions, in which they are entitled to our sympathy and our prayers. We hope that their tribulations will work patience, and that when they are sufficiently tried they will come forth as gold. From the statistics of the churches we find that many of those with whom we formerly held sweet communion in the church militant, have been called from their earthly toils to the enjoyment of that rest which remains for the people of God. May we weep with and pray for those that weep.

But we also find cause of joy in the pleasing information that God has graciously revived his work and refreshed his people by his presence, and that some of the churches have received considerable accessions to their numbers. We learn with pleasure, that prayer-meetings and Sabbath-Schools are laudably sustained by a respectable number of the churches, which promises much good. Another gratifying feature in the returns is, that in some of the churches female benevolent associations are sustained, auxiliary to our missionary and other benevolent institutions. It is desirable that this good example should be imitated in all the churches of the Association.

The Committee have to add, however, that the state of religious feeling is generally too languid among us; and we would kindly urge upon our brethren and sisters the importance of prayer—secret prayer, family prayer; and prayer-meetings in all the families and churches of the Association—as the most effectual means of healing our wounds, comforting us in our afflictions, and elevating our affections.

REVISION OF THE SCRIPTURES.

An important week seems to have just been brought to a close under the auspices of the Board of Managers of the American Bible Society, which is nothing less than a revision of the English Version of the Scriptures. We have not seen the document which furnishes the information to our exchanges, but the facts, as we gather from them, are substantially as follows:—In the year 1847 the Committee on Versions was charged with the duty of collating the editions of the English Bible published by the American Society, with those issued in Great Britain. After employing three years and a half in this work, meeting as a whole, or by sub-committee, once a week or oftener, and spending several hours together at each session, their labor has been completed, and their Report submitted to the Board and adopted.

After going into a brief history of the present translation, the Committne find that it has come down to us unaltered in respect to its text; except in the changes of orthography which the English language has undergone; and excepting also some slight variations and discrepancies, which were perhaps unavoidable considering the long interval which has elapsed, and the many millions of copies printed.

The Committee then give the dates of various editions and versions down to that of Dr. Blaney at Oxford, in 1767, which has been regarded since its publication as the standard copy, to which all subsequent issues in England have been conformed. In these various editions and collations some curious errors are discerned, though most, if not all of them appear to be errors of the press.

It seems that the Committee made a comparison of the best American Bible with recent copies of the four best British editions; and every variation in punctuation, in orthography, in capital letters, or in textual reading was noted, and the judgment of the Committee passed on each point, letter and word! This careful and laborious investigation brought to light about 24,000 variations in the particulars above named, the original record of which is now deposited in the archives of the Bible Society for future reference.

The stereotype plates of the Society having been made to conform to the result of the Committee's labors, future editions of the Bible will present the most perfect copies of the English translation. It is said, however, that there are no alterations affecting the sense, and none that will be indicated by the mere cursory reading of the Scriptures.

The orthography has been so far amended, that proper names are spelled uniformly in the Old and New Testaments. Instead of Noe, Esaias, Jeremy, and the like, we have Noah, Isaiah, and Jeremiah, throughout.

"Joshua" has been substituted for "Jesus" in Acts 7 : 45, and Heb. 4 : 8.

In Acts 12 : 4, the word "Easter" is still retained, doubtless in deference to the Episcopalians, but the word "Passover" is inserted in the margin.

Some important changes are made in punctuation. The "Contents of the Chapters" have also been very materially altered.

BRITISH CORRESPONDENCE.

NUMBER FORTY.

GLASGOW, May 30th, 1851.

The two Ecclesiastical Assemblies, that of the Established Church of Scotland, and that of the Free Church, are at present in session in Edinburgh. As was to have been expected, a desire to maintain the observance of Sunday has been exhibited, with the confesssion that the Papal Aggression had necessarily precluded much the efforts which would otherwise have been directed to urging the sanctification of the day of their own adoption. In both Assemblies the subject of Education has been a prominent one. In that of the Free Church, (presided over this year by Dr. Duff,) considerable heat of debate was yesterday exhibited in a discussion as to whether in addition to their lately-built College in Edinburgh, they should not also have Colleges in Glasgow and Aberdeen. In the Church of Scotland Assembly, dread of interference with the parochial system, which binds the parochial schoolmaster into connection with the Established religion, has been openly avowed. Resolutions have been accordingly formed to do their utmost to maintain the tie unimpaired. The subject was brought before them by overture. In proposing this in the Presbytery of Glasgow, Dr. Craik said that the 25 years of the present salary of teachers would expire 5 years hence; and, if no provision was made to meet this, that the salaries of the teachers would become smaller. Accordingly, an effort is being made to obtain an increase of these salaries, which range from £25 to £40 a year, to £35 to £50, besides schoolroom and dwelling house, with other additions to the salary by fees, &c. Dr. C. says that the parochial school system of Scotland is supported at an annual expense of about £40,000. But this does not we presume include interest on outlay for buildings or expense of repairs. And, in speaking of *the results* of the parochial system in the education, it is to be borne in mind that there is a very large number of private schools throughout the land, the number of whose pupils in towns far outnumber those of the parish schools. But the real ground of the present contest is, not the comparative efficiency or inefficiency of the parochial system; but whether the influence which it has hitherto given to the Established Church is to be continued or withdrawn. Lord Melgund has brought into Parliament a Bill which diverts that influence out of its former channels, inasmuch as it gives the determining and supplying the educational wants of each parish, to the ministers and heritors only in connection with those who pay one-sixth of an assessment to be raised, and those who during the previous year have paid school fees for their children during four months of that time. These parties are to elect a Committee from among themselves to have the management of details, under the supervision of the Central Committee; and it is not requisite that the teacher subscribe the Church creeds. The Free Church, while it wishes the teachers' office to be open to their members, desires at the same time to restrict the privilege to such as will subscribe the Confession of Faith and Catechisms. And one of their elders, Mr. Cowan, M. P. for Edinburgh, has brought in a Bill into Parliament for the purpose of abolishing religious tests as qualifications for the *secular* professorships in the Scottish Universities. In fact, the existing tests do not keep out of the chairs those who disbelieve the national creed, as it is notorious that some of the existing Professors make no pretension of belonging to the Established Church, but the Bill, if passed, will allow more honest men also to enter the lists of competition. At the recent meeting of the United Presbyterian Synod, in Edinburgh, the subject of Education was in like manner discussed. One unfavorable circumstance announced in this meeting was that while during the preceding year seven ministers had died, *sixteen* had demitted their charges. We do not observe that it elicited any remark; but with the views they entertain, it surely well might.

Very slow progress is being made in the House of Commons in the measures proposed for repelling Papal Aggression. Night after night is absolutely wasted by the opposition of the members of the Church of Rome, more true in their allegiance to her than to the Parliament, fidelity to which they have also sworn. Obstructive amendments are offered to the Bill, which are rejected by large majorities, only to be replaced by equally fruitless efforts at melioration. But although thus occasioning great annoyance, and renewed postponement of the Bill, it is not expected that they will succeed in obtaining its modification. With singular inconsistency these men plead for unlimited opportunity for Rome's power and guilt in our land, at the very moment that that Church is displaying the utmost intolerance every where. It is confidently said that the Pope has absolutely denounced our recently erected Government Colleges in Ireland, although the Rescript has not yet been formally published. Accounts also, have just been received from Florence that Count Guicciardina, (who has become a Protestant, and was on the eve of coming to England to nttend the religious meetings,) together with six of his friends, have been arrested at Turin, for *reading the Bible*. They were seized in the very act, and therefore charged with attempting to overthrow the religion of the State; and although it was declared by the public prosecutor that there was not sufficient grounds for continuing the proceedings, these individuals have been condemned to six months' exile in the province of Volterra. Alas for us if Rome shall ever gain the power of compelling thus adherence to the religion, not of God and His Christ, but of Romish States!

The Exhibition of the Industry of all Nations had yesterday upwards of 70,000 visitors. Of these 51,090 paid at the door for admission, the rest having used season tickets. On Wednesday 37,183 paid for admission, the receipts having been £1859 4s. But on Monday, the first day of admission at 1s., and when provision had been made in expectation of an immense crush, the attendance was very small, from the general fear, it is presumed, that the crowd would be overwhelming. J. A. BEGG.

"HISTORY OF THE SABBATARIAN CHURCHES."

As there appeared in the *Sabbath Recorder*, under date of June 5th, a notice denouncing my History of the Sabbatarian Churches, as "a worthless production and not entitled to confidence," will the writer of that notice please to inform me through the columns of the same paper how he was betrayed into such a gross misstatement? A book teaching on every page that the seventh day is the Sabbath of the Lord thy God, is declared to be a worthless production. A book teaching Sabbath doctrines, is recommended to the reading public by first-day newspapers, but in a paper designed to uphold the Sabbath, it is denounced as worthless. Will the writer of that notice give to the world his reasons for that unjust and illiberal criticism, and show from the book itself that it is a worthless production?

Will Isaac D. Titsworth, of Shiloh, likewise point out "the improper personal criticisms upon the talents and abilities of several of our ministers," as others are not able to discover them? TAMAR DAVIS.

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If Mrs. D. will furnish us with a copy of her History, we will comply with her request. We do not own the work, and know not where to obtain it before our paper goes to press. As we were going up the North River a few weeks ago, we were favored with the opportunity of seeing it, one of our traveling companions having a copy in his possession. Curiosity led us to look at those places where churches and localities with which we were intimately acqainted are noticed. We discovered some important inaccuracies, and that led us to look still farther. We soon saw, as we thought, the marks of great haste in the preparation of the work, and such want of accuracy in some of the facts set forth, that we came to the conclusion that it was not worthy of being received by the public as a reliable history of our denomination. Hence our criticism, of which the authoress so loudly complains. It was not our intention to allude to the book at all, and should not have done so, but for the previous notice in the *N. Y. Tribune*.

The demand made by Mrs. D. upon Bro. Titsworth is prompted, no doubt, by the fact that in the Report of the doings of the Eastern Association he is represented as the proposer of a resolution censuring her History. Heis, of course, competent to defend himself.

CONVERSION OF DR. CHANNING.—The following extract is from one of the letters of this eminent man, which we find in one of our exchanges, gives pleasing evidence that he was not a stranger to experimental religion:

"I will go farther, sir, I believe that I never experienced that change of heart which is necessary to constitute a Christian, till within a few months past. The worldling would laugh at me; he would call conversion a farce. But the man who has felt the influence of the Holy Spirit can oppose the fact and experience to empty declarations and contemptuous sneers. You remember the language of the blind man whom Jesus healed—'This I know: that whereas I was blind, now I see.' Such is the language which the real Christian may truly utter. Once, and not long ago, I was blind, blind to my own condition, blind to the goodness of God, and blind to the love of my Redeemer. Now I behold with shame and confusion the depravity and rottenness of my heart. Now I behold with love and admiration the long suffering and infinite benevolence of Deity."

RHODE ISLAND CORRESPONDENCE.

NUMBER ONE.

[The facts set forth in the following communication are worthy of being placed upon record in our columns, but we could really wish that our anti-slavery correspondents would not allow themselves to be transported into such extravagancies as they sometimes do. Whether the children of the Ethiopian "evince any more *mentality* for being *contaminated* with Caucasian blood," is a question upon which we do not care to enter. But there is something very equivocal in such language. Whether intended as a thrust at the poor mulatto, or as an undervaluation of the white race, is a problem which our readers will solve for themselves. The remarks, too, upon the *beauty* of the Ethiopian are, in our opinion, quite out of taste. A good cause—such as we hold the anti-slavery cause to be—requires not the aid of such ultraism.]

Shelter for Colored Children, Providence.

Among the many benevolent institutions of this active and growing city, none have higher claims upon the sympathy and aid of the benevolent, than the one specified in the heading to the present article. It originated in the warm, gushing hearts of a few devoted females, at the head of whom was the lamented Mrs. Anna A. Jenkins, whose late tragical death is still painfully fresh in the memories of many. The neglected condition of colored children in the city having awakened the sympathies of several ladies, they met at the house of Mrs. Jenkins, in March, 1848, and formed an association for their benefit. During that year subscriptions and donations were received to the amount of $317, which was placed at interest. In the following year the Infant School Society donated $420 to the new association. In March a house was opened, by favor of Mrs. Jenkins, for the reception of children, on North Main-st., under the care of a Matron and Instructress. At the issuing of the Second Annual Report, thirty-two children had been received, and the well-directed efforts bestowed upon them had been blessed beyond the most sanguine expectations of the friends of the enterprise. It depended for support upon the donations of individuals and churches, which, to their highest commendation, were liberally bestowed. The number of children claiming shelter increased, while the happy effect upon their minds encouraged to more extensive exertions. A better location was needed, and in 1847 a healthful site for a building was presented to the Society by Mrs. Jenkins, together with five hundred dollars towards the erection of a house, which, in November of 1850, was dedicated to the holy mission of love. The house is in a beautiful part of the city, removed from noise, and presenting every advantage for the proper training of children. It has a commodious school room, with neat and airy sleeping rooms, parlors, and all the appurtenances of a *happy home*. By the beneficence of A. Duncan, Esq., Doct. Taby, and others, the house has been presented unincumbered to the Society. Such is a brief history of this mission of mercy.

At the present time it is under the immediate supervision of Miss Vandoren, Matron, and Miss Mann, Associate Matron and Teacher. Its present number of children is thirty-five, from two to fifteen years of age, taken from the very jaws of destruction. The history of some of those precious gems of immortality is enough to stir up the deep fountains of every soul uncontaminated by our *unholy* prejudice against the *color* of the Ethiopian. Few deaths have occurred among the children, and nearly all of them attributable to diseases contracted by exposure before entering the "Shelter."

Mary Ann, whose gentle spirit has gone to that rest where no negro is hated, was found shivering with cold, with her feet in the ashes to keep them from freezing. It was with the greatest difficulty that she could be rescued from the *brute*, who had, like a thousand other brutes, assumed the prerogative to trample on God's image. She was at length placed in the Shelter. For the first time in her life, the smile of love beamed on her stricken soul. O what a joy burst forth from that crushed spirit responsive to the gentle tone of affliction. "Only think," said she, "I had a bed to sleep in last night; why, we had clothes enough to keep us warm." What a history of wo is narrated in the heart-touching ejaculation of that warmed and comforted child. And what a thrill of joy did it send to those lovers of humanity, whose kindness had given her a "bed to sleep in" and clothes to warm her. She became a child of redemption, and went to the arms of her Redeemer.

A little boy ten years of age, found sleeping in the streets, who had no recollection of his parents, was taken to the Shelter. He knew not a letter, had never been to church or Sabbath-School, and was as hopeless as human being can be; but in four months he could read well, was kind and obedient. Time forbids to detail individual accounts.

A short extract from the Eighth Annual Report will cheer the heart of every lover of his race:—

"Around these miserable and friendless objects have been thrown the influences of a virtuous home. They have been sheltered from contact with vice—they have been watched over and instructed with unceasing fidelity and affection. The fruits of all this labor and affection have exceeded the expectations of the most sanguine. The children have ever manifested a docility of character, and a *susceptibility of improvement*, which have amply repaid the labors bestowed. The refractory have been readily reduced to subjection, and the example of the majority has always been in favor of obedience and good order. It may safely be affirmed that their deportment will compare favorably with that of the same number of children any where to be found, composing one family."

Before such ocular demonstrations, how puny appear all sophistical and long-spun arguments to prove the mental inferiority of the Ethiopian race. Never have I witnessed such rapid progress in mental development on the part of children of the pale faced Caucasian under like circumstances, nor is it found that any of these evince any more mentality for being contaminated with Caucasian blood.

I attended the twelfth anniversary of this association on the 30th of April. It was well attended, principally by ladies. The exercises were opened by reading the Scriptures and prayer. A hymn, prepared for the occasion, was then sung by the children, with a beauty and accuracy, which might put to shame some of our *white* choirs of more mature age. They seemed in ecstacy as they poured forth their growing souls in harmonious gratitude for the blessings that had fallen on them. Never did I see a *handsomer* group of children. I know I shall be indulged in my own fancy, and notion of beauty, though some, doating of a white skin as the sine qua non of beauty, may call me insane. So be it. But those children were handsome, nevertheless. A *black* horse, a *black* cow, or black coat, or hat, or boot, or even bonnet and cloak, and dress, all are handsome. Now pray tell us why a *black face* may not be handsome.

The children were addressed in a very affectionate style—and addresses were also made by the Rev. Dr. Hall and Rev. Mr. Granger, congratulating the Society, and encouraging the enterprise. How much more befitting their calling, than if they had lent their voices in defense of those God-defying enactments designed to crush the poor Ethiopian, and carry him to slavery.

The Rev. Mr. Henderson spoke eloquently of the long debt due the Ethiopian. Surely never was such a debt due to any other people—1st. Because no other people has been robbed of so much which ought to be returned; and, 2d. Because no other people ever conferred so many blessings of art and civilization, as the despised sons of Ham have conferred on the world.

The aim of the association is to give the inmates a good common education, to learn them to perform household duties, and to cultivate the heart and lead them to God.

They are in the school room six hours per day. They are assembled for reading the Scriptures and prayer twice each day. Every energy and affection of those devoted females, the Misses Vandoren and Mann, seemed to be lavished on these dear ones. Oh how befitting woman's tender nature. She was made to love. What a discord in the harmony of nature, would be a *woman*, engaged with tongue or pen, to cast odium upon any of God's creatures, or to apologize for institutions or laws which gall the struggling soul of man. May heaven continue to smile on the Shelter for colored orphans. D. E. M.

BROWN UNIVERSITY, June 1st, 1851.

"EDITIO EXPURGATA."

The Tenth Section of the Methodist Book of Discipline reads as follows:

SECTION X.—OF SLAVERY.

Q. What shall be done for the extirpation of the evil of slavery?

A. We declare that we are as much as ever convinced of the great evil of slavery; therefore no slaveholder shall be eligible to any official station in our Church hereafter, where the laws in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom.

2. When any traveling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character in our church, unless he execute, if practicable, a legal emancipation of such slaves, conformably to the laws of the State in which he lives.

3. All our preachers shall prudently enforce upon our members the necessity of teaching their slaves to read the word of God; and to allow them time to attend upon the public worship of God on our regular days of divine service.

At the last General Conference of the Methodist Episcopal Church, South, an unsuccessful attempt was made by the delegates of the South Carolina and some other conferences, to expunge this section, the Conference considering that it was not yet expedient to do so. But the *Southern Christian Advocate* has the following article announcing that the responsibility has been taken by the South Carolina Conference.

A NEW EDITION OF THE BOOK OF DISCIPLINE.—The South Carolina Conference, at the last annual session, resolved unanimously, that an edition of the Book of Discipline, amended by having the Tenth Section expunged, should be published for circulation within its bounds. We are happy to state that the committee raised for this purpose have succeeded without embarrassment in executing the resolve of the Conference. An expunged edition has been printed—a fac similie of that bearing the imprimature of John Darly, identical in all respects with the connectional edition, with the exception of the necessary alteration on the title page, and the omission of the closing section of the second part—that on Slavery. This section, the fruitful source of so much trouble to the MethodistChurch; setting forth a doctrine to which none of us in the S. C. Conference have ever subscribed; declared in the note appended to it by order of the last General Conference, to have "long since become inoperative, and ceased by common consent to set forth a practical rule or principle," is without ceremony discarded from the book as it ought to have been long since.

Ralph Waldo Emerson and Wm. H. Channing are preparing a biography of the lamented Marchioness Ossoli, better known to the literary public as Margaret Fuller.

General Intelligence.

IMPORTANT FROM CALIFORNIA.

By the arrival of the steamship Alabama, at New Orleans, we have news from California to the 15th of May.

A terrible fire occurred at San Francisco, on the night of May 3d, laying in ashes property to an amount variously estimated from $10,000,000 to $15,000,000. Among the buildings destroyed are the Custom House, Union, Parkelet's, National, New World, City, Delmonico's and the Exchange Hotels, also Rose's Buildings, and the offices of the steamship company. The fire also spread to the shipping, consuming a large number of vessels which were lying at their wharves. It was first discovered in Clay street, and ran through about one dozen blocks, quickly spreading to other parts of the city. The greater part of which lies a heap of ruins. The utmost consternation prevailed during the fire, and thousands were turned out of house and home, having lost their all. Measures were about being adopted to relieve the distressed. It is feared that a number of lives have been lost—business was not thought of. San Francisco presents a sorrowing and heart sickening picture.

There was also a great fire at Stockton on the 12th of May, by which it is estimated that about $1,000,000 worth was destroyed. The fire originated in a new and beautiful house just opened under the name of the Merchant's Hotel, formerly known as the Branch, and was probably the work of an incendiary.

The auriferous quartz mines are being rapidly developed. They have been discovered in all parts of the State.

An attack had been made by Indians in the Sacramento Valley upon the miners in the neighborhood of Placerville. Three or four whites had been killed. Steam communication is about to be opened between San Francisco and the Sandwich Islands.

The Indian commissioners have succeeded in making treaties with the Indians in San Joaquin district. The U. S. troops and volunteers are still in the field to protect the inhabitants.

EUROPEAN NEWS.

By the arrival of the Mail Steamer Niagara we have dates to the 7th inst. The news from the continent is of some interest and importance.

The Great Exhibition still continues the principal object of interest in England. The day before the steamer sailed the receipts at the Crystal Palace amounted to £2,500 16s., and £18 18s. for the sale of season tickets, which still continues. By the police returns 55,254 people visited the building during the day, a considerable proportion of whom were evidently from the country. In Parliament members had been conversing languidly upon several subjects, but none were of importance.

The French President's speech at Dijon, continued to be the exciting topic of universal interest. It was regarded as the overture to a blow for the Imperial crown. The most important feature in the criticisms of the press is the decided disapprobation expressed by the *Debats*, the organ of the most powerful supporters of Louis Napoleon in the Parliament. About 12 o'clock on the 3d of June a dreadful hurricane fell on the department of the Cote d'Or, between Dijon and Changy. The whole of that highly cultivated district was covered with hail in the twinkling of an eye. Torrents of rain fell toward 3 o'clock, causing such floods that a portion of Paris and Lyons Railroad was damaged to the extent of some leagues. The gravel was carried off the road, the sleepers were laid bare, and two trains, one from Paris and the other from Chalons, experienced a serious delay.

A telegraphic dispatch from Madrid, which reached Paris on the 4th inst., announces the outbreak of another revolutionary movement in Portugal. Three regiments of foot, three squadrons of horse, and one battalion of altillery, had on the 31st ult., at Elvas and Montemar, declared against the Duke of Saldanha. The seventh division of the army in Portuguese Estremadura has refused to obey the commands of Das Antes. They vow fidelity to the Charter and the Queen, and protest against the revolutionary faction. This intelligence has been confirmed by the *Moniteur*. All persons who assisted Saldanha in the revolution has been rewarded and promoted.

A riot had taken place at Florence on the 29th ult. The people were fired upon, and two killed and seven or eight wounded

Calandrilli, the colonel of artilleJy who conducted the defense of Rome against the French, and became triumvir for a few days after the resignation of Mazzinni, has been tried and condemned to death.

A young man named Ercoli has been sentenced to the gallies in Rome, for twenty years, for having, as it is alleged, prevented a companion from smoking! There is good reason to believe that Ercoli only gave his opinion upon the smoke question, that he was overheard, taken before a tribunal of five prelates, and sentenced to the galleys. It is added that he was so beaten by the sbirri that he will die in prison. At Viterbo, a party of French dragoons stole some fowls roasting for a body of Roman Dragoons, whereupon there was a fight.

MRS. JUDSON.—This lady is now in England, unless she has left there for her native land. By the last of this, or the first of the next month, she will probably be with her relatives and friends in Hamilton. The preparation of her husband's biography will no doubt claim her early attention. As the public is looking for it, and looking for something worthy of that eminent missionary, her aid will be indispensable to the person who may be selected to prepare it. Liberal extracts will be required from the public and private correspondence of the deceased, and various other documents which she alone has in her possession. To insure any proper patronage this work must be well done. No one will want a superficial affair, but every one will want a copy if prepared with fidelity, and ability, to put in his library and transmit to his posterity. The life of Mr. J. runs along the whole line of our foreign mission operations, from their earliest commencement to the present day; and Prof. Gammell is the man in the minds of brethren generally, to engage in the work. We hope he may be the choice of Mrs. J. likewise. He certainly has acquitted himself well in his history. [Ch. Chron.

THE MAINE GOLD MINES.—The Boston *Traveler* says that Mr. George H. Campbell, formerly a reporter in that city, who has spent several years in the gold mines of California has lately paid a visit to the gold mines in Maine. He writes to the *Times* from Madison, on the Kennebec River, about twenty miles above Waterville, and says that gold in small quantities is to be found betwen that place and the Canada line; but the writer is inclined to think that five cents per day per man would be more than the average result of diligent labor. The first discovery made on this side of the Canadian line, was at Carney Brook, where a Mr. Carney keeps a public house, and since that time some hundreds have tried their hands there at prospecting, and some hundreds more are expected. The writer is of opinion that gold is scattered all along over the Northern part of Maine, but probable searching for it would prove ruinous to the undertaker. The *Bangor Mercury* says that there is great excitement in that city in consequence of the exhibition of valuable specimens dug on the Canada side. A letter has been received in that city from a gentleman, who states that he is making from twelve to eighteen dollars per day As many as one hundred men have left Bangor within a few days, and many others are preparing to go. At the mines in Canada two or three thousand persons are already collected, and a company of English troops is guarding the line to keep the Yankees on their own side.

EXPEDITION TO THE ROCKY MOUNTAINS.—The steamer St. Ange sailed from St. Louis on the 7th inst. with a heavy cargo, and about 100 voyagers bound for the Rocky Mountains. Her destination is the mouth of the Yellow Stone River, more than two thousand miles up the Missouri, and the head of steamboat navigation on that River. At that point most of her passengers will take to Mackinaw boats, and proceed to the Falls of the Missouri. Most of these are the mountain men, in the employ of the American Fur Company, and whose sphere of operations is among the tribes at the base of the Rocky Mountains. Dr. Evens, U. S. Geologist, is a passenger, and two distinguished Jesuit missionaries(Fathers De Smedt and Hæken) have taken advantage of this trip of the St. Ange to visit various wild tribes of Indians on both sides of the mountains. The missionaries will remain among the Indians from two to three years. The Captain of the St. Ange takes up with him his wife and family, and his estimable lady will be the first white female that has ever ascended the Missouri as high as the Yellow Stone.

LIQUOR LAWS.—A joint Select Committee of the Connecticut Legislature have reported a bill prohibiting the sale of wines, spirituous or malt liquors, except for medicinal, mechanical, scientific or religious uses. The civil authorities of the several towns are authorized to convene once a year, to license or not, at their discretion, persons to sell wines and liquors for these purposes. A fine of $10 is imposed upon any person violating the law on conviction for the first offense, a fine of $20 on the second conviction, and $30, or imprisonment in the county jail or workhouse for thirty days, at the discretion of the Court. If Grand Jurors neglect to prosecute upon complaint made, any elector of the town may prosecute in behalf of the town. Any person convicted of the violation of the law, who shall appeal from the decision of the Justice of the Peace, in case he shall not be successful in reversing such judgment in the County Court to which the appeal is taken, the County Court is to impose a fine of double the amount imposed by the Justice. This act is to be submitted to the people in September next.

MEETING HOUSE DESTROYED.—The Woodbury (N. J.) *Constitution*, states that the Friend's Meeting house at Haddonfield, one of the most venerable religious edifices in the country, was lately destroyed by one of the opposition parties into which the ancient society was divided some twenty-four years ago, during the discussions about the doctrines set forth by Elias Hicks. At the time of this great division among the Friends, the adherents of the two parties in this meeting agreed amicably to occupy different parts of this old meeting house, and accordingly the partition was let down, and for twenty-four years each party met peaceably in its own section, Lately, however, symptoms of uneasiness began to be manifested. The *Constitution* says that the several parties differed about a proposal to tear down the old edifice and build a more modern one, and after much controversy, no satisfactory result being arrvied at, the one party took a posse of about 30 laborers, and tore down the whole building on the 19th of last month.

DISTRESSING.—The St. Louis *Union* of 10th inst., states, that among the other disasters of the flood, not the least distressing and calamitous, has been the rendering of almost one thousand persons residing on the opposite side of the river, houseless and homeless. Those persons, driven away from their dwellings in Illinoistown by the influx of the water as high as the the second story, and in some cases by the the sweeping of their houses down the Missisippi, have taken refuge in this city, destitute of a roof to shelter them, and in many instances of all means to secure the most ordinary comfort in the general wreck of their personal and household effects. Great numbers of them have resorted to the Sturgeon market, where they are living for the present in the most comfortable way they can.

THE WEATHER AND CROPS IN FLORIDA.—The Tallehasse *Sentinal* says: We have very discouraging accounts of the crops in this vicinity. They are suffering much from drouth, and in respect to corn, we suppose a short and probably insufficient crop is now inevitable. The drouth has now (Monday morning) continued about five weeks. Five weeks ago yesterday, we had a terrible washing rain, with a violant squall and hail, and although since that time there have been a few little showers here and there, they were so light and local as to be almost inconsiderable. Without rain soon, the corn crop must be an utter failure, and it has already suffered much. The general health of this vicinity, so far as we can learn, is good.

FROM THE CHEROKEE NATION.—The *Tahlequah Advocate* states that the delegation which was sent to Washington City to effect a final adjustment of the Cherokee *per capita*, have returned, after accomplishing all that was possible in the matter. Instructions are to be soon given to the Superintendent of the Western Territory as to the manner of procedure for the payment of the moneys, and the census of both parties is to be taken very nearly in accordance with the wishes and views of the people of the nation. The "Old Settlers" and the emigrant moneys will be paid out this Summer, or early in the Fall. It is also said that the census of what are termed the North Carolina Indians will be taken immediately by the United States Government.

A CITIZEN OF NEW YORK STATE SEIZED AND THROWN INTO A MARYLAND PRISON!—The *N. Y. Tribune* says:—By a private letter, we learn that on the 4th or 5th of the present month, while the bark Zion, Capt. Reynolds, of this port was laying in the dock at Baltimore, the cook was seized and dragged to prison. He was charged with being a fugitive slave. Capt Reynolds and the consignee interested themselves in the colored man's behalf, and contended that he was not a fugitive. Upon examination it appeared that the cook did not answer the description of the claimants, certain brand marks named in the papers not being found upon his person. He was accordingly discharged upon condition that he would *pay the costs of his false imprisonment!* He is a free born citizen of Long Island, in New York State.

THE U. S. REVENUE.—The fiscal year of the United States is just closing, and the revenue promises to be much greater than was expected. The receipts from customs up to June 9 (three weeks less than a year) were $44,382,134, which is an increase of seven millions over the same time last year. The land sale receipts of the year, so far as returned, are over two millions, and will probably go up to two and a half millions. The entire revenue of the year will probably reach *fifty millions*, which is five millions more than the estimate of the Secretary of the Treasury. Two millions of the customs revenue comes from California.

SUMMARY.

Ezekiel D. Camp, of Butler county, Ohio, who has resided on the same farm for thirty-eight years, recently invited all his descendants to dine with him. The larger part of them were present and partook of a sumptuous farmer's dinner. The old gentleman, seventy-two years of age, and his companion for more than fifty years, sat at the head of the table. Then were arranged in order fourteen children, eighty-eight grand children, twenty-eight great grand children, and thirty who had intermarried with the family—making one hundred and and sixty; thirty-nine, were dead or absent. The children of the patriarch were seventeen in number, viz: twelve sons and five daughters.

A dispatch from Washington June 19, says:—The California Indian Commissionrs report to the Indian Bureau that they concluded a treaty with the Sujante, Coconoon, Potoyante, Apangasse, Aplache, and Analache tribes of California Indians, on the 19th March last. The Indians ceded all their lands and consented to be located on four townships between Morcedo and Tomolimnee Rivers. They bind themselves to refrain from acts of hostility or aggression against our citizens and to live in friendship with all. The Indian tribes removed to their new home next day, under the superintendence of Commissioner McKee.

A Philadelphia correspondent writes under date of June 13: "It appears that M'll. Jenny Lind was swindled on Wednesday last, most outrageously. She was unable to have prepared in time a new set of tickets for her first independent concert and was compelled to use some belonging to Mr. Barnum. Well, a speculator of your city having understood that the tickets used were the same as a large number he had in his possession, sent his on and sold them. The consequence was, that the Hall was crowded to excess, and M'lle. Lind was cheated out of about $600.

Rev. William Johnson, officiating Episcopal minister at Tuscaloosa, Alabama, while on a recent visit to Lowndes county, was waylaid by two young men named Orris Rush and Judson Rush, and beaten so severely with a club that his life is despaired of. This attack was prompted it is supposed, by an old grudge that had its origin many years since, when these young men were members of a school, of which Mr. Johnson was the principal.

The slave Damon, convicted of the murder of Tilghman Hunt, his master, was lately hanged at Fayetteville, N. C. Before his execution he was permitted to address the crowd, and called on all persons present to look on him as an example. He said he had committed murder and was about to suffer justly. His remarks were principally addressed to the colored persons present.

A free colored man named Charles Wedley, was recently kidnapped from Pittsburg, and taken into Maryland where he was offered for sale. The gentleman to whom the offer was made interrogated him closely, and being convinced from his statements and his intelligent demeanor that he was a freeman, assisted him to escape from his kidnappers, and he returned to Pittsburg, after an absence of two weeks.

The celebrated Geneva watches have come out in great force at the World's Fair. There are watches for the deaf and blind—a watch which runs with one winding three hundred and seventy-four days; one smaller than a fourpenny-piece, to hang in a serpent brooch; one still smaller, in the top of a gold pencil case, tells the hour, day of week and month.

A paragraph is going the rounds of the press to the effect that shortly before the decease of John C. Calhoun, some of his friends conceived the idea of raising a fund to pay off his debts, and send him to Europe, and unknown to him had partly executed the plan when he died. They have given the money raised ($30,000) to his widow.

A few days ago, Hon. W. B. Turley, Judge of one of the courts at Memphis, Tenn., in stepping from the door of his hotel, fell and his cane, being broken, pierced his left side near the region of the heart, inflicting a terrible wound, of which he died.

The Catholic clergyman, J. J. Doherty, charged before a court in Springfield, Mass., with the seduction of Mary Monegan, has settled the affair by paying the girl's father $1600, and signing a paper setting forth that he knows nothing, so far as other parties are concerned, by which her chastity can be impeached.

The Gardiner *Transcript* says the northern gold mines are "a complete humbug." A company have opened a house of entertainment and in order to get custom, send letters to every part of the State, giving glowing accounts of their golden researches. The *Transcript* adds:—"That gold may have been found somewhere in that region is probably correct, but that it can be obtained in such quantities, that a man can realize more than sixpence a day is false."

A correspondent of the *Reflector*, writing from North Groton, Mass., states that on the 13th inst. a dreadful calamity occurred at at that place. A cabinet maker by the name of Annable, in reducing some varnish, left it too long on the fire. His house was immediately enveloped in flames and his wife and two daughters were burned to death. Mr. Annable and his son, alone, of his family, survive the catastrophe.

The *Rochester Daily Advertiser* states that not a dollar of spurious paper made by Stoddard is now held in that city; and that the amount in existence does not exceed $10,000 which is divided between a commission house in New York, and banks in Massachusetts. In February, some $40,000 was afloat, and was taken up by good paper and property. It is evident that Mr. S. intended to redeem the whole of it.

The trial of Abraham Taylor and Nicholas Murphy, implicated in the Cosden tragedy in Kent County, Md., were by motion of counsel, removed to Elkton, in Cecil County. The trial of Taylor came off last week, and resulted in his conviction, on the 19th inst., of murder in the first degree. Murphy is now on trial for the murder of Mrs. Cosden.

The property of Philadelphia is rated at $137,000,000; of Boston at $214,000,000; of New York at $286,000,000. Dividing the property by the population, each Philadelphian is worth $433, each New Yorker $556, and each Bostonian over $1500, making Boston the richest city proportionately in the United States, and probably in the world.

The Saratoga papers state that a bed of the purest quality peat has been discovered within four miles of the village of Saratoga Springs. The surface extends some sixty acres. Excavations have been made to a great depth, without finding any bottam to the strata. It is said to be much cheaper, and far superior to coal in its use in stoves or grates.

The Territoral University of Minnesota has been located at St. Anthony. This is a new town built up within the last two years, immediately around the Falls. The University building is to be erected immediately. The school money has been so husbanded as to secure every child a good common school education, free of all expense to parents.

The *Albany Argus* announces the death of Col. Peter Relyea, a prominent and estimable citizen; also Dr. Thomas H. Neeley, a young man of rare abilities and acquirements in his profession. The latter died of ship fever, contracted in the performance of his duty at the Alms-House

The Mayor of Augusta has published a card granting his approval of the request of many citizens of that place for a suspension of sixty days in enforcing the provisions of the Liquor law, in order that the dealers may make arrangements for getting rid of their stock.

The equestrian statue of Gen. Jackson, which is one-third larger than life, weighing 35,000 pounds, aud made of brass condemned by Government, is to be placed on the pedestal in Lafayette Square, Washington, opposite the President's House, on the 4th of July.

The Concord (Mass.) *Freeman* states that a large sized sewing-needle was extracted a few days since from the breast of a lady in Shirley, by Dr. E. P. Hills, which she says was accidentally thrust into one of the lower extremities near the knee, some twenty years ago.

At Harrisburgh lately, a little boy, about three years old, son of Mr. Theo. Schaeffer, of that place, fell into a tub of boiling water, and was horribly scalded. When the clothes were taken off, the skin came with them!

A New York ship builder, Webb, has received an order from an English house for a first class clipper ship. This is the first order of the kind ever received in New York. This kind of "American specimens" is rapidly beating the world.

The extensive looking glass and picture frame manufactory of Abel Shaw, New Bedford, Mass., was badly damaged by fire on the evening of the 20th inst. Loss between $4,000 and $5,000. Fully insured.

A few nights ago, two salmon were grigged or speared, at the mouth of Lycoming creek, (Pa.) the one weighing thirteen and the other sixteen pounds!

The editor of the "New Bedford Mercury" has been presented a potato whose circumference is fifteen and a half inches, and weight one pound six ounces and a quarter.

A mammoth pie-plant leaf, measuring twelve feet in circumference, was recently shown to the editor of the principal paper in Milwaukee, Wisconsin.

Benj. Jenkins, who killed his mother at Pittsburgh, Pa., some time since, and was sent to the insane asylum, lately escaped from his keepers and is now at large.

We learn from the Minnesota *Pioneer* that a great majority of our half-breed Indians die of pulmonary complaints before reaching the age of thirty.

There are now forty female students in the Female Eedical College in Philadelphia. Two of the number hail from Massachusetts.

Hon. C. C. Noble of Unadilla, formerly first Judge of Otsego County died suddenly a few days since at Owego. He was a lawyer of fine abilities.

The *Greenville* (S. C.) *Patriot*, says the largest slave-holders in that State are against secession, while the small holders are for it.

Resolutions have been adopted in Parliament for the taking of the census of the Province of Canada in 1852 and in 1860, and every ten years thereafter.

Last week there was more than a thousand dozen pine-apples brought to this port in five vessels from the Bahamas.

A calico establishment in Lowell prints ninety thousand yards of goods a week.

A fire occured in Trenton, N. J. on Saturday last about noon, in the cotton manufactory of J. H. Kennedy on the Assimpink, and notwithstanding the more than ordinary exertions of the firemen for more than an hour, the *True American* states, the attic and third story, with their contents of cotton &c., were destroyed. The building and machinery were insured for $10,000 but the loss in stock to Mr. Kennedy was about $2,600.

A dispatch from Middletown, N. Y., June 16th, says: The freight train ran off the track, and part of it down a high embankment about three o'clock on Sunday morning. The conductor was killed and the fireman was badly injured. One car with fifteen head of cattle was thrown down the embankment, and two of the cattle were killed.

The colored people of the State of N. Y. hold a Convention at Albany, on the 22d day of July next. The principal measures proposed to be discussed are the Fugitive Slave Law, and the Colonization Scheme. The Suffrage and School questions will be considered with other subjects of a more local interest that may arise.

Henry Newell. one of the incendiaries recently arrested in Utica, has been committed to jail in default of $10,000 bail, in an action brought by the trustees of the first Presbyterian Church to recover damages. James Orcutt, who is to be hung for arson on the 1st of August, has made a full confession of his guilt.

Mr. J. S. Osborne, of Akron, Ohio, writes to the *Scientific American* that he has projected a printing press, by which he thinks he shall be able to print a Bible in one second of time. The idea embraced is, to have the forms stereotyped as to print both sides of the paper or book at one operation.

In the New Hampshire House of Representatives, "a proposal was made and entertained to enact a law for the protection of the people of the State against imposition and injury by persons pretending to hold intercourse with departed spirits."

It is stated that a man named Harden, and also a colored man, were executed by lynch law, at Milton, Florida, on the 30th ult., for murdering a man named Smith. They were apprehended soon after the commission of the crime, and immediately hung by the populace.

The State Committee, at a meeting at Concord, N. H. on Wednesday, decided upon holding a Whig Convention, for the nomination of a candidate for Governor, &c., at Concord, in the month of October, during the State Agricultural Fair.

A dispatch dated St. Louis, June 15, says: The Cholera prevails to a considerable extent at Fort Leavenworth. Twenty cases had occurred among a regiment of U. S. troops, bound for Santa Fé, twelve of which proved fatal.

It is estimated that 3,700,000 tons of Pennsylvania anthracite will be sent to market this year, with the bituminous coal, making a valuation of $17,000,000.

Lewis Richards, Esq., one of the early settlers of Troy, and formerly a distinguished merchant, died in that city on Tuesday.

New York Markets—June 23, 1851.

ASHES—Pots $5 00; Pearls 5 50.

FLOUR AND MEAL—Flour, 3 44 a 3 62 for No. 2 superfine; 3 75 a 4 00 for Michigan and Indiana; 3 81 a 3 87 for common to strait State; 3 87 a 4 00 for common to good Ohio, and 4 12 a 4 25 for pure Genesee. Rye Flour 3 44. Corn Meal, State 2 75; Jersey 3 00.

GRAIN—Wheat, Red Ohio 94c., Canadian 92 a 1 00. Rye 74c. Barley 75 a 80c. Oats, Northern, 41 a 43c.; Jersey 40 a 42c. Corn, 52 a 55c. for damaged and heated; 56 a 56½c. for Western mixed; 57 for do. Yellow; 58 a 59c. for Round Yellow, and 61 a 62c. for Round White.

PROVISIONS—Mess Pork 14 75, Prime 13 00. Beef 9 00 a 11 00 for Mess and 5 00 a 6 00 for Prime Beef Hams 14 00. Shoulders 6¼c. Hams 7 a 8c. Lard 8 a 9c. Butter 9 a 14c. for Ohio and 10 a 15c. for State. Cheese 5 a 6c.

DIED.

In Preston, N. Y., May 9th. in the 71st year of her age, sister MARY ROGERS. She was one of the first settlers in the town where she lived, and joined the Seventh-day Baptist Church when it was first constituted. She was confined to her house many years with a lingering consumption. She was resigned to her fate, and fell asleep in the arms of her Redeemer.

In Preston, N. Y., June 9th, ADIN ROGERS, in the 66th year of his age. Brother Rogers was a member of the 1st Seventh-day Baptist Church in Preston, and lived a very exemplary life, and was beloved by all who knew him. Though his death was very sudden, with disease of the heart, yet his friends are well assured that he has a blessed immortality beyond the grave.

In Greenmanville, Ct., June 15th, MARY JANE, aged 1 year, 3 months, and 25 days, daughter of William and Mary Barber. Again this brother and sister have been called to drink of the cup of affliction, having now buried five of the eight children whom God had given them. May strength be given them according to their day. S. S. G.

LETTERS.

Geo B Utter, Chas Spicer, S S Griswold, I D Titsworth, Tamar Davis, G H Babcock, Wm M Jones, B S Tuttle, T R Green, C M Lewis, P L Berry.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

N F Chipman, Hopkinton, R I	$2 00	to vol. 7	No. 52
Albert Witter “	2 00	“ 7	“ 52
John T Edwards “	2 00	“ 8	“ 52
Wm M Jones, Shiloh, N J	2 00	“ 8	“ 52
B S Tuttle, LeGrange, Ohio	4 00	“ 7	“ 52
Lucy Green, North Stonington, Ct	2 00	“ 8	“ 52
Thos P Lanphear, Phenix, R I	2 00	“ 8	“ 52
Thos R Green “	2 00	“ 8	“ 52
C B Cottrell “	2 00	“ 8	“ 52
E D Randolph “	2 00	“ 8	“ 52
N Babcock “	2 00	“ 8	“ 52
Wanton Whitford “	2 00	“ 8	“ 52
Horace Green, Adams Center	2 00	“ 7	“ 52
Isaac Wright “	2 00	“ 7	“ 52
A P Harris “	2 00	“ 5	“ 52
Sam'l L Babcock “	2 00	“ 8	“ 52
Harvey Maxson, North Adams	2 00	“ 7	“ 52
Wm J Somes, East Rodman	4 00	“ 7	“ 52
Welcome Clarke, Sackett's Harbor	2 00	“ 7	“ 52
Wm C Crandall “	2 00	“ 7	“ 52
N R Truman, Stowell's Corners	2 00	“ 8	“ 52
Benj Maxson “	2 00	“ 8	“ 52
John Utter Jr “	2 00	“ 8	“ 52
Henry Crandall, DeRuyter	2 00	“ 7	“ 52
Waite Crumb “	4 00	“ 7	“ 52
J L Burdick “	2 00	“ 7	“ 52
Henry C Crumb “	1 00	“ 7	“ 52
David Cardner “	2 00	“ 7	“ 52
Thos Maxson “	2 00	“ 6	“ 52
Jared Crandall “	1 00	“ 6	“ 26
Charles Langworthy “	40	“ 7	“ 52
Betsey Crumb “	2 00	“ 8	“ 52
Asa C Nichols “	2 00	“ 8	“ 52
Eli S Colgrove “	2 00	“ 8	“ 52
S B Cardner “	2 00	“ 6	“ 52
J R Irish “	2 00	“ 8	“ 52
“ “ for E B & J C B	50	“ 8	“ 12
H C Hubbard, Scott	1 00	“ 8	“ 26
Lorenda Crandall, So Brookfield	2 00	“ 7	“ 52
Davis Rogers 2d, Oxford	2 00	“ 8	“ 52
Jared Stillman, Little Genesee	2 00	“ 8	“ 52
Calista Jones, Verona Mills	2 00	“ 7	“ 52

BENEDICT W. ROGERS, Treasurer.

Notice.

THE Executive Board of the Seventh-day Baptist Missionary Society will hold its Quarterly Meeting at the house of Eld. W. B. Gillett, New Market, N. J., on Thursday, the 3d of July next, at 3 o'clock P. M.

G. B. UTTER, Secretary.

Notice.

A REGULAR Meeting of the Board of Managers of the Seventh-day Baptist Publishing Society will be held pursuant to adjournment, at the house of Eld. W. B. Gillett, in New Market, N. J., on the 3d day of July next, at 11 o'clock A. M. T. B. STILLMAN, Rec. Sec.

Notice.

THE Committee of the Publishing Society on the Monthly Periodical would request ministers and others who have received the Circular of the Committee, to forward the articles solicited for the Biographical Department as soon as practicable, as the publication must be delayed until a sufficient number of articles are furnished to insure the regular issue of the work after it is commenced. It is desirable to have a memoir of every minister or other distinguished Sabbath-keeper in the denomination. It is possible some ministers may have been overlooked, or a wrong direction given to the circular intended for them; if such should be the case, they will consider this a request to furnish leading events, at least, of their own life, or that of any other person coming within the scope of the object of the Society. Eight Lithographic Portraits, drawn in the best style of the art, are now ready for the press, and others will be prepared as soon as proper materials are furnished to the Committee, that each number may have a portrait as intended.

New York, Albany, and Troy Steamers.

THE steamer EMPIRE, Capt. H. Gillespie, will leave the pier foot of Cortlandt-st., New York, on Tuesdays and Thursdays, at 6 P. M., and on Sundays at 5 P. M., for Albany and Troy.

The steamer TROY, Capt. R. H. Fury, will leave the pier foot of Cortlandt-st. on Mondays, Wednesdays, and Fridays, at 6 P. M., for Albany and Troy.

SUNDAY EVENING STEAMER.—The steamer EMPIRE will leave the pier foot of Cortlandt-st. on each Sunday evening through the season, at 5 P. M., landing at Newburgh, Poughkeepsie, Kingston, Catskill, and Hudson.

For passage or freight apply on board, or to F. Hyde, at the office on the pier. L. H. TUPPER, Agent.

The Ladies' Wreath.

PROSPECTUS OF THE SIXTH VOLUME.—The May number commenced Vol. VI. of this popular Magazine; and the Publishers confidently assert, that the forthcoming volume *will rival*, in the beauty and elegance of its Embellishments, and the Literary Merit of its contents, any former volume, or *any Dollar Magazine in the World!*—Each number will contain one or more fine Steel Engravings, and a beautifully colored Flower Plate. It will be printed on Fine White Paper, with Large, Clear-Faced Type. The best Writers in the country have been engaged to enrich its pages, and no pains will be spared to make it what it assumes to be—*a Model Magazine.*

The Editorial Department will be conducted by HELEN IRVING, a lady justly celebrated for her refined taste and extensive literary acquirements; besides occasional gems from the pen of Mrs. S. T. MARTYN, the late Editress, under whose control the work has secured its present high standard of literature and moral excellence, and a circulation unparalleled by any similar work. The present Editress will be sustained by a list of Contributors not excelled by any periodical in the country; many of them are among the most popular writers of the day.

The Musical Department, under the control of an eminent Professor, will be enriched by Original Pieces from some of the ablest Composers.

Particular Notice!—Postage Reduced!—On and after the 1st of July, the Postage on the "*Wreath*," within 500 miles of the office of publication, will be *one cent* per number; and any distance over 500 and within 1,500 miles, *two cents*—if paid quarterly in advance.

TERMS.—The subscription price of the "*Ladies' Wreath*" is *One Dollar* a year—invariably in advance. *Best Terms to Clubs.*—We offer to Clubs the following low terms, which are very near the cost: Four copies for one year, to be sent to one address, $3; Eight do. do. $6; Fourteen do. do $10; Twenty do. do. $14. Any person wishing to get up a Club, will be supplied with a Specimen Number by writing for it, and paying the postage. *Bound Volumes* are always on hand, and will be exchanged for numbers in good order, by paying the price of Binding. *Back Numbers* can always be supplied.

☞ *One Hundred Efficient Agents Wanted*, to canvass all parts of the country. To men of energy, furnishing testimonials of character, liberal encouragement will be given. Postmasters are authorized to act as Agents. Address, J. M. FLETCHER & CO.,
Publishers and Proprietors,
143 Nassau-st., New York.

j124t

New Era for the "Best Youth's Magazine!"

☞ GREAT REDUCTION OF POSTAGE! ☜

WOODWORTH'S YOUTH'S CABINET

STILL under the editorial charge of FRANCIS C. WOODWORTH, and filled with the choicest gems for the young, commences a new series with the issue of the number for July, 1851. This number is now ready. *Now is the time to subscribe.*

The great reduction in postage goes into effect on the first day of July. From and after that day, the postage on a single number of the Cabinet (paid quarterly, in advance) will be, *for any distance not over 500 miles, 1 cent; over 500, and not over 1500, 2 cents*—it being a reduction to all subscribers within 500 miles from 42 cents to 12 cents per annum, to all other subscribers in the Union a reduction of almost one half from the old rates. The publisher anticipates, as the result of this liberal reduction, a large and immediate addition to his subscription list from every part of the country, as the former high rates of postage have deterred many from receiving the work by mail.

Woodworth's Youth's Cabinet, in its reading matter, in the number, variety, and beauty of its illustrations, and in its general costume, now stands at the head of all monthly publications for the young. "It is unqualifiedly the best youth's magazine in America."—*Brattleboro Democrat.* "It is a model for all works of its class. We cannot too warmly commend it."—*N. Y. Tribune.* "It gives us pleasure to recommend it to our southern friends."—*Balt. West. Continent.* "Best magazine for youth we have ever seen."—*Christ. Adv. & Jour.* "It is a little world within itself."—*N. Y. Independent.* "Best publication of its class that I am acquainted with."—*Rev. Dr. Adams.*

Each number contains 32 pages, and some 8 or 10 beautiful engravings. The reading matter is just such as is best adapted to amuse, entertain, and instruct the young mind.

☞ *Please send on your orders at once.* Specimen numbers can be seen at the office of this paper, or they will be forwarded, *gratis*, on application, (*post paid,*) to the publisher. Subscribers may send money by mail, at the publisher's risk.

Terms, (invariably in advance,) $1 a year; 4 copies, $3; 7 copies, $5.

Clergymen, postmasters, editors, and school teachers, who will form clubs of four or more, and who will forward the money, shall be allowed an additional copy for their trouble; or they are authorized to retain 25 per cent. on all new subscriptions, where the full price ($1) is paid.

Bound volumes, (of which there are now 5,) $1 25 each; the whole set, $5 50.

☞ *Postage Free!*—Subscribers at a distance, who will remit the full price ($1 25 each) shall receive the volumes *postage free*. These volumes contain nearly 500 pages each.

AGENTS WANTED.

The publisher wishes to employ several gentlemen in different parts of the Union—North, South, East, and West—to act as agents for the work. Their business will be to travel and to obtain subscribers. There is no periodical, of whatever character, which commands so ready and so general favor as Woodworth's Youth's Cabinet. Those who devote their time wholly or mainly to the interests of this publication, will receive a compensation which cannot fail to be satisfactory.

Persons desiring an agency will please address the publisher (post paid) with responsible testimonials as to character and ability. *No time should be lost*, as now is the time to subscribe. Every particular respecting the agency will be immediately forwarded on application. Specimens of the work sent gratis.

D. A. WOODWORTH, Publisher.
118 Nassau-st., New York.

NOTE.—The publishers or editors of those newspapers to whom this advertisement is sent, MARKED, are requested to give it (not including this note) some half a dozen conspicuous insertions; for which they shall be entitled to receive a copy of the Cabinet, monthly, for two years, on their sending to the address of "Woodworth's Youth's Cabinet" copies of the papers containing the advertisement; or, if preferred, they shall receive one volume of the Cabinet bound in muslin, and a copy of "Woodworth's Stories about Animals," illustrated with 40 engravings. Those who prefer the latter, must signify such preference and inform us how the books are to be sent. D. A. WOODWORTH.

Miscellaneous.

THE BIRD'S SONG.

I asked a sweet robin one morning in May,
Who sung in the apple-tree over the way,
What 'twas she was singing so sweetly about,
For I 'd tried a long time, but I could not find out;
"Why I'm sure," she replied, "you cannot guess wrong,
Don't you know I am singing a Temperance Song?"

"Teetotal—O that's the first word of my lay,
And then don't you see how I rattle away?
'Tis because I've just dipped my beak in the spring,
And brushed the fair face of the lark with my wing.
Cold Water, Cold Water, yes, that is my song,
And I love to keep singing it all the day long."

"And now my sweet miss, wont you give me a crumb,
For the dear little nestlings are waiting at home?
And one thing beside, since my story you 've heard,
I hope you'll remember the lay of the bird,
And never forget, while you list to my song,
All the birds to the Cold Water Army belong.

[Hood's Temperance Melodies.

POSTAGE UNDER THE NEW LAW.

Decisions *under the new Postage Act, made by the Postmaster-General, after consulting with the Attorney-General.*

Post-Office Department, June 11, 1851.

The postage on all bound books and on all other printed matter, except newspapers and periodicals published at intervals not exceeding three months, and sent from the office of publication to actual and bona fide subscribers, must be prepaid.

If the amount paid and marked on such printed matter is not sufficient to pay the whole postage due, the excess of weight beyond that paid for is to be charged with double the rate which would have been charged if prepaid; and the postage on such excess collected at the office of delivery.

If by the neglect of a postmaster such matter is sent without any prepayment, the double prepaid rate must be collected on delivery.

Postage must be charged on all letters, newspapers and other matter, according to the distance on the route *by which they are forwarded;* and this (unless otherwise directed by the sender,) must be by the route by which they will soonest reach their destination, although that may not be the shortest route.

On letters to and from Great Britain (and the continent of Europe when sent through England,) the rates of postage and modes of rating will be the same as heretofore, except as to letters to or from California and Oregon, in respect to which special instructions will be hereafter given.

On all letters to or from the continent of Europe, not sent through England, the United States inland and sea postage will in all cases be combined, and will be twenty cents the single rate, without the regard to the distance the same are carried within the United States. The mode of rating will be the same as heretofore.

Subscribers to periodicals, to obtain the benefit of the provision in regard to prepayment, must pay the full quarter's postage before the delivery of the first number, when there are several numbers to be delivered during the quarter. If, by reason of any increase in the size of the periodical, or otherwise, it shall appear that the whole quarter's postage was not so paid in advance, the subscriber will lose the benefit of prepayment, and the numbers received during the whole quarter will be charged with the double or unpaid rate, and the subscriber will be credited with only the amount paid in advance.

Under the provisions of the second section of the new postage act, *no newspapers other than those published weekly only,* are entitled to circulate free of postage in the counties where published. The office of publication is the office where the newspaper is printed.

In determining newspaper postages, the distances are to be computed from the office of publication, and not from the county in which the paper is published; and the distance is also to be computed over the route on which it is carried.

Newspapers published weekly only in a county adjoining the Canada line may be sent free to Canada, provided they do not leave the county of publication, until they cross the line into Canada.

Newspaper publishers may send and receive their exchange newspapers to and from Canada free of charge.

A newspaper is not a periodical within the meaning and intent of the provision which requires the postage on periodicals to be paid in advance, and declares that the postage thereon shall be one-half of the rates previously specified in the second section of the act. All subscribers to newspapers were and still are required by the provisions of the thirtieth section of the act of March, 1825, to pay one quarter's postage in advance; but by so doing they are not entitled to have the postage reduced below the established rates.

Payments in advance on newspapers and periodicals *can only be made by the subscribers at the post-office where they are to be delivered.*

The postage on newspapers, periodicals and other matter not chargeable with letter postage, when sent out of the United States, must be prepaid at the full rate. *Publishers* may prepay postage on their issues, but can have no deduction of postage on account of such prepayment.

When a periodical is published only quarterly, the actual and bona fide subscriber for such periodical may pay in advance, and have the benefit of the advance payment, provided he pays, to the postmaster at the office where he is to receive the periodical, before its delivery. If a periodical is published less frequently than quarterly, the postage must be prepaid, and at the full rate.

Letters mailed before the first day of July, though delivered after, will, in all cases, be charged with postage at the rates in force at the time of the mailing thereof.

N. K. HALL, Postmaster General.

A Circular of the Postmaster General concerning postage stamps, says: To facilitate the prepayment of postages upon letters and packages, postage stamps of the following denominations are provided and furnished by the Postmaster General, pursuant to the 3d section of the "act to reduce and modify the rates of postage in the United States, and for other purposes," approved March 3, 1851, viz:—

No. 1, printed in black, representing the head of Washington, of the denomination of 12 cents.

No. 2, printed in red, representing the head of Washington in profile, of the denomination of three cents.

No. 3, printed in blue, representing the head of Franklin in profile, of the denomination of one cent.

These stamps will be furnished to one or more of the principal postmasters in each county, who will be required to supply the other postmasters in their respective vicinities, *upon being paid for the amounts furnished.*

All other persons wishing supplies of stamps can obtain them from the postmaster at the county seat nearest their residences, or from the postmaster of any other office having them for sale.

The postage stamps may be used in the prepayment of postage on letters to foreign countries, in all cases where such prepayment can be made in money.

The 3d section of the "Act to reduce and modify the rates of postage," &c., approved 3d March, 1851, makes it a felony for any person to forge, or counterfeit, or knowingly use or sell, or have in his possession with intent to use or sell, any postage stamp provided or furnished under that or any former act, and declares that, on conviction thereof, the offender shall be punished by a fine not exceeding $500, or by imprisonment not exceeding five years, or by both fine and imprisonment. And the 4th section of said act declares that if any person shall use, or attempt to use, in prepayment of postage, any postage stamp which shall have been before used for like purposes, such person shall be subject to a penalty of fifty dollars for every such offense, to be recovered in the name of the United States, in any court of competent jurisdiction.

The present five and ten cent stamps are useless after the 30th day of June, and such Postmasters as are authorized to sell stamps are directed to redeem such as are presented.

ORIGINAL LETTER OF DR. FRANKLIN.

The following letter was brought to light by the London correspondent of the *Boston Post.* In communicating it to that journal he says: "It is copied verbatim, et literatim, spelling, punctuation, capitals, and all—and as near a fac simile as my writing could make it—just as it stands in the original. I have reason to suppose it has never before been published."

Philadelphia, March 1, 1755.

Sir,—I am but just returned from a long Journey, after near 6 Months Absence and find your Fav. of Sept. 20, by which I have the agreeable Advice that you expect to be able to remit me something in Smith's Affairs very soon.

As to the Thickness of Wire necessary or sufficient to conduct a large Quantity of Lightning, concerning which you desire my Sentiments, you will find something on that Head, in Pages 124, and 125, of the enclos'd Pamphlet, which please to accept. And I may add, that in my late Journey I saw an Instance of a very great Quantity of Lightning conducted by a Wire no bigger than a common knitting Needle. It was at Newbury, in New England, where the Spire of the Church Steeple being 70 foot in height above the Belfry was split all to pieces and thrown about the Street in Fragment; from the Bell down to the Clock, plac'd in the Steeple 20 foot below the Bell, there was the small Wire above mentioned which communicated the Motion of the Clock to the Hammer striking the Hour on the Bell. As far as the wire extended, no Part of the Steeple was hurt by the Lightning, nor below the Clock as far as the Pendulum Rod reached; but from the end of the Rod, downwards the Lightning rent the Steeple surprisingly. The Pendulum Rod was about the thickness of a small Tobacco Pipe Stem, and conducted the whole without damage to its own Substance, except that the End where the Lightning was all accumulated, it appeared melted as much as made a small Drop. But the Clock wire was blown all to smoke, and smutted the church wall which it passed in a broad black Track, and also the Cieling under which it was carried horizontally. No more of it was left than about an Inch and half next the Tail of the Hammer, and as much joining to the Clock. Yet this is observable that tho' it was ~~so small~~ as not to be sufficient to conduct the Quantity with Safety to its own Substance, yet it did conduct, so as to secure all that Part of the Building. Excuse this Scrawl, which I have not time to copy fair.

I am, with much Respect, Sir,
Your very humble Servant,
B. FRANKLIN.

P. S. I have just been reading a similar instance taken from the Journal des Scavans, for 1676, page 113—viz "En 1676 le tonnere "ecrasa le clocker de l'Abbage d Sains Me- "dard de Soissons; la fondre se ports a une "grande Distance le long des fils d'aschal qui "communiquoient a l'horloge; elle fondit ces "cordes metalligues, sans faire d'autres de- "sordes dans tout le trajet."

Method of Hardening objects in Plaster of Paris, and Rendering them like Marble.—The following is from the London *Chemical Gazette:* Take 2 parts of stearine, 2 parts Venetian soap, 1 part pearlash and 24 to 30 parts of solution of caustic potash. The stearine and the soap are cut into slices, mixed with the cold lye and boiled for about half an hour, constantly stirring. Whenever the mass rises a little cold lye is added. The pearlash, previously moistened with a little rain-water, is then added, and the whole boiled for a few minutes. The mass is then stirred until cold, when it is mixed with so much cold lye that it becomes perfectly liquid, and runs off the spoon without coagulating and contracting. Before using this composition, it should be kept for several days well covered. It may be preserved for years. Before applying it to the objects, they should be well dusted, the stains scraped away, and then coated by means of a thick brush with the wash, as long as the Plaster of Paris absorbs it, and left to dry. The coating is then dusted with leather or a soft brush. If the surface has not become shining the operation must be repeated.

The Higalander and the Crocodile.—When the brigade under Sir David Baird, was marching up the eastern bank of the Nile, towards Cairo, a number of stragglers fell behind, unable, from fatigue, to keep up with the main body. A rear-guard was consequently detached to protect the stragglers, and keep them together. One of them, a Highlander, however, became so exhausted that his comrades were obliged to leave him to his fate. He had not been long alone when he saw a large crocodile waddling towards him with a very portentous aspect. Poor Donald eyed the monster as it approached him with feelings of intense alarm, and although almost unable to walk, he mustered up his little remaining strength and abided the onslaught of the enemy. As the unwieldy brute was slewing himself round to seize him, Donald dexterously got astride on its back, and kept his seat. He at once drew his bayonet (for he had parted with his musket,) and every time the animal turned round his head to bite him, he pricked it severely behind its fore-leg, or wherever he could make the steel penetrate. How long the contest continued Donald could not well tell, but he thought it an age. When the rear-guard reached head-quarters, the general, on being informed that Donald had been left behind, immediately dispatched a corporal's guard to bring him in. On coming up to Donald, he was still astride of his Bucephalus, which was by this time nearly exhausted by the wounds inflicted by the bayonet. The musket soon accomplished what the bayonet had begun, and Donald was brought into camp little the worse for his extraordinary encounter, and was ever after known in the regiment as the "Crocodile Dragoon."

THE PENDULUM EXPERIMENT.

A great deal of popular interest is now manifested in the verification of M. Foucault's beautiful experiment illustrative, or, rather, demonstrative of the earth's rotation on its axis; and it is delightful that it is so. There is nothing better adapted to enlarge the minds of the people than a study of the laws on which the universe is built, and according to which it goes.

The great law of motion is, that matter does not move itself nor stop itself when in motion. If infinite space were empty, and a globe created and an impulse given it in that space, it would continue to move in a straight line to all eternity. If, in addition to the onward impulse, a rotatory or rolling motion were also given it, that would also continue forever. Then if another globe were created, and both be endowed with a tendency to rush together, varying inversely as the square of their distance, that is, four times as strong at half the distance, nine times as strong at one third of the distance, and so on, and this new globe be placed any where out of the line of motion of the first one, with or without any impulse of its own, the two would directly, by virtue of the laws or conditions described, begin to revolve in circular or elliptic orbits about their common center of gravity or attraction. And what is remarkable is, that the rotation around its axis of the first globe would not be at all affected by the creation of the second, either in its rapidity or direction of its axis. That is, the axis in any one position will be precisely parallel to the line which it occupied in any other position of the globe. It is on this law that the regularity of our seasons depends.

By a corollary or consequence of the same law, if a pendulum, hanging by a perfectly flexible string, be set in motion, not by impulse, but by the action of gravity, or in the precise plane of that action, it will continue to vibrate in the same mathematical plane. Supposing the earth fixed, the plane in which the vibration will always continue will be that drawn through the pendulum at its original elevation, its point of suspension, and the center, or center of gravity, of the earth. But if the earth, including the point of suspension, moves, either in a straight line or curve, the pendulum itself being free, or at least in a great measure so, as to the plane in which it will vibrate, that plane will tend to continue parallel to itself. This comparative freedom of the pendulum, together with its *inertia*, or tendency to persevere in its state of rest or motion, till it meets with resistance adequate to produce a change, is the reason why [illegible] plane of its vibration does not partake of the motion of the earth, but revolves in regard to it.

If the world were a disc, and revolved like a wheel about its center, and its center of gravity were at an infinite distance beneath it, then a pendulum swinging over any part of its (upper) surface would move in planes parallel to each other, and would illustrate its rotation. That is, the plane of the pendulum and the graduated disc under it, would revolve relatively to each other. Looking at the disc as stationary, which it appears to be to us on the earth, the pendulum would seem to traverse its whole circle precisely in one diurnal revolution.

But if the experiment be tried in a staircase of Bunker Hill Monument, it takes more than a diurnal rotation of the earth for the pendulum completely to traverse the circumference of the disc. How is this? This it is which seems to puzzle people. The mathematicians tell us that it depends upon the latitude of the place, how much time it takes. But how does it depend upon the latitude?

The earth is not a disc, but a globe. If a pendulum hang precisely over one of its poles, its plane of vibration will revolve over a disc in precisely 24 hours. But in any other latitude from 90° down to 0°, it will take more time. In our latitude of 42° 22′, for example, it takes nearly 36 hours. At this latitude the point over which the pendulum is suspended, in one rotation of the earth, describes on the sphere the small circle of the parallel of of 42° 22′ and the chords of the arcs of vibration tending to keep parallel constantly cut this circle at different angles, but the angular velocity, so to speak, will not be so great as if the line of suspension were perpendicular to the plane of the circle. To simplify the matter, suppose the surface on which the circle of the latitude is described is not that of the sphere or globe, but that of a cone in which the sphere is inscribed and which touches the sphere in the circle of the latitude and has its apex in the axis of the earth produced. The surface of this cone, from the line of contact with the sphere to the apex, if it be extended on a plane, will form a sector of a circle, of which the circle of the parallel of latitude will be the arc, and the slant height the radius.

This sector will always be less than a whole circle. It keeps growing less and less from the pole, where a whole circle is its limit, to the equator, where a straight line is its limit. Though in the actual experiment the pendulum is carried round this cone with its chords of vibration not exactly parallel to each other, as no two of them are in the same plane, still the angular progress of the chord of vibration in its revolution around its center in the base of the cone may be exactly represented by drawiag lines parallel to the radius across the arc of the sector. A complete revolution will not be effected in describing the arc of the sector, because it takes a whole circle to do that. But the arc of the sector, that is, the base of the cone, will be described in just 24 hours. Hence, as the arc of the sector is to a whole circle, or 360°, so is 24 hours to the time of a complete revolution of the disc. The number of degrees in this arc of the sector depends upon the latitude—to speak mathematically, it is inversely as the sine of the latitude. Therefore, if 24 be divided by the sine of the latitude of 42° 22′, it will give the length of time it takes for a revolution of the disc at Bunker Hill beneath the pendulum, or the apparent revolution of the pendulum around the circumference of the disc.

For example, let the radius of the earth be unity, *sin.* and *cos.* stand for sine and consine of the latitude, and *p.* for the circumference of a circle whose diameter is unity. Hence, from similarity of triangles, by the aid of a diagram, it will be seen that the sine of the latitude is to its consine, as radius or unity to the slant height of the cone. Hence $\frac{cos.}{sin.}$ will express the slant height of the cone, and $2\,\frac{cos.}{sin.}\,p.$ will express the whole circumference of a circle of which the slant height of the cone, or radius of its superficial sector, is the radius. And 2 *cos. p.* will express the circumference of the base of the cone, which is the arc of the base of the cone, which is the arc of the sector.

Then, if x be put for the number of degrees in this arc, it will give

$$2\,\frac{cos.}{sin.}\,p.\ :\ 2\,cos.\,p.\ ::\ 360\ :\ x.$$

which reduced gives $x = 360\ sin.$ Then, as the arc of the sector is to the whole circle, so is 24 hours to the time required; or,

$$360\ sin.\ :\ 360\ :\ :\ 24\ :\ \frac{360\text{X}24}{360\ sin.} = \frac{24}{sin.}$$

Hence, 24 hours divided by the sine of the latitude gives the time of the complete revolution of the vibrations around the disc.

[Boston Commonwealth.

MODES OF SALUTATION.

When Arabians meet in the morning, their salutation is *Subaal hyat!* Good morning! In the forenoon they greet with *Kaaf fuss baat!* in the afternoon with *Kaaf un sati!* and toward evening with *Masaal hire!*—the parties shaking hands *at* each other at these times, and, if not in a hurry, they kiss each other's hands. Merchants and Arabs of high grade usually offer their hands to receive a kiss from passers by, by whom they are frequently stopped. It is of rare occurrence that this condescension is refused to an Arab, even of the most inferior class. Sometimes not only the palms and back of the hands are kissed, but also both knees and the feet. I shall leave it for others to say whether the labial salutation of the Arab is more expressive of joy, reverence, and respect, than that of the Thibetian, who covers his head, puts out his tongue, and scratches his right ear; or that of the Otaheitans and Laplanders, who rub noses; that of the Ethiope, who strips the saluted naked, and wraps the removed robe about his own person; or that of the Japanese and people of Aracan, who take off their slippers in the street; or that of the New Guinean, who places leaves on the head of the saluted; or that of the Hindus, who hug and twice bow their heads from one shoulder to the other; or that of the Banian, who says, "Give me a smell!" or that of the Dutchman, who says, "How do you sail?" and "May you eat a hearty dinner;" or that of the Chinaman, who asks, "Have you eaten your rice?" or that of the inhabitant, "How do you sweat?" or that of the Spaniard, who inquires, "How do you stand?" or that of the Frenchman, who is desirous to know, "How do you carry yourself?" at the same time touching his hat, in which he is aped by the Englishman and American—or whether the fashion of either is really of superlative worth to that of the Greenlander, who has no mode of salutation, and laughs at the idea of inferiority. [Salem Register.

Slavery in Delaware.—The last annual report of the Delaware Anti-Slavery Society, says: For more than half a century slavery in Delaware has been steadily on the decline. In 1790, when the first census was taken, the number of slaves in the State was about 9,000; a sixth part of the people. Now there are but a little over 2,000, not more than one-fortieth of the people. The greater part of these are in Sussex county; Newcastle and Kent counties united having but 741; while Sussex county has 1,591. The slaves decrease faster in Newcastle county than in either of the other counties. In 1840, Sussex county had 1,637 slaves; in 1850, 1,591; a decrease of only three per cent. in ten years. Newcastle county had in 1840, 541 slaves; in 1850, 393; a decrease of twenty-five per cent. The census of 1840 developed the alarming fact that the whole population of Sussex county was rapidly declining; having then a less population by 2,025 than it had in 1830. Kent county, too, had been declining, but not so rapidly. The increase of Newcastle county alone saved the State from the disgrace of depopulation. Kent and Sussex are now, however, beginning to revive. In Kent, particularly, free labor is gradually but surely driving out slave labor, and as a natural consequence, a spirit of improvement and progress is awakening, the current of its population, heretofore backward, is reversed, and a more thriving condition of things generally betoken the commencement of a better time.

Locomotive Steam Engine.—"I love," says Elihu Burritt, "to see one of these huge creatures, with sinews of brass, and muscles of iron, strut forth from his smoky stable, and saluting the long train of cars with a dozen sonorous puffs from his iron nostrils, fall back gently into his harness. There he stands, champing and foaming upou the iron track, his great heart a furnace of glowing coals; his lymphatic blood is boiling in his veins; the strength of a thousand horses is nerveing his sinews; he pants to be gone. He would drag St. Peters across the desert of Sahara, if he could be carefully hitched to it; but there is a little sober-eyed, tobacco-chewing man in the saddle, who holds him in with one finger, and can take away his breath in a moment, should he grow restive and vicious. I am always deeply interested in this man, for, begrimmed as he may be with machinery, he is the physical mind of that huge steam horse."

No More Corns.—It seems that these painful excresences can be cured in a very simple way. *Chambers' Journal* discloses a secret, which it avows will relieve humanity from a load of misery not the less difficult to bear that it is unpitied or ridiculed. It says:

The cause of corns, and likewise of the torture they occasion, is simply friction; and to lesson friction you have only to use your toe as you do in like circumstances a coach wheel—lubricate it with some oily substance. The best and the cleanest thing to use, is a little sweet oil rubbed upon the affected part (after the corn is carefully pared) with the finger, which should be done on getting up in the morning, and just before stepping into bed at night. In a few days the pain will diminish, and in a few days more it will cease, when the nightly application may be discontinued.

Uses of Gutta Percha.—The public may not be aware of the progress made in the preparation and manufacture ef this singular article. By different processes it is made elastic like India Rubber, hard like marble, and fit to spread on cloth, thick or thin. A table slab has been made of it, and long used without injury, which posseses all the external qualities of poliished marble. Race horses are shod with it in England. An omnibus, we are assused, has been running in Philadelphia for a year or more, with tires on its wheels made of Gutta Percha, and those best acquainted with its properties believe, that in two years it will be adopted universally in this city for our public vehicles. If so, it will at least save our ears much noise.

Variety.

The *Montgomery Journal* has a letter from a gentleman of that city, who is now traveling in Egypt, dated at Cairo, in which the writer says: "The Egyptians are probably the laziest people on earth. If you pass through the bazaars, you find the merchants lying about among their wares, smoking long pipes. If you wish to purchase any thing, the owner tells you the price; if you choose to take it, well—if not, he smokes on and says nothing, seeming glad that he has escaped the exertion of taking the money."

If the following were generally known, it would be more generally used. It is an excellent pickle to be eaten with cold meat, &c. The eggs should be boiled hard—say ten minutes—and then divested of their shells. When quite cold, put them in jars and pour over them vinegar, (sufficient to quite cover them,) in which has been previously boiled the usual spices for pickling. Tie the jars down tight with bladder, and keep them until they begin to change color.

In the fifteenth and sixteenth centuries, there prevailed in parts of Europe a disease, which was called the wolf-sickness. Those affected with it imagined themselves to be wild beasts, and betook themselves to the forests. The persons thus affected were called wehr-wolves. They enjoyed in those days the alternative of being exorised or executed.

There have arrived at New York during the month of May 477 sail of vessels, from foreign ports, bringing 38,436 emigrants. Of the vessels bringing these, 79 were British. Forty-four children have been born during the passage, and 147, mostly infants, have died on the passage. There have been 114 sail of square rigged vessels from domestic ports during the same time, making a total of 591.

The first coffee-tree was planted in Jamaica in 1728; and the berries produced from it were sold at about twelve cents each; but in twenty years from that date, so rapid had been the extension of its culture, that the exportation of coffee in one year amounted to sixty thousand pounds.

A Mammoth Excursion Party has been organized in Montreal to proceed to New York and back, and during the period of ten days, at an expense of $7. The party will consist of about 1000, and will so arrange it as to be in New York about the 4th of July.

"Dear me," said as little girl, when requested by her mother, as a test of her benevolence, to give the five dollars, a coveted new comb would cost, to a poor relation—"Dear me, being good is very expensive!" Men and women often think what children speak.

Sir George Simpson, on the authority of the Governor of Russian America, states that there is standing in that province, a tree 252 feet in circumference, and 515 in height; so that if tapered to a perfect cone, it would contain nearly twenty-two thousand tons of timber.

The extreme temperature of summer and winter in Siberia is almost beyond belief, the thermometer having been known to rise in the shade to 106 deg. of Farenheit, and in winter to fall to 73 deg. below zero—making a difference of 189 deg.

No child possessed of ordinary capacity is destitute of curiosity. The process of popular education, has, we doubt not, in many instances, so deadened this desire, that many a "mute and inglorious Milton" sleeps in the multitude of common men.

We are not to suppose that the oak wants stability because its light and changeable leaves dance to the music of the breezes; nor are we to conclude that a man wants solidity and strength of mind because he may exhibit an occasional playfulness and levity.

Guard against reading too much or too rapidly. Read rather with attention; lay the book often down; impress on your mind what you have read and reflect opon it.

A century ago the amount expended in England for books, periodicals, and newspapers, did not exceed £100,000 a year, whereas the sum now so expended annually is calculate at £2,100,000.

The New York *Tribune*, one day last week, published the opinions of some thirty different papers, published in various parts of the country, all of which speak of the new female costume in the highest term.

A large number of Prussian officers have associated for the purpose of emigrating to the United States, and the king of Prussia has assisted their undertaking.

Two of the best newspapers in the British West Indies, the Morning Journal in Jamaica, and the West Indian in Barbadoes, are owned and edited by gentlemen of color.

Napoleon's coach taken in 1815 by Blucher at Semappe is now preserved at the village of Gross Zieten, which formorly belonged to the Blucher family.

The chief of the body of German police sent to London to inspect the German thieves there has had his own trunk broken open!

The great Peace Congress will open its sittings in London on Tuesday, July 22, and will continue for several days during that week

At a Railroad Meeting lately held at Auburn, there were Directors present from Genoa, Venice, Scipio, Auburn, Brutus, Cato, Sterling, Victory and Conquest.

Unjust riches curse the owner in getting, in keeping, and in transmitting. They curse his children in their father's memory.

Go to a man in business hours only on business. Transact your business and go about your business, that he may have time to do his business.

There is a certain softness of manner which, in either man or woman, adds a charm that almost entirely compensates for lack of beauty.

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

Bibliotheca Sacra,

And American Biblical Repository.

[Conducted by B. B. Edwards, E. A. Park, and M. Stuart, of Andover; Dr. Robinson and H. B. Smith, New York.]

IS published at Andover, Mass., and at New York, on the first of January, April, July and October. Each number will contain at least 216 pages, making a volume of 864 pages yearly.

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The union of the two Periodicals whose titles are indicated above, will, it is believed, more fully secure the great objects which are set forth in the Prospectus, and more directly advance the cause of Christian truth and sound learning in this country, than can two or more works having the same general object, but which must necessarily be less liberally supported.

The objects to be accomplished are not sectarian nor local nor temporary; and though Andover and New York are more immediately united in editing the work, its contributors, as well as patrons, are found among almost all the religious denominations of the country. Its discussions are conducted on the broad grounds of a common Christianity, for the promotion of the highest religious interests, and the elevation of the standard of American scholarship.

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Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form, 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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The Sabbath Recorder.

From Chambers' Papers for the People.

JEWISH LIFE IN CENTRAL EUROPE.

[Continued.]

The Days of Awe.—The next festival is that commonly called by the Jews Rosh Hashanah *(the beginning of the Year,)* which is celebrated sometime in the month of September. This festival is considered as the first day of the civil year, in contradistinction to the ecclesiastical year, commencing with the first of the month of Nissan (some time in April.)

The period of Rosh Hashanah is the most solemn in the whole year. Scripture and tradition unite in impressing upon it the character of profound awe. The latter designates it as the anniversary of the creation of the universe, and as the day when the Supreme Being judges mankind, and pronounces their doom for the year to come. It is therefore a period of repentance, for which a month's previous preparation is made by additional prayers, services performed before daybreak, and the blowing of the shofar. This primitive musical instrument consists of a ram's horn cleaned smooth and made bright by the known processes, having a tapering shape, and bent like a hook in the lower part, with a narrow opening at the top, and a wide one at the bottom. The shrill sounds to be produced by it have been arranged into various classes, each of which is designated by a special name; and the party appointed to blow the horn must know these names, so as to be able to sound the particular tone required. Sacred as this festival is, it is yet only prepartory to that celebrated on the tenth of the month called the Day of Atonement. The whole of the ten days are for this reason called the Ten Days of Penitence, and the holy days themselves the Days of Awe. The religious Jew looks for the advent of that period with feelings of rejoicing mingled with uncommon awe and reverence. He prepares himself for the due celebration of these festivals by a scrupulous self-examination, by the endeavor to compensate for any wrong he might have inflicted, to obtain the pardon of those he might have offended, and by the fasting and penance for the purpose of expiating the sins committed. He holds that the Day of Atonement expiates only sins committed against God, but does not affect offences committed against fellow-men, unless their pardon be previously obtained. Touching instances are recorded of individuals high in station, and eminent for learning, having at the approach of the Days of Awe humbly and repeatedly craved the pardon of persons in every respect their inferiors for the use of an opprobrious expression uttered in the heat of passion.

Before daybreak a public service is held in the synagogue, and in the afternoon, before the advent of the festival of new year, another is performed, after which the religious bathe. The evening service is not distinguished by any particular feature. At the evening meal, some rare fruit coming in season, and an apple with new honey, are always present. The eating of the former is preceded by the solemn benediction, "Blessed art thou, O Lord our God, who hath kept us alive, and preserved us, and allowed us to attain to this period." The eating of the latter is typical of a "sweet new year." The morning service begins at daybreak; the faithful hasten to the synagogue before tasting food. The devotion with which he implores divine mercy for forgiveness of his sins is most examplary. With his ample prayer-book before him, he turns his face towards the wall, and wraps himself up so completely in his scarf, that nothing but the fore part of his face remains uncovered. The more scrupulously religious put on the white robe mentioned above, and those officiating in the service always appear in it.

The most sacred part of the service, as mentioned before, is the blowing of the shofar. It is the duty of each adult Israelite to hear its sound, and no one in good health would venture to break his fast before his ear has caught the sounds of the shofar. An awful stillness prevails before this part of the service begins, during which every one prepares himself in silence for the act, whilst a special prayer is offered up by the party appointed to blow the horn. At last the solemn silence is interrupted by the bidding of the minister, "blow;" and the summons is obeyed. Thrice the minister bids, and thrice the horn resounds, after which a prayer is recited, when the same ceremony is twice repeated.

At length the ninth of the penitential days—that before the day of Atonement—arrives. This day must not be kept as a fast, as the other penitential days are by many strict Jews. On the contrary, it is enjoined not to abstain on it from the usual comforts of life. As soon as the afternoon meal is over, and grace said, nobody is permitted to take any further nourishment, or to indulge in any of those comforts exciting pleasurable sensations; for this is the interpretation given to the command, "Ye shall afflict your souls," (Lev. 16 : 31,) every one hastens to the synagogue, the interior of which presents a solemn and imposing aspect. There the worshipers stand in awe and reverence, wrapt in silent meditation—their feet, according to Eastern fashion, without the usual covering of boots or shoes, but protected by felt slippers—enveloped in their scarfs; the married men dressed in snow-white flowing robes, and caps to correspond, whilst numerous wax-candles shed a flickering light throughout the building. These are as many in number as there are heads of families, each sending one candle to the synagogue. At last the signal for prayers is given to the rabbi, and the minister begins to chant, in a low, scarcely audible tone, a formula, which is repeated three times, during which the plaintive, tremulous, heart-stirring tune gradually rises to a higher pitch, so as to be distinctly heard over the whole building. The service lasts to a late hour in the evening. Many of the worshipers, however, do not leave the synagogue at all, but spend there the whole night in prayer, meditation and study of the law. The morning service begins at daybreak, and extends over the day, during which time many of the religious do not leave their seat for one moment, and some stand the whole time. The prayers are divided, according to the sacrifices brought to the temple, into the morning, additional, and afternoon service, to which, towards the evening, another, termed Neiljah, *(Closing,)* is added. This portion of the service is remarkable for the ardor with which the faithful pour forth these concluding prayers before the throne of mercy. It seems that the reflection that the gates of heaven, through which the prayers ascend, are now being closed, the flame of devotion breaks forth with renewed vigor. Vanished has every trace of languor and faintness consequent upon the fasting and confinement to a crowded place, the air of which is tainted by the exhalation of so many individuals, and the burning of so many candles; at the recital of that portion of the service where the unity of God is acknowledged, the edifice re-echoes with the thrilling burst of hundreds of voices proclaiming "the Lord, he is God," repeated seven times, and bearing, in their deep emotion, the stamp that they proceed from souls powerfully impressed with the presence of the Supreme Being, and quailing beneath the reflection that but for his mercy there would be no hope for them.

Night at last having brought the service to a close, the worshipers hasten home to break their fast, after which friendly visits are paid and mutual inquiries exchanged respecting each other's health after the trials of the day.

Feast of Tabernacles.—On the evening of the 14th day of the same month the feast of Tabernacles commences, (Lev. 23 : 42.) The interval between the Day of Atonement and this festival is employed in preparations for this festival period. Each family fits up some room—especially built for this purpose—for a booth, or erects one in the courtyard or garden. The ungenial climate of the north, and the advanced season of the year, (generally late in September,) will not allow the Jew to make the booth his regular dwelling-place during the festival; but he at least takes his meals in it. Another peculiarity of this festival is the use of a branch of a palm-tree, of a willow, myrtle, and citron. It is these which, according to tradition, are meant by Leviticus 23 : 40. The willow branch and the myrtle are tied to the lower part of the bough of the palm-tree, but the citron is kept separate; and it is the duty of every congregation to provide these requisites for the members. There are, however, few religious Jews, who if they can afford it do not procure them for their private use. Grasping the palm branch with the right hand, and with the left the citron, and holding them close together, a benediction expressive of the occasion is pronounced and the branch slightly shaken. This ceremony is gone through every morning during the seven days of this festival, and by each individual separately. No Jew would taste food before the performance of this rite.

The eighth day should properly so conclude the festival; but rabbinical authority has added a ninth, under the title of "Rejoicing with the Law." This, as its name betokens, is a day of great merriment, in in which even the gravest rabbis—of course in their own way—take part, expressive of their delight in, and attachment to, the Law, the last section of which is publicly chanted in the synagogue; for the Pentateuch is divided into fifty-four sections, according to the number of Sabbaths contained in an intercalary year; and on each Sabbath, beginning with that festival, its respective portion is read so that the whole cycle is completed on the Sabbath before, or rather, as established by custom, on that festival. The synagogues on this occasion exhibits scenes of extraordinary bustle, and not rarely of uproarious joy. In the evening the places of worship are crowded, and the boys are seen entering with little gayly-painted banners and wax tapers in their hands. The synagogues are most sumptuously lighted; and before the ark generally glitters a veil of very costly materials, not unfrequently gorgeously bedecked with pearls and precious stones.

After a short service the veil is drawn back, the ark opened, and the scrolls of the law—covered with costly stuffs, and occasionally also with plates of precious metal—are solemnly handed by the beadle to various persons summoned by name to the ark for that purpose. This done, a portable canopy carried by several youths, is extended over the minister and wardens, who, with scrolls in their hands, head a solemn procession, which is joined by all other bearers of scrolls, the youth and the little boys, the latter holding in their hands the banners alluded to, at the tops of which lighted wax tapers are fastened, all chanting hymns in praise of the law.

The Bar Mitzvah.—The first stage of life in which our young Jew is made to act a conspicuous part may be considered that which is popularly termed Bar Mitzvah *(Son of the Commandment.)* It is held by the Jews that parents are morally responsible for all sins committed by their son before their thirteenth year; but that after this his sins are imputed to himself, and that henceforth he incurs the obligation of practising all religious duties, from many of which he was hitherto exempted by reason of his tender age. Henceforth the young Jew is expected to fast on every fast-day, and put on the phylacteries at the morning prayer; he counts for an adult in the prayer meetings, which cannot claim the character of public ones unless they be attended by ten adult males; is eligible to be called upon to say grace aloud after meals, and to be summoned to the reading-desk in the synagogue; in short, he is considered as an adult for every religious purpose.

Several weeks before his thirteenth birthday, he is made acquainted with all those rites the performance of which is now incumbent upon him and taught to practice them. On the first Sabbath after his thirteenth birthday, the youth is summoned for the first time in his life to the reading-desk, where he generally chants himself the lesson for the day, whilst the father pronounces the following benediction:—"Blessed be he that has freed me from the punishment [responsibility] of this." This day is kept as a domestic feast by the whole family, and is celebrated by a meal, to which the friends and teachers of the youth are invited. During the meal, if he possesses the requisite ability, he holds a Talmudical dissertation, taught to him for the purpose, after which he solemnly recites the usual grace. In the afternoon the parents receive visits of congratulation, when the various presents are displayed which the lad on that occasion generally receives from his relatives and friends.

Avocations of the Jews.—It is rarely, if ever, that the parents withdraw his son from school before his thirteenth year. After this period they look out for some occupation for him. This, however, is no easy matter. It is not that they are embarrassed in the choice by the number of pursuits now before them, but rather by their paucity. From many professions a Jew is virtually excluded by not being admitted to seminaries where the requisite education is to be obtained; from others he excludes himself, knowing, as he does, that he could never gain his livelihood by them, he being inelegible for any public appointment. The same is the case with master trades. From some he is debarred by direct legal prohibitions, or by restrictive enactments of guilds and corporations. Again; there are trades against the practice of which there is no legal impediment, and yet he is not always able to follow them, because they can only be pursued with success in certain localities where he must not establish himself. The selection, therefore, lies amongst some few. If the youth show talent and inclination for study, the parents not rarely will send him to a Talmudical academy. Golden visions of future eminence of their son as a distinguished Talmudic scholar will flit through their mind; and the hope of seeing him one day decorated with the dignity of rabbi, and of shining thus in the lustre and merit reflected by the son on the authors of his life, will impel them cheerfully to make all the sacrifices which his outfit and partial support at the yeshibah *(academy)* entail.

The Academy.—The new bakhur *(student)* resorts, in the company of his father, to some academy. In its choice the father is sometimes guided by the fame of the presiding rabbi, and at other times by its vicinity to his dwelling place, or the facilities afforded to students for maintaining themselves. Such academies are established in large congregations, either at the desire of the rabbi, or at that of his flock, who consider the establishment of a yeshibah among them as the most meritorious acts they could perform. The students are admitted to the expositions of the rabbi without any fee. The members of the congregation very often make small allowances to the best students, and invite them to their tables on all festivals and festive occasions. Those students who have no such invitation are billeted every Sabbath on the members, and it is a common practice for families to provide a free table during the whole week for seven students, every one of them partaking of the hospitality in his turn on the appointed day. But as many of the parents are not in a position to assist their sons, as the majority of the congregations are exceedingly poor, as there are no funds available for the support of the students, and as their number is very often quite out of proportion to the numerical strength of the community among whom they live, private charity, however, vigorously exerted, is not sufficient for their maintainance; and the destitution therefore which prevails among them is often frightful. It is known from the life of the celebrated Moses Mendelssohn, that when a bakhur at the yeshibah of Berlin, he for some time could only afford to buy a single loaf of bread per week, which he divided into seven equal portions; and whatever were the cravings of nature, never allowed himself to indulge in the luxury of eating two portions of the loaf on one day, knowing as he did that the plenty of to-day must be expiated by the the scarcity of to-morrow. This destitution, together with solitary habits, the want of healthful exercise, confinement in unwholesome lodging, inattention to personal decorum, joined to excessive studies, watchings, fasts, and other ascetic practices, gives these students a kind of unearthly, ghastly expression, a stern and baleful countenance, and an appearance of odd peculiarities and of ungainly manners. Among their own co-religionists, however, they enjoy the reputation of great versatility of mind, and the faculty of easily adapting themselves to circumstances; and it is a proverb among them, "out of a bakhur anything can be made." And indeed there are numerous instances on record favoring this view; for there are few pursuits accessible to Jews in which Talmudical students, when turning their attention to them, did not become eminent.

The first business of the father on arriving at the academy is to present his son to the rabbi, by whom the student is examined; and if not sufficiently far advanced, the rabbi assigns him a "repeating tutor," whose duty it is to prepare his charge for the prelections, and repeat with and explain to him the expositions of the teacher. Twice, or even more frequently, a week, generally on the mornings of Mondays and Thursdays after service, the exposition is held in the same room of the private house of the rabbi. Every student is expected to be present, and to have thoroughly studied a portion of the Talmud forming the subject of the prelection.

The subject treated is always taken from the Talmud, a treatise of which is expounded in regular order. The exposition of the last portion is generally celebrated by a meal, in which master and disciples dine together, reciting certain prayers, the object of which is to thank Providence for having been permitted to conclude so meritorious a work as to study through a Talmudical treaties, and to implore for life and strength to be able to proceed in that work.

The fate of these students in life is various. Those who become great proficients in Talmudical lore, and bear a good character, receive in due time from their masters the hatarah *(permission.)* This is a diploma which empowers them to decide all religious questions referred to them according to the Jewish code, and consequently make them eligible for the office of rabbi. They, moreover, have thereby conferred on them the distinguished title of Morenu, *(our teacher,)* by which they are henceforth summoned to the performance of religious rites. The mass of students, however, must be satisfied with subordinate offices, or to turn later in life to temporal pursuits. The figure which the latter cut in life is very often singular. Unacquainted with the practical, world, for the intercourse with which they were not trained, they are very often unfit for any other occupation save that of studying the Talmud. It is therefore upon their wives that the obligation devolves of providing for the family, and of discharging the duties generally performed by men; and ludicrous incidents arising from the strange position are related. Thus one of these students being summoned before a magistrate, in order to sign a certain document, his wife appeared in his place; and when asked why her husband did not attend, the reply was, "My husband is a scholar, who can neither read nor write." Of course she meant the language of the country.

As may be easily imagined, it is only a small fraction of the Jewish youth that repair to the yeshibah. The majority of them embrace some other occupation. There is only one avocation unencumbered and suited to the small means of the parents, and perhaps also congenial to the restless and roving disposition of the youth. He is duly provided with a few yards of tape, with knives, pins, needles, &c., and sent out to the distant and outlaying farms to sell his goods or to barter them off for other productions; in other words, the youth is duly installed as pedlar. As he advances in years and skill more valuable goods are entrusted to him, his operations increase, and his range is enlarged. On Monday he leaves the parental house, bending under the load of a heavy package which threatens to break his back, toils from village to village, from cottage to cottage, offering his goods for sale, and does not return before Friday. This mode of life is excessively irksome, and replete with misery. In the biting frost of the winter, and in the scorching heat of summer, the young Jew is seen tottering along on solitary roads and by-paths leading to lonely farms, stopping every two hundred yards, and leaning against his knotty stick, to enjoy the comfort of a moment's repose. His frame is often feeble, but his pack must always be heavy; for the larger his stock of goods, the more choice, and consequently the greater chance for selling At daybreak he generally sets out, and, however cold the day, he will never fail to tuck up the sleeves of his coat and shirt on the left hand, in order to put on the pylacteries previous to saying his morning prayers; and in the intervals of repose he will be often seen to pull out his psalter and recite psalms. As his religious scruples do not allow him to partake of unlawful food, he is confined in his diet to bread, milk, butter and eggs, and very often from Sabbath to Sabbath he does not taste warm victuals. After the toil of the day he sleeps, if the farmer permit it, in the barn or some outhouse; and if retiring to an inn, he will lie down on a bundle of straw on the bare ground, his small earnings and saving disposition not allowing him to pay for the comfort of resting himself in a bed. It is only in his own house that he indulges in that luxury.

[To be Continued.

WEEPING COMPASSION.

The Rev. Albert Barnes, in closing a discourse on revivals of religion, uses the following impressive language in illustration of the Divine compassion for the souls of ruined and perishing men:—

A heathen monarch once rose up from his throne, and covered himself with sackcloth, and was followed by his court and nobles, and by all the people, in a solemn fast for three days. Who adjudges that the bosom of the king of Ninevah in this was swayed by any improper feeling? Another heathen monarch, at the head of two millions of men, sat down and wept. In a hundred years, said he, all that mighty host will be dead. The vision of Xerxes extended no farther. He had no tear to shed over their doom beyond the grave. How different that feeling from the view which excited our Redeemer to weep! *His* tears fell because he saw the unending career of the never-dying soul; and knew what it was if the soul should be lost. And this multitude that *we see* in this city; this gay, busy, thoughtless, volatile, unthinking throng that sweep along these streets, or dwell in these palaces, or that crowd these theaters, or these assembly-rooms, where, oh where, will they be in a hundred years? Dead; all dead. Every eye will have lost its luster; every frame its vigor; every rose shall have faded from the cheek; the charms of music shall no more entrance the ear; the fingers shall have forgotten the melody of the lute and the organ. Where will they be? In yonder heaven, or in yonder hell. Part, alas! how small a part! with ears attuned to sweeter sounds, and with eyes radiant with immortal brilliancy, and with a frame braced with the vigor of never-dying youth. Part, alas! how large a part! in that world, a view of whose unutterable sufferings drew tears from the eyes of the Son of God! Each man that dares to curse Jehovah on his throne; each victim of intemperance and lust; each wretch on which the eye fastens in the lowest form of humanity, has an immortal nature that shall survive when "the heavens shall be rolled together as a scroll!" The shadowy vale of death will soon be past, and the thoughtless and guilty throngs will be found amid the severe and awful scenes of eternal justice! Christian, pray, pray, oh pray *for a revival of pure religion in the guilty cities of our land.*

Forbearance.—If the peculiarities of our feelings and faculties be the effect of variety of excitement through a diversity of organization, it should tend to produce in us mutual forbearance and toleration. We should perceive how nearly impossible it is that persons should feel and think exactly alike upon any subject. We should not arrogantly pride ourselves upon our virtues and knowledge, nor condemn the errors and weakness of others, since they may depend upon causes which we can neither produce nor easily counteract. No one judging from his own feelings and powers, can be aware of the kind or degree of temptation or terror, or the seeming incapacity to resist them, which may induce others to deviate.

THE ARMENIANS IN TURKEY.

A missionary of the American Board, (Mr. Powers, who has been laboring among the Armenians of Turkey for sixteen years past, gives the following sketch of the creed of the Armenians of Sivas, "not as derived from their books, but as actually existing in the minds of men." We find it in the last number of the *Missionary Herald*:—

"The Armenians of Sivas believe that baptism cancels original sin; that partaking of the sacrament, in connection with confession to a priest and penance, cancels all actual transgression; and that being born of the Spirit is being annointed with holy oil at baptism. They believe that the efficacy of Christ's death is exhibited in two ways; for they say (1) that when he was crucified, and his body was lying in the grave, he went in his spiritual nature to hell, threw open its prison doors, and set all his inmates at liberty, till which time all the good and just, as Abraham, Moses, and David, had been confined in that world of wo; and (2) that all who partake of his body and blood in the sacrament, by which is meant his real veritable body and blood, will now be saved from hell. And yet they hold that all do not go immediately to heaven, but must needs be delivered from the world of suffering by the prayers, charities, and masses paid for by surviving friends. There is in their system no atonement, in the proper sense of that term, no praying in the name of Christ, no mention of his atoning blood. The sins which confession and penance do not atone for in one's life-time, will be canceled by the prayers and charities of survivors.

They also believe that Christ sustains to us no longer the relation of Mediator or of Intercessor, but that of a stern and inflexible Judge, whose favor must be propitiated by the intercession of all the saints in the calendar, and especially that of the Virgin Mary, "Mother of God," who is represented in many of their pictures of the Holy Trinity as sitting at the right hand of Jesus, and wearing a splendid crown.

They believe that there can be no sacrifice of the mass, or celebration of the Lord's Supper, where there is not a picture of the Virgin; that the priests act as mediators; that any man, however wicked his life may have been, who shall say, "I repent," and partake of the sacrament, will assuredly go to heaven; that a penance, consisting of reading four Psalms, and giving twenty-five cents to the priest for saying mass, cancels the sin of adultery; and that profaneness, falsehood, oaths, cursing, fraud, intemperance, and the like sins, do not forfeit Christain character, provided they are regularly confessed to a priest, and absolution is obtained. Their only idea of the great and cardinal doctrine of repentance is saying, "I repent," and, if possible, squeezing out two tears.

To take an oath in a court of justice is sin; and in several instances, since I have been here, unjust demands have been brought against individuals, which they have paid, rather than take oath that they were unjust; while in their intercourse with one another their mouths are full of oaths, lies, obscenity, cursing, and bitterness. To take interest on money loaned is sin; aud yet in their common business transactions, it would perhaps be impossible to find an honest man among them. To read the Bible is the prerogative of the priests; but it is a sin for others, especially if living in the married state, even to handle the word of God. And it is held that making the sign of the cross is the foundation of the Christian faith; and abstinence from meat on certain days renders man like unto the angels.

CHARACTER OF THE PREACHING.

As to preaching, it is not more than twelve or fifteen times in the whole year that anything under this name is attempted; and then it is so well understood that, whatever the subject, the "improvement" will be an appeal for money, that the commencement of the sermon is usually the signal for an outward movement. Still the person officiating often contrives to detain his heares by various peurilities, of which the following may serve as a specimen. On one occasion the preacher, in speaking of the scourging of Jesus, said he was tied to an olive tree, which, more compassionate than man, opened its trunk, and received the suffering Savior; while his enemies were left to lay their heavy blows upon the trunk of the tree, supposing all the time it was Jesus they were scourging.

In describing Christ's setting the prisoners in hell at liberty, another said that the last man he came to was Solomon; on seeing whom Christ remarked, "You are wise enough to deliver yourself, without my help," and passed on. Whereupon the devils finding him there alone, said to him, "What are you here for?" To which he replied that he was waiting to deliver any others who might be sent there. "Then," said the devils, be off with yourself;" and they thrust him out. Still another, speaking of Judas, said that he, foreknowing that Christ would deliver the prisoners in hell, made the greatest haste to hang himself, that he too might be set at liberty with the rest. Satan, however, prevented his dying till after Christ had risen from the dead, and consequently he did not escape.

As a specimen of exegesis, let me mention the following. Authority for the intercession of the saints is found in 2 Corinthians 5 : 20, "Now then we are ambassadors for Christ," &c., and also in Jeremiah 15 : 1, "Though Moses and Samuel stood before, yet my mind could not be toward this people." Authority for the high place assigned to the Virgin in the work of intercession is found in John 2 : 4, "Woman, what have I to do with thee;" which is made to mean, "Woman, it is all the some whether it be I or you." For auricular confession they cite Mark 1 : 44, "Go, show thyself to the priest;" for the use of pictures, Gen. 1 : 26, "And God said, Let us make man in our image, after our likeness;" for the use of relics, Psalms 34 : 20, "He keepeth all his bones;" for the absolution of the priests, of course, the ever-repeated passage, "Whatsoever ye shall bind," &c.

SCOLDING.

We will not say that any who have the scolding propensity are absoluely incurable, but we know some very obstinate cases. We also know some persons who have such a happy mental organization, that they never indulge a petulent spirit. By an anecdote we will illustrate these cases.

Two thriving farmers, A. and B. lived near neighbors, whose wives were patterns of energy, industry, frugality, neatness, etc. Each had been married about fifteen years, and the wife of A. proved to be a termagant while that of B. had not spoken petulantly since her marriage. These men were once in the midst of an interesting conversation, when the dinner horn from the house of Mr. A. was sounded, and he said to B., "I must go at once, or my wife will give me such a lecture." "I really wish," replied B., "that I could hear my wife scold as yours does, for five minutes, just to see how it would sound, for she has never uttered a crooked word since our marriage." "Oh," said A., "get your wife a load of crooked wood, and you will hear it, I warrant you, for nothing makes my wife rave equal to that."

Farmer B. kept his own counsel, and when he went to the forest to prepare his year's supply of wood, he was careful to cut each crooked stick on each side of the curve, so as to preserve it entire, and to throw all such sticks in a separate heap, subject to his order. When his old stock of wood was consumed, he collected an entire load of the crooked sticks and deposited them at his door, and said nothing. When he came to dinner the next day, he expected the verification of the prophecy, but the meal as usual was well cooked, and in good time, and his wife came to the board with her usual beneficent smile, and said nothing relative to the wood. As fast as the wood wasted away, his curiosity and anxiety increased, till his wife one day said to him, "Husband, our wood is nearly exhausted and if you have any more like the last you brought me, I wish you would get it, for it is the best I ever had, it fits round the pots and kettles so nicely."

MOVE ON.

If you are ever to be anything, you must make a beginning; and you must make it yourself. The world is getting too practical to help drones and push them along, when there is a busy hive of workers, who, if any thing, live too fast. You must lift up your own feet, and if you have a pair of clogs on, which clatter about your heels, they will soon be worn off and left behind on the dusty pathway. Mark out the line which you prefer; let truth be the object-glass, honesty the surveying-chain, and eminence the level with which to lay out your field; thus prepared, with prudence on the one arm and perseverance on the other, you need fear no obstacle. Do not be afraid to take the first step. Boldness will beget assurance, and the first step will bring you so much nearer the second. But if your first step should break down, try again. It will be surer and safer by the trial. Besides, if you never move you will never know your own power. A man standing and declaring his inability to walk, without making the effort, would be a general laughing stock, and so, morally, is the man, in our opinion, who will not test his own moral and intellectual power, and then gravely assures us that he has "no genius," or "no capacity." A man with seeing eyes keeping them shut, and complaining that he cannot see, is the trumpeter of his own inability.

Meditation.—He who has thought for himself depends not exclusively on others; and yet neither will he depend exclusively upon himself. He deals with raw materials of thought, and knows processes of preparation; but he does not manufacture for all his needs. He buys at the market of wisdom; but when he buys he judges well and carefully of worth, and can detect adulteration. He can look around the world, and discern uses in things that other men will despise. He can scheme, invent, and combine for himself. Having thoughts of his own, he will speak of truth and opinion generally, as one who has seen and examined—not merely has heard the report of other man. The reflective man will see in his very pathway, illustrations, opportunities and phenomena, for which it might once have seemed necessary to go far and search widely. It is a fault in life as great as obvious, that we see not, or heed not, how principles that we honor and profess to obey, may be, and are applied or violated in our common conduct. He who meditates will be able to see this and to show it. Accustoming himself to think, he will soon find shining within him, as center suns, certain great fixed principles. In their light will he see things of his life, and of the world. His whole being will almost unconsciously became orderly and vivified, changed and glorious, under the influence of these suns.

Energy.—The longer I live, the more certain I am that the great difference betwen men, the great and the insignificant, is energy—invincible determination—an honest purpose once fixed—and then death or victory. That quality will do any thing that can be done in the world; and no talents, no circumstances, no opportunity will make a two legged creature a man without it. [Goethe.

Persons who are always cheerful and good-humored are very useful in the world; they maintain peace and happiness, and spread a thankful temper amongst all who live around them.

The Sabbath Recorder.

New York, July 3, 1851.

THE WESTERN ASSOCIATION.

The Sixteenth Annual Meeting of the Seventh-day Baptist Western Association, was held with the 2d Church in Alfred, Allegany Co., N. Y., on the fourth, fifth, and sixth days of last week. The delegation in attendance was quite numerous—sufficiently so for all practical purposes—and included nearly every minister laboring within the bounds of the Association.

The Opening Discourse was preached by Eld. Thomas E. Babcock, of Independence, from the text Galatians 6 : 9—"*Let us not be weary in well-doing, for in due season we shall reap if we faint not.*" It was a very clear and forcible statement and illustration of the duty of every Christian to be occupied in well-doing, and of the consequences, to individual piety and the peace and growth of the churches, of a general compliance with the Apostle's exhortation.

The Association was organized by electing JOHN B. COTTRELL, of Richburg, Moderator, and E. A. GREEN and J. M. ALLEN, Clerks.

The Letters from the Churches gave a more complete account of their condition than is commonly obtained through such means. The reason is, probably, that the Association several years ago published a series of questions, which were distributed among the churches with a view of helping ing them to make full annual returns. Our brief pencil sketch of the facts stated in one of the letters will best illustrate this: "Regular preaching, and good attendance—few evening meetings, because the lumbering business occupies the attention of the people in the most favorable season for such meetings—one revival during the year—good degree of union—prayer meeting on Sabbath afternoon or evening at the meeting-house, also during a part of the year at a school-house in another neighborhood—Monthly Concert in connection with Sabbath prayer meeting—contributions taken monthly—an interesting Sabbath-School—18 classes, from 4 to 12 scholars in each—teachers' meeting weekly—56 copies of *Sabbath-School Visitor* taken—100 vols. in the library—family prayer maintained only by a minority of the church—11 additions by baptism," &c. How much better clew to the condition of the churches is given by such a statement than by any general expression of feeling on the part of the clerk or committee by whom the letter is written. It would be pleasant to say, that the church letters were as encouraging as they were complete; but facts will scarcely warrant such an assertion. Preaching seems to be pretty generally enjoyed, and harmony prevails throughout. But in most of the churches, according to the letters, there is a sad neglect of family religion—in many of them prayer meetings and the Monthly Concert are not maintained—and in only a few have there been revivals during the year.

These facts were very properly alluded to in the Report of the Committee on the State of Religion, and they furnished a theme for stirring remarks by several individuals when that Report was under consideration. The delegates, as a body, appeared to feel that they were called upon to humble themselves before God, and to pray and labor for a revival of religion in the churches. If they could carry home with them, and awaken among their brethren, the feelings which certainly existed at the Association, some good might be expected to result from these developments.

The church letters should not be dismissed without allusion to their statement of the number of *resident* and *non-resident* members. Of the latter class there is a much larger number connected with our churches than most persons suppose. Some churches have adopted a very summary method of getting rid of them, by publishing a notice, and then erasing from their lists the names of all who do not report themselves within one year. The justice of this course is quite questionable, to say nothing of its policy. It is the duty, undoubtedly, of non-residents to communicate with their churches as often as once a year. But the fact that they neglect this duty, is no reason why the churches should neglect their duty to look after members. It is to be hoped, that the custom which has been adopted in the Western Association of reporting the number of non-resident members, will suggest the importance of inquiring into the present location and condition of all whose names have a place on the church records.

Among the letters to the Association was one from the church recently organized in the vicinity of Cowlesville, Wyoming Co., N. Y. It contained a request for admission to the Association, which was granted.

In the matter of Sabbath-Schools, the brethren and churches of the Western Association appear to be awake. Such Schools are maintained in a majority of the churches, and were spoken of with much interest in several of the lettters. The subject was also brought before the Association in a lengthy Report prepared by a Committee appointed last year. This Report, which was adopted after brief addresses by several persons, will be published in the *Recorder* at an early day. Several Resolutions attached to the Report were the subject of remark by various members, and were adopted. One of them recommends the establishing of schools in every section of every church. Another recommends the *Sabbath-School Visitor*, and promises efforts to promote its extensive circulation. A third requests the Seventh-day Baptist Publishing Society to issue books, as well as periodicals, for the benefit of Sabbath-Schools.

At the last meeting of the Association a Committee was appointed to prepare a Report on Family Religion; but an unforeseen occurrence prevented their completing the task assigned them, and they were requested to report at the next session. The subject was brought before the meeting, however, in a series of resolutions prepared by a Standing Committee, and was extensively remarked upon. The resolutions upon this subject, as well as others, will probably appear in the Recorder.

The Domestic Missionary Operations of the Association have been mainly directed to supplying with preaching the feeble churches in Allegany County, N. Y., and Potter County, Pa. Two-thirds of a year of missionary labor has been performed—201 family visits made—93 sermons preached—26 conversions reported. The letter from the church at Persia requested assistance in the way of ministerial labor, and it is probable that during the coming year that field will be supplied to some extent.

The officers of the Association for the ensuing year are as follows:—*Executive Board*, Thomas E. Babcock, James Bailey, N. V. Hull, Ezekiel R. Clarke, Charles D. Langworthy. Corresponding Secretary, N. V. Hull, of Alfred Center. Treasurer, David R. Stillman. Delegate to the Eastern Association, James Bailey—T. E. Babcock alternate. To Central Association, N. V. Hull—Rowse Babcock alternate. To North-Western Association, George Maxson. To Ohio Association, Rowse Babcock.

The next meeting of the Association is to be held with the 1st Church in Genesee, Allegany Co., N. Y., commencing on the fifth day of the week before the fourth Sabbath in June, 1852.

AFFLICTIONS.

It was announced to Adam, in the day of his transgression, not only that he should return to the ground from which he was taken, but that until that solemn event, he should obtain his bread by the sweat of his face, and eat it in sorrow. It is therefore appointed to *all* men once to die, and it is just as certainly decreed that they shall *all* labor for their bread and be subjected through life to anxious cares and vexation of spirit. This is Heaven's law; and though the rigor of it has been somewhat modified by the Atonement of Christ, it still stands unrepealed. Man will never get beyond its reach, till he enters that world where sin has no place.

No one expects to evade that portion of the law which adjudges man to death; but by skillful management he hopes to escape the afflictions of life, and innumerable are his devices for the accomplishment of this much desired object. But does he ever succeed? as well may he hope to escape death itself. It is true, there is a class of people who are "not in trouble like other men, neither are they plagued like other men." They are the "men of the world, who have their portion in this life." But even these find trouble before they die. They escape for a season only. Let us go into the sanctuary, and learn "their end." At last their troubles come *heaped up*, "bringing them into desolation as in a moment; they are utterly consumed with terrors." Sorrow is therefore as universal as the race of man.

He who hopes by his own good management to place himself in a state of exemption from trouble, not only overlooks the fact that afflictions are embraced in that very sentence which dooms mankind to death, (Gen. 3 : 17—19,) but shows likewise the atheism of his heart. He acts as if he thought there was no God to thwart his plans. But there is a God, though the fool hath said in his heart to the contrary. And as surely as God lives and reigns, his attributes are pledged that the original sentence against the first human pair shall go into effect against all their posterity. However wisely man may lay his plans to escape, "the counsel of the Lord, that shall stand." He may flee from affliction in one form, but it will overtake him in another. As with Moab, so with every sinner, "He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare." Jer. 48 : 44. "As if a man did flee from a lion, and a bear met him, or went into the house, and leaned his hand on the wall, and a serpent bit him." Amos 5 : 19. As sinners, we are all doomed, and the ever-vigilant providence of God will bring upon each one just such an amount of trouble, and in just such form, as may be necessary to secure the great ends and purposes of his government. Let no one think to defeat the execution of this great law of Heaven.

So necessary is it that this law should be carried into execution, that when one, after years of toil and anxiety, has amassed a sufficiency of wealth to render him comfortable, and has brought all his affairs into such a state that nothing appears likely to be a source of disturbance to him any longer, it almost always happens, that then is the time for him to die. As soon as the rich man could say, "Soul, take thine ease; eat, drink, and be merry," that very night his soul was required of him. In fact, it has attracted the observation of all classes, that whenever a man gets ready really to enjoy life, he is called to leave it. It is either so, or else affliction suddenly turns up in some form wholly unexpected. Perhaps he begins to decline in health; he spends years lingering between life and death, his body a prey to a thousand distressing pains, and his mind rendered gloomy and apprehensive by the disease under which he is suffering. In short, after all his years of labor and toil to place himself in a state of comfort, he finds that all ends in vanity and vexation of spirit.

It is admitted, however, that the case would be far worse than it is were it not for the mediation of Christ. It is Christ, rather than Noah, who comforts us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." As in him we hope not for exemption from death, but for the resurrection from the dead, so also we hope *then* to be delivered from all sorrow. This hope animates us to the endurance of life's troubles; for who will not endure them with greater cheerfulness, when he can look forward to the time of their certain termination? And still more cheerfully will he endure them, if he has the assurance that they will work out for him an advantage which he may then enjoy. This assurance he has; "for our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory."

OUR CHINA MISSION.

[By the ship Celestial, which sailed from Shanghae on the 2d of March, and arrived at New York on Sunday last, June 29, interesting letters were received from our missionaries in China. The following paragraph from a friendly epistle of Mrs. Carpenter to one of the editors is all we have time to copy this week. We shall probably give farther extracts from this letter and others soon.]

SHANGHAE, February 20, 1851.

We are all rejoicing at the reception of your late overland letters, which fairly broke up the train of our newspaper reading, so that the last file of Recorders, sent by the Channing, are not yet all read. Never mind; we can afford to suffer the pains of a surfeit once a quarter, to pay for the almost season of murmuring which a quarter's delay is apt to produce. True, there are sad as well as joyful details for us, of such various characters are our lives made up, like the mixed multitude who went up out of Egypt, but all tending, I hope, like them, to the furtherance of the Divine Scheme for our individual good, and perhaps the good of the whole. Since such is our life, it is quite proper that such should be the emblems of that life. By and by we shall doubtless look back with gratitude upon these checkered scenes, remembering with songs of praise "all the way our God hath led us."

* * * * *

I must tell you about a little image of Boodh, which I have on hand for you, and which I hope will go soon. It is the free-will offering of a widow—her household god, as it was that of her fathers. She is a sister of Nemay's mother, at whose house I had repeatedly seen her. She had also called once or twice here. But I had never had much conversation with her, until the time of their annual festival for their ancestors, which takes place on the shortest day of the year, and which happened at this time to fall on the Sabbath. She was passing the day with her sister, who had prepared a great feast for her dead; and I too was there, not for the purpose of witnessing the ceremony, but to read and converse with Nemay, as my custom was. The aunt, Nga-ee, became much interested in our conversation, and by her own frankness, and her earnest inquiries, led me to speak with unusual warmth and freedom upon the folly of their customs, and the superior excellence of the religion of Jesus. We had talked a good while, when her son-in-law came to accompany her home; but she excused herself, saying she would go to-morrow, and so we talked on, until quite dark, when Mr. C. came for me, and I left them, promising to visit Nga-ee at her own home during the week. Earlier than I expected, however, Nemay sent for me to meet her at her aunt's, and I accompanied the little messenger most joyfully to "the flower garden," the residence of Nga-ee. Almost the first object that met my eye on entering, was this self-same Boodh, (by the way, an unusually fine specimen of his kind,) seated in his solitary grandeur upon the family altar; and I could not help speaking of him, alluding at the same time to our long discussion of the few days previous, at her sister's. She answered me kindly, and then entered freely into conversation on the same subject, and we passed a pleasant hour or two in discussing the ever-prominent theme of our holy religion. Nemay was bold and earnest as ever, although there were several strangers present. Her fearlessness very naturally elicited much spirited discussion, but she sustained her part as usual, and the whole visit was a most comforting one. On rising to depart, Nemay took the household god from his shelf, and handed him to me, saying that Nga-ee wished to present him to me, to send to my friends in America. I was greatly surprised, knowing the extreme tenacity with which the Chinese cling to their household divinities. No case of giving them away had I ever know, except from professed believers, who, upon a renunciation of idolatry, and I had supposed from no other cause, would renounce the objects of their worship. I begged Nemay to ask her again if she were sincere, and turning to her, myself said, "Is it really so, that you wish to give away your Boodh?" "Yes," she said; "send it to your friends in America." There was evidently a deep struggle of some kind going on in her own breast, for her face was deeply flushed, and her whole countenance indicative of strong emotion. My surprise was still greater when I learned that this was not only her own, but her father's god, for she assured me, in answer to my inquiry how long he had been worshiped, that "he had *always* been." And yet, this ancient object of family devotion, she could now renounce, as if in her heart she knew he were no god; for you must know, that this was a sacrilegious act, of no trifling character, and I felt that for no trifling cause would she have done it.

In a subsequent visit, I was pleased to find the altar still vacant; and although, since the holidays, she has perched an old image of Confucius upon it, as she says for ornament, still the well-known fact that none but *men*, and those too of the literary class, pay homage to Confucius, leaves me still the hope, that she is truly enlightened on that subject. Indeed, I was most agreeably surprised, during my last call there, to find her entering upon the discussion of the subject, with another lady present, answering her inquiries, and even enlarging upon them, with a zeal and a knowledge quite beyond my expectation. Still, she said but little of her own state of mind, except to refer me to the known fact, that the image of Confucius could not be her idol. Women have in fact no more claim to his patronage than had the children and slaves of the ancients to the privileges of their famed Elysium. She was evidently familiar with the precepts of the first and second commandments, for I heard her soon after engaged in a most spirited discussion on their teachings, with the lady present, advocating as well as explaining them; and I could not but have much hope for her, although I have long since learned not to be too sanguine in my expectation in such cases.

I know events like these will encourage your heart, as they do our own, and therefore I take pleasure in mentioning them. The deposed god will bring with him the marks of his longevity; and although you may not quite assent to Nga-ee's assertion that "he has] always been worshiped," you will readily believe that she, although now fifty years of age, cannot remember when he was young. I know it will be to you, as to us, a "token for good," and you will receive it with feelings of gratitude to God for all his benefits to us, and an increased sympathy for the poor heathen, who are, as we trust, already beginning to awake to "the morning light that is breaking" upon them. Its dawn may be slow; but blessed are our eyes for they see, and our ears for they hear, some of the wonders of its enlivening power upon those who sit in the region and shadow of death.

The aged blind woman, Annah, about whom I have often written, seems still rooted and grounded in hope. I find it pleasant to talk with her, although conversation with her is somewhat difficult during the cold months, as she is obliged constantly to keep her bed, the Chinese, as you are aware, keeping no fires in their rooms. I look forward to the coming warm weather with the pleasing hope, that she will come out again from her long confinement, strong as ever in her desires to know and worship the Lord her Maker, and Jesus her Savior.

MORE ZEAL FOR SUNDAY.

What would become of the "sacred stillness" of Sunday, if there were no laws to guard it, and no justices of the peace to enforce the laws? Some people seem to think it would soon be unknown, and that even Religion would step out with it. If any of our readers are troubled with such fears, we have now the means of quieting them. In the Revised Statutes of the State of New-York there is an article on Sunday which winds up as follows:—

> "Nor shall there be any servile labor or working on that day, excepting works of necessity and charity, unless done by some person who uniformly keeps the last day of the week, called Saturday, as holy time, and does not labor or work on that day, and whose labor or work does not disturb other persons in their observance of the first day of the week as holy time.
>
> "Every person, being of the age of fourteen years, offending against the provisions of this section, shall forfeit one dollar for each offense.

So much for the law; and no one will question its adequacy, when strictly enforced, to keep people quiet on Sunday. Now there is out in Allegany Co., town of Friendship, a justice of the peace, whose zeal for the Sunday—or for the law—or for the one-dollar fine—or for business—or for all these combined—or for something else—prompts him to take a good deal of trouble to ensure the execution of this law. A few weeks ago, three of his neighbors, forgetting the State Statute, or not supposing that the pursuance of their business on Sunday, in a community of which a respectable portion keep the seventh day, could reasonably be construed into a violation of it, laid themselves open, as it was supposed, to prosecution. Straightway the Justice sent them written notice of their liability, and invited them to walk up to his office and settle by paying the one dollar fine. For this, however, they were not quite ready, especially as, on inquiring of parties residing near the scene, they could not learn that any body had been *disturbed*—much less had entered a complaint. Hereupon the guardian of the law issued the necessary papers, had the men before him, and, without taking any testimony on the question whether disturbance had been created, proceeded to pass sentence upon the accused, to the effect that they should each pay the before-mentioned one-dollar fine, together with costs accruing to the amount of nearly two dollars.

In this state the business remained when we last heard from the neighborhood. Should we hereafter learn that progress has been made in it, we shall duly notify our readers; and in that connection, or some other, we may have occasion to remark somewhat upon the Sunday and week-day habits of certain individuals who have made themselves quite prominent in this matter.

ROMANISM IN 1851.

The following extract from an official document of the Tuscan Government, furnishes matter for serious and practical reflection. By Protestant editors and preachers generally, it is commented upon severely, and represented as significant of the course of Romanism wherever it shall obtain authority. And still it appears to us very like what is transpiring in our own country, and among those who call themselves Protestants. Not many months ago, several peaceable and religious citizens of the enlightened State of Pennsylvania were arrested and fined for working on Sunday, contrary to the civil statute, though in conformity to the law of God; and only a few days since, in the heart of the Empire State, three men were arrested, fined, and threatened with imprisonment for the same "offense"—and all at the instigation of Protestant Christians, so called. Pray tell us what is the difference, in principle, between defying the statutes of Tuscany against reading the Bible, and defying the statutes of Pennsylvania and New York against working on Sunday? Here is the extract:—

> EXTRACT *from the Register of the deliberations of the Council of the Prefecture of the Department of Florence. Sitting of the 16th May*, 1851:—
>
> *Whereas*, It is proven that on the evening of the 7th day of this present month, Fidèle Zetti, the Count of Guicciardini, Cæsar Magrini, Angiolo Guarducci, Charles Solaini, Sabatino Borsiero, and Joseph Guerra were seated around a table in the house of the said Fidèle, and
>
> *Whereas*, It appears from the confession of the accused themselves, that at the same moment the Count Guicciardina was reading and commenting upon a chapter of the Gospel of St John, in the Italian translation attributed to Jean Diodati, and
>
> *Whereas*, There are sufficient proofs that this reading and commentary had no other intent than to inspire sentiments and religious principles contrary to those of the Apostolic Roman Catholic faith,
>
> *Therefore*, In consideration of the second article of the decree of the 25th of April, 1851, the Council adjudges imprisonment for six months, to the Count Guicciardini at Volterra, Cæsar Magrini at Montieri, Angiolo Guarducci at Guincarico, Fidèle Betti at Orbitello, Chas. Solaini at Cininquiano, Sabatino Borsieri at Rocca Strada, and Joseph Guerra at Piombino.
>
> Corrected copy. For the Secretary.
>
> A. LAMBUCHI, First Commissioner.

THE HIGHER LAW.—The General Association of Connecticut, at their last meeting in Bridgeport, with but four or five dissenting votes, expressed their judgment on this question as follows:

> Whereas, recent events have directed the attention of our fellow-citizens to the relation of divine to human laws, and the duties of Christians in cases where conflicts arise between them—therefore,
>
> *Resolved*, 1. That to God, as the Supreme Lawgiver, our unconditional obedience is due; and that no law contrary to His will is binding upon us.
>
> 2. That human goverment is ordained of God, and is desiged to be the expression of His will, and therefore, as a general rule, binds the conscience of the citizen to obedience.
>
> 3. That, in those cases, where, through human ignorance or wickedness, the law of man conflicts with the law of God, the latter is to be obeyed; and that each individual must decide for himself whether or not there is such a conflict, his own conscience being the supreme and final arbiter.

EXAMINING AND ORDAINING MINISTERS.—The following resolutions, recently adopted by the General Association of Connecticut, we commend to the consideration of our brethren who may have occasion to call councils for the responsible purpose of examining and ordaining candidates for the ministry:—

> 1. *Resolved*, That in the belief of this General Association, it is of high importance that the arrangements of Churches and Societies for solemnizing Ordinations and Installations be always so made as to give ample time for the deliberate and thorough examination of candidates for the sacred office. To this end,
>
> 2. *Resolved*, That it be recommended to our Churches and Societies, that in calling, ordaining and installing bodies, they adhere to the time-honored and wise custom of convening such bodies on the day previous to that proposed for the public solemnities.

PREMIUMS FOR RELIGIOUS ESSAYS.—*The Independent* says that the conductor of the "Theological and Literary Journal" offers three premiums of $400, $200, and $100, for the first, second, and third best essays on "The characteristics and laws of prophetic symbols," showing their nature and office, marks, classification, laws, principles on which they are employed, results, and claims to consideration and study by Christians. Manuscripts to be sent to Franklin Knight, 140 Nassau street, before Feb. 1, 1852.

METHODIST MISSION AT SHANGHAI.—The Methodist Church, South, which has a mission at Shanghai, China, commenced originally under the auspices of Rev. Charles Taylor, has recently set apart, at Nashville, a reinforcement of five missionaries, three ordained clergymen, one lady and one physician.

THE CHRISTIAN CITIZEN.—Elihu Burritt's paper, the *Christian Citizen*, has been discontinued, and its subscription list transferred to *The Independent*, published in New York. This course was rendered necessary by Mr. Burritt's continued absence in Europe.

RISE AND PROGRESS OF MORMONISM IN ENGLAND.—The following history of the propagation of the Mormon doctrines in England was contained in a speech of Mr. John Hyde, Jr., at a recent Convention of Mormons in London. We quote from the London *Sun* of June 3d:—

> "The speaker then adverted to the progress of 'the Church,' observing that in 1837, one year before the saints reached Nauvoo, Elders K. C. Kimball and Orson Hyde, together with several others, landed at Liverpool, friendless and destitute. They separated and went forth preaching into the towns on either side. Preston first heard and obeyed the principles of truth. In eight months, seven hundred members met in conference in that town, rejoicing in the power and privilege of the Gospel. In a very short time several counties, among which were Yorkshire, Cheshire, Lancashire, Stafford, Gloucester, Worcester, and Hereford, had heard and received the servants of God. Thus the Church increased; so that in 1840, after three years' labor, the general conference reported 3,626 members, and 383 in the priesthood, making in all 4,019 saints."

THE FUGITIVE SLAVE LAW UNCONSTITUTIONAL.—We are permitted, says the *Toledo* (O.) *Republican*, to make the following extract from a letter of Chief Justice Hornblower to Senator Chase, dated Newark, N. J., April 9, 1851:

> "Somewhere about the year 1836, a fugitive slave came here upon a Habeas Corpus, allowed by me, and (as it was a few days before our regular term) made returnable at bar. On that occasion (when no such excitement existed as now prevails,) I wrote an opinion to the effect that, 1st, Congress had no authority to legislate on the subject; secondly, whether Congress had such power or not, no man could be deprived of a trial by Jury, when his personal identity, his age, his ownership of himself, and his obligation to serve another as his slave, were in issue. The opinion was not read by me from the bench (though the amount of it was orally stated by me,) because it became unnecessary, my associate Justices uniting with me in opinion, that the Magistrate had no right to 'commit' the man claimed as a slave, as he had done, to the custody of the *Sheriff*, for safe keeping until his master came for him, our jails not being built for the safe keeping of any man's slaves, but for criminals only."

'FREDERICK DOUGLASS'S PAPER.'—Frederick Douglass, the well-known Fugitive Slave, has commenced the publication at Rochester, of a large and handsomely printed weekly paper with the above title. The new paper is the result of a union between the *North Star*, lately published by Mr. D., and the Syracuse *Liberty Party Paper*. John Thomas, who formerly conducted the latter, is the assistant of Mr. Douglass in the new journal. Mr. Douglass was formerly a Disunionist, believing that the United States Constitution involved the North in support of Slavery. He is now a convert to the doctrine of Lysander Spooner, that the Constitution, rightly interpreted, is not pro-slavery at all, and that the United States Government has full power to abolish Slavery in every part of the land. That he is a man of marked ability, no one who knows him will deny. So says the *N. Y. Tribune*.

THE WORKMEN OF PARIS.—The Paris Correspondent of *The New York Observer*, in a letter upon Workmen in French Cities, gives the following picture of their situation:—

> "Their physical condition is sadly painful, and is one more reason why they go astray. Their wages generally are below their necessities. The majority of workmen, especially since the introduction of the steam engine, gain hardly enough for a bare subsistence. The Revolution of February, by diminishing the public wealth and sales of merchandize, has further increased their distress. They have little work and less pay. What can they do in such circumstances? And how shall they escape the sad temptations of [illegible]verty?"

THE VERMONT CONGREGATIONAL CONVENTION.—This body held its annual meeting at Bradford, week before last. A hundred clergymen were present. A resolution was presented, to dissolve all connection with the Old School General Assembly, as a pro-slavery body, and after earnest discussion, was rejected by a vote of 32 to 4. Delegates were appointed to attend the next meeting of the Assembly in Charleston S. C. After this decision, one of the minority took his hat and left, saying, "I withdraw from this Convention for ever, for I can no longer hold fellowship with a body in league with Daniel Webster and the Devil."

CHURCH ACTION ON LAND REFORM.—At the meeting of the Wesleyan Methodist Conference of Illinois, at Batavia, Kane Co., in May, the following was adopted:—

> *Resolved*. That Land Monopoly is one of the greatest sources of human misery that ever cursed our race, and we deem it our duty, as Christians, to keep Land Reform in the foreground among our other reformatory principles, and co-work with God in the fulfillment of that prophecy, which declares *every man* shall sit under his *own* vine and figtree.

NEW YORK STATE TEACHER'S ASSOCIATION.—The annual meeting of this Association will take place at Buffalo, on the 6th of August next. The following are to be the subjects for lecture and speaking:—School Statistics of the United States—O. B. Pierce, Rome. The Analytic and Synthetic Systems of Instruction—Kellogg of New York, Benedict of Rochester, G. D. Abbott and J. N. McElligott of New York, and C. H. Anthony of Albany. Respiration—(Mrs. J. Willard's Theory)—Professor Twiss of Troy, Sedgewick of New York, and Fellows of Albany. Punctuality and Truancy—J. Griscom LL.D., of Burlington, N. J. —— Rev. Mr. Hosmer of Buffalo. Discipline—Prof. Benedict of Rochester. Thought and its Characteristic Language, relatively considered—Prof. Geo. Spencer of Utica. Inciting Motives to Study and Good Conduct—N. Hedges of Newark, N. J. Geology—Dr. Antisell of New York. Punishment and Chastisement—C. H. Anthony of Albany. The Unity of Common Schools, Academies and Colleges—Prof. Upson of Hamilton College. The Free School System, and New School Law—S. S. Randall, Deputy State Superintendent of Schools, Albany. A Poem—Miss Radley of Buffalo.

General Intelligence.

Items of Foreign News.

The European steamers which have arrived since our last bring no news of special importance. The following items embrace all that is worth copying:—

Beyond the question of voting £300,000 to defray the expenses of the Kaffir war, nothing of importance has transpired in Parliament since its reässembling. The Lord Chancellor, in moving for this vote, expressed his satisfaction that the war did not appear likely to prove so serious as had been at first apprehended.

Great preparations are being made for the London Peace Congress.

The Great Exhibition continues to attract immense numbers of visitors daily, but the working classes have not, as yet, so generally attended as was anticipated.

The excursion trains begin to pour into London. The Eastern Counties Railway brought 8,000 and the North-Western 10,000 in one day. The latter ran 10 excursion trains with 138 carriages.

Up to Thursday, June 12th, the receipts at the Great Exhibition were £221,689. The liabilities £186,000, and therefore the surplus up to that time was £36,689.

In the Brazilian consignment to the Exhibition is a collection of pictures and vases of flowers, delineated with perfect truth of coloring in feathers, plucked from the beautiful birds of the South American forests. This rare art, which was formerly practiced in Mexico, was supposed to have been lost with the destruction of the Aztecs, but it seems to have only migrated across the Isthmus, and is now extensively practiced at Rio.

Ninety Hungarian Refugees had arrived at Southampton from Constantinople. The British Government were to defray the expense of their passage to New York.

Mr. Whitney, the projector of the Pacific Railway, laid an interesting paper on the subject of his enterprise before the London Geographical Society on the 10th ult.

Lady Franklin is said to be gradually sinking under her long and melancholy trial.

The Irish people have drank, in the ten years from 1841 to 1851, inclusive, 66,822,720 gallons of spirits.

It appears, from an official account, that the number of troops serving in Ireland has in consequence of the quiet and improved condition of that country, been reduced from about 26,000 to the present strength of 18,000 men.

At a recent meeting of the General Assembly of the Established Church of Scotland, no fewer than eight ministers were deposed from their office for gross immorality.

Affairs in France are tranquil. Trade and commerce continue to improve. The war in Algiers had been brought to an end by the suppression of the rebellion.

M. Chavoix, a representative in the French Assembly, has been condemned by the tribunal of Perigueux to pay a fine of 30,000 francs to the family of M. Dupont, whom he killed in a duel.

At Charente, in France, on a recent Sunday, no fewer than thirty-two adult Roman Catholics, of both sexes, in the presence of a numerous congregation in the French Protestant Church at Rochefort, publicly abjured Popery, and embraced the Protestant faith.

A discovery has just been made at Hermiones, in the Peloponnesus, of a certain spring of water which, when mixed with oil, becomes at once a kind of soap. A sample has been submitted to chemical analysis.

The Neapolitan correspondent of the *Daily News* states that during the late sham-fight at Capua, a company of Swiss, either from accident or design, fired with ball upon the footguards, and wounded many of them.

The *Journal de St. Petersburg* gives an account of a recent affair in the Caucasus. 600 mountaineers made an attack on some Russian troops, but were driven back with a loss of 40 men killed, and a great number wounded, among whom was their chief himself, Hadji-Mourat. The Russians had 32 men killed, among whom were a lieutenant and an ensign, and 30 wounded, including 1 captain and 2 lieutenants.

Outlaws in Illinois.

The *Shawneetown* (Ill.) *Advocate* of the 6th ult., contains an account of the breaking up of a gang of freebooters, and the arrest of several, whose combination was but little less than that one which lately created so much excitement in Michigan. Their head-quarters were on Wolfe's Island, Ky., near the corner of the States of Kentucky, Tennessee, Illinois and Missouri. The band was discovered, not long since, through the failure of an attempt by one of the ringleaders to murder Dr. Swayne, who had recovered a judgment of $10,000 against Newton E. Wright, another prominent member of the gang. In May, 1850, Wright gave Abe Thomas, a man of desperate character, $150 to kill Dr. S. Accordingly Thomas, pretending to wish the Doctor to visit his sick father, enticed him from home and attempted to murder him; but the Doctor, after being shot in the arm, gave the alarm and the desperado escaped. Notwithstanding every exertion was made to ferret out the villain, so deeply was the plot laid that he was only accidentally discovered a short time ago; and his discovery led to the disclosure of the whole affairs of the company. They seem to have made a regular business of stealing slaves in one State running them off into another, and there selling them. Another of their methods of speculating in negroes seems to have been as follows: Some of their emissaries would make a tour through some of the neighboring Slave States, enticing slaves to run away, and providing their victims with means to get into Southern Illinois. Arrived there, the fugitives were arrested by others of the gang on the the lookout for runaways; fictitious claims to them were then set up and maintained by false testimony and perjury. The slaves were then taken into one of the Slave States and sold. They carried on another species of swindling upon an extensive scale, by means of fictitious claims against the estates of deceased persons. Having forged notes for large amounts against such estates, they would prove the validity of the claim by some of their gang. In some cases they had gone so far as to take depositions, and were provided with County seals and everything requisite to give their proofs the semblance of legality.

Wool.—Prices at Various Places.—At Rochester, it is said that the bulk of the wool has passed into second hands. A good share of the clip in that region was purchased in that city, but a still greater proportion bought up in the country.

At Lockport, on the 21st, wool came in quite freely and the market was brisk. Prices remain about the same, although there is a downward tendency in the market; 40 cents is the highest price paid that day. It is estimated by individuals operating in wool, that 75,000 pounds have been purchased in that market this spring.

The *Milwaukie Gazette* of the 21st ult. says: The receipts are constantly increasing, and the crop bids fair to be a heavy one, a fortunate thing for our farmers, as dealers stand ready to take all that comes, at ruling rates. Sales are making at 25 to 40 cents, as in quality.

The *Detroit Advertiser* of the 22d ult. says: Wool has been coming in steadily during the week, and we note sales at figures as high as 42 cents. There has been a concerted effort to depress this article by buyers, but without material effect. Its range is high, and the demand is good.

Balloon Ascension.—The Philadelphia *Ledger* of the 24th says:—Mad'lle. Delon made a very successful ascension yesterday afternoon at 5 o'clock, from the open lot at the corner of Seventh and Callowhill sts., in the presence of a large number of spectators. A basket was attached to the balloon which the lady confidently entered, and made a most beautiful aerial voyage. The termination of her adventures was not, however, quite as agreeable as it might have been. When immediately over a large lot in the burough of Bridesburg, she attempted to descend by the usual method, when the affair got out of order, and the lady was unable to accomplish her purpose. She finally succeeded in effecting a descent, but in so doing managed to come down in Lackawana Creek, about forty rods only from the river. Fortunately the water was not more than shoulder deep, and after very little delay, she was extricated from her disagreeable situation, and together with her apparatus, which was uninjured, brought safely to the city before 8 o'clock. The time occupied by the ascension was just half an hour.

The Sandwich Islands.—An Agent of the Government of the Sandwich Islands is now at Washington, with full power to negotiate important changes in the relations between the Islands and the United States. He is the bearer of two propositions—one for the establishment of an American Protectorate over the Islands, their Government and internal organization remaining the same as now; the other, for the abdication of the King, the complete resignation of the authority into the hands of the people under suitable Republican forms, and the definite annexation of the Islands to this Republic. These propositions are submitted to our Government for its choice and acceptance, with an earnest request from the King and all his Ministers, that one or the other of them may be promptly embraced and acted upon. [Tribune.

Grain Crops in the West.—The *Cincinnati Gazette* of June 20th says: We have, within the past ten days conversed with several individuals connected with our mercantile houses, who have been traveling on business through the States of Illinois, Michigan, Indiana and Kentucky, as well as through our own State; and the accounts they give of the crops, all seem to agree that the Grain Crops, such as Barley Oats and Wheat, present a most promising appearance, and that the yield from these crops, will be in all probablity, very large. Corn likewise looked very well, and the weather continues to be exceedingly favorable for the full development of not only this but all other kinds of cereal crops. Wheat, Barley and Rye is almost if not quite out of danger, so that we may pretty safely, we think, come to the conclusion that the crops of the present year will be uncommonly large in the Western States.

Imposition upon Travelers.—Great complaint is made of imposition practiced at New York, Boston, Albany, and other places, in selling tickets to persons traveling West. These tickets are often sold at exorbitant prices, while they are either entirely worthless, or only entitle the holder to a passage by some slow, circuitous, and uncomfortable line. There is one way to escape all trouble of this kind, and that is to purchase tickets over each part of the way as far as each *constituted* authority has power to sell them, and no farther—e. g. from Boston to Albany, thence to Buffalo, thence to Milwaukie, &c. Doing thus, the traveler deals only with the agents of the regular lines, and they are generally honorable men, or at least they deal uniformly, and a ticket from them is as good as it purports to be.

Melancholy Deaths by Drowning at Clinton.—A party of four, consisting of Mr. Thomas Gallihan, his sister, Miss Selina Cobb, and a young gentleman, started from Clinton Ct., on Friday, for a sailing excursion in the harbor. The wind blew fresh at the time, and a sudden change in its direction capsized the boat, throwing them all into the water. Mr. G. and the two ladies gained the boat, which was now bottom upward, while the young man swam to the shore, some distance, for assistance. During the interval the persons on the boat were swept off by a heavy sea. Mr. G. managed to regain the boat, and was compelled to listen to the cries, and witness the last struggles of the young ladies without being able to render them any aid. Search was made for the bodies on Saturday, but without success up to the time our informants left. [Palladium.

A California Fortune.—The Custom House at San Francisco, which was destroyed by the recent fire, was owned by Mr. H. Davis, who rented it to the Government for $3,000 per month. Davis, who is now, or was previous to the fire in the receipt of over $20,000 per month, went to California as a cabin boy five years ago, and was induced to purchase for thirteen dollars, the lot of ground, upon part of which the Custom House stood, but thought so little of his purchase that he would not pay two dollars to have the deed recorded, until the property was producing him $3,000 per month. Davis had an American farther, and a Kanaka, or Sandwich Island mother. [Boston Journal.

SUMMARY.

On a recent Sunday, Bishop Timon, of Missouri, caused a pastoral letter to be read in all the Churches of his diocese, formally excommunicating St. Louis Church and congregation. The Church has been deprived of its priests for two or three months past, because it would not surrender its temporalities into the hands of the Bishop, and this extreme step has been taken as a farther punishment of the "refractory" Trustees, who insist that the control of the Church property shall remain where it was placed by the donor, the late Louis Lecouteux.

Ephraim Jerrett, a negro, at Marshpee, Mass., is one of the oldest persons in the United States. There is no record of his birth, but from the best date that can be obtained he is 116 years of age. He was a slave and a caulker by trade. He has always said that his mistress told him that he was 21 years of age the first year of the French war, in 1756. He is a native of New York State, and has resided in Marshpee about 60 years, and was sometime a servant in the family of Chief Justice Shaw. He is now blind, and has been unable to perform much labor for the last 40 years.

The *Jacksonville* (Florida) *Republican* of the 12th inst., records the death of Dolly, a negress, aged one hundred and sixteen years. She was the slave of H. D. Holmead, of that place. She was remarkable for her tenacious memory of events of the American Revolution, having acted in the capacity of cook and servant with several officers of the Southern army during the war. She retained her skill as cook almost to her end—was venerable and rather stately in appearance, with a bright eye, fine teeth, and hair perfectly white.

A sad spectacle was witnessed in a Moyamensing watch-house recently. It was the incarceration of a young and yet beautiful female, a member of one of the first families of the chief commercial city of a Southern State. Her story is not novel in its character. At sixteen years of age she was lured from a boarding-school by a naval officer, and ruined. She became degraded, step by step, until, when arrested, she was a wretched inmate of one of the lowest allies.

We learn from the *Hudson Gazette*, that several laborers on the Hudson River Railroad, near that place, were seriously, and one or two probably fatally injured on Saturday, June 21. They were returning from dinner on a car, such as is used in construction of roads, by which, by the use of a brake the load can be thrown out at pleasure. The pin which held the brake back, either came out or was left out—hence the cause of the accident; the men being suddenly thrown out while the car was under full headway.

A dispatch dated Cincinnati, June 26, says that the cholera has appeared in Princeton, Ky., several cases and two deaths having occurred. The town was nearly deserted. A few cases also appeared at Memphis. At Lexington, Missouri, there were eleven deaths in five days. Several deaths are reported to have occurred on the canal, near Petersburgh, Indiana, from the same disease.

A brig from Hayti, which arrived at New York last week, reports that an engagement had taken place on the 7th June, near the frontier, between the Haytien and Dominican troops. The Haytiens were defeated, and lost about 40 soldiers; the other party lost but very few men. The Haytien Government was about to offer another treaty to the Dominicans.

The *Albany Evening Journal*, noticing the fact that the Hutchinson Family were not allowed to give a concert at St. Louis on account of their anti-slavery sentiments, says: "Northern singers, to do business at the South, therefore, will have to get up a song in favor of the Compromise for one latitude, in favor of Secession for another, and in favor of the 'peculiar institution' for all."

The workmen at Powers' Summit, upon the Ohio and Pennsylvania Railroad, recently found a petrified snake, the size of which would seem to indicate that in this region at least, this species of reptile has greatly degenerated. His snakeship was found imbedded in the solid limestone rock, some sixty feet below the surface. Its size is enormous—sixteen feet in length, and in the middle at least four inches in diameter.

A public meeting has taken place in London in support of the principles of extended suffrage, vote by ballot, triennial parliaments, equal electoral districts, and the abolition of the property qualification for members of Parliament. Rev. F. Burns, D. D., presided at the meeting, and expressed his full concurrence in the objects sought to be attained.

The schooner J. G. White, which arrived at this port one day last week, from Baracoa, brought 12,298 Pine Apples, nearly 12,000 Plantains, 9,000 Cocoa-nuts, about 100,000 Bananas, and over 1,500 boxes of Oranges. The Martha Ailen, from Patmus, arrived at this port also with nearly 4,000 boxes of Oranges and Lemons.

Advices from San Antonio, Texas, to the 12th ult., says that Captain Hardee's expedition into the Indian country had so far proved very successful. The seventeen Americans and Mexicans, who were delivered up by the Indians, had been brought to San Antonio by Judge Rollins.

The *Boston Journal* states that a subscription has been opened to defray the expense of erecting a monument to the memory of Joseph Antonio and Joseph Wilson, who perished by the destruction of Minot Light-House. The body of the former has been recovered, and is buried in a rough coffin at Cohasset, without a stone to mark the spot.

A bill is now before the Legislature of New York authorizing the building of a suspension bridge over the Niagara River. It is the intention to build the bridge from *ninety-five to one hundred* feet above the water, so that there is no possibility of its interfering with the navigation of the river.

A colored man named Wm. Johnson, worth about $30,000, was shot dead near Natchez on the 16th ult., while riding along the road. His son was also shot and badly wounded. A man named Bailey Winn has been arrested on suspicion. The affair created great excitement.

The extensive stables of Cornell & Turnure, near the intersection of Thirty-ninth street and Broadway, New York, were totally destroyed by fire on Tuesday afternoon. The main building was of brick, two stories in hight, and measured 75 by 100 feet. The workmen employed in the workshop, in the second story, escaped only with their lives, from the windows. One was slightly injured by his descent to the ground. About 150 horses, which occupied the ground floor, were rescued but 40 or 50 others, in the second story, were consumed—the passage for their retreat having been cut off by the fire. About 75 tons of hay, 20 set of harness, a large quantity of grain, four omnibuses, &c., were destroyed.

A grisly boar, or wild hog, with tusks that would do credit to an elephant, was shot near Blue Hill, in Strafford, N. H., a few days since. A small army of hunters from the country went in search of him and his comrade, who had been committing great depredations in their fields. The dogs chased him, but he leaped over precipices as easily and as swiftly as an antelope, where they could not follow. A rifle, however, brought him down. He weighed 400 lbs., and the lads and lasses in the neighborhood had a great feast out of him.

One of the members of the New York Legislature has given a notice of a bill providing that any officer of any Railroad Company in the State of New York who should issue a free ticket to any person, other than its officers and laborers, should be liable, on conviction of such misdemeanor, to six months' imprisonment in a county jail, and a fine of $1,000. It subjects any Judge, Senator, or member of Assembly, who accepts a free ticket, to the same fine and term of imprisonment.

Capt. Stephen Smith, a soldier of the Revolution, died in Northford, Ct., on the 23d inst., at the advanced age of 100 years and 6 weeks. At the close of the one hundredth year of his age, many of his friends met with him—on which occasion a sermon was preached, and religious services performed, and the day closed by the party partaking supper with the venerable old gentleman.

To make water cold for summer, let the jar, pitcher, or vessel used for water, be surrounded with one or more folds of coarse cotton to be constantly wet. The evaporation of the water will carry off the heat from the inside, and reduce it to a freezing point. In India, and other tropical regions, where ice cannot be procured, this is common.

Two men in Greene county, Ill., after visiting a returned Californian, who was ill, died of the cholera last week. One death has been reported in Springfield, Ill. At Mount Pleasant, Iowa, there have been eleven deaths. The Princeton (Ky.) *Republican* says that the cholera has disappeared from that town. Nine persons died of it in that place. More than half the citizens left the town during its prevalence.

The Bangor *Whig* says that one of the citizens of that place started some time since for the Maine gold regions, with provisions for one month, has returned, and declared upon his honor, that after laborious digging and faithful search, he found no gold, and that the numerous companys that for several weeks have been operating there, have not realized ten cents a day each.

The dwelling of Mr. Hartshorn, in Hamilton, Madison county, was entered some nights since, and $900 taken from a wallet in the pocket of his pantaloons, which were in his sleeping room. The thief went through the house without arousing the inmates, and pursued his designs deliberately to the end, carrying off pantaloons and money both.

Major Benjamin Abbott, formerly of Andover, Mass., was found dead in his bed, at the house of Jeremiah P. Davis, in Nashville, N. H. a few days since. Major Abbott was a Major Drummer in the Revolution, and played the death march at the execution of Andre, and served his country faithfully through the war. He died at the advanced age of 92 years.

Not less than 1,000 of the citizens of Montreal and the adjacent villages are making preparations to visit the metropolitan city of the United States on the memorable 4th of July, for the joint purpose of recreation, and witnessing the celebration of the day on which the liberty of millions was accomplished and ratified.

The Managers of the Washington National Monument Association will meet at the Monument on the 4th of July to receive the delegation with the block presented by the Sons of Temperance of Pennsylvania. The managers request that collections be made for the monument throughout the Union on the 4th of July.

John Van Buren has accepted the invitation of the Committee to unite with the Free Soilers of Worcester county, Mass., in celebrating the approaching anniversary of American Independence in that city. It is also stated that John P. Hale has accepted an invitation to be present.

Mr. Riddle, the United States Commissioner at the Great Exhibition is now in this country. He visits this country for the purpose of obtaining additional specimens of American Manufactures for the Crystal Palace.

A quarrel occurred between Mrs. Matterson and Mrs. Flynn at St. Louis on the 14th inst., which resulted in the death of the latter. They both lived under the same roof, and jealously is said to have been the cause of the difficulty.

An only son of Gen. Thomas J. Warten, aged 14 years, and another boy, the ward of the General, were burned to death near Sandersville, Ga., on the 13th inst. They were sleeping in an outhouse, which was consumed before they could be extricated.

Pine Apples are selling from the vessels in New York at ten dollars per hundred. Bananas are selling at about two dollars per hundred.

The widow of the late Chancellor Kent, died recently at the residence of her son-in-law, Mr. Isaac S. Hone, in Orange, New Jersey. She was eighty-three years of age.

The East India Company are attempting to raise tea in the North Western Provinces of India.

In St. Louis, during the week ending June 22d, there were 224 deaths, of which 123 were by cholera, mostly emigrants.

The amount received for tolls on all the New York State Canals during the third week in June is	$88,427 98
Same period in 1850	110,032 59
Decrease in 1851	$21,604 51

The aggregate amount of tolls received from the commencement of navigation to 22d June, inclusive, is	$1,037,922 28
Same period in 1850	842,779 95
Increase in 1851	$195,142 33

On Wednesday of last week, the Connecticut House of Representatives granted charters for five Banks, as follows:—Bank of New England at Seymour, (formerly Humphreysville,) Ocean Bank at Stonington, Hatter's Bank at Killingly, and Woodbury Bank at Woodbury. The Hartford *Courant* of Friday says:—"It is stated in the street that Gov. Seymour will veto all the Bank Charters passed by the Legislature."

Mr. Charles L. Brace, son of J. P. Brace, Esq., of Hartford, Ct., who has been engaged the last year in a pedestrian tour through Europe, was imprisoned May 27, in Grosswardein, Hungary, under the false accusation of being one of the Democratic Revolutionary Committee, and an agent of Ujhazy. Mr. McCurdy, our Minister at Austria, is making efforts for his release. He has written to our Government for their interference.

The receipts of the Erie Railroad, for June, have fully met the estimates of the Company. The passenger receipts have been unexpectedly large. June, with only twenty-five working days, will show earnings between $205,000 and $210,000.

We regret to hear of the suspension of the very respectable house of E. D. Hurlbut & Co., New York, hastened mainly by the decline in cotton. This house suspended a few years ago, but paid their indebtedness in full, with interest.

Several petitions have been presented to the Legislature of New York, during the present session, for a *Revision of the School Laws*. Mr. T. H. Benedict, Chairman of the School Committee, has reported a bill providing for such Revision.

Lieut. Maury reports that the new Asteroid "Irene," discovered by Mr. Hind, in London, has been observed at the National Observatory, Washington, by Profs. Keith, Benedict, and Major, with Meridah instruments, and the orbit computed for it from these and other observations.

The forty-third annual report of the Pennsylvania Bible Society says that its operations during the past year in the State have been extensive. The receipts of the year have been $26,303 30; the expenditures $26,018 54; balance on hand $284 76.

A notice has been given by the Pennsylvania State Treasurer that all persons paying State taxes before the 15th of July, will be entitled to an abatement of five per cent. on the amount paid.

The Western Journals express great satisfaction with the new arrangement for sending the mails for the West over the New York and Erie Railroad. New York papers sent by this route reach Cleveland in 28 hours.

The Massachusetts block of granite for the National Monument is six feet square, weighs three tuns, and cost $3,500.

A specimen of Wool has been exhibited in Binghamton, grown from a Merino sheep, at Morris, Otsego county. It is from a year's growth only, yielding 21½ lbs.

One day last week a portion of the wall of the granary of Hecker & Brothers, in Cherry street, near Pike, New York, fell out into the yard of the adjoining building, killing two children instantly, and slightly injuring a third child.

Father Mathew has administered the pledge since he arrived at Cincinnati to two thousand eight hundred persons. The number of applicants for admission to his society averages three hundred daily.

In Pelham, N. H., Mrs. Moreland was shot and fatally wounded while struggling with her son, aged 16, who had taken his fowling-piece to go a gunning, which his mother forbid until he had drawn her some water.

During a severe storm at New Orleans on the 15th, a house on the race track over the river was capsized, and two persons were killed. Six or eight others were wounded.

Hon. J. B. Reynolds, of Clarksville, Tenn., more generally known as "Count Reynolds," formerly a member of Congress from Tennessee, died in Clarksville on the 10th.

New York Markets—July 1, 1851.

Ashes—Steady market at $5 00 for Pots, 5 50 for Pearls.

Flour and Meal—Low grades of State and Western Flour have improved; common State ranges from 4 12 to 4 25, pure Genesee 4 37. Rye Flour 3 44. Corn Meal, 2 81 for State, 3 00 for Jersey, 3 12 for Brandywine.

Grain—In Wheat there is not much doing, on account of the high views of holders; Chicago Spring Wheat 70c., Canadian 95c. for common mixed, prime Genesee 1 12. Rye 74c. Barley 75 a 80c. Oats, 39 a 41c. for Jersey, 41 a 43c. for State. Corn, 60 a 61c. for Western mixed, 63c. for round yellow.

Provisions—Beef, 5 00 a 6 00 for prime, 9 00 a 11 00 for mess. Pork, 12 87 for new prime, 14 50 for new mess. Butter, 9 a 13c. for Ohio, 10 a 14c. for State. Cheese 5 a 7c.

Wool—There is not so much activity, more caution being exercised by manufacturers in Western purchases. Fleece ranges from 38 to 48c.

MARRIED,

At Andover, N. Y., June 12th, by Eld. N. V. Hull, Mr. Jefferson Bundy to Miss Fidelia E. Hunt, both of Andover.

In Hartsville, N. Y., June 22d, by Eld. H. P. Burdick, Alanson Potter, of Hartsville, to Hannah Frettenburg, of Hornellsville.

DIED,

At Duanesburg, Schenectady Co., N. Y., on the 23d ultimo, suddenly, Mrs. Mary F. Burt, wife of Rev. W. O. Jarvis, in the 30th year of her age. Mrs. Jarvis was for a number of years an inmate of the family of Bro. Thomas B. Stillman, of this city, where many of our readers formed her acquaintance. She had endeared herself to all who knew her by her rare amiability and piety.

In Royalton, Niagara Co., N. Y., June 17, suddenly, Martha Burdick, wife of Rowse Burdick, aged 55 years. She was a member of the Pendleton Seventh-day Baptist Church, and was much esteemed.

In Alfred, N. Y., September 16, 1850, Ablina, daughter of Capt. Samuel S. and Dorcas Thomas, in the tenth year of her age.

In Alfred, N. Y., October 21, 1850, Maxson, son of Hosea and Fanny Barber, in the eighteenth year of his age.

LETTERS.

J Bailey, G H Babcock, Benj F Burdick, Welcome Prosser, Gardner Barbour, Simeon Babcock, Geo H Greenman, Thos G Bailey, Arnold Hiscox, Joshua Clark, Job Tyler, Ephraim Gavit (all right.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Clark Witter, Alfred	$2 00	to vol. 8	No. 26
A F Pettibone "	2 00	8	34
S C Maxson "	2 00	7	52
Silas Thomas "	2 00	7	52
P C Witter "	1 00	7	52
Alanson Potter "	2 00	7	52
J H Burdick "	4 00	7	52
John Langworthy "	2 00	8	52
Thos Williams Jr "	2 00	8	52
F Hamilton "	2 00	8	52
Jared Kenyon "	2 00	7	52
John Allen, Alfred Center	2 00	8	52
E A Green "	2 00	8	52
Geo W Allen "	2 00	8	52
R A Thomas "	2 00	8	52
Amos Burdick 2d "	2 00	8	52
Geo Sherman "	2 00	8	52
Clarke Sherman "	30	8	52
S N Stillman "	2 00	8	52
Albert Smith "	2 00	8	52
David Stillman "	2 00	8	52
L D Worden "	1 00	8	17
S E Vincent "	50	7	52
Wm Pierce "	42	7	52
O C Babcock, Gowanda	6 00	7	52
Nowell Hawkins "	2 00	7	52
LeRoy Burdick "	2 00	7	52
Delos C Burdick "	2 00	7	52
Calvin Wheeler, Nile	2 00	8	26
A A Place "	2 00	7	52
S P Crandall "	3 50	7	52
Ethan Lanphear "	2 00	8	52
Ezra Crandall "	3 00	7	52
Matthew Stillman "	2 00	7	52
N K Brown "	2 00	7	52
E W Johnson "	1 50	6	40
Enos P Crandall "	3 60	7	52
David Maxson, Little Genesee	5 00	8	39
James Bailey "	2 00	7	52
Jairus Crandall "	2 00	8	52
Sam'l Wells "	2 00	8	26
Ezekiel Crandall "	2 00	7	52
John Tanner "	4 00	7	52
J A Langworthy "	2 00	8	52
Elias I Maxson, West Genesee	2 00	8	52
Sylvanus Vincent "	2 00	5	52
N R Crandall, Independence	2 00	7	52
Henry Crandall "	2 00	7	52
S S Clarke "	3 00	7	26
Wm E Arnold, Rochester	10 00	7	52
James Maxson, Bolivar	2 00	8	52
N & D Maxson, Richburg	2 00	7	52
Augustus Kenyon, Wirt	2 00	7	52
J C Brown, W Genesee	2 00	8	52
G G Hamilton, Portville	2 00	7	52
Davis Stillman, Phillipsville	2 00	8	52
Wm Burdick, Almond	2 00	8	13
Nathan Wardner, Lewis	5 00	8	26
John Fullmer, Pendleton,	2 00	8	52
Leman Andrus "	2 00	7	52
C Coburn "	2 00	1	52
Louisa Clarke, Alden	1 00	8	18
Joseph Flint, Scio	2 00	7	52
Wm D Burdick, Hornellsville	4 00	7	52
Gilbert Winslow, New York	2 00	7	52
Gardner Barbour, Oswego	1 00	8	26
Thankful Stillman, DeRuyter	1 00	8	52
Charles Saunders, Clear Creek	2 00	8	52
Noah Hallock, Ulysses, Pa	4 00	8	52
D M Burdick, Ceres	2 38	8	9
Nimrod Lanphear "	2 00	3	52
M M Crandall, "	2 00	7	52
B C Maxson "	4 00	7	52
R L Davis, Westfield, Pa.	2 00	8	26
S A Slade, Ulysses, Pa.	2 00	3	52
Geo Stillman, Hebron, Pa	2 00	6	52
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Geo Wentling, Upper Sandusky	1 00	8	26
B F Burdick, Westerly, R I	1 00	8	26
Horace Champlin, Mystic Bridge	2 00	8	52
Ephraim Gavit, Westerly, R I	2 00	8	52
John Bower, Nottaway, Mich	4 00	7	52
Adam Bower, Colon, Mich	2 00	7	52

The Treasurer also acknowledges the receipt of the following sums for the Sabbath-School Visitor:—

H P Burdick, Alfred	$1 00
Simeon Babcock, Pratt, O	1 00
Ann B. Smith, Edmeston	25

Of Leman Andrus, Pendleton, for membership,	5 00

B ENEDICT W. ROGERS, Treasurer.

Notice.

THE Committee of the Publishing Society on the Monthly Periodical would request ministers and others who have received the Circular of the Commitiee, to forward the articles solicited for the Biographical Department as soon as practicable, as the publication must be delayed until a sufficient number of articles are furnished to insure the regular issue of the work after it is commenced. It is desirable to have a memoir of every minister or other distinguished Sabbath-keeper in the denomination. It is possible some ministers may have been overlooked, or a wrong direction given to the circular intended for them; if such should be the case, they will consider this a request to furnish leading events, at least, of their own life, or that of any other person coming within the scope of the object of the Society. Eight Lithographic Portraits, drawn in the best style of the art, are now ready for the press, and others will be prepared as soon as proper materials are furnished to the Committee, that each number may have a portrait as intended.

New York, Albany, and Troy Steamers.

THE steamer EMPIRE, Capt. H. Gillespie, will leave the pier foot of Cortlandt-st., New York, on Tuesdays and Thursdays, at 6 P. M., and on Sundays at 5 P. M., for Albany and Troy.

The steamer TROY, Capt. R. H. Fury, will leave the pier foot of Cortlandt-st. on Mondays, Wednesdays, and Fridays, at 6 P. M., for Albany and Troy.

Sunday Evening Steamer.—The steamer EMPIRE will leave the pier foot of Cortlandt-st. on each Sunday evening through the season, at 5 P. M., landing at Newburgh, Poughkeepsie, Kingston, Catskill, and Hudson.

For passage or freight apply on board, or to F. Hyde, at the office on the pier. L. H. TUPPER, Agent.

The Ladies' Wreath.

PROSPECTUS OF THE SIXTH VOLUME.—The May number commenced Vol. VI. of this popular Magazine; and the Publishers confidently assert, that the forthcoming volume *will rival*, in the beauty and elegance of its Embellishments, and the Literary Merit of its contents, any former volume, or *any Dollar Magazine in the World!* Each number will contain one or more fine Steel Engravings, and a beautifully colored Flower Plate. It will be printed on Fine White Paper, with Large, Clear-Faced Type. The best Writers in the country have been engaged to enrich its pages, and no pains will be spared to make it what it assumes to be—*a Model Magazine.*

The Editorial Department will be conducted by Helen Irving, a lady justly celebrated for her refined taste and extensive literary acquirements; besides occasional gems from the pen of Mrs. S. T. Martyn, the late Editress, under whose control the work has secured its present high standard of literature and moral excellence, and a circulation unparalleled by any similar work. The present Editress will be sustained by a list of Contributors not excelled by any periodical in the country; many of them are among the most popular writers of the day.

The Musical Department, under the control of an eminent Professor, will be enriched by Original Pieces from some of the ablest Composers.

Particular Notice!—Postage Reduced!—On and after the 1st of July, the Postage on the "*Wreath,*" within 500 miles of the office of publication, will be *one cent* per number; and any distance over 500 and within 1,500 miles, *two cents*—if paid quarterly in advance.

Terms.—The subscription price of the "*Ladies' Wreath*" is *One Dollar* a year—invariably in advance. *Best Terms to Clubs.*—We offer to Clubs the following low terms, which are very near the cost: Four copies for one year, to be sent to one address, $3; Eight do. do. $6; Fourteen do. do $10; Twenty do. do. $14. Any person wishing to get up a Club, will be supplied with a Specimen Number by writing for it, and paying the postage. *Bound Volumes* are always on hand, and will be exchanged for numbers in good order, by paying the price of Binding. *Back Numbers* can always be supplied.

☞ *One Hundred Efficient Agents Wanted,* to canvass all parts of the country. To men of energy, furnishing testimonials of character, liberal encouragement will be given. Postmasters are authorized to act as Agents. Address, J. M. FLETCHER & CO.,
Publishers and Proprietors,
j124t 143 Nassau-st., New York.

Miscellaneous.

MY BOY.

[There is a singular combination of seriousness, tenderness, and playfulness in the following lines from the Knickerbocker—the first gush of a father's heart over his first-born.]

"There is even a happiness
That makes the heart afraid."—Hood.

One more new claimant for
Human fraternity,
Swelling the flood that sweeps
On to eternity.
I who have filled the cup,
Tremble to think of it;
For be it what it may,
I must yet drink of it.

Room for him into the
Ranks of humanity;
Give him a place in your
Kingdom of vanity;
Welcome the stranger with
Kindly affection,
Hopefully, trustfully,
Not with dejection.

See, in his waywardness,
How his fist doubles;
Thus pugilistical
Daring life's troubles.
Strange that the Neophyte
Enters existence
In such an attitude,
Feigning resistance.

Could he but have a glimpse
Into futurity,
Well might he fight against
Farther maturity;
Yet does it seem to me
As if his purity
Were against sinfulness
Ample security.

Incomprehensible,
Budding immortal,
Thrust all amazedly
Under life's portal;
Born to a destiny
Clouded in mystery,
Wisdom itself cannot
Guess at his history.

Something too much of this
Timon-like croaking,
See his face wrinkle now,
Laughter-provoking.
Now he cries lustily—
Bravo, my hearty one!
Lungs like an orator
Cheering his party on.

Look how his merry eyes
Turn to me pleadingly!
Can we help loving him—
Loving exceedingly!
Partly with hopefulness,
Partly with fears,
Mine, as I look at him,
Moisten with tears.

Now then to find a name;
Where shall we search for it?
Turn to his ancestry,
Or to the Church for it?
Shall we endow him with
Title heroic,
After some Warrior,
Poet, or Stoic?

One Aunty says he will
Soon "Lisp in numbers,"
Turning his thoughts to rhyme,
E'en in his slumbers;
Watts rhymed in his babyhood,
No blemish spots his fame—
Christen him even so,
Young Mr. Watts his name.

From the Philadelphia Bulletin.

THE FIRST NEWSPAPER.

It is somewhat remarkable, that the newspaper press, powerful element as it is in modern civilization, is scarcely two centuries old. It is equally remarkable, that a means of instruction and amusement so apparent should not have been established until nearly two hundred years after the discovery of printing. The common belief that the first English newspaper was published in 1588, to announce the defeat of the Spanish Armada, is known to be a popular error, the printed sheet in the British Museum, called the "English Mercurie," and dated in that year, having been proved a forgery of a century later in the date. The originator of the mistake was Mr. Chalmers, who, in a life of Ruddiman, entered into the history of newspapers. He had seen the broad sheet in the Museum, and accepting it for what it pretended to be, had announced it as the first English Newspaper. Nichols, D'Israeli, and other writers, followed Chalmers, without inquiry, and from these authors the error crept into the encyclopædias and all the books of the day in which newspapers were discussed. Few assertions are now perhaps so generally believed as that "The English Mercurie," was the first English Newspaper. The detection of the first error we owe to the bibliographer, Mr. Watts, of the British Museum, who, having occasion to examine the "Mercuries," saw at once that the types and paper were of comparatively modern origin, an opinion which has been confirmed by every subsequent examination, and it has been scrutinized by capable judges since.

The first paper was issued towards the close of the reign of James the First, and was published by a man named Butter. This individual had been a hired letter-writer, in the pay of numerous country gentlemen, his business being to pick up the news of London, and send a written sheet of it weekly to his employers. The thought finally struck him that he might serve his customers more quickly, and enlarge his business indefinitely, by printing instead of writing his sheets. At first, however, the enterprise met little encouragement. The English are not a people fond of innovations, and the old manuscript letter sheets were generally preferred. Butter's paper was laughed at by the wits, and ill-supported by the public. Ben Johnson, in his comedy, "The Staple of News," made the new journal the butt of ridicule. Finally, however, the invention became better appreciated, and newspapers increased in size, merit, and numbers; but so late as the beginning of the last century, the written news-letter was still in existence, the delight of antiquated country gentlemen, who worshiped it as a relic of "the good old times." In 1709 the first morning paper appeared in London, and now discussion was combined with news, for heretofore the journals had confined themselves entirely to the mere narration of events, and those chiefly foreign. Indeed, more than one editor had been severely punished for printing news about the government; and so late as 1710 a lad was hung for publishing an article against hereditary right.

Prior to the issue of Butter's journal there had been various gazettes, as they were called, published in different countries in Europe; and there is a popular impression that these were newspapers. But such is not the fact. The gazettes were merely occasional broad sheets, or pamphlets, published after some important event, as a proclamation is now published. They were not at all permanent, much less periodical in their nature, two important qualities requisite for the real newspaper. Nor was it until the age of Addison, Steele, and Swift—as we said—that journals began to assume their present influential position. When these great writers, however, entered the lists as regular contributors to the newspapers, and were followed by Bolingbroke, and, in a latter age, by Junius; the public press at once took a lofty position, and one which it has since maintained, and even increased. In England, however, to this day the newspaper press has less influence than in either France or the United States. In this free country it is really the great parliament of the nation, where all important subjects are discussed and virtually decided. Congress is, in fact, but the formal mouth-piece of the press, or to speak more definitely, of the people controlled by the press. The day will come when to be a member of this fraternity will be a higher honor than to be a legislator, and it is even now a much more influential position. Long live the press!

DEATHS OF LITTLE CHILDREN.

BY LEIGH HUNT.

A Grecian philosopher, being asked why he wept for the death of his son, since the sorrow was in vain, replied, "I weep on that account." And his answer became his wisdom. It is only for sophists to contend, that we, whose eyes contain the fountains of tears, need never give way to them. It would be unwise not to do so on some occasions. Sorrow unlocks them in her balmy moods. The first bursts may be bitter and overwhelming; but the soil on which they pour would be worse without them. They refresh the fever of the soul—the dry misery which parches the countenance into furrows, and renders us liable to our most terrible "flesh quakes."

There are sorrows, it is true, so great that to give them some of the ordinary vents is to run a hazard of being overthrown. These, we must rather strengthen ourselves to resist, or bow quietly and drily down, in order to let them pass over us, as the traveler does the wind of the desert. But where we feel that tears would relieve us, it is false philosophy to deny ourselves at least that first refreshment; and it is always false consolation to tell people that because they cannot help a thing, they are not to mind it. The true way is to let them grapple with the unavoidable sorrow, and try to win it into gentleness by a reasonable yielding. There are griefs so gentle in their very nature, that it would be worse than false heroism to refuse them a tear. Of this kind are the deaths of infants. Particular circumstances may render it more or less advisable to indulge in grief for the loss of a little child; but, in general, parents should be no more advised to repress their first tears on such an occasion, than to repress their smiles towards a child surviving, or to indulge in any other sympathy. It is an appeal to the same gentle tenderness; and such appeals are never made in vain. The end of them is an acquittal from the harsher bonds of affliction—from the tying down of the spirit to one melancholy idea.

It is the nature of tears of this kind, however strongly they may gush forth, to run into quiet waters at last. We cannot easily, for the whole course of our lives, think with pain of any good and kind person whom we have lost. It is the divine nature of their qualities to conquer pain and death itself; to turn the memory of them into pleasure; to survive with a placid aspect in our imaginations. We are writing at this moment just opposite a spot which contains the grave of one inexpressibly dear to us. We see from our window the trees about it, and the church spire. The green fields lie around. The clouds are traveling over head, alternately taking away the sunshine and restoring it. The vernal winds, piping of the flowery summer-time, are, nevertheless, calling to mind the far distant and dangerous ocean, which the heart that lies in that grave had many reasons to think of. And yet, the sight of this spot does not give us pain. So far from it, it is the existence of that grave which doubles every charm of the spot; which links the pleasures of our childhood and manhood together; which puts a hushing tenderness in the winds, and a patient joy upon the landscape; which seems to unite heaven and earth, mortality and immortality, the grass of the tomb and the grass of the green field; and gives a more maternal aspect to the whole kindness of nature. It does not hinder gaiety itself. Happiness was what its tenant, through all her troubles, would have diffused. To diffuse happiness and to enjoy it, is not only carrying on her wishes, but realizing her hopes; and gaiety, freed from its only pollutions, malignity, and want of sympathy, is but a child playing about the knees of its mother.

The remembered innocence and endearments of a child stand us instead of virtues that have died older. Children have not exercised the voluntary offices of friendship; they have not chosen to be kind and good to us; nor stood by us, from conscious will, in the hour of adversity. But they have shared their pleasures and pains with us as well as they could; the interchange of good offices between us has, of necessity, been less mingled with the troubles of the world; the sorrow arising from their death is the only one which we can associate with their memories. These are happy thoughts that cannot die. Our loss may always render them pensive; but they will not always be painful. It is a part of the benignity of Nature that pain does not survive like pleasure, at any time, much less where the cause of it is an innocent one. The smile will remain reflected by memory, as the moon reflects the light upon us when the sun has gone into heaven.

When writers like ourselves quarrel with earthly pain, (we mean writers of the same intentions, without implying, of course, any thing about abilities or otherwise,) they are misunderstood, if they are supposed to quarrel with pains of every sort. This would be idle and effeminate. They do not pretend, indeed, that humanity might not wish, if it could, to be entirely free from pain; for it endeavors, at all times, to turn pain into pleasure, or at least to set off the one with the other, to make the former a zest and the latter a refreshment. The most unaffected dignity of suffering does this, and, if wise, acknowledges it. The greatest benevolence towards others, the most unselfish relish of their pleasures, even at its own expense, does but look to increasing the general stock of happiness, though content, if it could, to have its identity swallowed up in that splendid contemplation. We are far from meaning that this is to be called selfishness. We are far, indeed, from thinking so, or of so confounding words. But neither is it to be called pain when most unselfish, if disinterestedness be truly understood. The pain that is in it softens into pleasure, as the darker hue of the rainbow melts into the brighter. Yet even if a harsher line is to be drawn between the pain and pleasure of the most unselfish mind, (and ill-health, for instance, may draw it,) we should not quarrel with it if it contributed to the general mass of comfort, and were of a nature which general kindliness could not avoid. Made as we are, there are certain pains without which it would be difficult to conceive certain great and overbalancing pleasures. We may conceive it possible for beings to be made entirely happy; but in our composition something of pain seems to be a necessary ingredient, in order that the materials may turn to as fine account as possible, though our clay, in the course of ages and experience, may be refined more and more. We may get rid of the worst earth, though not of earth itself.

Now the liability to the loss of children—or rather what renders us sensible of it, the occasional loss itself—seems to be one of these necessary bitters thrown into the cup of humanity. We do not mean that every one must lose one of his children in order to enjoy the rest; or that every individual loss afflicts us in the same proportion. We allude to the deaths of infants in general. These might be as few as we could render them. But if none at all ever took place, we should regard every little child as a man or woman secured; and it will easily be conceived what a world of endearing cares and hopes this security would endanger. The very idea of infancy would lose its continuity with us. Girls and boys would be future men and women, not present children. They would have attained their full growth in our imaginations, and might as well have been men and women at once. On the other hand, those who have lost an infant, are never, as it were, without an infant child. They are the only persons who, in one sense, retain it always, and they furnish their neighbors with the same idea. The other children grow up to manhood and womanhood, and suffer all the changes of mortality. This one alone is rendered an immortal child. Death has arrested it with his kindly harshness, and blessed it into an eternal image of youth and innocence.

Of such as these are the pleasantest shapes that visit our fancy and hopes. They are the ever-smiling emblems of joy; the prettiest pages that wait upon imagination. Lastly, "Of these are the kingdom of heaven." Wherever there is a province of that benevolent and all-accessible empire, whether on earth or elsewhere, such are the gentle spirits that must inhabit it. To such simplicity, or the resemblance of it must they come. Such must be the ready confidence of their hearts and creativeness of their fancy. And so ignorant must they be of the "knowledge of good and evil," losing their discernment of that self-created trouble, by enjoying the garden before them, and not being ashamed of what is kindly and innocent.

AIDS TO MEMORY.

The common-placing, in the opinion of Johnson, consumed time without assisting memory. He held that what is twice read is better remembered than what is transcribed, and he therefore thought it folly to copy from books which a reference enables us to consult at will. Gibbon agreed with Johnson. He tried the plan according to the method of Locke, and laid it aside from experience of its disadvantages. Whenever the particulars are scattered and multitudinous, it seems convenient to collect the fragments into a single heap; and yet Southey's conclusions were nearly coincident with those of Johnson and Gibbon. It was a lesson, he said, he had learnt at no little price, that the time it took to make extracts from a borrowed book was worth more than the cost of the work. What was worse, he discovered too late that the system he pursued was ruinous to memory. There is no faculty of the mind more sharpened by use, or more blunted by inaction. Henderson, the actor, repeated to Dugald Stewart, after a single reading, such a portion of a newspaper, that the metaphysician thought it marvellous. "If, like me," said Henderson modestly, in reply to the exclamations of surprise, "you had trusted for your bread to getting words by heart, you would not be astonished that habit should produce facility."

What Henderson would have committed to memory Southey committed to his manuscript volumes, and trusted to them so exclusively, that at last he retained nothing beyond general impressions. Want of practice was not alone the cause of the defect. His appetite for knowledge exceeded his or any other man's digestion, and he would have recollected more had he read less. A light and rapid pressure of the seal is not sufficient to indent the understanding with a permanent image. Our rough forefathers were sensible of the truth, and sometimes stamped the body to assist the mind. There were parts of France where it was customary to whip the children at an execution, that they might never forget it. Marmontel, in his boyhood, was summoned suddenly to see a salamander in the fire. While he was watching it with wonder, his father gave him a tremendous box on the ear. "Now," said he, "you will always remember that you have seen a salamander." If the salamander was in the fire, young Marmontel might be said, without a violent figure, to be in the frying-pan.

The Seven Mile Tunnel Through the Alps.—To give some idea of the boldness of this great undertaking, (says the London *Weekly Times*,) we may, in the first place, state that in its progress the tunnel must pass under some of the most elevated crests of Mount Cenis—one, in particular, where there will be 4,850 feet of mountain, capped with eternal glaciers overhead, at the middle of the tunnel, so that not only will the workmen and machinery in construction, and the trains in transit, be buried to that depth in the heart of the mountain, but all idea of shafts, either to facilitate excavation, or to promote ventilation, must be out of the question. The breath of life itself must be respired, from either extremity, with artificial aid, in shape of currents of fresh air transmitted and foul withdrawn, by mechanical apparatus ever at work, at least during excavation, which is also itself to be effected by machinery of a new and simple nature, worked by water power of mountain streams, whereby the trains are also to be run through the tunnel, which ascends, from the northern or Savoy side, at Modane, all the way to its exit at Bardenneche, with a gradient equal to 19 in 1000. The machine, once presented to the rock, projects into it simultaneously four horizontal series of sixteen scalpels, working backwards and forwards by means of springs cased in, and put in motion by the same water power. While these are at work, one vertical series on each side works simultaneously up and down, so that together they cut out four blocks, or rather insulate four blocks on all sides, except on the rock behind, from which they are afterwards detached by hand. It has been already ascertained that each of the two machines, at the opposite ends of the tunnel, will excavate to the extent of twenty-two feet a day, and it is estimated that the whole excavation will be completed in four years. The gallery to be perforated by the machines will be thirteen feet wide by seven feet high, and this once cut through, the bore will be enlarged by ordinary means to twenty-five feet in width and nineteen in height, and a double line of rails laid. The estimated cost of this great tunnel is only 13,804,942f., ((£652,196.) It is to be immediately commenced at the north entrance.

KING SOLOMON'S BLACKSMITH.

And it came to pass when Solomon, the son of David, had finished the Temple of Jerusalem, that he called unto him the chief architects, the head artificers, and cunning workers in silver and gold, and in wood and ivory, and said unto them—"Sit ye down at my table, I have prepared a feast for all my chief workers and cunning artificers. Stretch forth your hands, therefore, and eat and drink and be merry. Is not the laborer worthy of his hire? Is not the skillful artificer worthy of honor? Muzzle not the ox that treadeth out the corn."

And when Solomon and the chief workmen were seated, and the fatness of the land and the oil thereof were set upon the table, there came one who knocked loudly at the door, and forced himself into the festal chamber. Then Solomon the King was wroth, and said:

"What manner of man art thou?"

And the man answered and said—"When men wish to honor me they call me Son of the Forge! but when they desire to mock me, they call me the blacksmith; and seeing that the toil of working in fire covers me with sweat and smut, the latter name, O King, is not inapt; and in truth thy servant desireth no better."

"But," said Solomon, "why came ye thus so rudely and unbidden to the feast, where none save the chief workmen of the Temple are invited?"

"Please ye, my Lord, I came rudely," replied the man, "because thy servant obliged me to force my way; but I came not unbidden. Was it not proclaimed that the chief workman of the Temple was invited to dine with the King of Israel?"

Then he who carved the cherubim said: "This fellow is no sculptor," and he who inlaid the roof with pure gold, said, "Neither is he a workman in fine metals."

And he who raised the wall said, "He is not a cutter of stone."

And he who made the roof, cried out, "He is not cunning in cedar wood; neither knoweth he the mystery of uniting pieces of strange timber together."

Than said Solomon, "What hast thou to say, Son of the Forge, why I should not order thee to be plucked by the beard, scourged with a scourged, and stoned to death with stones?"

And when the Son of the Forge heard this, he was in no sort dismayed, but advanced to the table, snatched up and swallowed a cup of wine, and said, "O King, live forever! The chief men of the workers in wood, and gold, and stone, have said that I am not one of them, and they have said truly. I am their superior; before they lived, was I created. I am their master, and they are all my servants." And he turned him round, and said to the chief of the carvers in stone, "Who made the tools with which you carve?"

And he said, "The blacksmith."

And he said to the chief of the masons, "Who made the chisels with which the stones of the Temple were squared?"

And he said, "The blacksmith."

And he said to the chief of the workers in wood, "Who made the tools with which you hewed the trees on Lebanon, and formed them into the pillars and roof of the Temple?"

And he said "The blacksmith."

Then said he to the artificer in gold and in ivory, "Who makes your instruments, by which you work beautiful things for my Lord the King?"

And he said, "The blacksmith."

"Enough, enough, good fellow," said Solomon, "thou hast proved that I invited thee, and thou art all men's father in art. Go wash the smut of the forge from thy face, and come and sit at my right hand. The chiefs of my workmen are but men—thou art more." So it happened at the feast of Solomon, and blacksmiths have been honored ever since. [London Mag.

BON-MOTS OF CURRAN.

If he was hard pressed, there was no peculiarity of person, no singularity of name, no eccentricity of profession at which he would not grasp, trying to confound the self-possession of the witness by the, no matter how, excited ridicule of the audience. To a witness of the name of *Halfpenny* he once began, "Halfpenny, I see you're a *cap*, and for that reason you shall be nailed to the counter." "Halfpenny is *sterling*," exclaimed the opposite counsel. "No, no," said he, "he's exactly like his own conscience—only *copper washed*." This phrase alluded to an expression previously used on the trial.

Having one day a violent argument with a country schoolmastor on some classical subject, the pedagogue, who had the worst of it, said in a towering passion, that he would lose no more time, and must go back to his scholars—"Do, my dear doctor," said Curran, "*but don't endorse my sins upon theis backs.*"

A very stupid foreman once asked a judge how they were to ignore a bill? "Why sir," said Curran, "when you mean to find a *true* one, just write *Ignoramus* for self and fellows on the face of it."

Examining a country squire who disputed a collier's bill—"Did he not give you the *coals*, friend?" "He did, sir, but—." "But what?—on your oath, wasn't your payment *slack*?"

It was thus that in some way or other he contrived to throw the witnesses off their center, and he took care they seldom should recover it—"My lard, my lard? I can't answer yon little gentleman; *he's putting me in such a' doldrum.*" "A doldrum! Mr. Curran, what does he mean by a doldrum?" exclaimed Lord Avonmore. "Oh! my lord, it's a very common complaint with persons of this description; it's merely *confusion of the head arising from a corruption of the heart!*"

RAILROAD FROM SALT LAKE TO CALIFORNIA.

What Mr. Whitney and the General Government have not accomplished, an obscure religious sect is likely to do—i. e. open an iron passage from the Mississippi to the California valleys. The Mormons at Salt Lake propose to construct a railroad from that city to San Francisco, and such is the prosperity of that people that the general impression at the West is that they will succeed in doing it if they undertake it. Indeed the *Chicago Tribune* intimates that they have already accumulated wealth enough to accomplish it without assistance from any person out of their own community, or at any rate with such help as they would get from California itself, if the enterprise would be carried out. This Mormon settlement, which, according to the speculations of that print, was commenced under the most unfavorable auspices, many of the first colonists having been obliged to flee for their lives from Missouri and Illinois, has become a most important community in several respects.

"The whole history of new religions furnishes no parrallel to the rapid and peaceful progress which has been made by the Mormons, in this their last refuge, in population, social improvement, wealth and development of the general resources of the country. They have a large and flourishing city, the inhabitants of which enjoy a greater degree of temporal prosperity, with fewer of the drawbacks upon urban life, than is to be found in any other city in the world. Every man has a lot and comfortable tenement, with a lot of ground attached sufficient for a large garden. They have good schools, a University very liberally endowed, various social and benevolent associations, and have been for some time engaged in building a magnificent temple. Meantime an uninterrupted stream of population is setting in upon them from all parts of the world. What may not such a people accomplish?"

The Salt Lake Valley, as all are aware, has become a very important point of connection with the emigration to California. There is the depot for all sorts of supples for the relief of the worn-out, half-famished travelers across the plains, and thousands of them retain a grateful recollection of the kindness and hospitality with which they were treated while recruiting from the hardships of their journey.

A GOOD SCHOOLMASTER.

The following excellent story is told of a New York schoolmaster:

I heard one of your committees interfering with a vengeance, and turning out a schoolmaster for committing enormities in the way of illustrating lessons. It appears that he had enlisted the feelings of his pupils in Natural Philosophy, but was told to do the teaching and leave the nonsense. But nothing daunted, he got some apparatus himself, and told the boys if they would bring him a mouse or two the next day, he would show them the effects of nitrogen gas upon them. The next day came the committee to reprove him, because, forsooth, the boys in the eagerness to learn had been up all night trying to catch mice for their master, and disturbed the house! He promised to do better, but when he came to Astronomy, he committed a more atrocious crime, for, being deficient of an orrory, he took a boy in the school and placing him in the sun, told him how to turn slowly upon his axis as the sun did; then he placed a little fellow for Mercury next to him, a girl for Venus; then a representation of the Earth, then a fiery little fellow for Mars, and so on, till he got all the planetary system arranged, and explained to each one how fast he was to turn on his heel as it went round the orbit.

Then giving the signal, the Sun commenced revolving, and away went the whole team of planets round him, each boy keeping in his proper distance from the centre, trotting with proper velocity in his orbit and whirling round in due proportion as he performed his revolution. It must have been a rare sight, and a lesson which the boys retained; for do you think, my dear sir, that John, who represented Mercury, would ever forget that he had an easy time walking round the lubber in the center, while Will, who personated Herschel, must have been much out of breath in scampering round his orbit.

But if the boys did not forget the lesson, neither did the master; they danced but he paid the piper; for horrified, the committee then dismissed him at once—he had been teaching, for ought they knew, the dance of the Turkish dervishes.

Conjugation of the Compound Verb, to be being. *Dialogue between a young lady from the country who writes for the magazines, and an old gentleman who thinks he can speak English.*

Old Gent. Are there any houses building in your village?

Young Lady. No sir. There is a new house *being built* for Mr. Smith, but it is the carpenters who are building.

O. G. True; I sit corrected. To be building is certainly a different thing from to be being built; and how long has Mr. Smith's house been being built?

Y. L. (Looks puzzled a moment, and then answers rather abruptly,) Nearly a year.

O. G. How much longer do you think it will be being built?

Y. L. (Explosively,) I don't know.

O. G. I should think Mr. Smith would be annoyed by its being so long being built; for the house he now occupies being sold, he must leave it; and the new one being only being built, instead of being built, as he expected, he cannot—

(Young lady leaves the room very suddenly.) [Evening Transcript.

An official return of the number of foreigners of all nations domiciled in France and her dependencies, shows it to be more than 1,000,000; the total population being 36,000,000, of whom 800,000 are in the colonies. The number of English domiciled in France is only 75,000; before the revolution of 1848 it exceeded 150,000.

The stately dames of Edward the Fourth's court rose with the lark, dispatched their dinner at eleven o'clock, and shortly after eight were wrapped in slumber. In "The Northumberland-house Book for 1512," we were told that the family rose at six, breakfasted at seven, dined at ten, and supped at four.

When provoked by the follies of others, think of your own imperfections; be patent and humble.

New Era for the "Best Youth's Magazine!"

☞ GREAT REDUCTION OF POSTAGE! ☜

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STILL under the editorial charge of Francis C. Woodworth, and filled with the choicest gems for the young, commences a new series with the issue of the number for July, 1851. This number is now ready. *Now is the time to subscribe.*

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Persons desiring an agency will please address the publisher (post paid) with responsible testimonials as to character and ability. *No time should be lost*, as now is the time to subscribe. Every particular respecting the agency will be immediately forwarded on application. Specimens of the work sent gratis.

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118 Nassau-st., New-York.

Note.—The publishers or editors of those newspapers to whom this advertisement is sent, marked, are requested to give it (not including this note) some half a dozen conspicuous insertions; for which they shall be entitled to receive a copy of the Cabinet, monthly, for two years, on their sending to the address of "Woodworth's Youth's Cabinet" copies of the papers containing the advertisement; or, if preferred, they shall receive one volume of the Cabinet bound in muslin, and a copy of "Woodworth's Stories about Animals," illustrated with 40 engravings. Those who prefer the latter, must signify such preference and inform us how the books are to be sent. D. A. Woodworth.

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The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
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No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church: 52 pp.
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A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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The Sabbath Recorder.

From Chambers' Papers for the People.

JEWISH LIFE IN CENTRAL EUROPE.

[Continued.]

A JEWISH MARRIAGE.

At length, after several years of toil, severe privations, and self-denial, the pedlar has succeeded in saving some little money, and begins to maintain matrimonial ideas. In these he is strengthened by the dislike which the Jews as a body have for celibacy, and by the injunctions of rabbinical authorities, who represent marriage as a direct command of God, (Genesis 1: 28;) and fix for a man the eighteenth year as that on which he might contract a marriage. This, however, is not so easy a matter. There are obstacles in the way, the removal of which requires considerable means, long perseverance, and the interference of a third party. The intercourse among the sexes of that denomination not being so free as among their Christian neighbors, the young people have not frequent opportunities of knowing each other sufficiently, or of forming lasting intimacies; and as, moreover, the Jewish population is in some districts only thinly scattered, there are not rarely disparities among the few marriageable individuals which render an alliance among them ineligible. These circumstances have given rise to a class of persons who have received the name of Shadkhanim. They make it their business to become acquainted with all those particulars which people like to know, before making or responding to any overtures in matrimonial affairs. And when such an individual has assorted a couple, and arranged matters in his mind, he sets about it in right earnest. He begins with canvassing the parents of one of the parties. For this purpose he sometimes travels fifty or sixty miles. As his business is not lucrative enough to allow him to go by the stage or any other conveyance, he travels on foot. This mode of locomotion, however, has the advantage of affording him an opportunity of stopping in every place through which he passes wherein Jews dwell. He does so for the double purpose of refreshing himself, of completing his register, and entering new items concerning the new discoveries which he is making on the journey. His well-known avocation is a passport for him which insures him a friendly reception in every family he chooses to favor with his presence, and even procures him urgent invitations from such families as wish to insinuate themselves into his good graces, or bring before his notice the budding beauties under their roof. There is a great deal of talk and fluttering at the expected visit of the important personage, as it is well known how much depends upon the first impression to be produced upon the Shadkhan. Aware of the importance of the moment, the family council sit in secret conclave, in order to devise means for drawing the attention of the critical man from the pimple in the face of the daughter, and direct it to those charms and accomplishments which, in the eyes of the council, she really possesses. That the daughter is set off to the greatest advantage by the affectionate family will be understood as a matter of course. How affectionately the eyes of the family rest on her; and how, after her retirement, the mouth of the mother overflows with her praise! There never was such a darling child; she understands cookery thoroughly, could dress any meal at five minutes' notice; and as to needlework, why there is no one to equal her in the whole neighborhood. Sewing, stitching, hemming, mending, marking, knitting, and netting—in all these branches she is equally proficient. For the last five years not a bit of linen has been given out of the house; she has cut it all out, and made up all the materials. The mother has not the slightest occasion to look after anything in the household; and everything is so satisfactorily done, as though she had been a housekeeper of at least a score of years' standing. At parting, a piece of money occasionally glides from the hands of the host into that of the guest. From this it will be seen how important the avocation of the matrimonial broker is; and that traveling, far from being a source of expense to him, rather serves to replenish his exhausted purse than otherwise. At length he arrives at the place of his destination, canvasses the party in view; and, having received encouragement, sets out for the residence of the other party. The preliminaries being settled, the two fathers meet; and, all matters being arranged, the young man is introduced to his future helpmate; and as the Jewish youth are generally obedient to their parents, and as, moreover, the ground is but rarely preoccupied, it is seldom that the projected union meets with any objection on their part. So an evening is fixed for the betrothal. This is a solemn act, at which all the relations and friends of the young couple living within a reasonable distance are present. The audible sign of the betrothal and signal for the consequent congratulations is the beaking of a cup, which is always done by some near relative. The fragments of the cup are sent round to those persons to whom it is thought desirable to notify the engagement in a formal manner. The breaking of the cup on this joyful occasion seems to be an imitation of a similar incident narrated in the Talmud. There it is related of a certain rabbi, that in the midst of the rejoicings occasioned by a betrothal, he purposely broke a very valuable cup, in order to damp the excessive joy of those concerned; for he was of opinion, that since the destruction of Jerusalem, it does not become a Jew to abandon himself to joy unmingled with an alloy of grief.

But although the betrothal has taken place, years may elapse, before the marriage can be solemnized. This delay entirely arises from the difficulty with which the permission of government to this act is obtained. Various are the restrictions put upon Jewish marriages in different districts. A common one is to fix the number of Jewish families by law, which number must not be exceeded. The right of marrying and thus forming a new family is in such cases transmitted to the eldest son. The younger sons have only a chance of marrying in case death should have carried off an individual of that privileged class who has no male heir. In this case the lord of the estate to which the deceased belonged, or some other authority, has the right to bestow that privilege upon some other Jew. The consequence is that no Jew is allowed to conclude a matrimonial alliance without the special leave of government, which previous to granting it, makes necessary inquiries as to the right of the petitioner. The cruelty of this regulation, and the extortion connected with it, form no small part of the system of persecution still kept up against the Hebrew people in many parts of Christendom.

Let us suppose that the leave of government is obtained, and the day for the wedding fixed. On the previous Sabbath the bridegroom is summoned up with great solemnity to the reading-desk, where a portion of the law is chanted. The wedding-day itself is a season of extraordinary merriment for the whole family and all acquaintances; for besides the natural occasion for it, the rejoicing of the bride and bridegroom is recommended as a most meritorious act by the rabbis. For that reason the gravest matrons, upon whose lips a smile has not been seen to play for the last dozen years, and whose feet have disdained for scores of years to exercise themselves in the profane amusement of a dance, are now observed to brush up the gold-embroidered caps which were in fashion half a century ago, and to smooth out the famous dress in which they, in their own days, no doubt, as effectively charmed their lords and masters as the brides of the present generation enchant the bridegrooms of their own time. These old dames, in compliance with the rabbinical precept, enter into all kinds of fun, and even antics, whereby they may excite the couple to laughter. This achievement, the reader might think, could not be so difficult with young people on the point of having their dearest hopes realized. In this, however, he is mistaken; for the couple the day is far from being one of exclusive merriment. They are taught that on that day their doom is being fixed, and that therefore repentance for the past and good resolutions for the future are required of them. The briedgroom fasts a portion of the day, and offers up penitential prayers.

In the morning, after breakfast, the first part of the marriage ceremony is performed. This consists in the minister's covering and tying round the head of the bride a handkerchief of a peculiar shape, and making it reach down to the face, and nearly hiding it. Thenceforth the betrothed, soon to be changed into the wife, is never to show her own hair before strangers, and is for the future to conceal it carefully under a cap, and even to have her curls cut off, which operation is generally performed by some matron. Whilst the bride is undergoing this metamorphosis, an individual makes his appearance whose functions are a nondescript of which it is hard to convey an idea. The official title by which he goes is "the fool." This appellation, however, is quite inadequate and inappropriate to give a concepton of his office. He is the master of ceremonies, the merry-Andrew, the wit as well as the spirit-damper of the company. At one moment he is the most amusing creature in the world, whose quick repartee and ready flow of broad wit elicit peals of laughter; at one moment his grave countenance, serious observations, and heart-stirring appeals, forcibly remind the couple and company of the solemnity of the occasion, and draw forth from their eyes abundance of tears; again, he is seen standing before the bride in an attitude of an orator with a grave look, chanting in a monotonous, rather doleful, but not unpleasant strain, a long speech in rhymes, generally extempore, reminding her of the importance of the day, and the new duties she will have to perform, interspersing the song with occasional advice and hints for a prudent conduct in the various positions of a married life. Meanwhile the ketubah *(marriage-deed)* is being executed elsewhere, and signed by the respective parties. It is written in the Chaldee language, and the contents are to the effect, that "the bridegroom, A B, doth agree to take the bride C D, as his lawful wife, according to the law of Moses and Israel; and that he will keep, maintain, honor and cherish her, according to the manner of all the Jews, who honor, keep, maintain and cherish their wives, and keep her in clothing decently, according to the manner and customs of the world." It likewise specifies what sum he settles on her in case of his death. This done the last act—that of the kidushin *(sanctifications)*—takes place, which makes the couple husband and wife. It is performed under a canopy, generally erected in in the yard of the synagogue, whither the parties concerned repair early in the afternoon. The bridal procession is usually opened by a band of musicians, who play lively airs, and are followed by matrons and other volunteers, cutting odd capers and performing divers antics for the amusement and edification of the serious couple. Next comes the couple, each led separately by two of the nearest relatives, attended by the "fool," who likewise exerts himself to cheer up the bridal pair. The family and other friends bring up the rear.

Having arrived at the place of destination, the couple with their attendants (who are never less than ten males) repair under the canopy, where they meet the minister, who, holding a glass of wine in his right hand, pronounces the following prayer:—"Blessed art thou, O Lord our God, King of the universe, who hath sanctified us with thy commandments, and hath forbidden unchastity, enjoining modesty on the betrothed, and hath instituted marriage for us by means of the canopy and sanctification. Blessed art thou, O Lord, the sanctifier of thy people Israel by means of the canopy and wedlock." After this ceremony the couple drink of the wine, when the bridegroom places a ring on the forefinger of the bride, pronouncing the following words—"Behold thou art in holiness mine, according to the law of Moses and Israel;" and the fact of her accepting the ring is considered as the token of her consent. The aforesaid marriage-deed is then read, when the minister takes another glass of wine, offering up another prayer. The couple then drink the wine, the empty glass is then laid on the ground, and is broken by the bridegroom. Congratulations, offered to the couple by the exclamations of those present, Masol Tob, (a *good star*, or *good-luck*,) conclude the ceremony.

On returning home to the house of the bride's parents, the guests sit down to a banquet, in the arrangement of which the "fool" makes himself very useful, and to which his wit adds a very agreeable relish. At the conclusion of the meal, and before grace is said, the exhibition of the presents made to the young couple takes place; it being customary for the relations and friends of the newly-married pair to make them presents. These consist of ready money, or articles for domestic use. They are all placed on a side-board behind the "fool," who mounts a chair, so as to be seen by the whole company, takes up one present after the other, proclaims the name of the donor, as well as the name and use of the article, interspersing the whole with such witty remarks and puns as the occasion suggests, and all is done extempore, in a kind of doggerel rhyme and a chanting tone. If the presents be numerous, the "fool" ready-witted and in good spirits, the exhibition is, to the entertainment of the guests, protracted to a late hour at night.

MARRIED LIFE.

Life has now begun in right earnest for the couple, and faithfully and unitedly toil they on. The wife is retiring, chaste and affectionate, and by education and religion alike taught as much to endear herself to her husband as to discourage any mark of attention which her charms might win from any other but the partner of her life. The husband is generally sober, industrious, frugal, and attentive to his wife. His leisure hours are spent with and among his family. If misery be their lot, he never uses or rather abuses, the opportunity of a husband of withdrawing himself from the sight of wretchedness. There is the consolation that they may pine and starve together. If affluence be his share it is enjoyed in the midst of those who have become the partners of his fate He is therefore never seen in a public-house. To the vice of drunkenness, with its concomitant evils, he is an utter stranger. There is only one weak point in the character of the Jewish women which tends to retard the prosperity of their husbands, and has not rarely excited the envy of their Christian neighbors. This is their over-fondness for dress and finery. However saving and frugal, yet on holidays, or on grand occasions, such as weddings, &c., they delight in displaying large gold pendants in the ears, reaching down to the shoulders; or at least a string to which some large gold pieces are fastened, round the neck; several gold rings on the fingers; and of strutting about in silk and satin. In countries where capital is scarce, and therefore money dear, such finery absorbs a large proportion of the small means at the disposal of the husband. A considerable sum, therefore, which might fructify in the hands of the husband, is locked up, barren and dead, in the drawer of the wife. And this very finery, which cripples the means of the family in one way, injures them also in another; for their Christian fellow-citizens of the same walk in life, free from this weakness, and unaccustomed to such glitter, form an extravagant notion of the wealth of the Jews, and look at them with that envy and malignity with which the poor often regard the rich, and which so frequently suggest excuses for the injuries inflicted and the depredations committed on the property of the envied.

PILGRIMAGE TO THE GRAVE OF THE FATHERS.

Besides the mournful and festive occasions mentioned which relieve the monotony of Jewish life, there is one which turns up at no settled period, and is regulated by the feelings, opportunities and means of the party concerned. This is a kind of pious pilgrimage, undertaken especially by women, who have married into a family residing far away from that of their parents, to the graves of their ancestors. She does not wish more ardently to visit her brothers and sisters than she desires to prostrate herself over the place which shelters the dust of her departed family. Accordingly, she sets out for her birth-place, hastens to the "House of Life," as the burial-place is called, is shown the graves of those she seeks, and whose dust is never disturbed for the purpose of giving way to the bones of a new-comer. Deeply impressed by the melancholy sight of the graves harboring the remains of those nearest and dearest to her, by the profound stillness pervading all around—the Jewish burial-places are generally far from the abodes of the living, and in solitary places—by the picture of the absolute nothingness of human pride, by the recollections of, and associations with, the past spent in the society of those now crumbled into dust, convinced as the pilgrim is that the spirit of the departed delights to hover round the tenement of his body, and is here nearer to her than any other place, she is overpowered by her emotions, and down she sinks upon the turf, drawing its vital sap from the source from which she derived existence; embraces the cold clay, as if she felt for it a kind of sisterly affection; addresses the departed with all-endearing terms, as if still alive, and standing before her; discloses to it the innermost of her soul, as she was wont to do in former years, before distance and death had placed between them an impassible gulf; relieves her heart by giving vent to the anguish of her mind; begs pardon for former offenses, and entreats for further guidance and counsel—and all that with an earnestness, with fervor and devotion, which defy description. She generally returns bathed in tears; a distribution of alms, according to the means of the pilgrim, concludes the pious proceedings.

The couple having now established a home of their own, we have an opportunity of considering their domestic arrangements, in the principal features of which all Jewish houses closely resemble each other.

DOMESTIC ARRANGEMENTS.

The outside of a Jewish house is not remarkable for any distinctive characteristic; but the moment you enter its threshold, you perceive at once that it is tenanted by a Hebrew for the first object noticed on the door-post is a small case in, which there is a diminutive aperture, covered by a piece of glass, through which the Hebrew word "Shaddi"—signifying *Almighty*—is visible. This word is inscribed on a small parchment scroll, on the inside of which are written a certain portion of the Pentateuch. The religious Jew never forgets when setting out on a journey or returning reverentially to touch the glass cover with his fingers, and then devoutly to kiss them. Similar encased parchment scrolls, called Mesusoth, *(door-posts,)* are fastened on the door-post of every room. This practice is founded upon Duteronomy 6: 9; 11: 20. The dwelling-room itself is remarkable for the the absence of any sculpture; and although the strict Jew would not object to decorate his house with a painting, he would not tolerate anything in relief. This aversion he carries sometimes so far as to mutilate the figures with which the stoves are occasionally adorned. These iconoclastic practices he bases upon the Second Commandment, which the Jew of this class, in his zeal against idolatry, does not confine to such sculpture as might form objects of worship, but gives it the extension alluded to. There is, however, an ornamental piece of furniture which is scarcely ever missed in the dwelling-room of the Jew; this is a sheet of white paper, in the centre of which is written in Hebrew, "Rising of the Sun," and which is suspended in a frame in the east side of the room.

Leaving the dwelling-room, let us now ascend the higher regions of the house. Here we notice an attic, over which a portion of the roof is seen to have the shape of a slanting trap-door, which can be opened or shut at pleasure. This attic serves as a temporary booth during the Feast of Tabernacles, as before described, when the roof door is opened, and the sky becomes visible.

Arrived in the kitchen, we notice an extraordinary peculiarity. There is a double set of every cooking utensil and eating instrument, and of some there is even a third set. The first set serves for dressing and eating victuals of which any quadruped production (save that of milk and butter) forms a part; the second is employed in preparing and eating food in which milk or anything made of it, is used; and the third is taken whenever it is desired not to make eatables either "fleshy" or "milky." This distinction is carried so far, that two different places are assigned for warming the two kinds of food, and that "fleshy" and "milky" victuals are not only not eaten at the same time, but that if either of them be partaken of, the immediate enjoyment of the other is prohibited. Thus, for instance, if the food eaten be "milky," an hour must elapse before anything "fleshy" may be eaten; but if the reverse be the case, an abstinence of five hours from "milky" food is prescribed; however, it is lawful at any time to partake of what is called "neutral." These observances are based by tradition, upon the scriptural prohibition, "Thou shalt not seethe a kid in the milk of its mother," repeated three times in the Law, and expounded and enlarged by the rabbis in the manner explained. Further on may be observed a wooden tub, in which meat is steeped in water, and a kind of sieve, over which meat lies thickly strewn with salt. Every piece of meat, before cooking, is subjected by the Jews to the processes of first steeping in water, then strewing it with salt, and next carefully washing it. This is done in compliance with a rabbinical injunction, as a means of removing from the meat any particle of blood which may be contained in it: the eating of blood, it will be remembered by the student of the Bible, being strictly prohibited to the Jews. They therefore do not rest satisfied with the peculiar manner after which they kill beasts, and which is calculated effectually te draw all the blood from the muscles, but moreover, resort to the further precautions just mentioned. In order to be lawfully eaten by the Jews, it is not enough that the beast should be killed by a properly-taught and moral person in the prescribed manner, but also that the cavity of the chest should be examined for the purpose of ascertaining the condition of its organs. When these are free from the marks of disease—which the killer has been carefully taught to know—he pronounces the meat fit to be eaten *(kasher)*; in the contrary event, he declares it unfit *(trephah)*. Butchers, therefore, that kill for Jews are subject to occasional losses; and as the killer *(shohet)* must be salaried, and as, moreover, the hind-quarter (containing "the sinew that shrank," Genesis 32: 32,) is generally not eaten by the Jews, meat for them is always considerably above the market price. However, few of these observances apply to poultry, and none to fish; these latter may be killed and eaten in any way—nay, their very blood may be lawfully consumed.

[Conclusion next week.

AN EXAMPLE WORTH IMITATING.

A shoemaker is mentioned in an Episcopal periodical at Burlington, New Jersey, whose benevolence is known to be large for one of his circumstances. Being asked how he contrived to give so much, he replied that it was easily done by obeying St. Paul's precept in 1 Cor. 16: 2, "Upon the first day of the week, let every one of you lay by him in store as the Lord hath prospered him." "I earn," said he, "on an average, about one dollar a day, and I can without any inconvenience to myself or family, lay by five cents out of this sum for charitable purposes; the amount is thirty cents a week.

"My wife takes in sewing and washing, and earns something like two dollars a week, she lays by ten cents of that. My children, each of them, earn a shilling or two, and are glad to contribute their penny; so that altogether, we *lay by us in store* forty cents a week. and if we have been unusually prospered, we contribute something more. The weekly amount is deposited every Sunday morning, in a box kept for that purpose and reserved for future use. Thus, by these small earnings, we have learned that it is more blessed to give than to receive. The yearly amount saved in this way is about *twenty-five dollars*, and I distribute this among the various benevolent societies, according to the best of my judgment."

"I AM WEARY."

"I am weary, I long to go and be with Christ."—Mekheil, about to die.—Miss. Herald, Dec., 1850, p. 410.

"I am weary" of my sin,
O, I long for full release:
Saviour, come and take me in
With thyself to dwell in peace.

"I am weary" of my pains,
Bring me, Lord, with thee to rest;
Change my groans to joyful strains
'Mid the concert of the blest.

"I am weary" of the earth
Where the wicked spurn thy love;
With thy sons of heavenly birth,
Let me worship thee above.

"I am weary of the hate,
Thousands pour upon thy name,
Call'd to enter mercy's gate
Ere they sink to endless shame.

"I am weary" while away
From the home where dwells my heart;
Take my panting soul, I pray,
Never more from thee to part.

JAMES HERVEY.

Near Northampton stands the little parish church of Weston Favel. Its young minister was one of Doddridge's dearest friends. He was a tall and spectral-looking man, dying daily, and like so many in that district, was a debtor to his distinguished neighbor. After he became minister of his parish, and when he was preaching with more earnestness than light, he was one day acting on a favorite medical prescription of that period, and accompanying a plowman along the furrow in order to smell the fresh earth. The plowman was a pious man, and attended the Castle Hill Meeting; and the young parish minister asked him: "What do you think the hardest thing in religion?" The plowman respectfully returned the question, excusing himself as an ignorant man; and the minister said: "I think the hardest thing in religion is to deny sinful self;" and expatiating some time on its difficulties, asked if anything could be harder? "No, sir, except it be to deny righteous self." At the moment, the minister thought his parishioner a strange fellow or a fool; but he never forgot the answer, and was soon a convert to the plowman's creed. James Hervey had a mind of uncommon gorgeousness. His thoughts all marched to stately music, and were arranged in the richest superlatives. Nor was it affectation. It was the necessity of his ideal nature, and was a merciful compensation for his scanty powers of outward enjowment. As he sat in his little parlor, watching the saucepan in which his dinner or gruel was simmering, and filled up the moments with his microscope, or a page of the Astro-Theology, in his tour of the universe, he soon forgot the pains and miseries of his corporeal residence. To him "Nature was Christian;" and after his own soul had drunk in all the joy of the Gospel, it became his favorite employment to read it in the fields and the firmament. One product of these researches was his famous "Meditations." They were, in fact, a sort of Astro and Physico-Evangelism, and, as their popularity was amazing, they must have contributed extensively to the cause of Christianity. They were followed by "Theron and Aspasia," a series of Dialogues and Letters on the most important points of personal religion, in which, after the example of Cicero, solid instruction is conveyed amidst the charms of landscape, and the amenities of friendly intercourse.

This latter work is memorable as one of the first attempts to popularize systematic divinity; and it should undeceive those who deem dullness the test of truth; when they find the theology of Vitringa and Witsius enshrined in one of our finest prose poems. It was hailed with especial rapture by the Seceders of Scotland, who recognized "the Morrow" in this lordly dish, and were justly proud of their unexpected apostle. Many of them, that is, many of the few who achieved the feat of a London journey, arranged to take Weston on their way, and eschewing the Ram Inn and the adjacent Academy, they turned into Aspasio's lowly parsonage. Here they found a "reed shaken in the wind;" a panting invalid nursed by his tender mother and sister: and when the Sabbath came, James Erskine or Dr. Pattison, or whoever the pilgrim might be, saw a great contrast to his own teeming meeting-house in the little flock that assembled in the little church of Weston Favel. But that flock hung with uplooking affection on the moveless attitude and faint accents of their emaciated pastor, and with Scotch-like alacrity, turned up and marked in their bibles every text which he quoted; and though they could not report the usual accessories of clerical fame, the melodious voice and graceful elocution, and gazing throng, the visitors carried away "a thread of the mantle," and long cherished as a sacred remembrance, the hours spent with this Elijah before he went over Jordan. Others paid him the compliment of copying his style; and both among the Evangelical prachers of the Scotch Establishment and its Secession, the "Meditations" became a frequent model. A few imitators were very successful, for their spirit and genius were kindred; but the tendency of most of them was to make the world despise themselves and weary of their unoffending idol. Little children prefer red sugar plums to white, and always think it the best "content," which is drunk from a painted cup; but when the dispensation of content and sugar plums has yielded to maturer age, the man takes his coffee and his cracknel without observing the pattern of the pottery. And, unfortunately, it was to this that the Herveyites directed their chief attention, and hungry people have long since tired of their flowery truisms and mellifluous inanities; and partly from impatience of the copyists, the reading republic has nearly ostracized the glowing and gifted original. [North British Review.

African Badge of Manhood.—Among the Labayan people, a tribe of West Africa, the wearing of arms seems to be a badge of gentility or manhood. Every morning the capital presents a most warlike appearance, all the men from the youth to the veteran going out in all directions fully equipped with musket and ammunition bag, or else with swords and scabbards of various sizes. Farther in the interior, a man does not pay a visit to his nearest friend or relative, even in the same street, without carrying either musket or bow and arrow slung over his shoulder.

WORDSWORTH'S VISIT TO LONDON.

Here is Wordsworth's own description of one of his latest visits to London, and of his appearance at court, in a letter to an American correspondent:—

"My absence from home lately was not of more than three weeks. I took the journey to London solely to pay my respects to the Queen, upon my appointment to the Laureatship upon the decease of my friend, Mr. Southey. The weather was very cold, and I caught an inflammation in one of my eyes, which rendered my stay in the south very uncomfortable. I nevertheless did, in respect to the object of my journey, all that was required. The reception given me by the Queen at her ball was most gracious. Mrs. Everett, the wife of your minister, among many others, was a witness to it, without knowing who I was. It moved her to the shedding of tears. This effect was in part produced, I suppose, by American habits of feeling, as pertaining to a republican government. To see a gray-haired man of 75 years of age, kneeling down in a large assembly to kiss the hand of a young woman, is a sight for which institutions essentially democratic do not prepare a spectator of either sex, and must naturally place the opinions upon which a republic is founded, and the sentiments which support it, in strong contrast with a government based and upheld as ours is. I am not, therefore, surprised that Mrs. Everett was moved as she herself described to persons of my acquaintance, among others, to Mr. Rogers the poet.

By-the-by, of this gentleman, now I believe in his eighty-third year, I saw more than of any other person, except my host, Mr. Moxon, while I was in London. He is singularly fresh and strong for his years, and his mental faculties (with the exception of his memory a little) not at all impaired. It is remarkable that he and the Rev. W. Bowles were both distinguished as poets when I was a schoolboy, and they have survived almost all their eminent cotemporaries, several who came into notice long after them. Since they became known, Burns, Cowper, Mason, the author of 'Caractacus,' and friend of Gray, have died. Thomas Warton, Laureate, then Byron, Shelley, Keats, and a good deal later, Scott, Coleridge, Crabbe, Southey, Lamb, the Ettrick Shepherd, Cary the translator of Dante, Crowe the author of 'Lewesdon Hill,' and others of mcre or less distinction, have disappeared. And now of English poets, advanced in life, I cannot recall any but James Montgomery, Thomas Moore, and myself, who are living, except the octogenarian with whom I began.

I saw Tennyson, when I was in London, several times. He is decidedly the first of our living poets, and I hope will live to give the world still better things. You will be pleased to hear that he expressed, in the strongest terms, his gratitude to my writings. To this I was far from indifferent, though persuaded that he is not much in sympathy with what I should myself most value in my attempts, viz., the spirituality with which I have endeavored to invest the material universe, and the moral relations under which I have wished to exhibit its most ordinary appearances."

The Crystal Palace Beaten.—Dr. Duff, in his speech at the anniversary meeting of the Wesleyan Methodist Missionary Society in London, thus described one of the heathen temples of India: "In Seringham you have the hugest heathen temple that can probably be found from the north to the south pole. It is square, each side being a mile in length, so that it is four miles round. Talk of your Crystal Palace. Why, as a man would put a penny into his pocket, you might put your Crystal Palace into the pocket of this huge pagoda. The walls are 25 feet high and 4 or 5 feet thick, and in the center of each wall rises a lofty tower. Entering the first square you come to another, with a wall as high, and with four more towers. Within that square there is another, and within that again another—and you find seven squares, one within another, crowded by thousands of Brahmins. The great hall of pilgrims is supported by a thousand pillars, each, cut out of a single block of stone."

The Mangrove Tree.—The trunk of the mangrove tree, found in such quantities in Africa, does not come nearer to the ground than ten or fifteen feet, being supported by innumerable roots which put out in every direction from the bottom of the trunk, and from each other. There are, besides, long rope-like hangers, which begin from the upper limbs, and grow downward till they reach the ground, where they also take root. These hangers and roots together make a mass so dense that it is impossible for an animal of the size of a dog to go through it. The wood of the seasoned mangrove is so hard that it is extremely difficult to drive a nail into it.

Dakota Utensils.—One branch of the Dakota Indians, who inhabited the country extending from the mouth of the Minnesota on the south to the most western point of Lake Superior on the north, manufactured their axes and knives of stone. Their arrows and spears were headed with the solid points of the horn of the deer, stones, and the white ligament from the neck of the buffalo, which, when properly prepared, is said to be nearly as hard as iron. The tough skin from the neck of the tortoise afforded them material for bow-strings. The stomach of the deer was used for carrying water, fish-bones for combs, and the small bone from the fore arm of the deer for awls.

[Journal of Missions.

The Sabbath Recorder.

New York, July 10, 1851.

SOLEMN REVIEW.

Three of our Associations having just closed their annual sessions, an opportunity is given to learn something of the state of our denomination in general. From the reports of the Committees on the State of Religion, submitted to the several bodies respectively, it would appear that our churches are not in a flourishing condition. Piety languishes. A few of the churches only have received any increase of members. Many of them have suffered diminution. In some of them the "root of bitterness has sprung up and troubled them." These things call for solemn humiliation before Him "who hath his eyes like unto a flame of fire." May we not ask, Why are these things so?

1. Is it for want of faithfulness in the ministry? Those who watch for souls, expecting to give account, would do well to examine themselves on this point. Where pastors are become brutish and have not sought the Lord, their flocks are scattered. It may be that we have prayerless ministers among us. Do they think, because the frequency and fervor of their devotions are a matter of secrecy between them and God, that the people are not particularly affected thereby? Do they imagine that their outward behavior is all that influences the people of their charge? If they do, they are awfully mistaken. No pastor ever yet had a prosperous flock, who did not himself live in close converse with the Father of All. It may be that our pastors are negligent in other respects also. Neglecting prayer, and so failing to keep up the life of God in their own souls, they have no heart for the other great duties of their calling. When in company with their people, they have no heart for religious conversation, no heart for direct personal appeals to those who are living without God, no heart for any of the high and holy duties which are indispensable to their success as spiritual guides to a company of immortal souls. But there is a day of reckoning to come. Where then will be the place of those who shall cry, "Lord, Lord, have we not prophesied in thy name?"

2. Is it because of a refusal on the part of the people to obey pastoral instruction? "Obey them that have to rule over you, and submit yourselves." Heb. 13: 17. "Know (or acknowledge) them which labor among you, and are over you in the Lord, and admonish you." 1 Thess. 5: 12. Sometimes the watchman cries, but the people heed not the warning. It was so in ancient times. We believe that it is not unfrequently so now. But God will have a controversy with those who grieve the hearts of his faithful ministers. It is too often the case that a minister is regarded merely as a *speaking brother*, whose duty is to harangue the people doctrinally, and upon such matters of practice as nobody cares to dispute, on stated occasions; while, if he touch their darling sins, or their worldliness as manifested in their daily avocations, he is considered as meddling with what is none of his business. But truly if church members cannot submit to be reproved, and that too with as much faithfulness as Nathan reproved David, they would do well not to employ a pastor. If they are determined to set themselves above all his instructions, then let them not practice the mockery of calling him their teacher.

3. Is it because of guilty negligence in supporting the ministry? We have in our small denomination, some dozen or more churches that are destitute of pastors. Why has God permitted this state of things? Is it because those who have heretofore labored in the work have not been half supported? Some of them would gladly have devoted all their time to the ministerial calling. They would have preached the word, not only on the Sabbath, but through the week, and visited from house to house, or when not thus employed would have occupied their time in prayer and study, that they might afterwards come before the people richly laden with divine truth. But the worldliness of their people opposed an obstacle. They were forced to toil in common business from the end of one Sabbath to the beginning of another, that they might obtain wherewith to keep soul and body together. And what wonder if God refuses to raise up ministers for such churches? Whether those churches that are now famishing for the word have been the most guilty on this head, we pretend not to say, or know; but it would be well for our people generally to take the matter into serious consideration.

4. Is it because of looseness in our manner of keeping the Sabbath? This may be our crying sin—the sin for which God is sending a blast upon us. What damnable hypocrisy it is to proclaim to all creation, as with the sound of a trumpet, the vast importance of a divine institution, and yet continually dishonor it by our own practices! Can the Almighty bless the labors of such hypocrites? Verily, he has no attribute that can side with such mockery. But is it not a truth that we have those among us whose obedience to the law of the Sabbath is guaged by dollars and cents? Is it not a truth that there are those who will travel on the Sabbath-day, whenever convenience or worldly interest prompts them? Is it not a truth that such transgressors often pass unrebuked in the churches where they belong? Now it is our deliberate conviction, that God can much more consistently bless first-day churches in their ignorance, than such transgressors against light and knowledge. All the machinery of Tract Societies, Publishing Societies, Missionary Societies, and all the labors of colporteurs and preachers will be ineffectual, as long as such inconsistencies are justified among us.

5. Is it because of unfaithfulness in family religion? O what a Heaven-provoking sin is this! The family! The first society ever established on earth, and designed to be a school of piety to all composing it! That such a society should live, be sustained by the bounty of God, blessed from his fullness, guarded day by day by his power, watched over in sickness, and by his blessing healed of disease, and enjoy in ten thousand various ways the tokens of his regard, and yet never in social capacity acknowledge him, is of all heathenish spectacles the most heathenish. Yet this heathenism, (and we blush to write it,) obtains in the Seventh-day Baptist Denomination of these United States of America! Tell us, ye that belong to other persuasions, have you such heathenism among you?

But let the cause of religious declension among us be what it may, the fact itself cannot be disguised. Shall it continue? Must we "ever live at this poor dying rate?" We are persuaded that there is no other necessity for it than what is found in the depravity of our own hearts. If we are straitened, it is not in God, but in our own bowels. In the mean time, the enemy sleeps not. Who knows what another year may bring forth? God grant that it be not our shame.

ALFRED ACADEMY—CORNER STONE.

On the 24th of June was laid the Corner-Stone of a New Chapel for the Seminary at Alfred Center, Allegany Co., N. Y. The exercises were conducted principally by Rev. N. V. Hull, President of the Board of Trustees, in the presence of a large concourse of students and citizens, who had assembled to witness the ceremony. The address of Eld. Hull, which was well adapted to the occasion, was delivered with animation, and listened to with great interest. The following sketch of it, though very imperfect, may interest our readers, and promote the cause of education.

1. The speaker presented a brief history of the settlement of the town of Alfred. It was commenced by the late Nathan Green in 1806, and he was soon joined by Judge C. Crandall, and others, many of whom survive, and many more have gone to their reward. A hasty sketch was then given of the hardships, discouragements, and afflictions, endured by the early settlers from 1806 to 1825—a narration which drew tears from the eyes of many who well remembered those times. The religious and social character of the people were alluded to in terms of high commendation. The intellectual condition and moral character of their children, were not neglected. Their common schools were taught in rude log structures, such as their axes could prepare, but yet they had usually good schools for those times, such as would compare favorably with schools in the older and more favored portions of the State.

2. The history of the Seminary came next under review. The first *select* school in the place, was commenced late in the fall of 1838, by Mr. Bethuel C. Church. He was a successful teacher, and his school added much to the educational interest already existing in the community. In the spring of 1837, a few individuals put up a small house for the accommodation of a school, and in the fall employed Mr. James R. Irish to teach four months. He had an interesting school of very enterprising scholars, mostly young men and young ladies. After an intermission of a few months, Mr. Irish commenced his second term in the fall of 1838, and taught six months. He then accepted a call to take the pastoral charge of the 1st Seventh-day Baptist Church in the vicinity of the school; and Wm. C. Kenyon was employed to take charge of the school. Mr. K. entered upon the duties of teacher on the first day of May, 1839. The first term numbered about twenty-five scholars. In the spring of 1841, an addition was put on to the old building, giving chapel and recitation rooms sufficient to accommodate about one hundred students. In the summer of 1842, the Institution, having complied with the requisition of the Regents of the University of the State of New York, was incorporated by them, and admitted to a distributive share of the Literature fund of the State. Miss Caroline B. Maxson was at the same time associated with Mr. K. as the first Preceptress of the institution. Miss M. held her position for four years, and was one of the most accomplished, industrious, and successful female teachers in the State. In the spring of 1845, Ira Sayles became associated with Mr. K. in the management of the school, and soon after they commenced on their own responsibility improvements for school purposes that would require nearly twenty thousand dollars to complete. The boldness of the enterprise, and the spirit with which it was conducted, rejoiced the hearts of a few, but staggered the faith of many more. Their buildings were, however, finished in 1846, and soon filled with students. In 1849, there were associated with them as permanent teachers in the Seminary, Jonathan M. Allen, Daniel D. Pickett, James Marvin, Darwin E. Maxson, and Darius Ford. The average attendance for the past five years has been something over two hundred students—young men and young women from all parts of New York State, and a good patronage from several other States. The average number of teachers employed for the same period has been from ten to fourteen. The boarding department gives employment to a steward, a matron, and some ten male and female laborers.

3. Then followed an allusion to the present prosperous condition of the seminary, which made an urgent demand for additional room and facilities. The building about to be erected would be one hundred feet long by fifty-two feet wide, and three stories high. This would be finished off with a chapel and upwards of twenty Lecture, Recitation, and Society Rooms, sufficiently large to accommodate five hundred students at one time.

4. The relations of the Seminary to the community in which it is located, to surrounding communities, and to the world, were dwelt upon with much force. It was urged, that the school had awakened and sustained an educational interest within the sphere of its influence, that ought to cheer the hearts of all its friends. It had sent forth a much larger army of well-disciplined teachers than had gone forth from any other school in the State for the same time. These had gone not only into the surrounding communities, but great numbers had gone to the West and South—some to California and Oregon—and were doing a good work in the various places of their location. Many others are in the ministry, and are blessing the churches over which they have the watch-care. Even the distant shores of China had been cheered by the news of salvation proclaimed by those who had gone out from this Seminary. It was a rare thing that an institution so young had sent out such a multitude of able scholars to fill so many responsible stations. Surely the Lord had greatly blessed the educational efforts that had been made at that place.

5. The relations of the community to the school, and the consequent duties and responsibilities, were set forth in a convincing manner. In view of what the Seminary had done for the cause of education, for the church, and for the world, it ought to be tenderly and carefully cherished by the people. Their good wishes, their donations, and their prayers, should not fail to be given to an organization so full of promise.

6. The speaker closed with an appeal to the Students, the Teachers, and the Trustees. In this appeal, the necessity of a thorough practical education, founded upon an extensive knowledge of literature, science, and mathematics, was clearly shown. It was evident that the arrangements of the Seminary were made with reference to securing the highest grade of scholarship, and the highest grade of mental discipline, at the same time that the value of moral discipline is not overlooked.

—This is but a meager outline of an address full of good sense, wise counsels and pathetic appeals. It was delivered in the present Seminary Chapel; and at its conclusion the audience marched to the ground prepared for the New Chapel, a few rods distant, when the formalities of laying the corner stone took place. A box had been prepared, to be deposited in the solid mason-work of the corner; and after prayer, the President proceeded to deposit the articles provided for that purpose. First was placed a Bible as emblematical of confidence in God, of the superiority of the blessed truths of the Bible, and of its being the Magna Charta of the Seminary. Next was deposited a Greek and Latin New Testament, emblematical of the object of the Seminary to bestow liberal attention upon the Greek and Latin Classics, and to fit young men to become able interpreters of God's Word. Then the Constitution of the United States, and the Constitutions of all the States except California, as emblematical of a peace-loving and law-abiding people. Finally, copies of the newspapers of the county, and several adjacent counties, were deposited also a copy of the Sabbath Recorder, the New York Evangelist, the Northern Christian Advocate, and the New York Baptist Register, several Catalogues and Circulars of the Institution, and a brief outline of its history from its humble origin to the present time. The box was then deposited in its place, and the capstone of the corner, fifteen inches in thickness, and weighing about one ton, was laid.

—It may be well to observe in this connection that the prospects of the Seminary are very flattering—the most so that they have ever been. True, its indebtedness is heavy, but it is in such a form as not materially to embarrass its operations, nor likely to endanger its future prosperity. The funds for building the New Chapel are raised partly by voluntary contributions, and partly by selling scholarships.

ORIGIN OF NO-SABBATHISM.

The question often arises to the mind of the observer, How do Christians come to believe in the no-Sabbath doctrine, especially as it is so inconsistent with the *spirit* of their profession? The following circumstance will illustrate *one* method by which this result is effected.

A few hours since, an intelligent gentleman, who was an entire stranger to Sabbatarians, came into our village, and soon commenced a conversation with the writer upon the Sabbath question—not so much, however, as to which day should be observed, but whether there was any Sabbath at all under the present dispensation. He stated that he long ago became dissatisfied with the arguments in favor of the popular doctrine of the *change.* "They were," said he, "illogical and unscriptural," and "*therefore* I was inclined to believe there was no Sabbath at all."

How many there are who, taking it for granted, without investigation, that the seventh-day Sabbath is abolished, and becoming dissatisfied with the popular views, are precipitated into the anti-Sabbath sentiment!

N. V. Hull.

Alfred Center, July 1st, 1851.

LAW RELIGION IN BUFFALO.

To the Editors of the Sabbath Recorder:—

You will see, by a copy of the *Buffalo Christian Advocate*, which I send you, that there is considerable excitement in that city, with regard to the Sunday Laws. Whether this was caused by a goodly number of Sabbath Tracts, which one of our brethren distributed through the city a few weeks ago, or whether there is some other cause for the excitement, I am not certain. It seems that some late acts of the Common Council, on the License and Sunday questions—(these two questions are put together, in order, I suppose, to make the Sunday law go off the better)—have called out petitions signed by two thousand four hundred and twelve names, for their repeal or modification, which was followed by another petition of some eleven or twelve hundred names in favor of said new acts. In order to show "where the shoe pinches," as the saying is, I will here present you an extract from the Report of the Committee of the Common Council, to whom was referred the first-named petition:—

"Your Committee had an interview with many of our German citizens, in the Council Chamber, on Friday last, and found that they *complained of the re enactment of the ordinance in relation to the closing of all places of business on Sunday.* They also appealed to this Council to allow them the privilege of opening their places of business up to 9 o'clock A. M., and at 4 o'clock P. M., on Sunday, and also called the attention of your Committee to the habits and customs of the German population in their fatherland, and that many reside in the rear part of their stores, and have but one entrance, which is through their place of business. In answer to these complaints, your Committee would reply, that the law does not contemplate the shutting of a citizen in or out of his dwelling on Sunday. *Its object is to prohibit all kinds of traffic.* It is also expected, that our adopted citizens will conform to the customs and manners of the American people to a reasonable extent. Your Committee would also remind their German fellow citizens, that the *Sabbath is a Divine institution*, recognized as such by the Government and people of these United States and all other Christian nations; and from the well known fact that the Germans are, and always have been, law-abiding citizens, the Committee think that on due reflection they will not ask this Council to grant them any special privileges, or the repeal of any existing ordinances that will have a tendency to render the Sabbath less sacred. Your committee, therefore, submit their views to the Council and recommend their adoption. Adopted."

Now I would respectfully say to the worthy citizens of Buffalo, that if one part of the people of Buffalo should put a saddle and bridle on an *ox*, and should march it up and down the street and call it a *horse*, and then make a law that every man that *encouraged drunkenness*, or that *refused to call that ox a horse*, should be fined or imprisoned, or both, as the case might require, in so doing they would act quite as wisely, and about as ridiculously, as in the case under consideration. The first day of the week is no more the "divine" Sabbath than an ox is a horse. The law of God says, "The seventh day is the Sabbath," thus making the *seventh day* and the *Sabbath* one and the same thing, which cannot be divided or separated—cannot be changed or abrogated. So long, then, as there is "the seventh day," so long this "seventh-day is the Sabbath of the Lord thy God."

What we call *law religion* is where one man, or any number of men, undertake to compel others to be religious according to their views of religion, whether it be to bow down to a "*great image*," like that of the king of Babylon, or whether it be, like the above named committee, to teach for doctrine the commandments of men.

B. C.

DE RUYTER INSTITUTE—EXHIBITION.

The Annual Exhibition of De Ruyter Institute was held on the 24th of June in the Seventh-day Baptist Church. The occasion was one of great interest to the institution and the community. The weather was fine, and the air was cool and breezy, admirably fitted to the comfort of a crowded assembly. The house was tastefully decorated, without displaying a profusion of ornament; and the attendance was marked by superior intelligence and good order. The school was favored and cheered by the smiling faces of many old students, some of whom as teachers of the young and plastic mind, others as hardy laborers in the field, and a few from the region of perpetual summer and gold, had returned to the classic ground of fond recollections, to exchange their mutual greetings as friends, and participate in the benefit and amusement of the occasion.

"The Christian Student" was the theme of the Annual Address, which was delivered by Rev. J. Fulton, of Woodstock, in a forcible and eloquent manner. He spoke of the character and responsibilities of a student, whose mind was being thoroughly disciplined by study and religion, and alluded to the leading relations which he sustained to the well-being of his race and the glory of God. He urged active and patient toil, connected with deep investigation, by several examples of eminent and worthy men, known for their attainments in knowledge and holiness. He encouraged the scholar to engage more arduously in his labors of love, and in disseminating truth; and enumerated the glorious triumphs of Christianity over Paganism, both of which were illustrated by the merits of their literature and philosophy, and their influences, at the different periods of the world, on the happiness and morals of mankind. Our civil and social improvements were styled the offspring of Christianity, which elevates as well as enlightens the human mind; and he referred to the various efforts of civilized society in alleviating sorrow and wretchedness, in uniting opposing parties and doctrines, and in elevating and perfecting man, by dispelling the darkness of ignorance and heathenism, and spreading the principles of true philosophy and religion. He closed with an earnest appeal to every student to educate his heart in the love of God, as well as his mind by strong intellectual exertion.

The singing, conducted by Prof. J. W. Morton, was not only very good but very appropriate, and so far elicited the applause of all present, that the singers were called upon at the close of the evening exercises, even at a late hour, by a crowded audience, to repeat several of their songs.

The productions of the students were arranged to give variety. They were generally spirited and eloquent, full of bold and vigorous thought and correct and comprehensive sentiments, presented in a chaste and eloquent style, and delivered with a natural and impressive elocution. Most of them were too long; and often students as well as professional men, could learn a valuable lesson in the science of brevity. One feature could not fail to interest all, and that was the high morality and just religious views which were embodied in the Orations and Compositions. It is a pleasure to follow the manly and upright course of those who have left these halls of learning, and gone out upon the broad arena of life, to see the indications of bold and original thought, ennobling opinions of religion, and the practical workings of intellect thoroughly trained by arduous study. It should be the glory of every institution so to discipline every mind under its care that the lineaments of the entire man—the thinking, reasoning, social, moral, and practical man—should be stamped upon the soul, and there remain to mould and form the character.

The friends of the school are greatly encouraged to go forward in their endeavors. A salutary influence is being diffused over the surrounding community; a permanent faculty, in whom the patrons of the school can repose implicit trust, is now secured; and an increased support of the institution is confidently expected.

A Spectator.

De Ruyter, June 26, 1851.

Programm of the Exercises.

MORNING.

PRAYER.

Music—"The Mountain Maid's Invitation."
Annual Address, Rev. J. Fulton.
Music—Marseilles Hymn.

AFTERNOON.

Music—"Come, brothers, arouse."
1. Latin Oration, Albert Whitford.
2. The Statesman, J. H. Titsworth.
3. Prospects of New York, Wm. H. Hull.
4. Religion the only Source of Happiness, Juliet H. Worth.
5. The Richest Pearl lies Deepest, Ann L. Newton.
6. The Hermit, Annie P. Crandall.
7. Charms of Life, Sarah J. Sutton.
8. Every Cloud conceals a Silvery Lining, Lucelia O. Whiting.
9. The World is still deceived with Ornament, Ann C. Burdick.
10. The Great Harvest, Adolph Rosenhayn.
11. Conscience, James Rogers.
12. The Fruits of Ambition, Ethan M. Swetland.

Music—"Come, boys, be merry."
13. Aspirations, (a Poem,) Marshus Whitford.
14. Progress of America, S. D. Babcock.
15. Pleasures of Memory, Burdette Hamilton.
16. God, Josephine Wilcox.
17. Flowers of Immortality, Lucilla H. Maxson.
18. Letter, Julia M. Rogers.
19. Response, Mary E. Swift.
20. Christ Walking on the Water, Frances Loring.
21. The Christian's Hope, Calista E. Peasley.
22. Intemperance, William A. Rogers.
23. Superiority of Conscience to Human Laws, Albert Whitford.
24. Mutations of Time, David B. Rogers.

Music—"De Ruyter Institute."

EVENING.

Music—The Hour of Prayer.
1. Greek Oration, Wm. A. Rogers.
2. Nature, Emeline C. Wood.
3. Close of School, Lydia W. Sutton.
4. Education, Sally J. Hull.
5. The Hour of Prayer, Hannah Babcock.
6. Our Blessings brighten as they take their Flight, Martha Coon.

Music—"Les Anges," (original,) J. Wilcox.
Colloquy—Burlesque on Spirit Rappings.
Valedictory, I. G. Cardner.
Music—Vacation Song.

THE CHINESE LANGUAGE.

An experiment is making at Amoy, says the *Journal of Missions*, to see whether the Bible and other books may not be given to the Chinese by means chiefly of the English alphabet. It is found that by means of seventeen of these letters, every consonant and vowel sound of the Amoy dialect may be represented, and by the use of a few additional marks, all the tones can be designated. Thus it will require a very short time to master the letters and tonal marks, and all the sounds represented by them in every variety of combination which the language requires. The experiment thus far seems to demonstrate that a boy at all apt in receiving instruction may be prepared in less than three months for reading the Bible with understanding. As it is now, a bright boy is occupied from three to five years in simply acquiring the names of the classics and school books, and then two or three years more are occupied in his learning to translate them into the colloquial language. As a consequence, not more than one-tenth of the men in all the region can read intelligently. If this experiment shall succeed, it will be of the most auspicious character for China.

ELIHU BURRITT'S EFFORTS.

The announcement that Elihu Burritt's *Christian Citizen* has been discontinued on account of his absence in Europe, will naturally raise the inquiry what he is doing there. The *Independent* of last week contains a letter from him, dated at London, June 6th, which answers this question very satisfactorily. After stating that he is engaged in two enterprises which are assuming new interest and importance, he says:—

"The first is termed '*The Olive Leaf Mission,*' on the continent of Europe, and consists in the monthly insertion in the leading journals of France, Germany, and other countries, of a tract called '*Olive Leaf for the People,*' which occupies one or two columns of an ordinary newspaper. This Olive Leaf contains several articles, embracing short Christian and moral arguments to prove the sinfulness, inhumanity, waste and folly of war; statistics, carefully collated, showing the bearings of the war system upon the people of different countries; and the testimiones of statesmen, and of great and good men, to the manifold evils of the system. Arrangements have been made with fifteen of the most influential journals on the Continent for the monthly insertion of these Olive Leaves, viz: Paris 1, Berlin 3, Hamburgh 1, Vienna 1, Leipsic 1, Bremen 1, Cologne 1, Frankfort 1, Stuttgart 1, Augsburgh 1, St. Petersburgh 1, Copenhagen 2. Through these journals we are now reaching nearly a million of minds, scattered over the continent of Europe. Thus a vast and permanent circle of readers is secured, upon whose attention we may press the great truths and principles of peace, precept upon precept, line upon line, from month to month, and from year to year."

The expense of this "mission," amounting to about $125 per month, is defrayed by some sixty "Olive Leaf Societies," which have been formed and are kept up by ladies in England, Scotland, Germany, and the United States. Mr. Burritt continues:—

"The other enterprise which we are prosecuting with renewed vigor, is '*an Ocean Penny Postage,* to make home everywhere, and all nations neighbors.' For the last four years we have been gently pressing this idea upon the public mind in Great Britain, and slowly it has taken hold of it, with the conviction that this boon and blessing to the world must and will be realized. It has already acquired a strong force of public opinion in its favor. No political or religious antagonisms or prejudices are raised against it, and there is a good prospect of the union of all parties and interests in carrying it through to a speedy and full realization. As some readers may not understand what is embraced in this proposition, I will merely say, that by the term '*Ocean Penny Postage,*' we mean simply this—that the single service of transporting a letter, weighing under half an ounce, from any port of Great Britain to any port beyond the sea, at which the British mail-packets stop, shall be performed by the British Government for *one penny;* or one penny for its mere conveyance from Folkestone to Boulogne, Liverpool to Boston, London to St. Petersburg, Hong-Kong, &c. We are now organizing an agitation for this measure. Petitions in its behalf are being signed all over the United Kingdom, and many in the Colonies. A very influential member of Parliament is to bring a motion before the House of Commons the present session in favor of the scheme."

The New Postage Law.—On our fourth page will be found an official statement of the rates of postage under the new law which went into operation on the 1st of July. It will be seen that the principal reduction is in letter postage. On newspapers, however, there is a slight reduction, and the postage is regulated by distance more than formerly. Subscribers for the *Recorder*, who live in the New England States, in New Jersey and Pennsylvania, and in those parts of New York State not three hundred miles from the city, will receive their papers for less than heretofore. Those in the State of New York more than three hundred miles from the city, will have to pay two cents a quarter or eight cents a year more. In other sections the rates will not vary much from those of previous years. On the *Sabbath-School Visitor* the postage is greatly reduced, and will range from 2½ to 5 cents per annum.

Reördaining.—We learn from the *New York Recorder*, that "Rev. James Lillie, M. D.," who "has lately embraced Baptist views, having been for many years a minister of high standing in the Presbyterian Church," was re-ordained at the 1st Baptist Church in this city on the 23d ult. If the man had left the Baptists and joined the Episcopalians, or even the Presbyterians, we should not have wondered at his re-ordination. But for Baptists, who so strenuously deny the "apostolic succession" and kindred doctrines, to re-ordain a Presbyterian minister of long standing, strikes us as a work of supererogation.

Comparative Contributions of Catholics and Protestants for Missions.—In 1847, the Roman Catholic Church collected for its great institution, the Society for the Propagation of the Faith, £155,843. That same year the Established Church of England and Ireland collected for missions, £190,291; the Dissenters of England for the same object, £199,490; and the Protestants of other countries, £159,174. That is to say, Protestants paid more than three times as much for missionary purposes as Catholics.

West Africa Missions.—This year completes a century since the first English missionary was sent to Western Africa. It was Rev. Andrew Thompson, and previous to his going to Cape Coast Castle, he had labored five years for the conversion of the Indians in New Jersey. A native who was sent by him to England for his education, was his successor, and maintained a school for the education of his countrymen, the greater part of the time till his death, in 1816.

General Intelligence.

European News.

The steamer Canada arrived at Halifax on the 6th inst., bringing Liverpool dates to June 28.

The great exhibition is daily crowded to the utmost capacity of the building. On the 17th there were 67,000 visitors. On the 18th the receipts were near $15,000. One or two pieces of sculpture were broken in the press. Sales and orders to an enormous amount have already taken place in every department of the exhibition.

In the House of Commons, Mr. Cobden has made a long speech, followed by a debate, in which Lord Palmerston and Mr Roebuck participated, in favor of having the Government negotiate with France for a mutual reduction of national armaments. No vote was taken.

A bill to prevent Sunday trading has been defeated in the Commons.

A Mr. and Mrs. Graham, who tried to go up in a balloon at London, got badly hurt by dragging against one of Col. North's chimnies.

According to a Parliamentary paper just published, as many as 580,347 persons emigrated from the United Kingdom in the years 1849 and 1850. The number that went from Great Britain, including 328,090 from Liverpool, was 459,017, and 121,330 from Ireland.

From Italy we hear of continued troubles at Rome. Two Roman soldiers have been executed for badly wounding French soldiers, though the latter are said to have provoked the quarrel.

At Leghorn, three sons of Lord Aldborough, an English nobleman, have been arrested for being connected with the revolutionary propaganda, and for having a private printing press ready to print an incendiary and dangerous publication.

Germany is once more agitated. The Austrian troops at Hamburg went into a quarter where they had no business, provoked a riot, and finally killed several persons and wounded several more in putting it down.

In Belgium the Bocarmé trial has ended by the conviction and sentence to death of the husband, and the acquittal of the wife. The husband has appealed, and may perhaps obtain a new trial on the ground of some informality.

From Australia we hear of a decided and almost revolutionary movement to resist the landing of convicts hereafter in Van Dieman's Land.

We have a further arrival from India. The barbarians on the north-western frontier are vigilantly watched, and a strong force will remain in that quarter to repress any marauding acts. The news from China is that the war in the southern provinces still continues adverse to the reigning dynasty, which some persons anticipate will be speedily overthrown. At Canton they are on the edge of a volcano, as the rebellion spreads toward that city, but the accounts are desultory and confused.

Two Weeks later News from California.

The steamship Prometheus, with two weeks later news from California, arrived in New York on the 2d instant.

The steamer Tennessee arrived at Panama on the morning of the 20th June, with 250 passengers had $2,500,000 in gold dust and specie.

San Francisco seems to have almost entirely recovered from the shock of the late conflagration; the burnt district was being restored with a rapidity surpassing all previous examples of Californian energy, and business, far from being prostrated by so terrible a blow, and resumed its former activity.

From the interior, the accounts are no less cheering. Stockton keeps pace with San Francisco in the work of restoration, and the mining communities, having given up their nomadic and precarious habits, are being rewarded by a steady and substantial return for their labor.

The accounts from the quartz vein on Carson's Creek, (the scene of the $300,000 blast,) continue to be of the same marvelous character, and yet their authenticity can hardly be questioned.

The Stockton *Journal* learns that the quartz veins at Carson's Creek are yielding immense returns. It says:—

"In one place the workers took out 90 lbs. of pure gold in one day. In three days the same party took out 150 lbs. of unalloyed ore. To those who are skeptical as to the value of the quartz veins with which the whole section of the San Joaquin District is diversified, this account may appear somewhat exaggerated; but from the authority on which we give this extraordinary news, we can fully assure all doubters that there is not more truth in the most ordinary and well attested every day occurrence, than there is in our statement."

LARGE INCREASE OF LABORERS.—Within a few months, thirty-one individuals have been ordained, or are to be ordained, as Priests or Deacons for missionary labor under the auspices of the English Church Missionary Society; at Calcutta, 5; at Bombay, 3; in Ceylon, 5; in Tinnevelly, 7; in North-west America, 2; in China, 1; in London, 8. Of these *eleven* are native Christians.

MORAVIAN MISSIONS IN JAMAICA.—The Moravians have thirteen stations on the west end of this Island, so situated that the congregation connected with each lives within a circle the diameter of which, in most cases, is about twenty miles. The number of negroes and colored persons in connection with their churches is 13,388.

BAPTIST PUBLICATION SOCIETY.—The committee of this Society have issued an appeal to the ladies to find 1000 persons who will subscribe $10 each as a publishing fund, and proposing special prayer and contribution in each congregation on a Sunday in June.

JEWS PREACHING THE GOSPEL.—Three hundred converted Jews are now engaged in various parts of the world in preaching that Jesus Christ is "he that was to come."

At the session of the Indian Presbytery among the Choctaws, Pliny Fisk was ordained an evangelist. Mr. Fisk is the first Choctaw that has been ordained by the Indian Presbytery.

Obstinate Voluntary Starvation.

From the Springfield Republican, July 2.

On the 10th of June, Cornelius Regan was committed to jail, on a charge of drunkenness and riotous conduct at the depot, to remain 20 days, or till a fine of five dollars and costs were paid. For the first few days of his confinement he was very sullen and obstinate, but otherwise there was nothing remarkable in his conduct. He was twice confined in the solitary cell, ate some of his meals, and, when ordered, did some work, though he soon stopped. On the Friday after his confinement he refused to eat or drink, declared that he would have his liberty or starve, and in every way exhibited the most dogged obstinacy and determination in his purpose.

He was put into the solitary cell, but as far as could be seen did not even touch the food which was left at his door through Friday, Saturday, Sunday, Monday, and Tuesday, but often reapeated his cry of "liberty or death." On Tuesday night, Dr. Gray was sent for and succeeded in persuading Regan to take about a gill of water and some bread. On Wednesday, however, he again refused to eat, and on Thursday he was, in spite of the most violen resistance, thrown upon the floor, and a little milk gruel was forced in through the nostrils. His resistance was so great that it was not deemed advisable to pursue this course.

From this time he went six days without eating or drinking, and his determination was such that, though he two or three times rinsed his mouth, he refused to swallow ordinarily, though it is possible he did swallow a few drops on one or two occasions. He was finally told that his brother was ready to pay his fine, and that he should be liberated. He expressed his satisfaction, but did not seem to rally much, and though after this he endeavored to eat, he was so weak that he could retain little or nothing. He stood or walked about his cell as long as his strength lasted, but for four or five days preceding his death, he was obliged to lie down most of the time. On Monday, for the first time, did his obstinacy appear in the least subdued, but during the following night he died.

Dr. Gray and the attendants endeavored in every way to ascertain if Regan exhibited any signs of insanity, but they all agreed that he appeared to be perfectly sane, displaying only the most systematic obstinacy and wilfulness. He complained of his wife a good deal, and when she came to see him, manifesting great sympathy for him, he returned it by throwing his milk in her face. He frequently threatened violence if he should be released, and destroyed every thing destructible which came within his reach. Dr. Gray gave it as his opinion that the cause of death was his voluntary abstinence from food and drink, though it is probable that his previous habits of intemperance hastened the crisis. His age was 31, and he is said to have belonged to Richmond, in this State. It should be added that every means were pursued to persuade or force him to take some sustenance, but, as will be seen, unsuccessfully.

State Lormal School.

The next term of this institution will begin on the 15th of September. The following table shows the number of vacancies in each county at the close of the present term, which vacancies the Town Superintendents will be expected to fill:—

Counties.	No. of vacancies.	Counties.	No. of vacancies
Albany,	4	Oneida,	5
Allegany,	3	Onondaga,	6
Broome,	2	Ontario,	3
Cattaraugus,	3	Orange,	6
Cayuga,	4	Orleans,	2
Chautauque,	3	Oswego,	3
Chemung,	1	Otsego,	
Chenango,	3	Putnam,	2
Clinton,	2	Queens,	2
Columbia,	1	Rensselaer,	5
Cortland,	2	Richmond,	1
Delaware,	4	Rockland,	
Dutchess,	5	Saratoga,	4
Erie,	4	Schenectady,	1
Essex,	2	Schoharie,	3
Franklin,	1	Seneca,	1
Fulton,	2	St. Lawrence,	5
Genesee,	3	Steuben,	5
Greene,	3	Suffolk,	3
Hamilton,	1	Sullivan,	2
Herkimer,	4	Tioga,	2
Jefferson,	2	Tompkins,	4
Kings,	6	Ulster,	4
Lewis,	2	Warren,	1
Livingston,	3	Washington,	2
Madison,	4	Wayne,	4
Monroe,	4	Westchester,	3
Montgomery,	4	Wyoming,	2
New York,	31	Yates,	1
Niagara,	4		

FUGITIVE SLAVE CASE.—A fugitive slave case occurred recently in West Chester, Pa., of an extraordinary character, which is not calculated to add much to the popularity of or the confidence in the Fugitive Slave Law. The facts are these: A young colored woman, named Elizabeth Williams, who had been convicted at last January Court of the larceny of some money, and sentenced to five months imprisonment in the County jail, was discharged on Saturday morning at 4 o'clock —the usual hour at which prisoners are discharged. She was immediately arrested at the prison door, by Milton Layman, acting as Deputy U. S. Marshal, and taken before James L. Jones, Esq., U. S. Commissioner, charged with being a fugitive from labor, from New Castle County, in the State of Delaware. Here, without friends, without Counsel, with no one present but the Commissioner, the Marshal, the claimant or his agent, and his Counsel, F. Pennington, Esq., at an hour when, perhaps, there are as few people stirring in the street, as any in the whole twenty-four, in an almost incredibly short space of time, she was delivered to the claimant or his agent, who put her into a close wagon and drove rapidly from the State.

CAUTION TO BALL PLAYERS.—The *Pittsfield Sun* states that in a recent case which occurred in Great Barrington, an action was brought against some 12 or 15 young men by an old man, to recover damages for a spinal injury received by him, and occasioned by a wicket ball, which frightend his horse and threw him from his wagon. The boys were playing in the street. The action was carried to the Supreme Court, and it was decided by the full Court, after argument, that the practice of playing ball in the street was unlawful, and that *all the persons* engaged in the game were liable, if the ball be thrown or knocked by any one of them, and a horse frightened, and any injury to person or property ensued. The injury in this case affected the health of the plaintiff for life, and the amount recived was very heavy.

PENALTY OF PERJURY.—In the Supreme Court of the State of New Jersey, at Trenton, on the 2d inst, the Attorney General moved the Court for judgment in the case of Harvey Dayton, former Cashier of the State Bank at Morris, convicted of perjury, in making a false affidavit as to the assets of the bank which exploded in August, 1849.

His counsel, F. T. Frelinghuysen, Esq., addressed the Court in his behalf, asking their merciful consideration, seeing that the conviction alone was of itself a grievous punishment, that an innocent wife and a respectable circle of connections would he injuriously affected by the infliction of an ignominious punishment, and that the jury had recommended the prisoner to mercy.

The Court then passed sentence, which was that he pay a fine of $600, and stand committed until the fine and costs be paid.

Chief Justice Green, in pronouncing the sentence, made some very impressive remarks, reminding the prisoner that by this conviction and sentence he stood in an ignominious position in society; that he was now disfranchised and could never again give testimony in a court of justice, unless restored by legislative clemency to the rights which he had forfeited.

SUGAR REFINING MACHINERY.—At the present moment there are being constructed at the Novelty Works, New York, four copper vacuum pans, the largest ever seen in this country, each weighing over four tons, and capable of containing 2,000 gallons. They are constructed also on a new and improved plan, having double bottoms, and being lined with coils of pipe which allow of the application of steam to the boiling of the sugar. An air pump, worked by steam, draws off the vapor arising in the pans while the sugar itself was dissolved in water. All risk of burning is avoided by the boiling point being obtained at a low temperature. Each pan is provided with a thermometer; a guage to exhibit the extent to which the air has been exhausted; a proof-stick to enable the boiler to test at any time the condition of the mass; and an eye-glass which affords a view of the interior of the pan. [Scientific Am.

HORACE GREELEY ON THE RAPPINGS.—Shortly after Mr. Greeley arrived in London, he wrote a letter to *The Atheneum* newspaper, denying the charge that he had ever used *The Tribune* to advocate a belief in the spirituality of the demonstrations. Part of that letter was published, including the following sentence:—

"My opinions did certainly, at one time, incline to that hypothesis, [that the noises were made by spirits,] and I am still unable clearly to account for the phenomena I have witnessed, or believe to have been witnessed by credible persons, on any other grounds. But I now incline to the belief that Mesmerism, Clairvoyance, and Jugglery combined, may yet furnish a clue to the mystery."

AMERICANS IN THE EAST.—A letter from Constantinople, dated May 24th, says that the Eastern world is thronged with American travelers. "Visiting England and Western Europe from America has become such an every day thing that it gives a man no notoriety at all to return to his native land and say that he has seen London, Paris, and Berlin. He must also visit Egypt, the Holy Land, Athens, and Constantinople; and such is already the number of American travelers in these parts, that ere long, Nineveh, Teheran, and Timbuctoo, must be explored by those who are ambitious of renown as tourists. Last week we had a party of twenty or more American travelers here, four of whom were clergymen, and parties of six, eight, and ten have been quite common of late."

We learn from the *Sussex Register*, that four persons of Sandystown, in that county, while getting out timber in the woods one day last week, ate their dinner, which they had carried with them, and soon after three of them were taken sick; for some time the lives of two were despaired of, and they remained at last accounts seriously ill. Their sickness is attributed to eating pot-cheese, as the one who did not partake of it was not at all affected. The cheese had been made in an earthen pot, and was doubtless impregnated with the lead from the glazing with which similar utensils are coated.

A letter to the editor of the Benicia (California) *Gazette*, says:—About 4 o'clock on Friday afternoon a violent hail storm occurred, accompanied by much thunder and lightening. The hail fell the size of ordinary bullets to the depth of two or three inches. Curiosity induced the Mayor to put one of the hailstones into his mouth, and to his surprise found it distinctly salt. Not willing to trust his own senses, he called upon his neighbors to try the experiment. The result was the same, and this extraordinary meteorological fact may be therefore considered as fully established.

The Grand Lodge of Masons of the District of Columbia, have accepted the invitation of the President, to perform the appropriate ceremonies at the laying of the corner stone for the extension of the capitol, and the Masonic fraternity of the neighboring states are requested to unite with them. Grand Master French will wear the same Regalia and use the same Gavel which Washington, in 1793, in the capacity of Grand-Master, used in laying the corner stone of the capitol.

The Connecticut Legislature passed all the Bank Charters vetoed by the Governor. The Banks were as follows: The Merchants' Bank of New Haven; the Central Bank of Middletown; The Pequonnuc Bank of Bridgeport; The Bank of America, of Seymour; The Ocean Bank, of Stonington; The Woodbury Bank, of Woodbury; The Mystic River Bank, of Groton; The Hatters' Bank, of Bethel; The Farmers' Bank of Bridgeport; and the Middlesex County Bank, of Middletown.

Mr. Archibald Slate of Dudley, England, has received a patent for certain improvements in Canal Navigation, which relate to the transfer of boats from one level to another, and to the propelling of boats. The transfer is effected by a new construction of vertical lift, in which the boat is run into a caison raised and lowered by machinery, working in a frame-work which is situated above the arms of the levels. The new method of propulsion consists in the employment of compressed air as the motive power.

SUMMARY.

The Marysville (Cal.) *Herald* says:—The purest gold found in California, was gathered at Chinese Diggins, (junction of Wood's Creek Toulome,) four hundred feet above the level of the San Francisco river and deposited at the United States Assay Office, San Francisco. It yielded in value $19 84-100 per ounce; 23 carat. This is quite equal to the gold dust from "Senegambie," Africa, long regarded as the finest gold in the world.

The Philadelphia *Ledger* of Thursday states that the number of letters received at the Post Office in that city on Tuesday, the first day of the operation of the new Postage Law, was double the average received daily under the late law and amounted to about twenty thousand. The number of prepaid letters was about one-third the amount received, which is but little over the number of paid letters under the former law.

A lady stepping off the cars at Albany one day last week lost a purse containing $25. A boy 10 or 12 years of age, by the name of Richard Shay, picked up the purse. While seeking for the lady he was told to keep it, for she would never give him a cent. The honest boy replied he did not care, he did not want a cent, for the money was not his. He sought out the lady and restored her the purse. Richard is the eldest son of a widow, a hard working woman who by her labor supports six children.

The Treasurer of Rhode Island finds in his possession five thousand dollars of which he has no account, and which he is sure does not belong to him, but must belong to the State, to which he passes it over. The error occurred during the illness of the Treasurer, and though it has not been discovered, the money has been, which is an important consideration.

It has been decided in a suit brought for the recovery of the value of a cow maimed on the track of the New-Jersey Railroad Company, and tried at Newark, N.J., "That an engineer in charge of a locomotive engine is not liable for accidental injury to a cow which, suffered to go at large, had strayed on the Railroad. The owner of cattle is bound to keep them in his own close at his peril."

The Telegraph informs us says the Albany *Journal* of the arrival of our associate, Mr. Dawson, this forenoon, in the steamer Africa. Mr. Dawson left Boston on the 30th of April. He has therefore crossed the Atlantic twice, and traveled through England, Belgium, Prussia, Germany, France, Scotland and Ireland, in sixty-three days! Grass don't grow under such men's feet.

Rev. Daniel S. Butrick, of the Dwight Mission in the Cherokee country, died on the 8th ult. It is reported that for some time previous to his death he was engaged in writing a history of the Cherokees—giving a glowing picture of the rapid progress made by that nation in civilization and refinement, and an account of the Cherokee language, customs and peculiarities.

Mr. Fennimore Cooper is so ill that he is not expected to live. His family were summoned to him on Saturday last, and in the evening of that day he received the sacrament preparatory to dissolution. He has been unwell for some time and went home from New York about five weeks since in hope of recovering his strength. Mr. Cooper is now about sixty years of age.

At the commencement of Dickinson College, held on the 25th of June, the degree of D.D. was conferred upon Rev. Charles Collins, President of Emory and Henry College, Virginia, and the degree of LL.D. upon Gerardus B. Docharty, Professor of Mathematics in the New-York Free Academy, and upon Job R. Tyson of Philadelphia.

The *Charleston Mercury* says that arrangements have been made for the importation of Gunny Bagging directly to that city from Calcutta, by which means it is intended to take this branch of commerce from Boston. A British ship the Grasmere, is now on her way from Calcutta with a full cargo.

Hon. William Horace Brown, Senator from the 1st District of New York composed of Queens, Richmond, and Suffolk, died at Albany at 6 o'clock on Friday evening, July 4 after an illness of 48 hours. He was not thought dangerously ill until a few hours previous to his death.

A drove of 700 or 800 elephants has been known to visit the Bonny country, Africa at one time. The numbers scattered over the whole region are countless. As they all have tusks, and some of their tusks weigh 120, 130, and 140 pounds each, the quantity of ivory which Africa may produce, is almost without limits.

The number of interments at St. Louis for the week ending June 23, was 273, of which 149 were by cholera. The week previous to this the total mortality was 224, and the deaths by cholera 123, showing an increase of 49 on the whole number, and 26 on the deaths by cholera.

The house in Berlin where dwelt the celebrated philosopher Moses Mendelssohn, has been purchased by the Hebrew community of that city, for the purpose founding a school in which poor orphens may, without distinction of religion, be taught some means of earning their bread.

Sir Samuel Romilly says: "There is nothing by which I have, through life, more profited, than by the just observation, the good opinion, and the sincere and gentle encouragement of amiable and sensible women."

The ship Sallie Dearne, from New Orleans for Liverpool, was struck with lightning on the 28th June and burnt to the water's edge. The crew and $120,000 in gold were saved by the ship Frank Johnson.

The Congress of New Granada adjourned on the 20th ult. Previous to adjournment, it passed a law abolishing Slavery in the Republic to go into effect on the 1st of January, 1852.

Jenny Lind sang at Springfield, Mass., on the evening of the 1st inst., and at Northampton on the 3d. She was to sing at Albany on the 8th, and at Utica on the 9th inst.

The *Ausland*, an able journal published at Stuttgart, thinks that the next great step of the Americans will be infallibly the subjugation of Japan and China.

The next National Convention of Journeymen Printers will be held in Baltimore on the 12th of September. Arrangements are making to have a full representation of the whole country.

A dispatch dated Detroit, Tuesday, July 1, says:—An attempt was made yesterday to blow up the Depot of the Michigan Central Railroad. A box of powder, with a slow match attached, was received by the steamer May Flower and put in the Depot, where it exploded during the morning. Two men were blown up, and seriously though not fatally injured. It was thought by some that the box was designed to explode on the boat.

The *Ann Arbor* (Mich.) *Argus* states that "In conversation with an intelligent and respectable blacksmith a few days since, he informed us that iron from the mines of Lake Superior was of a quality superior to any other. It ranks even higher than the celebrated Swedes iron, being more malleable, tougher, and not so subject to flaws. It is now the only iron used on the lake steamers, where superior strength is required."

The miners engaged in the mines at Sterling Hill, of the New Jersey Exploring and Mining Company, a few days ago, the *Sussex Herald* states, put in a sand blast, by which about 400 tuns of zinc ore of pure quality was thrown down upon the bank. It is believed to be the largest blast of workable ore ever loosened at one time.

The brig Henry Edward, Captain Samuel Washburn, from Boston to Port-au-Prince, when 23 days out, during thick and squally weather, struck on Grand Turks Island at 4 A. M. on June 11. She sunk in 30 minutes and became a total loss. Most of her cargo, consisting of provisions, &c., was landed in a damaged state.

The traffic of the Erie Railroad for June exceeds the expectations of its friends, and already shows the effect of the extension to Dunkirk. The anticipated amount for June was $205,000 or $210,000, whereas the figures show within a fraction $225,000.

The *Boston Traveler* understands that the cases of Morris, Elizur Wright, Hayes, and T. P. Smith, charged with aiding in the escape of Shadrach, will not be taken up for trial at present.

A dispatch dated Elmira, Tuesday, July 1, says:—An accident happened to the night Express train here this morning about 3 o'clock. One man was killed and several badly injured.

It is related of the great Audubon, lately deceased, that he had no faith in genius; that a man could make himself what he pleased by labor; and that by a proper use of every moment of time, the mind might be kept improving to the end of life.

The name of Bridegroom was formerly given to the new married man, because it was customary for him to wait at table on his bride and friends on his wedding day.

The modes of suicide chiefly followed by the Chinese are hanging, drowning and taking opium; and, among the rich people, swallowing gold.

A number of mills in the neighborhood of Providence are going into the manufacture of De Laines.

Patent purse gloves, which have a pocket to contain any small sum of money, a railway ticket, &c., for immediate use, have been invented.

A system of banking is discovered to have prevailed in Babylon at least seven or eight hundred years before the Christian era.

THE WATER-CURE JOURNAL for July commences the twelfth volume of that "Herald of Reforms, devoted to Physiology, Hydropathy, and the Laws of Life." It is industriously edited, neatly printed, and well worth the $1 per year at which it is furnished. Published by Fowlers & Wells, 131 Nassau-st., N. Y.

THE AMERICAN PHRENOLOGICAL JOURNAL, by the same publishers, enters upon its fourteenth volume with the July number. Though devoted primarily to the discussion and illustration of Phrenology, it contains a variety of scientific and literary matter. Terms, $1 per annum.

New York Markets—July 1, 1851.

Ashes—Pots $5 00; Pearls 5 50.

Flour and Meal—Flour, 4 25 a 4 31 for Canadian, 4 18 a 4 25 for common to strait State; 4 31 a 4 50 for pure Genesee. Rye Flour 3 37 a 3 44. Corn Meal, 2 81 for State, 2 94 for Jersey.

Grain—Wheat, red Genesee 92c., white Maryland 1 12, prime Genesee 1 13. Rye 74c. Barley 62 a 65c. Corn 58c. for Western mixed, 59c. for round yellow. Oats 41 a 42c. for Jersey, 43 a 45c. for State.

Provisions—Pork, 12 75 for prime, 13 37 for new mess. Beef 5 00 a 6 00 for prime, 9 00 a 11 00 for mess. Lard 8¾c. Butter, 9 a 13c. for Ohio, 10 a 14c. for State. Cheese, 5 a 7c.

Wool—Is dull at previous prices, and not much doing.

MARRIED.

In Brookfield, N. Y., June 28th, by Eld. Joshua Clark, Mr. JACOB C. WALTERS to Miss MARY J. ROYAL, all of the above place.

DIED.

In New York city, on the morning of Second-day, June 30, Mrs. ANN ELIZA MOSHER, wife of Pinkham Mosher, aged 43 years. She was formerly a member of the Seventh-day Baptist Church at Plainfield, N. J., but had recently united with the Church in New York. Her remains were taken to New Market, N. J., for interment.

In Genesee, on the 9th of June, Mrs. AVIS COLGROVE, wife of Amos Colgrove, of Wisconsin, in the 36th year of her age. She had been many years an acceptable member of the 1st Seventh-day Baptist Church in Genesee. She was married on the 18th of January last, and was about to remove to Wisconsin, when she was seized with a disease which terminated in death. She has doubtless gone to a better country, where all is peace. "The memory of the just is blessed." J. B.

In Leonardsville, N. Y., Mr. JAMES WAMSLEY, (colored,) aged 90 years. The subject of this notice was originally from Rhode Island. When young he was engaged in the service of his country at the time of the Revolution, both by land and by sea. He came into this State some 60 years since, and appears to have been one of the original members of the 1st Seventh-day Baptist Church of Brookfield. For the last four years he has resided within the pales of this church, and was esteemed a pious and worthy member. At the communion previous to his death, being unable to meet with his brethren, he requested to have the communion administered to him in his room of confinement. The request was complied with, much to his satisfaction. We trust he has died the death of the righteous, and that his last end is like his.

At Glen's Falls, N. Y., June 10th, Rev. AMOS R. WELLS, aged 57 years.

In Hopkinton, R. I., June 7th, Mrs. HANNAH WILBUR, relict of the late Gideon Wilbur, aged 88 years.

In Lincklaen, N. Y., June 13th, after a long illness, and in hopes of heaven, CHARLOTTE M. ACKLEY, daughter of Daniel Ackley, Esq., aged 20 years.

Drowned, while bathing in the Kickapoo Creek, June 1st, GIDEON, son of Uriah Davis, of Southampton, Ill.

LETTERS.

A R Andrus, W M Fahnestock, J M Allen, C D Langworthy, D C Green, Asa West, Charles Spicer, Ephraim Maxson, H W Stillman, Joseph Clark, J C Maxson, Silas Burdick, Joshua Clark, B S Brown, A D Bond, Geo Greenman, C Smith, G Barbour, B F Burdick (right—p'd to vol 8, No 26,) R I S Rogers (last payment during vol 5,) Ira S Brown (right,) J R Irish (arranged,) Wm M Jones (doubtful.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Ira S Brown, Hopkinton, R I	$2 00	to vol. 7	No. 52
Joseph Potter "	2 00	8	52
Daniel Lewis "	2 00	8	52
John D Langworthy "	2 00	8	52
C C Stillman, Westerly, R I	2 00	7	52
Samuel Saunders "	2 00	7	52
C W Crary "	2 00	8	26
Mrs S Maxson "	2 00	8	52
J C Nash "	2 00	8	52
E P Haynes, New London, Ct	4 00	7	52
Charles Smith, Fulton, Wis	2 00	8	52
A D Bond, Whitewater, Wis	1 00	7	52
David Twist "	2 00	7	52
Daniel Noe, New Market, N J	2 00	7	52
Cornelius Blackford "	2 00	7	52
H C Crandall, Little Genesee	2 00	7	52
W S Burdick "	2 00	7	52
John Perry, Alfred,	4 00	7	52
Amos Crandall, Alfred Center	2 00	8	52
Asa Burdick "	2 00	8	52
A R Andrus, Mill Grove	2 00	8	52
E Maxson, West Edmeston	1 00	8	52
Asa West, Leonardsville	2 00	8	52
" " f.r J Button	1 00	8	52

Of B F Burdick, Westerly, R I, for Visitor 1 00

BENEDICT W. ROGERS, Treasurer.

Notice.

THE Committee of the Publishing Society on the Monthly Periodical would request ministers and others who have received the Circular of the Commitiee, to forward the articles solicited for the Biographical Department as soon as practicable, as the publication must be delayed until a sufficient number of articles are furnished to insure the regular issue of the work after it is commenced. It is desirable to have a memoir of every minister or other distinguished Sabbath-keeper in the denomination. It is possible some ministers may have been overlooked, or a wrong direction given to the circular intended for them; if such should be the case, they will consider this a request to furnish leading events, at least, of their own life, or that of any other person coming within the scope of the object of the Society. Eight Lithographic Portraits, drawn in the best style of the art, are now ready for the press, and others will be prepared as soon as proper materials are furnished to the Committee, that each number may have a portrait as intended.

For Sale.

THE subscriber offers for sale the elegant house recently built by him in the vicinity of the Academy at Alfred Center, Allegany Co., N. Y. It is sufficiently large to accommodate a numerous family, and is most favorably situated for any one having children to educate. The buildings and garden occupy one acre of ground, and there are already on the premises thirty-four trees of the choicest fruit—apples, pears, and cherries. IRA SAYLES.

For Boston via Newport and Fall River.

THE steamers BAY STATE and STATE OF MAINE leave Pier No. 3 North River, at 5 o'clock P. M. daily. Bay State, Capt. Wm. Brown, on Tuesdays, Thursdays, and Saturdays; State of Maine, Capt. Thos. G. Jewett, on Mondays, Wednesdays, and Fridays. This is the only direct line to Newport. A steamer in connection with this line runs to and from Providence.

TISDALE & BORDEN, Agents, 70 and 71 West-st.

Morning Line for Albany.

THE new and elegant steamer REINDEER, Capt. Albert Degroot, will leave New York from pier foot of Murray-st. every Monday, Wednesday, and Friday morning, at 7 o'clock, and returning, leave Albany every Tuesday, Thursday, and Saturday, at the same hour, making the usual landings each way. ☞ Meals served on board. For further information apply to JAMES BISHOP & CO., 3 Beaver-st.

New York and Erie Railroad.

THIS line leaves daily from the pier at the foot of Duane-st. MORNING WAY TRAIN at 5½ A. M. for Otisville, Piermont, and all the intermediate stations. Passengers by this train connect at Sufferns with the Morning Mail Train for all stations west of Geneva. MORNING MAIL TRAIN at 7 A. M., stopping at all the stations west of Sufferns, arriving at Geneva the same evening. WAY TRAIN at 3½ P. M. for Piermont, Otisville, and all intermediate stations. EVENING WAY TRAIN at 5½ for Sufferns, Otisville, and all intermediate stations. NIGHT EXPRESS TRAIN at 6 P. M.

CHAS. MINOT, Superintendent.

New York, Albany, and Troy Steamers.

THE steamer EMPIRE, Capt. H. Gillespie, will leave the pier foot of Cortlandt-st., New York, on Tuesdays and Thursdays, at 6 P. M., and on Sundays at 5 P. M., for Albany and Troy.

The steamer TROY, Capt. R. H. Fury, will leave the pier foot of Cortlandt-st. on Mondays, Wednesdays, and Fridays, at 6 P. M., for Albany and Troy.

SUNDAY EVENING STEAMER.—The steamer EMPIRE will leave the pier foot of Cortlandt-st. on each Sunday evening through the season, at 5 P. M., landing at Newburgh, Poughkeepsie, Kingston, Catskill, and Hudson.

For passage or freight apply on board, or to F. Hyde, at the office on the pier. L. H. TUPPER, Agent.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

The Ladies' Wreath.

PROSPECTUS OF THE SIXTH VOLUME.—The May number commenced Vol. VI. of this popular Magazine; and the Publishers confidently assert, that the forthcoming volume *will rival*, in the beauty and elegance of its Embellishments, and the Literary Merit of its contents, any former volume, or *any Dollar Magazine in the World!* Each number will contain one or more fine Steel Engravings, and a beautifully colored Flower Plate. It will be printed on Fine White Paper, with Large, Clear-Faced Type. The best Writers in the country have been engaged to enrich its pages, and no pains will be spared to make it what it assumes to be—*a Model Magazine.*

The Editorial Department will be conducted by HELEN IRVING, a lady justly celebrated for her refined taste and extensive literary acquirements; besides occasional gems from the pen of Mrs. S. T. MARTYN, the late Editress, under whose control the work has secured its present high standard of literature and moral excellence, and a circulation unparalleled by any similar work. The present Editress will be sustained by a list of Contributors not excelled by any periodical in the country; many of them are among the most popular writers of the day.

The Musical Department, under the control of an eminent Professor, will be enriched by Original Pieces from some of the ablest Composers.

Particular Notice!—Postage Reduced!—On and after the 1st of July, the Postage on the "*Wreath,*" within 500 miles of the office of publication, will be *one cent* per number; and any distance over 500 and within 1,500 miles, *two cents*—if paid quarterly in advance.

TERMS.—The subscription price of the "*Ladies' Wreath*" is *One Dollar* a year—invariably in advance. *Best Terms to Clubs.*—We offer to Clubs the following low terms, which are very near the cost: Four copies for one year, to be sent to one address, $3; Eight do. do. $6; Fourteen do. do $10; Twenty do. do. $14. Any person wishing to get up a Club, will be supplied with a Specimen Number by writing for it, and paying the postage. *Bound Volumes* are always on hand, and will be exchanged for numbers in good order, by paying the price of Binding. *Back Numbers* can always be supplied.

☞ *One Hundred Efficient Agents Wanted,* to canvass all parts of the country. To men of energy, furnishing testimonials of character, liberal encouragement will be given. Postmasters are authorized to act as Agents. Address, J. M. FLETCHER & CO.,

Publishers and Proprietors,

j124t 143 Nassau-st., New York.

Miscellaneous.

NEW RATES OF POSTAGE.

RATES OF LETTER POSTAGE AFTER JUNE 30, 1851.

	For not over 3,000 miles.	For over 3,000 miles.	To and from Canada, for not over 3,000.	For over 3,000 miles.
WHEN PREPAID:	Cents.	Cents.	Cents.	Cents.
Weighing ½ ounce or under, being the single rate,	3	6	10	15
Over ½ oz. and not over 1 oz.	6	12	20	30
Over 1 oz. and not over 1½,	9	18	30	45
Over 1½ oz. and not over 2,	12	24	40	60
Over 2 oz. and not over 2½,	15	30	50	75
WHEN UNPREPAID:				
Weighing ½ ounce or under, being the single rate,	5	10	10	15
Over ½ oz. and not over 1 oz.	10	20	20	30
Over 1 oz. and not over 1½,	15	30	30	45
Over 1½ oz. and not over 2,	20	40	40	60
Over 2 oz. and not over 2½,	25	50	50	75

Remarks referring to the above Table.—For every single letter in manuscript, or paper of any kind upon which information shall be asked or communicated in writing, or by marks or signs sent by mail, the rates mentioned in this table shall be charged; and for every additional half ounce or fraction of an ounce above the weight named in this table, an additional single rate is to be charged.

Directions.—1st. Every letter or parcel, not exceeding half an ounce in weight, shall be deemed a single letter or rate.

2d. All drop letters, or letters placed in any Post-Office, not for transmission, but for delivery only, shall be charged with postage at the rate of one cent each.

3d. Each deputy postmaster, whose compensation for the last preceding fiscal year (ending the 30th June) did not exceed $200, may send through the mail all letters *written by himself*, and receive through the mail all written communications addressed to himself, *on his private business*, which shall not exceed in weight one-half an ounce, free of postage. This does not authorize them to frank any letters, unless written by themselves, and on their private business only; nor does it authorize them to receive free of postage anything but written communications addressed to themselves, and on their private business.

NEWSPAPER POSTAGE WITHIN THE UNITED STATES.

Newspaper rates per quarter, when sent from office of publication to bona fide subscribers:

	For any distance not over 50 miles.	Over 50 and not exceeding 300.	Over 300 and not exceeding 1,000.	Over 1,000 and not exceeding 2,000.	Over 2,000 and not exceeding 4,000.	Over 4,000 miles.
	cts.	cts.	cts.	cts.	cts.	cts.
Daily,	25	50	75	100	125	150
Tri-weekly,	15	30	45	60	75	90
Semi-weekly,	10	20	30	40	50	60
Weekly,	5	10	15	20	25	30
Semi-monthly,	2½	4	7½	10	12½	15
Monthly,	1¼	2½	3¾	5	6¼	7½

Remarks referring to the above Table.—From and after the 30th of June, for each newspaper, not exceeding three ounces in weight, the annexed rates per quarter are to be paid quarterly in advance. These rates only apply where the paper is sent from the office of publication to actual and *bona fide* subscribers.

Directions referring to the above Table.—1st. Weekly papers only, when sent as above stated, are to be delivered free in the county where they are published; and this although conveyed in the mail over 50 miles.

2d. Newspapers containing not over 300 square inches are to be charged one-quarter the above rates.

3d. Publishers of newspapers are allowed to exchange free of postage one copy of each number only; and this privilege extends to papers published in Canada.

4th. The weight of newspapers must be taken or determined when they are in a dry state.

5th. Postmasters are not entitled to receive newspapers free of postage under the franking privilege.

6th. Payment in advance does not entitle the party paying to any deduction from the above rates.

POSTAGE ON TRANSIENT PAPERS, PERIODICALS, PAMPHLETS, BOOKS, &c.

Rates of Postage upon all transient newspapers and every other description of Printed Matter, except Newspapers and Periodicals published at intervals not exceeding three months, and sent from the office of publication to bona fide subscribers:

	When sent not over 500 miles.	Over 500 and not over 1,500.	Over 1,500 and not over 2,500.	Over 2,500 and not over 3,500.	Over 3,500 miles.
	cts.	cts.	cts.	cts.	cts.
Weighing 1 oz. or less,	1	2	3	4	5
Over 1 ounce and not over 2 ounces,	2	4	6	8	10
Over 2 ounces and not over 3 ounces,	3	6	9	12	15
Over 3 ounces and not over 4 ounces,	4	8	12	16	20
Over 4 ounces and not over 5 ounces,	5	10	15	20	25
Over 5 ounces and not over 6 ounces,	6	12	18	24	30
Over 6 ounces and not over 7 ounces,	7	14	21	28	35
Over 7 ounces and not over 8 ounces,	8	16	24	32	40
Over 8 ounces and not over 9 ounces,	9	18	27	36	45
Over 9 ounces and not over 10 ounces,	10	20	30	40	50

Note.—For each additional ounce, or fractional part of an ounce, beyond the ten ounces embraced in this table, an additional rate must be charged.

Directions.—1. On every transient newspaper, unsealed circular, handbill, engraving, pamphlet, periodical, magazine, book, and every other description of printed matter, the above rates must in all cases be prepaid, according to the weight.

2. Whenever any printed matter on which the postage is required to be prepaid, shall, through the inattention of postmasters, or otherwise, be sent without prepayment, the same shall be charged with double the above rates.

3. Bound books and parcels of printed matter, not weighing over 32 ounces, shall be deemed mailable matter.

Periodicals published at intervals, not exceeding three months, and sent from the office of publication to actual and *bona fide* subscribers, are to be charged with one-half the rates mentioned in the last above table, and prepayment of a quarter's postage thereon must in all cases be required. Periodicals published at intervals of more than three months are charged with the full rate, which must be prepaid.

Note.—In case there is on or in any newspaper, periodical, pamphlet, or other printed matter or paper connected therewith, any manuscript of any kind, by which information shall be asked for, or communicated in writing, or by marks or signs, the said newspaper, periodical, pamphlet, or other printed matter becomes subject to letter postage; and it is the duty of the postmaster to remove wrappers and envelopes from all printed matter and pamphlets not charged with letter postage, for the purpose of ascertaining whether there is upon or connected with any such printed matter, or in such package, any matter or thing which would authorize or require the charge of a higher rate of postage thereon.

N. B.—All letters to and from foreign countries, (the British North American Provinces excepted,) are to be charged with single rate of postage, if not exceeding the weight of half an ounce; double rate, if exceeding half an ounce, but not exceeding an ounce; quadruple rate, if exceeding an ounce but not exceeding two ounces; and so on, charging *two rates* for every ounce or fractional part of an ounce over the first ounce.

Ship Letters.—Letters sent from the United States to foreign countries by private vessels, are chargeable with inland postage, which must be prepaid from the mailing office to the port of sailing. The postmaster of San Francisco is especially instructed to make up and dispatch such mails to the Sandwich Islands, China, and New South Wales.

Periodicals.—Periodical works and pamphlets, are not entitled to transit conveyance *through* the United Kingdom of Great Britain and Ireland, but they may be sent from the United States to the United Kingdom, and *vice versa*, at two cents of United States postage each, if they do not exceed two ounces in weight; and at one cent per ounce, or fraction of an ounce, when they exceed that weight, to be collected in all cases in the United States; and the same will be subject to an additional like charge in the United Kingdom when not exceeding two ounces; but the third ounce raises the British charge to sixpence with an additional charge of twopence for each additional ounce. When sent to or received from foreign countries, *without passing through the United Kingdom*, they will be chargeable with the regular United States rates, to be prepaid when sent, and collected when received.

Newspapers and Periodicals to Foreign Countries (particularly to the Continent of Europe) must be sent in narrow bands, open at the sides or ends; otherwise they are chargeable there with letter postage.

N. K. HALL, Postmaster General.

Post-Office Department, June 14, 1851.

Wild Man of the Woods.

During March last, Mr. Hamilton, of Greene county, Arkansas, while out hunting with an acquaintance, observed a drove of cattle in a state of apparent alarm, evidently pursued by some dreadful enemy. Halting for the purpose, they soon discovered, as the animals fled by them, that they were followed by an animal bearing the unmistakeable likeness of humanity. He was of gigantic stature, the body being covered with hair, and the head with long locks that fairly enveloped his neck and shoulders. The "wild man," for so we must call him, after looking at them deliberately for a short time, turned and ran away with great speed, leaping from twelve to fourteen feet at a time. His foot prints were thirteen inches each.

This singular creature has long been known, traditionally, in St. Francis, Greene and Poinsett counties, Arkansas, sportsmen and hunters having described him so long ago as seventeen years since. A planter, indeed, saw him very recently, but withheld his information lest he should not be credited, until the account of Mr. Hamilton and his friend placed the existence of the animal beyond cavil.

A great deal of interest is felt in the matter by the inhabitants of that region, and various conjectures have been ventured in regard to him. The most generally entertained idea appears to be that he was a survivor of the earthquake disaster which desolated that region in 1812. Thrown helpless upon the wilderness by that disaster, it is probable that he grew up in his present state, until he now bears only the outward resemblance of humanity.

So well authenticated have now become the accounts of this creature, that an expedition is now organizing in this city, by Col. Cross and Dr. Sullivan, to scout for him. They are to be accompanied by several other gentlemen, and we await with much anxiety the result of this excursion. [Memph. Enq.

Curious Discovery in Bulgaria.—A very curious discovery has just been made in the province of Bulgaria, in Turkey. Some Greek workmen, in digging near the village of Rahmanileah and the town of Hadzah, found a large table of grey-colored marble; they removed it and found one beneath exactly similar; having removed that also, they saw a great number of objects shining like gold and silver. They hastened to the captain of the district, and that functionary, assisted by two ecclesiastics, proceeded to make an examination. They found the skeleton of a man of large stature, with a copper hemlet on his head, surrounded by a thin crown of gold; the hands and the arms up to the elbows were stained with somthing of a bronze color; in the right was a copper chain, with an incense-box of the same metal, covered with verdigris, on the third finger of the left hand was a gold ring, with the figures in Roman characters, 966. By the side of the skeleton were three cups in silver, very brilliant, and 26 cups in iron, very rusty, but bearing traces of having been gilded; there were also an immense number of nails, and about 500 arrows, of which the wood was rotten and the points rusty. The skeleton and the different articles were carefully packed up, and sent to Adrianople for examination.

Flax Culture.—A Commitee of the Massachusetts Legislature, appointed to procure information concerning the Culture of Flax and the probability of its substitution for cotton in the manufacture of cheap fabrics, report that there is no doubt that the plant can be raised abundantly in every State in the Union under proper tillage, without exhausting the soil; and that it is but reasonabte to conclude, from recent developments, that Flax may soon be adopted to a considerable extent, as a substitute for cotton, in the manufacture of the class of fabrics referred to. It is affirmed that not less than 46,000 acres of land in the State of New-York were sown with Flax in 1849.

The London Times Office.

An intelligent German writes as follows of the office of the *Times* newspaper in London:

"I was received at the office, and the details of the whole establishment were shown me with all that courtesy of which the stranger in London with good recommendations is sure. The most surprising thing of all is the order and regularity with which everything is managed. There is no hurry, no half-way work, no negligence. Everything has its appointed place and time, and the most stringent penalties prevent any delay or failure on the part of those employed. If you consider that every day as much matter is printed in the *Times* as would fill two large octavos, and that regularly within five hours 34,000 copies, and since the 1st of May between 38 and 39,000, copies are struck off, and even then you can hardly imagine this collosal business, if you have never seen it. Among the many remarkable objects in this great building by Blackfriars bridge, (for the *Times* office stands upon the foundation of Blackfriars, where for centuries Plantagenists, Yorkists, Lancastrians, and Tudors held court,) is the steam Press, the hundred armed Briarens who achieves this gigantic task. It stands in a large hall by the side of another entirely similar, but at present unused, and the two occupy the whole surface of the floor. You ascend a cast iron staircase to a platform, where the engine can be quietly observed and studied. The single white sheets of paper, already stamped red, disappear with surprising swiftness into this iron crater, and then in a manner incredible to the uninitiated, they are turned out pointed at eight different points, when they are immediately seized by persons appointed for the purpose and turned over. The roar of that mighty machinery is not unlike that of a waterfall, and is not to be likened with that of any press upon the Continent. The new presses of *The Times* were fully and technically described a few weeks since, and are entirely peculiar, and the new principles involved promises extraordinary advantages for the art of printing within the next dozen years."

Destroying Bank Notes.—A correspondent of the *Commercial Advertiser* says:—"In March last the Legislature ordered the destruction of the plates and notes of certain broken banks. The notes had been accumulating for years, and were collected in packages at the Treasury Department. The plates had not been collected, however, but have been partly since, and were those of the Watervliet Bank of Buffalo, Commercial Bank of Buffalo, Bank of the City of New-York, Bank of Lyons, Clinton County Bank, and Wayne ditto. Those of the Bank of Lockport, City Bank of Buffalo and La Fayette Bank of New-York have not yet been found. It was at first determined to destroy the notes by placing them in a large strongly heated stove, but this was found to be a very tedious operation; the notes were so closely packed as to prevent the fire penetrating between them. Next a common straw cutter was used, which did the business rapidly. The cuttings were then burned; still it was a slow work and the destruction of the notes occupied five days and a half. The destruction of the plates was a still more difficult task, especially the steel ones, which could not be brokeu into pieces with hammers. Neither could files effectually erase the engravings, and the steel plates were heated and hammered at a blacksmith's forge, until destroyed. The copper ones were melted and sold. Thirty-two plates were thus destroyed and $1,580,445 in broken bank notes, $500,000 of which belonged to the Buffalo banks. If these old notes had tongues, what tales they could tell.

Noiseless Wheels.—In this instance the invention consists in the application of a solid band of vulcanized India rubber over the iron tire of the wheel. The India rubber is held in its place by the tire having a raised rim on both sides, and by its own elasticity. The band of an ordinary carriage wheel is about an inch and a half in thickness, and, unless on close inspection, no difference from the common iron-shod wheel is perceptible. We have driven some distance in a carriage with the wheels so shod, and were struck, not only with its noiselessness, but at the perfect smoothness of the motion—the wheels being, in fact, springs, and, by their elasticity, giving a lighter draught than with the iron tire. We have seen one set of wheels which have been driven 4,000 miles; they have here and there a trifling cut, but show no appearance of being worn out, and seem quite capable of another three or four thousand. An iron tire is generally worn out in 3,000 miles, so that the India rubber tire has so far proved itself the more lasting. It is certainly a great addition to the luxury of a carriage to have it run without jar or noise; and it would be a universal comfort to have the streets of cities without the incessant rattle of carriages, omnibuses, &c. [Scientific American.

Improvements in Gas-Lights.—An improvement in the method of lighting with gas has recently been announced in Paris, which promises to be of importance. It has been used with success in the office of the *Presse*, and excites the admiration of all who see it. The light proceeds from a small vessel provided with tubes, which send forth long jets of flame, which play on another vessel placed a short distance above the first. The gas is brought into the large vessel; this is heated by the flame below; it heats gradually, and soon doubles its volume; when doubled, the same illuminating matter comes in contact with double the quantity of atmospheric air; and hence burns with greater intensity and without loss; nearly one half being lost when the gas is not expanded. A small capsule of platina serves to divide the flame, and as it is heated, becomes luminous itself. The arrangement is such as to obviate the danger of explosion, and much cheaper materials can be used for the production of the gas, than in the ordinary method. [Tribune.

"**The Controversy Touching the Old Stone Mill in the Town of Newport, R. I.,**" is the title of a pamphlet which will naturally excite the interest and will repay the perusal of the summer visitors at Newport, part of whose pleasure there is the wondering contemplation of the singular ruin, which has assumed historical importance from its mention in the *Antiquitates Americanæ* of the Royal Society of Denmark. It has been fondly deemed a relict of the Northmen, who in the vague antiquity of American history, came into the continent by the back door, settled all the Atlantic coast, even to Virginia, called the temperance land "that should be," *Vinland* or *Vineland*, and then abruptly withdrew, and have ever since eluded historical precision. In this little work, the anonymous author collects and collates, in the most sprightly and pleasant manner, all the authorities and traditions upon the subject, and comes to the conclusion that it was an old mill. [Tribune.

A Settler's Company.—The *Pittsburgh Dispatch* states that a number of enterprising and intelligent citizens of Allegheny are organizing a company to make a settlement in Iowa or Wisconsin. Their plan, as we understand, is to select a site of 800 acres, lay out farm lots of seven acres, and a central town, in lots of comfortable size, after retaining sufficient for public buildings, squares, &c. The number of members is limited to one hundred. They will be joint purchasers of the whole 800 acres, say at Government price; after the land is divided into the 100 farms and 100 town lots, &c., they will be put up at auction; members of the company will then be entitled to bid for the lots, according to their eligibility of position, and the excess of purchase, survey, &c., of the land, will be devoted to the improvement of the town, grading and paving of the streets, public buildings, &c. The aim is and has been so far carried out, to induce persons of various trades and occupations to unite in the purchase and settlement. After the purchase and settlement are made, each purchaser is required to build a house on his portion of the ground. He may then either sell it to a third party, or retain it, as he pleases—the joint or company relation ceasing after the settlement is made.

Eccentric Movements of the Fixed Stars.—At a meeting of the Berlin Academy of Sciences held on May 31 last, the venerable Alexander von Humboldt made an interesting communication upon some observations of singular movements of fixed stars. It seems that at Triest, January 17, 1851, between 7 and 8 o'clock P. M., before the rising of the moon, when the star Sirius was not far from the horizon, it was seen to perform a remarkable series of eccentric movements. It rose and sank, moved right and left, and sometimes seemed to move in a curved line. The observers were Mr. Keune, a student in the upper class of the gymnasium, and Mr. Thugutt, a saddler, both certified to be reliable persons. The family of the latter also beheld the phenomena. Mr. Keune with his head leaned immovable against a wall, saw Sirius rise in a right line above the roof of a neighboring house, and immediately sink out behind it, and then again appear. Its motions were so considerable that for some time the beholders thought it was a lantern suspended by a kite. It also varied in brilliancy, growing alternately brighter and fainter, and now and then being for moments quite invisible, though the sky was perfectly clear. As far as it is known, this phenomenon has been remarked but twice before, once in 1799 from the Peak of Teneriffe by von Humboldt himself, and again nearly fifty years later, by a well-informed, and very careful observer, Prince Adalbert of Prussia.

The Danger of admitting Bull Dogs into Glass Palaces.—The subterranean glass palace of Phalon, in Broadway, appears to be as great a show to strangers visiting New York, as the Baths of Caraculla were, in their days of splendor, to the visitors of imperial Rome. The Binghamton *Democrat* publishes the following curious occurrence which recently happened at Phalon's underground palace:—

"As Captain Nye, the gallant commander of the Pacific, was conducting a party of European friends through Phalon's magnifiTonsorial Saloons, a few hours after landing, for the purpose of showing them what an expensive, tasty people we Americans are, not only in the fitting up of our steamboats and steamships, but even in the decoration of our barber's shops, a pugnacious bulldog, belonging to one of the foreign gentlemen, suddenly plunged through a costly mirror extending from the floor to the ceiling, and shattered it into a hundred fragments. The price of the mirror was five hundred dollars, which the owner of the dog immediately handed over to Mr. Phalon. It is supposed the bulldog saw his own impudent face in the mirror, and thinking that it belonged to some other animal of the canine race, considering it his duty to chastise its owner for exhibiting such an ugly physiognomy in such a fashionable place of resort."

Folding Papers by Steam.—Probably there is no branch of machanics in which such rapid improvement has been made within the last twenty years, as that of printing. But a few years since the casting of type was a slow, laborious process—each type cast requiring some three or four motions of the hand; our presses could turn but about two hundred and fifty impressions per hour, and the paper used was made by hand in single sheets. Now the steam engine performs all. Paper is drawn out in endless rolls by means of steam—type are cast by steam—composed by steam, and our steam presses multiply impressions at the rate of fifteen or twenty thousand per hour. Heretofore, at this point, steam has stopped. The papers must be folded by hand, and to do the work of a daily paper required many laborers. But even this difficulty has been overcome. At the press-room of Messrs. Childs & Platt, 16 Spruce st., we yesterday inspected a machine that was taking in broad sheets at one side and piling them up, neatly folded, at the opposite side. With but a boy to feed, it turned out eighty folded papers per minute, and we presume it would do much more—for we see no limit to the speed at which it may be worked.

Bought his own House.—A gentleman of Boston built a fine house, at a great expense, a short distance from the city. It was a splendid residence, but he got tired of it, moved back to the city, and went to an auctioneer to have it disposed of. The auctioneer advertised it in such glowing terms that the owner didn't recognize the description of his own property, and when the day of sale arrived he sent a friend to bid off, at any price, a place that had so many advantages as the auctioneer's advertisement enumerated. The gentleman is now back in his old quarters, and whenever he thinks of moving, his wife reads him the auctioneer's advertisement. [Spring. Post.

—Land Warrants are in good inquiry at $155 each. The supply is quite moderate

Method of Making Palm Oil.—Palm oil is procured only from Africa, and is the product of the majestic palm tree. The manner of making it is as follows: A square pit is formed in the ground, something similar to tan pits in this country, and this square place is filled with palm nuts, which are taken down ripe from the trees, and the females trample the oil out in the sun with their feet. They continue trampling until the nuts and the oil form one mass. They then extract the oil by allowing water to run into this place, and take it all up with the palm of the hand, scraping it into a calabash. In this tedious and difficult process, an immense quantity is lost by its running into the ground. There is also a great deal left attached to the nut. The oil is obtained from the surface of the nut, and not from the kernel. Yet notwithstanding the waste which must result from this rude process, 19,163 tons of the oil were imported into England in 1847, and it promises to be one of the heaviest articles of traffic in the world.

India Rubber Cuirasses.—Ben. P. Poore says the French heavy cavalry still wear metallic cuirasses, but it is proposed to adopt a new pattern, of vulcanized India rubber, about half an inch thick. This thickness, it is stated, is more than sufficient to resist the action of a ball projected from any kind of firearm. All the experiments tried up to this time have proved entirely successful. The force of the ball is completely broken by the elasticity of the India rubber, and it falls on the ground at the feet of the person against whom it was sent. Some public experiments on a larger scale are soon to be tried, and the army is to be supplied.

Speed of English Railroads.—On the London and Liverpool road, 201 miles, the actual speed, excluding stoppages, is 37½ miles per hour. There are five stoppages; the running time, 5 hours 45 minutes, and the average speed, including stoppages, is 35 miles per hour. On the London and Exeter road, 193¾ miles, the actual speed in motion is 51½ miles per hour; average speed, including stoppages, 43 miles per hour. The actual speed in motion on the London and Southampton road, 80 miles, is 45¾ miles per hour; on the London and Dover road, 88 miles, 48½ miles per hour; on the London and Brighton road, 50½ miles, 40 miles per hour

Variety.

The ship Prince Albert has sailed again in search of Sir John Franklin. She takes out seven carrier pigeons—one of them, (the Lady Ross,) the identical one that is supposed to have been dispatched by Sir John Ross. Should any of these birds find their way either to the States or Britain, they will not again be mistaken, as they are stamped with red solution on each quill of the wing, thus: "W. A. Hodgson, Kennington, Surry." In order, also, that they may be distinguished from a distance, their tails will be dipped in a red solution.

The rock called the Pinnacle, near the Middle Falls of Portage, a rock known to every traveler in the Genesee Valley, was hurled from its place a few days since. This rock hung over the precipice below the second fall, and was 300 feet above the bed of the river. The practice had become common of climbing to the top to look down from its dizzy height, and aid had frequently been necessary to rescue persons who would have fallen off from dizziness; and it was for this reason that it was deemed prudent to dislodge it, which was done by a sand blast.

Speaking of the Great Exhibition, M. Thiers asserts that there can be no dispute as to the high position France holds at the Exhibition, especially in her silk manufactures. He was struck with the fact that France is pre-eminent in all the articles of luxury, which none but the wealthiest can buy; whereas, England excels in the productions usually consumed by the middle and poorer classes. Thus democratic France works for the rich, and aristocratic England works for the poor.

Capt. Carpenter, of the English Navy, has patented a new method of steering and propelling ships. It is called the Duplex Rudder and Screw Propeller, and consists of two rudders and two propellers, fitted in new positions for improved steering and propelling.

The *Giornale di Roma* publishes a sentence of the Supreme Tribunal of the Sacred Consulta, condemning Pietro Ercoli, aged 34, to the galleys for 20 years, for having, on the night of the 10th of May, attempted to prevent one Luigi Giannini from lighting a cigar he wanted to smoke!

The body of a gamekeeper was found in the woods near Forfar, Scotland, where he had evidently lain for several days. One of his dogs lay beside the body, dead from starvation; the other was in a weak state, yet would not leave his master's corpse.

Mr. Jacob Hill, fisherman, recently at one haul took 3,000 pounds of trout, in the neighborhood of Bombay Hook. At another haul he took something over that. Several of the trout were of tremendous size, some of them were 9½ to 11 pounds weight, the rest averaged from 3 to 5 pounds.

The importations of Cheese last year into England were 261,910 cwt, from the various States of Europe, 78,707 from the United States of America, and 184 cwt. from the British possessions. The aggregate of the year's importations amounted to 346,802 cwt.

Recent scientific observations have ascertained that the waters of the Mediterranean and the Red Sea are exactly on a level. It was long thought to be otherwise.

It is announced that a literary gentleman of Leicester, Eng., has invented a type-setting machine far superior to that contrived in France.

The Marquis of Westminster has bought the funiture for 4 rooms, from Vienna, exhibiting at the Crystal Palace, at a price equal to $60,000.

A mechanic in humble circumstances in Birmingham, bought a picture some time since for about £5. It proves to be worth £1500.

Four hundred thousand dead letters were received at the General Post Office one day last week, from California.

Harvey Dayton, late Cashier of the State Bank at Morris, has, to the surprise of the people of Morris, been convicted.

The trial of Lambert Norton and others, for conspiracy to defraud the State Bank at Morris, resulted in their acquittal.

New Era for the "Best Youth's Magazine!"

☞ GREAT REDUCTION OF POSTAGE! ☜

WOODWORTH'S YOUTH'S CABINET

STILL under the editorial charge of Francis C. Woodworth, and filled with the choicest gems for the young, commences a new series with the issue of the number for July, 1851. This number is now ready. *Now is the time to subscribe.*

The great reduction in postage goes into effect on the first day of July. From and after that day, the postage on a single number of the Cabinet (paid quarterly, in advance) will be, *for any distance not over 500 miles, 1 cent; over 500, and not over 1500, 2 cents*—it being a reduction to all subscribers within 500 miles from 42 cents to 12 cents per annum, to all other subscribers in the Union a reduction of almost one half from the old rates. The publisher anticipates, as the result of this liberal reduction, a large and immediate addition to his subscription list from every part of the country, as the former high rates of postage have deterred many from receiving the work by mail.

Woodworth's Youth's Cabinet, in its reading matter, in the number, variety, and beauty of its illustrations, and in its general costume, now stands at the head of all monthly publications for the young. "It is unqualifiedly the best youth's magazine in America."—*Brattleboro Democrat.* "It is a model for all works of its class. We cannot too warmly commend it."—*N. Y. Tribune.* "It gives us pleasure to recommend it to our southern friends."—*Balt. West. Continent.* "Best magazine for youth we have ever seen."—*Christ. Adv. & Jour.* "It is a little world within itself."—*N. Y. Independent.* "Best publication of its class that I am acquainted with."—*Rev. Dr. Adams.*

Each number contains 32 pages, and some 8 or 10 beautiful engravings. The reading matter is just such as is best adapted to amuse, entertain, and instruct the young mind.

☞ *Please send on your orders at once.* Specimen numbers can be seen at the office of this paper, or they will be forwarded, *gratis*, on application, *(post paid,)* to the publisher. Subscribers may send money by mail, at the publisher's risk.

Terms, (invariably in advance,) $1 a year; 4 copies, $3; 7 copies, $5.

Clergymen, postmasters, editors, and school teachers, who will form clubs of four or more, and who will forward the money, shall be allowed an additional copy for their trouble; or they are authorized to retain 25 per cent. on all new subscriptions, where the full price ($1) is paid.

Bound volumes, (of which there are now 5,) $1 25 each; the whole set, $5 50.

☞ *Postage Free!*—Subscribers at a distance, who will remit the full price ($1 25 each) shall receive the volumes *postage free.* These volumes contain nearly 500 pages each.

AGENTS WANTED.

The publisher wishes to employ several gentlemen, in different parts of the Union—North, South, East, and West—to act as agents for the work. Their business will be to travel and to obtain subscribers. There is no periodical, of whatever character, which commands so ready and so general favor as Woodworth's Youth's Cabinet. Those who devote their time wholly or mainly to the interests of this publication, will receive a compensation which cannot fail to be satisfactory.

Persons desiring an agency will please address the publisher (post paid) with responsible testimonials as to character and ability. *No time should be lost*, as now is the time to subscribe. Every particular respecting the agency will be immediately forwarded on application. Specimens of the work sent gratis.

D. A. WOODWORTH, Publisher,
118 Nassau-st., New York.

Note.—The publishers or editors of those newspapers to whom this advertisement is sent, MARKED, are requested to give it (not including this note) some half a dozen conspicuous insertions; for which they shall be entitled to receive a copy of the Cabinet, monthly, for two years, on their sending to the address of "Woodworth's Youth's Cabinet" copies of the papers containing the advertisement; or, if preferred, they shall receive one volume of the Cabinet bound in muslin, and a copy of "Woodworth's Stories about Animals," illustrated with 40 engravings. Those who prefer the latter, must signify such preference and inform us how the books are to be sent. D. A. Woodworth.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.

No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.

No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.

No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.

No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.

No. 8 The Sabbath Controversy The True Issue. 4 pp.

No. 9 The Fourth Commandment False Exposition. 4 pp.

No. 10 The True Sabbath Embraced and Observed. 16 pp.

No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.

No. 12 Misuse of the Term Sabbath. 8 pp.

No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

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The Sabbath Recorder.

From Chambers' Papers for the People.

JEWISH LIFE IN CENTRAL EUROPE.

[Concluded.]

Having followed the Jew through the various phases of his existence, let us now look at him in the last stage preceding and following his departure from life. Let us suppose him attacked by

ILLNESS.

If this becomes serious, an application is made to the minister, the synagogue is opened, the friends of the sick, and others assemble, when prayers, especially the 23d and 119th Psalms, are offered up for the recovery of the invalid, and alms given to the poor. If he recovers, on being able to leave the house, his first walk should be to the synagogue; there, in the presence of ten adult males, he pronounces the following benediction: "Blessed art thou, O Lord our God, King of the universe, who dispenseth mercy even to the guilty, and hast also shown such mercy unto me;" upon which the bystanders respond, "May He who has shown thee such mercy ever continue to grant thee every felicity. Selah." Should, however, the patient become worse, and the danger imminent, it is deemed right to impress him with a sense of his state, and to exhort him to reconcile himself to his Maker. The friends visiting him offer up appropriate prayers on entering the room, and on leaving it say, "O may God send thee a a speedy and perfect cure, and unto all the patients of Israel;" and if in his senses, he is desired to impart once more his paternal blessings to his children. At the same time the "watchers" are sent for. The functions of these individuals begin with the death-struggle of the sick, and cease with the transfer of the corpse into the hearse; from the moment the agonies of death (which these "watchers," from long experience and practice, can discern with great exactness) have commenced, it is held unlawful to put anything to the mouth of, or to interfere in any way with, the dying; and it is the duty of the watchers to prevent any such attempt, which cannot preserve life, but might accelerate death. The oil of life must be consumed; not a single drop must be spilled.

The treatment of the dying and the corpse springs from a mixture of prudential considerations, sanitary measures, feelings of respect for the remnant of an immortal spirit, and of deep awe inspired by the mysteriousness of the metamorphosis just effect. Popular belief has vested the deathbed with singular ideas of sacredness and terror, and all the proceedings concerning the dead flow from one or several of these views. In the popular belief it is not proper to stand at the head or feet of the dying; for the former place is sanctified by the divine glory, (*shekinah*,) and the latter is occupied by the Angel of Death. This personage is depicted by the superstitious as covered all over with eyes, of an immense wide stride, and with a sword or slaughtering-knife in his hand.

During the agonies, the watchers, together with such of the relatives and friends as wish to join, offer up prayers in an adjoining room, or even in the sick room, in which prayers the dying person, if able, is desired to join. As soon as, according to the experience of the watchers, death is taking place, they ejaculate the scriptural verse, "Hear, O Israel, the Lord our God is one." They next cover the face of the deceased without touching the corpse; and after a short interval a feather is laid upon the upper lip beneath the nostrils, and if its delicate fibres do not stir, it is a sign that the breath of life has fled; the bystanders then make a rent in one of their garments, saying aloud the following prayer:—"Blessed art thou, O Lord our God, King of the universe, Righteous Judge. He is the rock; His work is perfect; for all His ways are judgment; a God of truth, and without iniquity; just and right is He. Thy righteousness shall precede thee; the glory of the Lord shall be thy reward. Thou shalt lie down in peace until the comforter shall come, the proclaimer of peace." An hour afterwards the following scriptural verses are recited:—"O house of Jacob, come, we will walk in the light of the Lord. The Almighty God, the Lord, hath spoken and proclaimed to the earth, even from the rising of the sun to his setting. Let him enter in peace; may they rest in their places of repose; for dust thou art, and unto dust thou shalt return." Having next recited certain appropriate psalms, the appointed persons lay the corpse on the ground; putting a pillow, or some straw under the head; the hands and feet are then laid in a strait posture, the latter towards the door. The body is next covered with a black cloth, a vessel with water and a towel put in the room, and a lighted candle placed at the head of the dead. During all the time that the corpse is above ground, a watcher never leaves the room which contains the corpse, in order to prevent any improper treatment, or abstraction of any part of the body; for, according to the rabbinical views, the body is due to the dust from whence it was taken. Thit scruple is carried so far, that any of the integral portions of the body, solid or fluid, which may have been seperated from it during the illness, is carefully collected, and committed to the grave together with his body. Rabbinical authority strongly recommends a speedy committal of the body to the grave; and considering the warm climate in which the recommendation was given, the advice was very salutary, and no doubt even prudent in overcrowded Ghettos, where the care for the living must outweigh every other consideration, but may, nevertheless, in its indiscriminate application, be productive of much evil. The preparation for the burial consist in the acts of cleansing and dressing the body. The parties performing these rites offer up a prayer for the occasion, then wash the corpse with tepid water, cleansing at the same time the nails on hands and feet, and next dry it carefully. They then shroud it in white apparel; the white robe and cap and praying scarf described before are now brought into requisition. Thus attired, the eyes, if open, are covered; the lower jaw, if dropping down, is drawn to the upper; the hands are placed in a straight posture, close to the body; and the thumb is within the hollow of the hand, so as to be encompassed by the four fingers. Two small bags filled with sand are placed under the head. Sometimes, however, they are filled with mould brought from the Holy Land. It is especially the pious Jew who is anxious for this rite, so that his dust may at least mingle in death with the dust of his beloved land, after which he yearned all his life. Individuals desirious may see the face of the deceased; and an opportunity is afforded them for begging his meihilah *(pardon.)* Relatives, friends, and acquaintances, approach singly the feet of the corpse, and, standing opposite the face, lay hold of its toes, begging pardon for any wrong they may have done the deceased while living. They are induced to this step by the opinion that the soul, although incapable of communicating with the survivors, still lingers behind, hovering round its former tenement, and will be willing to concede the pardon asked. The corpse being now deposited in a coffin with its face turned heavenwards, is carried forth to the burial-place. No pomp, no pageant attend the funeral procession, which is formed by those who wish to join it. The rites described are to be performed by strangers, and not by the family. These are not to stay in the room where the corpse lies; and if they have only one room, a partition is to be made between the dead and the living. In the bed on which the deceased lay, nobody is to sleep for the next seven days; and all the water in the house, as well as in all other neighboring Jewish houses on the same side of the street, is poured away. The family are advised to change their linen, and the men to shave, as they would not be allowed to do so during the seven days prescribed for deep mourning, and which does not commence till after the funeral. Whilst the body is being brought out of the house, the women retire to a seperate room, nor do they join in the funeral procession popular superstition assigning as a reason the greater power over the living which would thereby be given to the Angel of Death. However, all male relatives of the deceased are expected to follow to the burial-ground. There arrived, the minister and those present offer up an appropriate prayer. If the deceased should have been a person of merit, a funeral discourse is delivered. The mourners now approach the coffin singly, on the other side of which stands the minister with a knife in his hand. With this he cuts in a peculiar manner into the front parts of their upper garments, enlarging the rent by his hand. This rent the mourner is expected to wear during the next twelvemonth. This done, the corpse is carried forward to the grave, dug in a direction from north to south, and lowered into its last resting place, whilst the bystanders say, "May he come in peace to his appointed place!" The mourners now approach, and every one singly takes up a shovelful of earth and throws it upon the coffin. This example is followed by all the friends of the deceased. On retiring from the grave, they pluck some grass, and say the scriptural verse, "They of the city shall spring forth as the grass of the earth." They next wash their hands, saying, "Death will be destroyed forever, and the Lord God will wipe away tears from all the faces, and the rebuke of his people shall he take away from off the earth." The recital of some appropriate psalms concludes the funeral service.

Having returned to the house of mourning, the family sit down on the ground and take the meal of mourning, consisting of hard-boiled eggs, generally supplied by some friend. In the afternoon the evening service is performed, at the conclusion of which a particular prayer is generally said by the sons of the deceased. This prayer is repeated by them at the conclusion of every morning and evening service during a whole year. Not less conducive to the rest of the soul is supposed to be the mishnah, (*the text of the Talmud*,) especially if read in the house of the deceased during the first month, or at least the seven days of mourning. For this reason competent persons are engaged or invited to perform there during the period mentioned the usual morning and evening services, and to study portions of the Talmud. The mourners themselves are, during the first seven days, not allowed to leave their dwelling, and must not sit on chairs, but on hassocks; must not pursue their usual avocations, nor work at their trade. However, they may read suitable religious works, such as Job, or the Lamentations of Jeremiah, &c. The tediousness of this condition is also relieved by the visits and consolations of friends and acquaintances, and by the dainty dishes presented to them by the same parties. These presents are necessary in order to support the mourners, who, as just stated, are, during the first week, debarred from employing themselves in obtaining a livelihood. These visits and presents, moreover, are enjoined by Rabbinical authorities. The visitor, on entering, does not salute the mourners, as is customary on other occasions; nor is he offered a seat by them, but accommodates himself as he likes. On leaving, instead of using any of the phrases customary, he says, "May the Omnipresent comfort you with the other mourners of Zion and Jerusalem!" For this purpose, also, a board is hung up in the room, upon which this sentence is written. On Sabbath, however, the signs of mourning are suppressed; the mourners therefore repair on Sabbath eve to the synagogue, when all the members of the congregation move forward to meet them with the words, "On towards the mourner." The mourners, however, do not occupy their usual seats, but have for the twelvmonth assigned places at the bottom of the synagogue, for that reason called "The Mourners' Bench." At the expiration of the week they are allowed to follow their usual avocations, but the signs of deep mourning, and the burning of the lamp are continued for a whole month; nor are the men allowed to remove their beards before that period. For the rest of the year the mourners must not partake in any rejoicing; no sound of music is in the house, and no place of amusement is visited by them. The anniversary of the death of a parent is each year strictly kept by the family; a lamp is kept burning the whole day; the males do not fail to attend synagogue on that day, in order to offer up a special prayer; and the children of the deceased distribute alms among the poor according to their means. A mourning service for the departed is, moreover, celebrated on every festival in the synagogues during prayer time.

Having thus briefly traced the life of a Jew through all stages, from the cradle to the grave, we must necessarily stop where every earthly pursuit ceases, and now bid the reader a friendly farewell.

THE DEAD.

The dead are every where!
The mountain side, the plain, the wood profound,
All the wide earth, the fertile and the fair,
Is one vast burial-ground!

Within the populous street,
In solitary homes, in places high,
In pleasure-domes, where pomp and luxury meet,
Men bow themselves to die.

The old man at his door,
The unweaned child, murmuring his wordless song,
The bondmen and the free, the rich, the poor,
All—all to death belong!

The sunlight gilds the walls
Of kingly sepulchres enwrought with brass;
And the long shadow of the cypress falls
Athwart the common grass.

The living of gone time
Builded their glorious cities by the sea,
And, awful in their greatness, sat sublime,
As if no change could be.

There was the eloquent tongue;
The poet's heart, the sage's soul was there;
And loving women with their children young,
The faithful and the fair.

They were, but they are not;
Suns rose and set, and earth put on her bloom,
Whilst man, submitting to the common lot,
Went down into the tomb.

And still, amid the wrecks
Of mighty generations passed away,
Earth's honest growth, the fragrant wild flower, decks
The tomb of yesterday.

And in the twilight deep
Go veiled women forth like her who went,
Sisters of Lazarus, to the grave to weep,
To breathe in low lament.

The dead are every where;
Where'er is love, or tenderness, or faith;
Where'er is pleasure, pomp or pride; where'er
Life is, or was, is death.

MADAME IDA PFIEFFER.

My readers may perhaps recollect a short paper inserted a few months ago and entitled, "A lady that has seen the World." It recorded my meeting with a female pilgrim to Jerusalem, who subsequently went round the earth entirely by herself, who, when the paper was written, was on her way home to her native city, Vienna. I had often anxiously desired to meet again so remarkable a fellow-traveler, and by the merest hazard in the world, I chanced, through a newspaper paragraph, to hear that she was at the present moment in London, and immediately obtained her address. As she was at that time lodging at a friend's house some distance from town, a meeting was appointed at his counting house in the city. From Jerusalem to Crutched Friars was certainly a rather abrupt transition, and as I pushed my way through the multifarious obstructions of our crowded streets to the place of rendezvous, I could not help speculating as to what changes had been wrought by the interval of time and travel that had elapsed since our previous meeting.

I reached the house, hurried up two flights of dirty stairs, tapped at the door of an office differing in no respect from the thousand dark and dingy ones in the city. "Come in," was the response; and on entering, in the shadow of the room, and looking strangely out of place in the midst of a heap of legers and daybooks, was, sure enough, the well-remembered face of my old fellow-traveler, who rose and received me with the most lively expression of satisfaction. I too was rejoiced to find no change for the worse in the appearance of my friend after so severe an ordeal as a journey round the world.

I remarked in my previous paper, that there was little in the person or bearing of Madame Pfeiffer (such is the name of our adventurer) to mark her out as the heroine of such a remarkable exploit. Her age may be (for in such cases we may only presume to guess) verging, perhaps, upon fifty; her stature is small, her figure slight, her features plain, her dress homely, and her whole appearance the very reverse of commanding. Her manner is remarkably quiet, not to say even humble; and it is only in conversation with her, when her dark eye kindles into animation over the recital of some passage in her travels, that one perceives an outward manifestation of the courage and enthusiasm that so remarkably distinguish her.

After exchanging our mutual congratulations, the conversation (which was carried on in French, Madame speaking English but imperfectly) naturally turned upon the subject of her recent journey. Reminding her of our original meeting on the shores of Palestine, and of the indifference with which she endured fatigue and hardship on that occasion, I playfully observed, "that I considered she had served her apprenticeship to myself, and that I had always boasted of a pupil who had left her tutor so infinitely behind." She admitted that it was even so, and that her power of bearing privation, tested in that journey, together with the taste for traveling she then acquired, had led her to meditate still more extensive wanderings.

"It was after my journey to Iceland, which followed that into Palestine—"

"*Iceland!* my dear madame!" I exclaimed with a sudden start. "Why, I had not the slightest notion you had ever visited that country."

"Oh yes, and published a book about it," was her quiet reply; and she immediately resumed, "After this Iceland journey, then, I left Vienna and embarked at Hamburgh for Rio Janeiro, and, after remaining sometime on the coasts of Brazil, penetrated into the interior, visited the savage tribes, and crossing the continent of South America, reached Valparaiso, which, you know, is on the shores of the Pacific Ocean. Thence I crossed over to the Island of Tahita, where during my stay I was upon the most intimate terms with Queen Pomare. Leaving that beautiful spot, I crossed the wide Pacific Ocean to Canton, with which city I was much delighted."

"Of course," I remarked, "you do not mean the interior of the Chinese quarters, into which Europeans are not allowed to penetrate?"

"Indeed I do," was her reply. "I am perhaps the only person who has ever gone through it. I must admit that the attempt was rash, but I could not overcome my curiosity. Madame Gutzlaff, the Missionary's wife, assured me she never ventured to think of such a thing."

"But how did you contrive to accomplish it?" I inquired.

"I hired two native Chinese to show me about," was her reply. "On reaching the prohibited entrance of the city, it occurred to me that if I paid them *there* they might perhaps go off and leave me. I was obliged therefore to resort to a little stratagem. Making signs that I had no money, but showing an order upon one of the Eglish houses of business, I pointed to the city, and expressing in the same way my desire to go through it to the English quarter, they consented to accompany me through the streets. In I ventured. Such a sight had never been seen in the streets of Canton before. The people gathered round in crowds, the women held up their children as I passed along, the curiosity and amusement of the people were prodigious, and your gracious Queen on the opening of the Exhibition, could hardly be more run after than was my poor insignificant self."

"And were you not horribly afraid?" I inquired.

"Not in the least," was the reply.

"And did you meet with no insult?"

"Not the slightest. Nothing could exceed the civility of the people. After traversing the city, my Chinese guides brought me to the house of the English merchant, who could scarcely believe that I had come off scatheless from so unprecedented an enterprise. Well, from Canton I visited several of the principal ports of China, and thence, touching at Singapore, made my way to Ceylon, where, not satisfied with remaining at Point de Galle, I visited the capital, Kandy. Calcutta was the next point of my journey. I ascended the Ganges on the deck of a bungalow, and far into the interior, examined the antiquities, visited the courts of some of the native princes, by whom I was kindly received, and, satisfied with my survey of India, returned to the coast, embarked for the Persian gulf, and then ascending the Tigris, looked upon Dr. Layard in the midst of his excavations at Nineveh."

Such a narrative of adventure, and from the mouth of a female, might well take away one's breath. I really seemed to be dreaming as I looked upon the frail little body before me, and heard her describe the devious career like this with far less excitement of manner than the mistress of a cockney boarding school would throw into her account of the perils of a journey to Boulogne. "What next?" I inwardly exclaimed, as Madame, renewing her narrative, quietly went on.

"I entered next upon a *rather* dangerous journey among the countries occupied by the wandering tribes of Kurdistan. Here I more than once fell into the hands of robbers."

"You surely were not alone on this occasion?" I exclaimed.

"Entirely so," she replied; "and to that cause I probably owe my complete immunity from outrage. What could they do? They saw before them a poor unprotected woman, advanced in years and with all she possessed in the world done up in a small bundle. They would stop my horse, gaze upon me with astonishment, ask a few questions, and then suffer me to pass unmolested. On one occasion, being exhausted with thirst, I begged for water from the leathern bottles they carry it about in, and they gave it me immediately."

"Then there are many more Robin Hoods than have ever been commemorated in song; there *is* honor even among thieves. Human nature is the same in the forest of Sherwood and the wilds of Kurdistan!"

"Well," she resumed, "after I had done with the Kurds, I made my way through Persia and Circassia to the shores of the Black Sea, along which I sailed to Constantinople; thence to Greece, Sicily, and Italy, and so back to my own door at Vienna, after an absence of *three years*. And now guess, what do you think this journey cost me?"

Having already observed the simple and self-denying habits of my old companion, I was prepared for a rather low estimate, but when I considered the mere distance she had gone over, without allowing her anything to eat, I mentally named a figure, (a sum of several hundreds, which some experience of travel led me to fix upon as the very minimum of her expense. What was my surprise, then, when she declared that she had performed this extensive series of wanderings into the interior of so many countries, where the means of conveyance are almost wanting, for the insignificant sum of a hundred and fifty pounds!

The next time I met Madame was at the hospitable house of a friend. She had been making the most of her short stay in London, had visited the principal objects of interest, and been present at the inauguration of the Glass Palace by her Majesty. She confessed that the vastness of London oppressed her, and it was not one of the slightest instances of her courage and self-reliance, that she boldly sallied forth one morning to make her way on foot from Hackney to Picadilly, with nothing but an address-card, and the merest smattering of English to guide her in her devious course.

The conversation turned upon her present plans. Far from her taste for travel having been satisfied, it seemed only "to have grown by what it fed on," and she was already preparing for a second voyage around the globe. Although scientific research was not to be expected from a solitary woman, yet her travels had not been without fruit, since she had made collections in botany and entomology which formed a valuable addition to the museum of Vienna. The Austrian Government had not merely paid her for these, but had made her a present of a hundred pounds toward the prosecution of her further adventures, while the Professors had given her instructions in the best mode of preserving specimens, and collecting objects of value to science.

Her present views were to go by the Cape to Australia and New Zealand, and thence to Borneo and the islands of the Indian Archipelago. She had already taken her passage, and was to sail during the following week.

Reverting to the manner in which I had re-discovered her, I observed that it was through a New York newspaper, under the head of "What is talked about," stating that she was in that city, after performing the voyage round the world. What was my surprise to learn, then, "that she was never there in all her life," and that the statement was a pure mystification, like so many others in which our trans-atlantic brethren seem to delight. "It was this account," I remarked, "that contained your adventure with a robber, stating moreover that you had valiantly defended yourself, and cut off one or two of your adversary's fingers with a knife, and that, I suppose, is also an invention of the editors."

"On the contrary," she replied, "it is strictly true. I was traveling through the wild interior of Brazil in company with Count ——, who you remember made one of our party to Mar Saba and the Dead Sea. We were attended by a single servant, and having understood that the road was safe, had neglected to provide ourselves with defensive weapons. On passing through a secluded spot, we were suddenly attacked by a powerful Negro armed with a sword. He rushed upon the Count, who being unable to parry the blow, received a severe wound, when I drew forth a clasp knife which I carried about my person, and in the excitement of the moment rushed upon the robber, and cut him desperately in his hands. The servant flew on the robber, the robber attacked the Count, whom I in my turn sought to defend, though drawing down vengeance on myself, but as our adversary was powerful and well-armed, the issue would have been fatal to us all had not some travelers, attracted by our cries, hurried up to the spot, whereupon the Negro took to flight."

"Did you receive no injury in the conflict?" I inquired.

"Far from it, I bore away with me a lasting memento," was the reply, as she then extended her arm, enveloped in a muslin sleeve, and invited me to make an examination of it. As I did so, my hand sunk, with a sickening sensation, into a hollow, midway between the elbow and the shoulder, the token of a deep and ghastly wound, which she will carry with her to the grave.

Reminiscences such as these filled up the remainder of our interview. I was disappointed in my hope of seeing this extraordinary woman again. She has set sail upon her long and perilous enterprise, at a time of life when most persons are only anxious to repose calmly by the fireside for the remainder of their days. Notwithstanding the old proverb concerning "the pitcher and the well," let us earnestly hope that she may return safe and sound to her own home, and add another chapter to the record of her most marvelous experiences.

A WIFE'S LETTER.

The following touching fragment of a *Letter from a dying Wife to her Husband*, was found by him some months after her death, between the leaves of a religious volume, which she was very fond of perusing. The letter—which was literally dim with tear-marks—was written long before the husband was aware that the grasp of a fatal disease had fastened upon the lovely form of his wife, who died at the early age of nineteen:—

"When this shall reach your eye, dear G——, some day when you are turning over the relics of the past, I shall have passed away forever, and the cold white stone will be keeping its lonely watch over the lips you have so often pressed, and the sod shall be growing green that shall hide forever from your sight the dust of one who has so often nestled close to your warm heart. For many long and sleepless nights, when all beside my thoughts were at rest, I have wrestled with the consciousness of approaching death, until at last it has forced itself upon my mind; and although to you and others it might now seem but the nervous imagination of a girl, yet, dear G——, *it is so!* Many weary hours have I passed in the endeavor to reconcile myself to leaving you whom I love so well, and this bright world of sunshine and beauty; and hard indeed it is to struggle on silently and alone with the sure conviction that I am about to leave all forever and go down alone into the dark valley! "But I know in whom I have trusted," and leaning upon His arm, "I fear no evil." Don't blame me for keeping all this from you. How could I subject *you*, of all others, to such sorrow as I feel at parting, when time will so soon make it apparent to you? I could have wished to live, if only to be at your side when *your* time shall come, and, pillowing your head upon my breast, wipe the death damps from your brow, and usher your departing spirit into its Maker's presence, embalmed in a woman's holiest prayer. But it is not to be so, and I submit. Yours is the privilege of watching through long and dreary nights for the spirit's final flight, and of transferring my sinking head from your breast to my Saviour's bosom! And you shall share my last thought; the last faint pressure of the hand, and the last feeble kiss, shall be yours; and even when flesh and heart shall have failed me, my eye shall rest on yours until glazed by death; and our spirits shall hold one last communion, until, gently fading from my view—the last of earth—you shall mingle with the first bright glimpses of the unfading glories of that better world, where partings are unknown. Well do I know the spot, dear G——, where you will lay me; often have we stood by the place, and as we watched the mellow sunset, as it glanced in quivering flashes through the leaves, and burnished the grassy mounds around us with stripes of burnished gold, *each* perhaps has thought that some day one of us would come *alone*, and whichever it might be, *your* name would be on the stone. But we loved the spot; and I know you'll love it none the less when you see the same quiet sunlight linger and play among the grass that grows over your Mary's grave. I know you'll go often alone there, when I am laid there; and my spirit will be with you then, and whisper among the waving branches, "*I am not lost, but gone before!*"

EARLY BIBLE DISTRIBUTION.

A singular circumstance is related of early Bible distribution in Louisville. Many years ago, when Louisville was a petty village, consisting of a few houses and two stores, it was a great resort for gamblers and persons of dissipated habits. At this period a Colonel C., a wealthy, but a very wicked man, carried on an extensive mercantile business. On a certain occasion he sent a confidential clerk to the East to lay in a supply of goods, furnishing him with the requisite amount of cash. An unexpected fall in prices left the clerk $300 in hand after all his purchases were made. He did not wish to take it back with him, and was somewhat at a loss to know how to invest it. He was a religious young man, and it occurred to him that Bibles were more wanted than any thing else in Louisville, and he finally resolved to invest it in Bibles, and accordingly sent home three hundred dollars' worth. Colonel C. thought the transaction rather unpromising, as it was an article never called for at his store. Cards he could sell in abundance, but not Bibles. At length, after sleeping, an idea struck him. Gamblers would have cards at any price, and on any terms. Accordingly he made his arrangements; he put up a Bible to every pack of cards, charging $1 50 for the former, and 50 cents for the latter, telling each applicant that he could get no cards without a Bible. In due time the Bibles were all disposed of; but as the gamblers wanted only the cards, they usually presented the Bible to the first boy or girl they met in the street. In this way hundreds of Bibles were distributed in Louisville, and many houses were supplied with the word of God, that never contained one before. This is the first and only instance, perhaps, in which gamblers were made the instruments of circulating the Bible. Great good, we were informed, resulted from this singular proceeding. Louisville is greatly changed since that, not only in size and wealth, but in moral and religious character. Society here is refined and intelligent, and in its moral condition is scarcely excelled by any place of the same population in the West.

[Bible Record.

FOREIGN MISSIONS.

The regular monthly meeting for the reception of intelligence respecting the operations of the American Board of Commissioners for Foreign Missions, was held in New York on the first Monday in July, at Dr. Spring's Chapel.

Mr. Lyons, at Hawaii, Sandwich Islands, in preparing his annual report, speaks of a mortality among the inhabitants of his district that is not counterbalanced by the number of births.

Two Mormons from Salt Lake, an elder and a prophet, have made their appearance in Hawaii. They belong to a company of ten, who have scattered in pairs over the Islands, with the design of converting the in habitants, natives, foreigners, and missionaries, to the Mormon faith. As yet, they have met with no success, the natives being satisfied with the religion they already have.

The church under the care of Mr. Lyons at Hawaii numbers 2,114 members, and during the year 1850 they have given for benevolent purposes $701, of which $337 was for foreign lands, and $364 for the pastor's support.

Mr. Hitchcock, at Molokai, S. I., March 20, speaks of large additions to his church. On one occasion more than 80 united. In proof of the liberality of his people, Mr. H. states, that for several years prior to 1850, they contributed to the Board more than his salary.

Mr. Wilson, under date of March 28, gives a dark picture of African society. He finds that the marriage relation does not there exist. The wife is regarded as a sort of loan or exchange, and her destiny is considered as fully answered if she enriches her husband with a few children. No man can get a wife except he can succeed in enticing her away from some one else. The missionaries have solemnized seven Christian marriages, and with good effect.

In Turkey the influence of the press is beginning to be more perceptible. Mr. Everett, May 14th, says the missionaries have learned that "wherever the books which they have issued can be introduced, there the darkness soon appears to break away."

Mr. Schneider, at Aintab, refers to the progress of evangelical sentiments at Oorfa. "Fourteen persons," he says, "have affixed their signatures to a petition, asking for a vizieral letter to protect them in their rights as Protestants." Another priest is spoken of as having just declared himself a Protestant—an event which produced a profound sensation among the Armenians. Great exertions had been made by them to bring him back. Under date of March 24, Mr. S. speaks of the largest congregation ever gathered at Aintab, of prospects of further additions, and of an unusual agitation among the Armenians.

In Benjamin Constant's eloquent book on religion, it is stated that, when the Tartars conquered the Chinese, they ordered them to shave their heads after the Tartar fashion; but that many of the Chinese preferred death to a compliance with the order, lest their souls, appearing bald before their ancestors, should not be recognized or welcomed by them.

The Sabbath Recorder.

New York, July 17, 1851.

THE GOSPEL AN ANTIDOTE TO SORROW.

In discoursing upon afflictions, a week or two since, we remarked, in substance, that man was as certainly doomed to a life of sorrow in this world as he was to death at last. In the sentence against Adam, as the representative of the human race, the one was as much included as the other. The mercy of God, however, has provided an *antidote*, so that human life, instead of being a course of unmitigated sorrow, bears witness to the goodness of Him "in whom we live, and move, and have our being." This antidote is the Gospel of Jesus Christ. There is no other that is effectual. It has not yet banished all sorrow from the earth, it is true. But it has given a pledge, in what it has done, of its power to do so; and its disclosures speak of "a good time coming," when "sorrow and sighing shall flee away."

What is called Christian experience need not be appealed to in proof of our position. A simple comparison of human society as exhibited in heathen countries with what obtains in lands enlightened by Divine Revelation, is all that is needed. The facts brought to light by those who have visited the "dark places of the earth," and made the most careful observation of the state of things there, confirm the testimony of Scripture, that they are "full of the habitations of cruelty." At the great annual festival of Juggernaut, when it is reasonable to suppose that the principles of that system of religion are in their highest and most vigorous exercise, what sorrow reigns! What multitudes of poor, crippled, blind, and diseased mortals, that have dragged themselves thither for hundreds of miles, are left to die in sight of the bloody deity, no one stopping to do them any kind offices, no one caring for their groans, no one offering them food or medicine, but with heartless cruelty abandoning them to the dogs and jackals, that in some instances begin to prey upon them before life is extinct! Nor is this an extreme case. For who does not know, that every system of religion among the heathen inculcates, as sacred duties, practices which are productive of naught but sorrow? Among whom is the murder of infants justified? Among whom do we find cruel neglect of aged parents, and even the killing of them, tolerated? Among whom do we find human sacrifices offered to propitiate their bloody deities? Where do we find fornication and polygamy unblushingly upheld? Where do we find theft and fraud in their worst forms? Where do we find the most cruel and oppressive governments, crushing the subjects in continual poverty and wretchedness? Where do we find woman degraded and her sorrows multiplied? All these things we find in heathen lands. How true it is, that "their sorrows are multiplied who hasten after another God."

On the other hand, where do we find kindness to the poor, sympathy with the distressed, kind offices to the sick and dying, children carefully nursed and trained, the aged provided for, and woman elevated to her true position? Where do we find governments modeled upon the principles of humanity, and employing their resources in endowing and fostering such institutions as promote the happiness of the people? Where do we find thrift and prosperity, and society in a continual state of progress, not only as it respects the arts and sciences, but also as it respects the great principles of virtue and human brotherhood? There can be but one answer to these questions. Such things are found only in lands where the Gospel is preached; and their prevalence is just in proportion to the influence of the Gospel over the people at large.

In view of such facts, the folly of the human race in stubbornly persisting to find some other antidote to sorrow, becomes glaring. The unbeliever thinks that he can get beyond the reach of that law which dooms him to a life of sorrow, by some contrivance of his own. He knows the power of riches to move the heart, and he fancies that if he were in possession of them in a sufficient measure, he could buy an exemption from most of the afflictions of life. In open disregard, therefore, of that testimony which assures him that "riches profit not in the day of wrath," and that "he that trusteth in them shall fall," he sets himself to work, with might and main, to possess himself of them. But what does he accomplish? What does he not invariably find? During a life of thirty, forty, fifty, or sixty years, all of which time he is striving for wealth, he suffers untold anxieties, is filled with distressing fears lest his plans should fail, is a prey to a thousand vexations and disappointments; in short, he realizes that, in the act of pursing his object, he is as much subject to "vanity and vexation of spirit" as any other man. During all this time, then, he does not get beyond the reach of the law sentencing the human race to sorrow.

But does he, by this life of hardship, succeed in placing himself at last in a state of exemption from trouble? Does he enjoy happiness a *little while* before he dies? No; for the sorrows of old age are then ready to pounce upon him. Then the "evil days" come, the years when he says, "I have no pleasure in them." His limbs, the "keepers of the house" in which his soul lodges, begin to tremble; his once strong back bends with weakness; his teeth, the grinders of his food, become few and cease to do their office; the windows of his once flashing eyes are darkened; his slumbers are broken, and he is glad to rise at the voice of the bird; in short, his nights are passed in pain, and his days in wearisomeness and fears, till "the dust returns to the earth as it was." He finds no exemption from sorrow. Being a child of Adam, the curse is upon him; and nothing can take it away at last, or mitigate its operation now, but the Gospel of Christ, and the hopes which it inspires.

"*Blessed are they that mourn,*" said the Saviour when opening to the understanding of his disciples the great principles of his administration, "*for they shall be comforted.*" "Blessed are they that mourn *on account of sin,*" is the amended reading of those who busy themselves in patching up the Word of God here and there. But let us not so restrict it. What our Saviour designed to teach was that the Gospel of the kingdom was a sovereign remedy for the sorrows of Adam's race. He contemplated the world as not only dead in Adam, but as afflicted in him. He contemplated those who were mourning, not only over the depravity of their own hearts, but over the loss of friends, the loss of health, their poverty, their oppressed condition, their lack of all the comforts necessary to render life comfortable, and says, "I am come *to comfort all that mourn.*" Isa. 61: 3. He looked on this world as covered with sorrows. He looked on the heathen nations as steeped in afflictions. He saw in Adam's transgression a fountain which would continue to send forth its streams of trouble, till old things should be done away. He proclaimed his Gospel as a remedy for all this, and has taught us, that when the former things shall have passed away, then "God will wipe all tears from the eyes of his people, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Rev. 21: 4.

Let us hear the conclusion of the whole matter. In Adam we have sorrow; in Christ we have comfort. In Adam we are tormented with anxieties about the morrow, inquiring with doubtful mind, What shall we eat? what shall we drink? and wherewithal shall we be clothed? In Christ we dismiss all such distressing anxiety, and repose upon the promise which assures us that our wants shall be supplied. In Adam we are living in constant fear of the dangers of life, and of the oppressions of those in power. In Christ we leave it with Him who governs the world, and is able to take care of those who trust in him. In Adam we have sickness and pain; in Christ we have one who "took our infirmities, and bore our sickness." In Adam we have the constant fear of death, and are subject to bondage; in Christ we have the hope of life and immortality, and, in the spirit of adoption, call God our Father. And though we are dead in Adam, we have a life hid with Christ in God; and when Christ, who is our life, shall appear, then shall we also appear with him in glory. Col. 3: 3, 4.

BRITISH CORRESPONDENCE.

NUMBER FORTY-ONE.

GLASGOW, June 27th, 1851.

The Metropolitan Sunday Trading Prevention Bill has at length been brought up again, and rejected, in the House of Commons, by a majority of 77 against 42. It had been adjourned from April 30th, and remitted to a Select Committee; and on the 18th inst. Mr. W. Williams moved that the amended bill be committed. He stated, in its support, that 8,000 shops in the Metropolis are open on Sunday. Of nine-tenths of these, he said, the proprietors "were *anxious* to have them closed" on that day. Accordingly, Mr. Roebuck, in replying, asked, "Well, why didn't they shut them?" This question is pertinent when there is professedly *anxiety* on the point. Mr. W. J. Fox said that the Bill, if intended to sanctify the Sabbath, should, according to the original law, be directed, not merely against trade, but against work, "and more especially against household and domestic work—the labor of servants, and even of animals. Now, the present Bill said nothing about the thousands of servants, butlers, and grooms, employed on the Sunday." The result is, of course, highly displeasing to the strenuous maintainers of the Sunday. The Editor of the *British Banner*, (the Rev. Dr. J. Campbell, London,) who, in his *Christian Witness*, in reference to my pamphlet on the unauthorized change of the day, said he had not "much sympathy with any discussions concerning it," speaking of this discussion in the House of Commons, now says, "We should exceedingly like that the Honorable House would permit *the various portions* of the church of God in these realms to be heard at their bar by counsel—not Westminster counsel, however, but men who fear God and work righteousness—a half dozen of the leading ministers of the several denominations. But, however little sympathy the Rev. Dr. Campbell may have with discussions on the import of the Fourth Commandment and the authority of the change which the church has made, he might possibly find, if "the Honorable House" should listen to his suggestion, that they were less disposed to blink the consideration of so important an element in the question as whether "counsel" were speaking of the Sabbath at all when they urged the sanctification of the Sunday. We cannot give "the Honorable House" much credit for higher principle than a wish to please either themselves or a majority of the nation; but we confess that, in such an argument, so seriously affecting the fidelity both of "the several denominations" and of their "leading ministers," we fear the Word of God would be less regarded as the standard than the practice of the church, however unauthorized.

At a special meeting of the Shareholders of the Glasgow and Greenock Railway Company, held this week for the purpose of deciding upon a proposed arrangement by which the Caledonian Railway Company would manage the traffic on the Greenock line, Mr. George Blair opposed the arrangement, on the ground that if the Caledonian Company got the management of the Greenock line, they would likely run morning and evening Sunday trains upon it. The resolution to adopt the proposed arrangement was, however, carried; and it is by no means improbable, that the prediction of the Caledonian running Sunday trains on this, as on their own line, will by and by be verified. The Inverness Exchange Reading Room, which was, at the annual meeting recently held, voted to be shut on Sundays, has this month been determined to be reöpened, by a majority of 35 against 16.

The Papal Aggression Bill has passed through the Committee of the House of Commons, without alteration, and will probably pass the third reading this afternoon. The Irish Papal Members have wasted much time to little purpose; but equally in vain have been the efforts of Protestant members to get introduced clauses strengthening the Bill. It may, however, be still improved in the House of Lords. Government, in voting £1,236 for repair of the buildings of the Popish College of Maynooth in Ireland, had very nearly sustained a defeat—the subsidy being granted by the Commons by a majority of 121 against 119.

J. A. BEGG.

ALFRED ACADEMY—ANNIVERSARY.

The undersigned, members of a Committee appointed by the Seventh-day Baptist Western Association to attend the Examination and Anniversary Exercises of Alfred Academy, having been in attendance most of the time, are happy to state the high measure of satisfaction which the occasion afforded. The Examination was evidently conducted in a manner well calculated to test the attainments of every student in each class; and the result was most commendable, reflecting honor alike upon the pupils, the teachers, and the institution. The various branches of study which constitute the regular course, were well represented, and not only was every *class* prepared for the ordeal, but to an extent scarcely to be expected where the number is so large, almost every *scholar* evinced a familiarity with the studies pursued, which spoke well for the general plan of the Institution, and the studiousness with which it had been pursued. Not the least among the attractions of the occasion were the freedom from embarrassment, and the business, home-like air manifested in the intercourse between the teachers and their pupils. Upon the whole, we regard the performance as a flattering exponent of the grade of talent and moral worth which the Institution attracts. From the most humble beginning, this Institution has gradually risen in the confidence of the public, till its patronage is wide-spread and permanent, and each year still indicates that it is settling deeper into the affection and confidence of those who love the progress of our race in all that ennobles and dignifies humanity. The ability and untiring zeal of its projectors are sure indices of still more commendable attainments, and promise much for the future.

The morning of the Anniversary opened very unfavorably, and the hopes of an immense gathering, which have been so uninterruptedly realized on former occasions, were reluctantly abandoned. The expectation of a comfortable and airy place for the exercises, in the pleasant grove surrounding the Academy, was disappointed, as it had been drenched with rain on the previous night, and on the morning up to the hour of appointment. The only alternative was to occupy the Chapel, which was soon crowded to overflowing, and great numbers still arriving who could not be accommodated. This emergency forcibly impressed the friends of the Institution with the desirableness of the more commodious chapel now in progress of erection.

The exercises opened with enthusiasm, and thus continued until noon, during which time the clouds broke away, and introduced a fine afternoon. After dinner, the exercises were announced to be held in the grove, where commodious seats had been prepared. Music by the Andover Band, (which, by the way, performed well its part,) announced the hour for reässembling. In a few moments a multitude gathered, nearly equaling that of former Anniversaries. Where they came from could scarcely be imagined, but when seated (those who could be) and quiet, they covered an area farther in extent than the strongest voice could reach and be distinctly heard. The orations pronounced by the gentlemen, and the essays read by the ladies, were of a high order, indicating superior talent, mental discipline, and moral sense, and surpassing previous efforts, probably from the fact that the graduating class was much larger than that of any previous year.

The Annual Oration was delivered by Rev. Isaac P. Langworthy, of Chelsea, Mass. The theme was "*The Bible a text-book for the Student.*" The speaker introduced his subject by announcing and illustrating the proposition, that the object of study is mental discipline. The mere acquisition of knowledge does not constitute the object, nor does the ability to demonstrate particular propositions; but the true object of study is attained in the strength of mind to grasp and elucidate great principles, and to perceive truth in science and religion. The Bible, *aside* from its *inspiration*, furnishes the key to unlock the mysteries of science the most abstruse and arts the most ennobling. Its chronology lit up a space of five thousand years, left almost a blank in the world's history by all other tables. It penetrates with a certain light, when the misty fables of mythology and uncertain tradition lead only to bewilder. Its geography traverses the rivers and scales the mountains of a large part of the globe. These, the eyes of science, being sound, let us examine the body. Its value to the student as a book of *history* is above estimation. Its incidents and illustrations are inimitably beautiful. Its *characters* present models of perfection, both in virtue and vice. *Poetry* is an essential element of popular education, but its height of perfection must be sought in the rapt utterings of Isaiah, the touching pathos of David, and the lofty strains of Solomon. As a book of *oratory*, it rivals the choicest selections of Greek and Roman literature. *Jurisprudence* here culls its choicest gems. The *Bible* alone has enunciated and enforced that *higher* law, to which kings and subjects are alike amenable. It alone claims the prerogative to denounce judgment upon faithless governments, and to point out the legitimate sphere of legal enactment. The Bible has furnished designs for the choicest productions of art. The most distinguished artists have purchased their fame by contemplating and embodying in living colors the scenes of sacred writ. The most perfect specimen of the art of ship-building was that majestic bark which rode securely above a submerged world. The eloquent speaker here introduced the testimony of eminent men, both friends and foes of the Bible, all corroborating the propositions under consideration. He then proceeded to a comparison of those nations which have an open and unperverted Bible, with those which have contemned or neglected it, clearly demonstrating that the Bible constitutes the *essential* element of civilization. Next he compared Bible reading individuals with those who despise its teachings. He closed by an eloquent appeal to the graduating class, urging the duty of *studying* the Bible. It should not be merely read as a recreation, but should be studied as a practical guide. In this connection, the transcendant worth of the Bible, as a guide to immortality, was brought to view.

After the oration, Prof. Wm. C. Kenyon delivered a most admirable and soul-stirring address to the graduating class, which consisted of the following ladies and gentlemen:

Ladies—S. M. Gilman, of York; S. E. Langworthy, Genesee; E. E. Potter, Alfred; L. M. Graves, Cohocton; S. Dorr, Dansville; M. A. Hatch, Rice; E. Bartholomew, Howard; S. Williams, Alfred.

Gentlemen—Asa M. F. Randolph, Hayfield, Pa.; O. Allen, Milton, Wis.; N. L. Reynolds, Troupsburg; D. J. Petibone, Hartsville; J. H. L. Jones, Alfred; A. R. Cornwell, Alfred; C. R. Burdick, Alfred; Galusha Anderson, North Bergen; G. R. Shaw, Waterloo; R. D. Stevens, Greenwood; L. Allen, New Hudson.

After the address, each member of the class rose and received the diploma of the Institution, (executed in a neat and elegant style,) from the hand of Prof. Kenyon. The course of study prescribed for the graduating class is sufficient to prepare them for the senior class in any of our colleges. A more extensive course is open to those wishing to pursue their studies farther in the Institution.

The exercises, examination, and anniversary, were pronounced, by experienced educators in attendance, to surpass any thing of the kind witnessed elsewhere.

THOMAS E. BABCOCK, } Committee.
ROWSE BABCOCK, }

PRESBYTERIAN PUBLICATION BOARD.

The annual report or this institution, presented to the late General Assembly at St. Louis, shows its affairs to be in a remarkable state of prosperity. Total number of Books and Tracts published during the year was 430,300; being an increase of 46,800 copies over the issues of last year. The donations to the colporteur fund, from which the salaries and expenses of colporteurs are paid, are larger by more than fifty per cent. than those of last year—by $17,500. The sales for the year ending 1849, were $29,000; for the year 1850, $42,000; and for the year just closed, $60,000. Total receipts for the year from all sources, $80,987 52.

There have been granted to needy ministers, 1,136 volumes; feeble churches 734 volumes; Sabbath Schools 1,301 volumes; Hospitals and other Humane Institutions 171 volumes; Literary and Theological Institutions 243 volumes; Ships of War and Military Stations 222 volumes; individuals for gratuitous distribution 717 volumes, in addition to 250,000 pages of tracts. Donations have also been made through the Board of Foreign Missions, of Books and Tracts to the amount of $500, and by colporteurs of 5,525 volumes and 528,154 pages of tracts.

The whole number of colporteurs employed in the course of the year has been 125. Their fields of labor have occupied 24 States. The following are the aggregates of their labors. Time spent, thirty years, four months and sixteen days; families visited, 50,890; conversed or prayed with, 22,151; families found destitute of the Bible, 1,898; Presbyterian families visited, without the confession of faith, 2,237; volumes sold by colporteurs, 58,492; volumes granted by colporteurs, 5,525; pages of tracts granted by colporteurs, 528,154.

BIBLIOTHECA SACRA AND BIBLICAL REPOSITORY.—The July number of this able quarterly is before us, and from a hasty glance at its principal articles we judge that it will abundantly repay a thorough perusal. It contains articles—on Conscience, by Dr. Cheever—on the Relation of Style to Thought, by Prof. Shedd—on the Hegelian Assaults upon the Four Gospels, by Dr. Stowe—on Syriac Philology, by Rev. B. Davies—Translations from Anselm, by Dr. Maginnis—on Imputed and Involuntary Sin, by Prof. Park.

N. Y. INSTITUTION FOR THE BLIND.

The examination and closing exercises for the year of the New York Institution for the Blind, took place last week. The graduating class was larger than in any former year. There are several classes in the Institution, who have been under instruction from one to seven years. The number of blind persons connected with the Institution, according to a statement in the *N. Y. Tribune*, is about 150. Of these, 105 are pupils under instruction, the remainder being employed in various capacities. In the Manufacturing Department, which constitutes an important feature, between 30 and 40 are constantly engaged in mat-making, weaving, willow-work, paper-box-work, and the fabrication of fancy articles.

The pupils now pursuing a course of instruction, are divided into five classes, according to their attainments. The first and second of these attend school in the afternoon. The remainder of the time is occupied in the workshops, and in receiving lessons in music. School commences at 7½ A. M., and continues to 10½ o'clock. Vocal music occupies the remainder of the time till noon. In the afternoon, the exercises are resumed at 1½ o'clock, and continued until 4½. A half hour before school each morning is devoted to reading the newspapers, with which the Institution is liberally supplied; and an hour in the evening is taken up with other reading.

The terms of admission are such that any blind person of good moral character may be admitted to work in the Manufacturing Department, and those received into the Institution as beneficiaries of the State are taken in by virtue of a certificate properly drawn. Applicants for admission as State pupils from New York or New Jersey, must be between the ages of 8 and 25 years. The charge for paying pupils, exclusive of clothing, is $130 per annum.

WITHDRAWAL OF FELLOWSHIP.—Several weeks ago we published the proceedings of a Council called by the Tabernacle Baptist Church in this city to advise whether it should receive to membership certain individuals who had been excluded from the 1st Baptist Church—a question to which the Council gave an affirmative answer, in accordance with which the Tabernacle Church has acted. Another step in the case has been taken by the 1st Baptist Church, in the adoption of a resolution "withdrawing Christian fellowship from the Tabernacle Baptist Church for receiving into fellowship N. C. Platt, J. M. Bruce, Jr., and Joseph Durbrow, individuals justly excluded from this church." This course is justified in a long article signed by the pastor, clerk, and deacons of the 1st Baptist Church, and published in the *N. Y. Weekly Chronicle*.

EDUCATION IN NEW YORK.—The Annual Report of the Board of Education of the City and County of New York for the year 1850–51, shows the gratifying fact that the average attendance upon the schools under the care of the Board has increased eleven per cent. There are 207 schools within the jurisdiction of the Board, and the scholars in attendance during the year ending Feb. 1, 1851, were 40,055, against 35,998 the previous year. The cost per scholar for 240 days' instruction was $5 86. The Free Academy is represented as prospering, and as bidding fair to surpass the hopes of those friends of popular education who urged its establishment and have promoted its advancement.

CENTRAL COLLEGE AND THE LEGISLATURE.—The Legislature of New York has had under consideration a bill appropriating $5,000 each to the Rochester and Genesee Colleges, $1,000 each to five Medical Colleges, and $17,000 to the other Colleges of the State, except Union and Columbia, according to the number of students in each. A motion to except from the operation of the Bill the Central College at McGrawville, gave rise to numerous lengthy speeches, in which it was set forth that the Central College held very strange and dangerous notions about admitting males and females, blacks and whites, to the same privileges. The motion was lost, however, and the bill adopted.

POPULATION OF GREAT BRITAIN AND THE UNITED STATES.—On the 31st day of March, a complete census of Great Britain was taken. It appears that the whole population is 20,919,531, of which 10,187,687 are males, and 10,734,844 are females, an excess of the latter of 550,157, equal to 2.6 per cent. of the whole. The population of England and Wales is 17,905,831, and of Scotland 2,870,784. The population of the United States is 23,347,884, being 2,428,353 more than that of Great Britain. The increase in ten years in the United States was 6,283,196, or 36.8 per cent.; that of Great Britain was 2,263,550, or 12 per cent. The population of London is 2,363,741.

A TOBACCO COMMITTEE.—The following preamble and resolution were passed at a Convention of Congregational Ministers recently held in Boston, and Rev. George Trask of Fitchburg, Rev. John Pierpont of Medway, and Rev. Leonard Woods, D.D., of Andover, were appointed to act as the Investigating and subsequently Reporting Committee therein mentioned:—

"Believing the use of Tobacco, as a personal luxury, whether in the form of smoking, snuffing, or chewing, to be an injurious habit, uncleanly, unhealthy, and expensive; and fearing that the use of this pernicious article is rapidly increasing in many sections of our land, particularly among the young: Therefore,

Resolved, That this Convention raise a Committee, composed of a suitable number, which Committee shall collect statistics relating to the sale and use, to the pecuniary and moral bearings of this narcotic weed, and report to this body at some future meeting what action should be taken in the premises."

THE CLERGY AND THE SLAVE QUESTION.—At a late meeting of the General Association of Congregational Ministers in Connecticut—150 clergymen being in attendance—the following resolutions were adopted nearly unanimously:—

Resolved, 1. That to God, as the Supreme Lawgiver, our unconditional obedience is due; and that no law, contrary to His will, is binding upon us. 2. That human government is ordained of God, and is designed to be the expression of His will, and therefore, as a general rule, binds the conscience of the citizen to obedience. 3. That, in those cases where, through human ignorance or wickedness, the law of man conflicts with the law of God, the latter is to be obeyed; and that each individual must decide for himself whether or not there is such a conflict, his own conscience being the supreme and final arbiter.

The General Association of Massachusetts, at Wrentham, subsequently adopted the same resolutions, with a substitution in the last resolution, for the words "his own conscience being the supreme and final arbiter," the words "on his own responsibility to God and to human Government."

PEONS AND FREE NEGROES IN NEW MEXICO.—James S. Calhoun, Governor of New Mexico, has recently delivered to the Legislative Assembly a Message in which are set forth his views of almost all public measures. In relation to peons, he suggests the importance of having laws to define, distinctly, their obligations to the masters, and the obligations of the masters to them. Relative to Free Negroes he uses the following language:—

"Free negroes are regarded as nuisances in every State and Territory in the Union, and where they are tolerated society is most degraded. I trust the Legislature will pass a law that will prevent their entrance into this Territory. The disgusting degradation to which society is subjected by their presence is obvious to all, and demands a prohibitory act of the severest character."

THE UNIVERSITY OF ROCHESTER.—The first Anniversary of this young institution was held last week. From statements made on the occasion it appears to be in a flourishing condition. The Literary and Theological Departments have an endownent of nearly $200,000, and the number of students during the last term was 144. There were 13 graduates from the collegiate department, and 6 from the theological. Henry Ward Beecher delivered the Address, and Park Benjamin the Poem. Doctorates were conferred on several individuals, including one of D. D. on Rev. Wm. Dean, Baptist Missionary at Hong Kong.

BROWN UNIVERSITY.—Fourth-day of last week was Commencement Day at Brown University. The graduating class numbered 32, and upon all the members of it the degree of Bachelor of Arts was conferred in course. Eleven A.M.s, two LL.D.s, one D.D., and one B.P., were also made on the occasion. The honorary degree of A. M. was conferred on his Excellency, Geronimo Urmeneto, of Santiago, Minister of Finance of the Republic of Chili. Pray what has Monsieur Geronimo Urmeneto de Santiago done to entitle him to such an "honor?"

NEW YORK LEGISLATURE.—This body closed its extra session at Albany on the 10th inst. More than five hundred Acts were passed during its brief sitting, some of them very important; among which may be mentioned the acts to provide for the completion of the Erie Canal Enlargement and of the Genesee Valley and Black River Canals—to divide the State into Congressional Districts—to abolish all tolls on the Railroads of the State—to amend the Code of Procedure—to make Appropriations for the coming year—to establish an Asylum for Idiots—to prevent Gambling, &c.

BIBLES PRINTED "BY AUTHORITY."—A late return to the British Parliament, shows the following aggregate of Bibles and Testaments printed "by authority" during the last two or three years:—

"The Queen's printers printed from the 1st of January, 1848, to the 31st of December last, 1,157,500 Bibles and 752,000 Testaments. The drawback of paper duty received was in the same period 7,723*l*, 8*s*. 10*d*. At Oxford University Press, in 1848, 261,500 Bibles and 262,000 Testaments were printed. In 1859, 308,500 Bibles and 253,500 Testaments; whilst in 1850 there were 305,750 Bibles and 285,000 Testaments. At Cambridge, in the three years, the number was 138,000 Bibles and 204,000 Testaments."

COLORED SCHOOLS IN ILLINOIS.—The *American Baptist* has a list of nine schools in Illinois, with 212 scholars, of which it says:—

"These schools are supported solely by the parents and guardians who send to them—a certain sum per month being paid for each scholar; the amount of course depending on the wages of the teacher. They are kept up, however, only a few months in the year, for want of means. The colored people bear this burden, in addition to the regular school-tax, which they are compelled to pay in common with others."

METHODIST BOOK CONCERN.—The sales of the Methodist Book Concern last year amounted to over $200,215, being an increase of $68.367 upon the $131,847 sold the previous year. The net profits are $42,162, which is 22 per cent. upon the sales. The sales were 22 per cent. upon the capital stock of $616,506; and the net profits are 67 per cent. on the capital. The stock at lawful interest in New York, 7 per cent., would yield $43,848; but that would not circulate the good books, which far outweighs the loss of $1,687.

[Independent.

DANIEL WEBSTER AND THE PRESIDENT.—Rumors were rife, last week, that Daniel Webster had resigned his place in the Cabinet, and was about to take a European tour for the benefit of his health. Later dispatches say that he has not resigned, and is not likely to

General Intelligence.

European News.

The steamship Franklin arrived at New York on the 14th inst., bringing London and Paris dates to July 2d.

The U. S. Mail steamer Pacific made a splendid passage outward, having left New York on the 21st ult., and passed Holyhead at 1 o'clock, P. M., on the 1st inst.—nine days twenty-one and a half hours, difference of time included.

On the 30th ult., there was a serious riot between the Police of Liverpool and the soldiers of the 91st Regiment. It seems that on a previous night the police had arrested several soldiers for misconduct. This aroused the indignation of their comrades, a number of whom, on the night in question, sallied out from a public house, and commenced an indiscriminate assault upon every policeman they could find. Clubs and side arms were freely used, and several persons were seriously injured. Twenty-nine of the rioters, mostly soldiers, were arrested.

In Parliament, nothing of note has transpired. An animated discussion was had on the 1st in the Commons, when the Marquis of Blandford moved an address praying Her Majesty, with reference to the spiritual destitution existing in England and Wales, to adopt measures for affording more efficient relief to the spiritual wants of the people, and for extending the parochial system by help drawn from the resources of the Established Church. After some plain talk, pro and con, the motion was withdrawn.

From France there is nothing worth mentioning.

A letter from Berne announces the death of Count de Mulinen, formerly Minister of Wurtemburg at Paris, which was caused by an unfortunate accident on the 21st ult. It appears that M. de Mulinen, returning late in the evening to the house in which he lived near Thoune, mistook the road, and fell over a precipice.

State of Things in Italy.

Recent letters from Italy represent that serious trouble is at hand. Many individuals occupying high offices have been threatened with personal violence; and one, Signor Evangelisti, the Chief of the Consulta at Rome, has been assassinated. The "riot" (so called) which took place at Florence, on the 29th of May, proves to have been a very significant and sanguinary affair. A correspondent of the *N. Y. Tribune* gives the particulars, from which we learn that it occurred at a "mass" celebrated in honor of those who fell in the battle of Montenara, in 1848, between Radetzky and the Tuscans—this being the only form of commemoration which the government would allow. It was in the church of Santa Croce, an immense assemblage being present, estimated at 5,000 persons.

"When the mass was terminated, a young man placed a bouquet of flowers on the altar. A policeman, in plain clothes, (many were scattered among the crowd,) struck him to the ground senseless, with a blow upon the head, upon which a citizen standing by struck down the hired ruffian. The signal was instantly given by the police agents in disguise, and a body of carbineers, who had till now been concealed in the sacristy, came out, their muskets having been previously loaded with ball, and discharged a volley into the dense crowd—composed in great part of women and children. They re-loaded and fired a second volley—and probably would have fired a third, but the unarmed people nearest to these assassins rushed upon them and struggled with them for their weapons. One carbineer was killed—two are not expected to recover. In the mean time, the Croats who had been concealed without, near the spot, rushed in at the chief entrance and the church was cleared at the point of the bayonet. In this, many victims were sacrificed; one lady was killed by a bayonet; many more were trampled down. The public indignation can be better imagined than described, and it was with the greatest difficulty that the people could be restrained from breaking out into open revolt. The popular leaders, however, appeased the people with the assurance that, '*very, very soon, all measures would be ready for revenging their murdered comrades—till then, one more effort of patience!*'"

The Independent has the following additional facts:—

"The young man who was first knocked down, received a blow from a heavy bludgeon in the hands of a policeman, and *the policeman is dead.* Among the victims suffocated in the crowd was a woman and her child, both dead. The city of Florence presents a sad spectacle—the streets nearly deserted—a stillness like that of the tomb—strong patrols of cavalry and infantry parading the streets night and day—the government and the priests, aware that they have filled the cup to overflowing, tremble at every shadow. The Pope has made an attempt to escape from Rome, and has been stopped by the French, this being his fourth attempt. The French are beginning to see the weakness of their position at Rome, menaced on one side by Austria, and on the other by King Bomba, and on the inside both by the Pope and the population. They are strengthening their garrison, and taking possession not only of all the strong positions in and around the city, but of the available outposts on all the roads leading to the capital."

A Penitent Lawyer.—Samuel S. Martin, Esq., of Chicago, was Attorney for Crawford E. Smith, of Missouri, in the arrest of Moses Johnson, as a fugitive slave. He has lately published a card in the Chicago papers, expressing his "regret and mortification" for the course he has pursued. He says that the course was repugnant with his feelings, and he only engaged in it at the earnest solicitation of Mr. Smith, who was an old acquaintance; and he has "dearly paid for doing what his conscience told him he should not do. The sleepless nights and agony of mind of his wife and children may tell that better than words." In conclusion, he says that he feels that his experience in this case "will not be lost on his future conduct, and he trusts he will hereafter in his actions not go counter to the advice and entreaties of his wife and friends, and his own better judgment.

SUMMARY.

A friend of ours from the interior of the State called to see us yesterday, (says the St. Louis *Times*,) and gave us the pleasing information that he had made the trip from New York to St. Louis *in four days and seventeen hours.* He came up on the New York and Erie Railroad to Dunkirk, from whence he took the steamer to Cleveland, thence to Cincinnati, and thence by steamer to this city. The regular time from New York to Cincinnati is forty hours. When our eastern line of railway is completed to Cincinnati, we shall go to New York in less than three days.

A fortnight ago, (says the Cayuga *New Era*,) the wheat crop in this country promised most favorably, and every one confidently predicted an extraordinary yield. But during the past week the aspect of things has materially changed. The weevil have made their appearance, and in some towns, both north and south, have committed serious ravages. In several instances we have seen fields fairly white from the effects of this pest of the farmer, and the ears completely filled with larva.

A Brooklyn paper tells a story of a Mr. Robinson, of Flatbush, L. I., who has two dogs, the one a small spaniel and the other a large half-breed deer-hound. The small dog was playing with Mr. R.'s child near a cistern, when the child fell, head foremost, into the water; the agonized mother, who, from a window, witnessed the occurrence, saw the spaniel run to the kennel of the hound, who instantly ran to the spot, and, before the mother could reach the child, the noble animal had placed it in safety.

Last week, says the Bridgeton *Pioneer*, a party went on an excursion to the Breakwater for the purpose of catching blackfish. While engaged in this sport they caught a large female shark, measuring nine feet and four inches in length, and supposed to weigh near 400 pounds. Upon arriving at the wharf they dissected the monster of the deep, and found within her stomach a quantity of bones and a man's lace boot. Three of the bones were in a perfect state of preservation, and were pronounced to be the ribs of a human being.

The Eaton (O.) Register says that a sad accident occurred at West Elkton on a recent Saturday (Sabbath.) Mr. Wheeler and his lady were looking through a new steam mill, just put in operation. In passing near a pair of horizontal spur wheels, Mrs. Wheeler's clothes were caught and herself drawn through between the wheels, cutting both her legs off near the body. She was so dreadfully mangled, that after three hours of agony her eyes were closed in death.

Advices from Texas to the 5th inst., represent that a terrible storm recently prevailed on the coast for several days, in which the steamships Mexico, Cortland, and William Penn, lying in Metagorda Bay, were driven ashore. The steamer Maria Burt, which left Galveston on the 24th ult., encountered the same gale and was totally lost. Many houses in Texas were blown down, and the young cotton crop is partially destroyed.

The Wilmington (O.) *Republican* of the 4th inst. says:—Our farmers are now getting into the midst of Wheat harvest; and we are gratified to learn that the grain is fine this year. Although the crop was somewhat injured in the spring by frost, and consequently not so good as last year, there is yet more than an average crop. Corn, Oats, and Grass, also look very fine and promising in the most parts of our county.

The *Texas* (La Grange) *Monument* of June 18, says: "Several slaves of this county had made arrangements to run away from their masters and go to Mexico. They were to have started on Monday night last, but one of Col. Moore's negroes, thinking he would take an early start, left on Sunday. He was pursued, and when taken confessed the whole plan. He stated that they were prepared to force their way."

Recently a gentleman residing near Oquawka, named Thompson, was killed by one of his neighbors named Nichols, who was in search of a panther. Thompson was "still hunting," and being perceived stealthily crawling through some brushwood, was mistaken by Nichols for the object of his search. Nichols fired, and his ball took too certain effect, lodging in the neck of Thompson, and killing him instantly.

The trial of the Railroad conspirators is yet progressing in the Michigan State Courts. This is probably the most extensive conspiracy, and shows the most heartless depravity of those who are guilty, of any thing that has ever been developed in the United States. The plans of the conspirators, as shadowed forth by the testimony, are astounding—almost beyond belief, and seem to belong to the department of fiction rather than of reality.

The Holy Office at Rome, in its last decree, issued June 10, prohibits Cahagnet's work published in this country, under the title of "Celestial Telegraph," *Le Magnétiseur Spiritualiste*; a periodical published at Paris, Cahagnet's *Guide de Magnétiseur*; Burdach's Great Treatise of Physiology, in the Italian translation, &c., &c.

John London, a notorious counterfeiter from Virginia, was arrested a few days since on board a steamer *en route* for Texas. On the officers approaching he resisted them and drew a bowie knife. They, however, shot at him, and finally secured him. He is now on his way to Virginia. When arrested he had his family with him, and also $10,000 in good money.

The Kenton (O.) *Republican* regrets to learn that the weevil has made its appearance among the wheat in some localities in that county, but the grain being very forward not much injury is anticipated. Aside from the injury sustained by the weevil the prospect is very encouraging indeed.

The Springfield *Post* says that there are living in the town of Luburgh, Mass., at the present time, forty-eight persons who were living when the Declaration of Independence was made. Several of them are over 90 years of age. The entire population of the town is but 1,300.

At sea, on the 29th ult., in lat. 45°, lon. 49°, at 6 o'clock P.M., while in a thick fog, the steamer Lafayette came into collision with British brig Jane, Capt. Tickle, 21 days from Quebec, for Mayport, with a cargo of lumber. The vessel was sunk at once, but the captain and crew were saved.

Lieut. Wm. D. Porter, of the Navy, has an interesting communication in the *Intelligencer*, in which he undertakes to show that all the phenomena of change in the ocean line of sea-coast and appearance of the rocks above the water, which have been observed and commented on from time to time, are caused by the constant diminution of the water of the ocean; and that a pressure is at all times going on by which the substance held in solution in the ocean waters are converted into solids.

A man of color named Thomas Scott Johnson, a seaman on board the British brig Commerce of Windsor, N. S., was recently seized as a slave in Virginia. The vessel was bound to Alexandria, but got ashore on Wreck Island, and there he was seized. His mother lives in New Bedford, and he refers to well-known citizens there who know him.

The Board of Health of Cincinnati report 206 deaths in the city during the past week, of which 19 were from cholera, and 124 were children under five years of age. We have received very unfavorable reports of the health of towns throughout that country.

An explosion recently took place in one of the Black Heath Coal Mines in Chesterfield county, Va., killing three persons—two white men and one black. At 7 o'clock, one of the overseers was on the edge of the same pit, preparing to descend, when another explosion took place, blowing out the shaft and killing the unfortunate man.

The Savannah *Republican* publishes a long statement of a company who intend to cultivate tea and indigo in Georgia and Florida. The *Republican* is persuaded that "the enterprise is destined to be a source of vast profit to the Southern States *through slave labor!*"

The *Independent* says that the trees in the city of Brooklyn have suffered greatly in their foliage by worms. Even the abeel or silver-leafed poplar, which has been thought worm-proof, shows, in many places, the ravages of the insects.

Mr. Thompson, a wealthy planter of Mississippi, recently brought with him to Cincinnati fourteen slaves, whom he intends to set free, and to place upon a farm which he has purchased for them in Mercer county, Ohio.

There has been for some time before the courts at Richmond, Va., what was known as the Regland will case, and the verdict of the jury just made, liberated 80 or 90 negroes, and devoted to their use the entire property of the testator.

At Roxbury, Mass., an Irishwoman by the name of Toomey administered a quantity of tobacco, steeped in milk, to her child, as an antidote for worms. The child, which was not quite two years of age, died in less than an hour and a half.

A fire occurred recently at Oneida Community, near Oneida Castle, which destroyed a Gothic building occupied as a store, shoe shop, printing office, &c. Loss about $3,000. No insurance.

The Washington *Republic* announces that the Post-office Department has already issued two millions and a half of postage stamps, and is sending them out at the rate of four hundred thousand per day.

There are at present seven gold pen factories in and around New York city, one in Syracuse, and one recently established in Philadelphia. These comprise all in operation in the United States.

The Hong Kong *Register* announces that the Chinese residents in that city have begun to allow their ladies to enjoy social intercourse with the wives and daughters of the barbarians.

Heretofore the Judiciary of Pennsylvania has been appointed by the Governor, with the consent of the Senate. This autumn, for the first time, the Judges are to be elected by the popular vote.

A National Temperance Convention is called by the American Temperance Union, to be held at the Saratoga Springs the third week in August, to consider the recent movements in Ohio and Maine.

Assistant Surgeon Perrin, of the U. S. Army, has written to the Surgeon-General, to announce that he has found the *Agave Americana* an admirable remedy for scorbutic affections.

A gentleman in New York had a letter containing $1,500 returned to him a few days since from the Dead Letter Office. The letter was written and mailed in the year 1848!

The full accounts of the great fires in California, were sent from New York to Boston, by Morse's Telegraph, 10,000 words in five hours, or at the rate of 33 words per minute.

Two Amherst College students have been fined $5 each for firing crackers in the streets of Northampton on the night previous to the Fourth of July.

The aggregate applications for bounty land under the act of 1850, is now upward of 150,000, and may possibly reach the number of 250,000, as estimated by the Secretary of the Interior.

The fees of the Coroner of New York for the quarter ending June 30th, amounted to $3,062 93¾. During that period 501 inquests were held.

The market is nearly bare of Mexican Land Warrants, and the demand is good at $155 each.

J. Fennimore Cooper is not so bad off as has been reported. Though his health is poor, yet he is able to ride out daily, and is not considered in immediate danger of death.

Free negroes are no longer permitted to settle in the State of Iowa, a law to that effect having been passed by the Legislature a few weeks since.

A correspondent of the Portsmouth (N. H.) *Journal* announces the appearance of the rot in his potato field, to an alarming extent.

The State Lunatic Asylum at Harrisburg, Pa., is completed according to contract. It is 500 feet in length, three stories high, and cost about $100,000.

The population of the United States (200,000 being given to California,) is free population, 20,076,909; slaves, 3,169,589. Total, 23,267,589.

W. H. Bradley & Co., of New Haven, Ct., have recently manufactured a four horse coach for Gen. Arista, the President of Mexico.

James Clark, at San Francisco, was fined $100 for cutting a Chinaman's "tail" off—to stand committed until paid.

A few days since, says the Portsmouth *Journal*, a hen having a brood of chickens about six weeks old, by some means lost her life, and her head was amputated and thrown away. Toward evening the chickens were missing from the barn. After much search they were found in a box in the yard, where they had never been seen before. On examination it was found that the head of the hen had dropped there, and the chickens were all huddled together by the side of it.

A letter from Havana, dated June 30, says: I have taken pains to ascertain the number of negroes that have been brought to the Island in the past fourteen months, from the coast of Africa, and find reliable information for 14,500, and the probabilities are in favor of some one or two thousand others, that, from remote points and other circumstances, we cannot reach with certainty.

An important railroad movement has been made in Ohio, having for its object the construction of a continuous line of railroad from Pittsburgh to Cincinnati, without crossing the Ohio river, and without making use of any part of those lines whose interests tend to divert trade and travel in other directions.

The Champlain and St. Lawrence Railroad company will have their line completed, from St. John's to Rouse's Point, in the course of the present month, the contractor being actively engaged in laying down the rails. This will give the city of Montreal an uninterrupted communication by railway, with Boston and New York.

A dispatch dated Portland, Wednesday, July 9, says:—Five young men were drowned this afternoon in Cucknawanging Pond, by the upsetting of their boat. The party consisted of three brothers named McClough, Mr. Ranlett, all of Monmouth, and Charles Clarke of Newport. Three of the bodies have been recovered.

Some rascal has lately been endangering the lives of those employed in the American Tract Buildings, by putting into the boiler used in that establishment some compound calculated to stop up the pipes and cause the boiler to explode. A reward of $50 is offered for the detection of the person or persons engaged in this iniquitous transaction.

The steamship Union, on her late voyage from New Orleans to this port, ran 331 miles on the 5th and 357 miles on the 6th inst. She was but six days from wharf to wharf. We believe 357 miles in twenty-four hours is a greater distance than was ever before made by any steamship.

The St. Augustine (Fla.) *Herald* states that sugar is destined to be the great staple of that State, the climate and quality of the soil giving it peculiar advantages beyond any other portion of the United States. The trade in moss, hemp, arrow-root, and the orange and lemon, has also become of much importance.

The Washington (Pa.) *Reporter* is told by farmers from various parts of that county, that young grasshoppers are becoming alarmingly numerous. In some parts of Ohio they have never been so numerous, and they are literally eating up the meadows and oat-fields in some sections.

Prentice, of the *Louisville Journal*, acknowledges a complimentary notice in an exchange, in the following style:—"We scarcely know, dear sir, how to thank you sufficiently. We wish you were the son of the President of the United States, and we were your father."

Leigh Hunt, speaking of Americans, says that while he holds in due favor our Bryants, Emersons, Lowells, and our ambassadors, yet he cannot get rid of the impression that *one great shop-counter extends all down our coast*, from Maine to Mexico.

A man found guilty of a felony at the Central Criminal Court recently, entreated the court to "deal leniently with him, and give him a short imprisonment, as he was particularly anxious to see the Great Exhibition."

Hawthorne, in his "House of the Seven Gables," speaks of a smile "so broad and sultry, that had it been only half as warm as it looked, a trellis of grapes might at once have turned purple under its summer-like exposure."

California has a population of 314,000, of whom 100,000 are engaged in mining. This will entitle her to three representatives in the United States House of Representatives.

A curious meteorological phenomenon has just taken place at Lardabourg, in Calabria. A luminous meteor was perceived to fall on a barn, which it set on fire.

At Hanover, N. H., on the 4th inst., Jeremiah Kimball was killed, John Cotie was (it is feared) mortally wounded, and Mr. Jenks was severely injured, by the premature discharge of a cannon.

On the 7th inst., a distressing accident occurred at Brown's Hotel in Washington. A platform fifty feet high broke, and six men were precipitated to the foundation of the building. All were injured badly—three of them very dangerously.

At the commencement of Shurtleff College, Illinois, on the 26th ult., the honorary degree of D.D. was conferred on Rev. David Benedict of Rhode Island, and LL.D. on Hon. Edward Bates of St. Louis.

The large and well furnished gymnasium of the Freehold Institute, Freehold, Monmouth county, N. J., was burned on the 3d inst. with all its contents. The fire originated from a fire cracker.

The Governor of Maryland has appointed the second Friday in August for the execution of Taylor, Shelton and Murray, the murderers of the Cosden family.

Notwithstanding the great deduction, one-third, in the passenger fares of the Central line of Railroads through New York, the receipts are larger this year than last.

It is announced that the Collins steamer Atlantic, Capt. West, will sail from Liverpool for the United States on the 23d of this month.

Henry I. Fuller, a member of the Connecticut House Representatives, from Kent, died at Hartford on the 7th inst.

The *Lowell American* says that four or five hundred young ladies of that city were dressed in the Bloomer costume on the Fourth.

A terrible typhoon occurred at Ceylon on the 1st of May, and at Madras on the 5th. Nearly 20 vessels were lost.

The two foremasts of the screw steamship City of Manchester are formed of tubular iron of great strength, and her standing rigging of wire rope.

The amount received for tolls on all the New York State Canals during the fourth week in June, is $90,827 68; same period in 1850, $83,706 66; increase in 1851, $7,121 02. The aggregate amount received for tolls from the commencement of navigation to the 30th of June, inclusive, is $1,128,851 75; same period in 1850, $926, 486 66; increase in 1851, $202,365 09.

The celebrated Polish General Umniski died at Wiesbaden on the 16th of June. He was one of the most prominent actors in the last Polish Revolution, but for several years had lived in great retirement at Wiesbaden. He was born in the year 1780, in the Grand Dutchy of Posen. As early as 1794 he commenced his military career, as a volunteer under Koscinsko.

An exclusive grant has been made to a party of American capitalists, of the privilege of forming a canal or railroad communication beween the Atlantic and Pacific Oceans by the Attrato and San Juan Rivers; the former running into the Atlantic, and the latter into the Pacific. This new route presents some highly favorable features for a canal.

At the Jenny Lind Concert at Hartford, a police officer was sent into the church during the performance, by the mob, and made a proposition that the rioters had consented to keep quiet if Jenny would show herself before them. Seats were fitted up on the roofs of houses and sheds adjoining the church by the owners thereof, and sold at 50 cents to $1 each.

A man intoxicated at Mill Creek, in Huntington Co., Pa., a few days ago, resolved to fight the locomotive. He took a position on the track and waited until the locomotive was near him, when he sprang forward to make battle, but the cow-catcher struck him and threw him off the track, fracturing his skull and otherwise seriously injuring him, so that it is probable he will die.

The New York Battery is to be enlarged to the size of twenty-four acres. It now contains about one half that area. A new park is in anticipation up town, which is to contain one hundred and fifty acres. A committee are now organizing for the purchase of the property.

The State of Ohio produced 12,000,000 pounds of wool; the small inland county of Medina has produced about one thirtieth of that amount—about 400,000 pounds, which has sold at an average of not less than 40 cents per pound.

An electric telegraph is now in operation from Diamond Harbor, India, to Calcutta. The coating of the wires is a compound of one-fourth rosin, with three-fourths of fine sand, boiled together.

A dispatch dated Nooksett, N. H., Thursday July 10, says:—Three Irishmen who were blasting rock at this place were instantly killed this morning by a premature explosion. A fourth was terribly mutilated.

Simeon Souther, a wealthy citizen of Hanover county, Va., has been convicted of beating one of his slaves to death and sentenced to the penitentiary for five years.

The Baltimore (Md.) *Sun* says:—"Nearly all of the farmers on the Eastern Shore, have finished harvesting their wheat—and all agree that the yield will be much better than it has been for years past."

Three persons were drowned at Cleveland, Ohio, the other day, by an omnibus backing off the pier into the river.

Peaches are becoming plenty in New York market, but the best of them will not make their appearance for several days to come.

New York Market—July 14, 1851.

Ashes—Pots $5 12; Pearls 5 50.

Flour and Meal—Flour, 4 25 a 4 37 for Canadian, 4 18 a 4 25 for Michigan and Indiana, 4 37 a 4 50 for pure Genesee. Rye Flour 3 44. Corn Meal 2 94.

Grain—Wheat, 98 a 1 02 for Canadian, Michigan 1 05, prime white Genesee 1 08. Rye 72c. Barley nominally 60 a 65c. Oats 40 a 42c. for Jersey, 43 a 45c. for State. Corn, 60c. for round yellow, 61c. for round white.

Provisions—Pork is lower—12 50 for prime, 14 00 a 14 12 for mess. Beef, 5 00 a 6 00 for prime, 11 00 for mess. Butter, 9 a 13c. for Ohio, 10 a 14c. for State. Cheese 5 a 7c.

Wool—Medium Fleece 40 a 45c., fine 50c. Pulled Lamb's Wool 34 a 35c.

DIED.

Near Shiloh, N. J., on the 5th inst., of dysentery, Ruth Brown, daughter of Richard R. and Lucy West, aged one year and eight months.

At Shiloh, N. J., on the 8th inst., of inflammation on the brain, Eugene Franklin, only son of Amos S. and Abigail S. Thomas, aged 5 months and 8 days.

In Walworth, Wis., on the 24th of June, 1851, Caroline, only daughter of Mills D. and Tacy Clarke, aged 1 year, 5 months, and 12 days.

The little captive yields its breath;
Scarce bloom'd the vernal flower,
When hope and joy (how strong the tie)
Are withered in an hour.
O. P. H.

LETTERS.

C Chester, L Bennett, B W Rogers, Wm M Clarke, J A Morse, H W Stillman, S Carpenter, N V Hull, J M Allen, D E Maxson, I D Titsworth, James Lewis, W B Maxson, L P Babcock.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Benj Collins, Fulton, Wis	$2 00	to vol. 6	No. 52
Zina Gilbert, Utica, Wis	4 00	7	52
H M Coon, Walworth, Wis	1 50	7	52
Alfred Maxson "	2 50	7	52
Henry Clarke "	6 00	7	52
Wm S Clarke "	6 32	7	52
Geo N Coon, Teotsa, Wis	4 00	7	52
Samuel Pierce "	2 00	8	52
L H Bond, Milton, Wis	2 00	7	52
W H Monroe "	3 50	8	52
B F Bond "	2 00	7	52
Stephen Maxson "	3 50	7	52
G H McCoon "	2 00	8	26
Amos W Davis "	92	7	52
Ellery Babcock "	2 00	6	52
Dr C G Stillman "	2 00	8	52
Thomas A Kenyon, Albion, Wis	2 50	7	52
Squire Dunn "	94	6	24
Charles Maxson "	3 00	7	52
J H Potter "	6 00	7	52
J A Potter "	1 00	7	52
Amos S Thomas, Shiloh, N J	2 00	8	52
Reese Ayars "	2 00	8	52
Clayton Ayars "	2 00	8	52
Thomas Tomlinson "	2 00	8	39
Asa Dunn, New Market, N J	2 00	7	52
James Lewis, Ulysses, Pa	2 00	8	52
B F Rogers, Pleasant Mount, Pa	2 00	8	52
Gideon Hoxsey, Westerly, R I	3 00	8	13
J G Vaughn "	2 00	8	52
Orvill Williams, Verona Mills	2 00	8	52
Lucretia Bennett, Bleecker	2 00	7	40
Lucy Carpenter, N Lebanon Spa	2 00	8	52
Abel Stillman, Poland	2 00	8	52
Ezra Stillman, Newport	2 00	8	52
O P Truman "	2 00	8	52
E B Stillman "	2 00	7	52
Joseph Wells, Petersburg	2 00	6	52
W B Maxson, Leonardsville	2 00	8	52
J V Greenman "	2 00	8	52
Of Luke P Babcock, Homer, for membership,	$5 00		
Of Abel G Lewis, Scott, " "	5 00		

BENEDICT W. ROGERS, Treasurer.

Receipts for Missionary Society.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his last report through the Recorder:—

Church at Marlborough, N. J.	$15 00
James Langworthy, Hopkinton, R. I.	3 00
Martha Langworthy, "	1 00
Emma Langworthy, "	2 00
Petersburg Female Sewing Soc. to constitute J. Summerbell a life member,	25 00
Church at Waterford, Ct., towards life membership of P. L. Berry,	15 00
Collection at Eastern Association, Berlin,	24 45
Avis Satterlee, Berlin,	50
Church at Milton, Wisconsin,	15 73
" " Berlin, Wis., (in March last,)	8 00
" " " "	5 00
Wm M. Jones, Shiloh, N. J.	3 00
Church at Scott,	4 00
" " Hounsfield,	25 00
1st Church in Verona,	1 40
Church at Watson,	5 25
Collection at Central Association,	3 84
2d Church in Brookfield,	8 00
1st Church in Genesee,	25 00
Western Seventh-day Baptist Association,	49 55
L. Browning, of Montville, Ct., through J. Green,	7 00
3d Church in Brookfield,	2 61

A. D. TITSWORTH, Treasurer.

For Sale.

THE subscriber offers for sale the elegant house recently built by him in the vicinity of the Academy at Alfred Center, Allegany Co., N. Y. It is sufficiently large to accommodate a numerous family, and is most favorably situated for any one having children to educate. The buildings and garden occupy one acre of ground, and there are already on the premises thirty-four trees of the choicest fruit—apples, pears, and cherries. IRA SAYLES.

For Boston via Newport and Fall River.

THE steamers BAY STATE and STATE OF MAINE leave Pier No. 3 North River, at 5 o'clock P. M. daily. Bay State, Capt. Wm. Brown, on Tuesdays, Thursdays, and Saturdays; State of Maine, Capt. Thos. G. Jewett, on Mondays, Wednesdays, and Fridays. This is the only direct line to Newport. A steamer in connection with this line runs to and from Providence.
TISDALE & BORDEN, Agents, 70 and 71 West-st.

Morning Line for Albany.

THE new and elegant steamer REINDEER, Capt. Albert Degroot, will leave New York from pier foot of Murray-st. every Monday, Wednesday, and Friday morning, at 7 o'clock, and returning, leave Albany every Tuesday, Thursday, and Saturday, at the same hour, making the usual landings each way. ☞ Meals served on board. For further information apply to JAMES BISHOP & CO., 3 Beaver-st.

New York and Erie Railroad.

THIS line leaves daily from the pier at the foot of Duane-st. Morning Way Train at 5¼ A. M. for Otisville, Piermont, and all the intermediate stations. Passengers by this train connect at Sufferns with the Morning Mail Train for all stations west of Geneva. Morning Mail Train at 7 A. M., stopping at all the stations west of Sufferns, arriving at Geneva the same evening. Way Train at 3½ P. M. for Piermont, Otisville, and all intermediate stations. Evening Way Train at 5½ for Sufferns, Otisville, and all intermediate stations. Night Express Train at 6 P. M.
CHAS. MINOT, Superintendent.

New York, Albany, and Troy Steamers.

THE steamer EMPIRE, Capt. H. Gillespie, will leave the pier foot of Cortlandt-st., New York, on Tuesdays and Thursdays, at 6 P. M., and on Sundays at 5 P. M., for Albany and Troy.

The steamer TROY, Capt. R. H. Fury, will leave the pier foot of Cortlandt-st. on Mondays, Wednesdays, and Fridays, at 6 P. M., for Albany and Troy.

Sunday Evening Steamer.—The steamer EMPIRE will leave the pier foot of Cortlandt-st. on each Sunday evening through the season, at 5 P. M., landing at Newburgh, Poughkeepsie, Kingston, Catskill, and Hudson.

For passage or freight apply on board, or to F. Hyde, at the office on the pier. L. H. TUPPER, Agent.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Clergymen's Sore Throat,

BY DR. W. W. HALL, New York, who devotes his whole attention to the treatment of the three diseases, *Throat-ail*, an affection of the top of the windpipe; *Bronchitis*, of the branches of the windpipe; *Consumption*, of the lungs themselves, which are little air cells, from the size of a pea down, at the ends of the branches of the windpipe, as leaves are at the ends of the branches of a tree. How do persons get Throat-ail, Bronchitis, and Consumption? How may this last be certainly distinguished from the others, and in its very earliest stages, when alone a cure is to be hoped for. Cutting out the *Tonsils* and *Palate* not necessary, and sometimes dangerous, always hurtful for life. Cod-Liver Oil, Nitrate of Silver alone, not efficient, often injurious. In Consumption, patent contrivances, braces, and supporters, absurd and mischievous. Secret and even known medicines long continued, shorten life. Pure air, pure water, appropriate nutriment, external means, these only reliable.

Are sea voyages, coast situations, going from home or to the South, desirable? Tables of Food, time of digestion, ease of do., per cent. of Nutriment, of Carbon, of Nitrogen; adapted to common readers. Price 50 cents full bound; 25 cents in paper; 5 cents in pamphlet form, only describing these ailments—*in postage stamps to those at a distance.* J. S. REDFIELD,
July 17—3t. 137 Nassau-st., New York.

The Ladies' Wreath.

PROSPECTUS OF THE SIXTH VOLUME.—The May number commenced Vol. VI. of this popular Magazine; and the Publishers confidently assert, that the forthcoming volume *will rival*, in the beauty and elegance of its Embellishments, and the Literary Merit of its contents, any former volume, or *any Dollar Magazine in the World!* Each number will contain one or more fine Steel Engravings, and a beautifully colored Flower Plate. It will be printed on Fine White Paper, with Large, Clear-Faced Type. The best Writers in the country have been engaged to enrich its pages, and no pains will be spared to make it what it assumes to be—*a Model Magazine.*

The Editorial Department will be conducted by Helen Irving, a lady justly celebrated for her refined taste and extensive literary acquirements; besides occasional gems from the pen of Mrs. S. T. Martyn, the late Editress, under whose control the work has secured its present high standard of literature and moral excellence, and a circulation unparalleled by any similar work. The present Editress will be sustained by a list of Contributors not excelled by any periodical in the country; many of them are among the most popular writers of the day.

The Musical Department, under the control of an eminent Professor, will be enriched by Original Pieces from some of the ablest Composers.

Particular Notice!—Postage Reduced!—On and after the 1st of July, the Postage on the "*Wreath*," within 500 miles of the office of publication, will be *one cent* per number; and any distance over 500 and within 1,500 miles, *two cents*—if paid quarterly in advance.

Terms.—The subscription price of the "*Ladies' Wreath*" is *One Dollar* a year—invariably in advance. *Best Terms to Clubs.*—We offer to Clubs the following low terms, which are very near the cost: Four copies for one year, to be sent to one address, $3; Eight do. do. $6; Fourteen do. do. $10; Twenty do. do. $14. Any person wishing to get up a Club, will be supplied with a Specimen Number by writing for it, and paying the postage. *Bound Volumes* are always on hand, and will be exchanged for numbers in good order, by paying the price of Binding. *Back Numbers* can always be supplied.

☞ *One Hundred Efficient Agents Wanted*, to canvass all parts of the country. To men of energy, furnishing testimonials of character, liberal encouragement will be given. Postmasters are authorized to act as Agents. Address, J. M. FLETCHER & CO., Publishers and Proprietors,
j124t 143 Nassau-st., New York.

Miscellaneous.

A New Printing Press.

The proprietors of the *New York Reformer*, published at Watertown, have introduced into their office a new printing press, invented and patented by Mr. Jason L. Burdick, of Utica. This press is the first of the kind yet built, and is thus described by the editor of the *Reformer*:—

"Its principal advantages over any other press in use are, that it prints both sides of the sheet at once, and secures a perfect *register*, and is, therefore, well adapted to either book or newspaper work. It will print with the utmost ease from five hundred to six hundred sheets per hour, which is equivalent to ten or twelve hundred impressions on the ordinary power presses; and it is presumed by the inventor, that after a little use the average speed will be 1,000 sheets, or 2,000 impressions per hour.

"The press has two beds and two cylinders, one directly over the other. The sheet is fed in at one end of the machine, where it is secured by very ingeniously coutrived steel clips; it then passes under one cylinder, receives an impression on one side, passes on and up under the upper cylinder, receives an impression on the other side, and is delivered a foot or so above the place where it was taken in.

"Presses have before been invented to print both sides of a sheet at once; but the difficulty encountered was, not to speak teachnically, that the side printed first, the ink having no time to set and dry, soon inked and smutted the tympan to such an extent that it would off-set on the sheet and so blacken it in a short time as to obliterate the impression. This difficulty is obviated in Burdick's press by a moveable absorbing blanket of cotton fabric between the upper cylinder and the printed side of the sheet, which, while the second impression is being taken, is pressed down upon the side already printed, and absorbs, like a blotter, any superfluous ink that may attach to that side of the paper. By two dogs and cog-wheels, with a sort of reel attached for the purpose, this blanket before the next sheet comes through is moved slightly forward, (about one-sixteenth of an inch,) by reeling it from one roller to another, sufficiently to bring the next impression from the printed side of the sheet upon a clean spot in the blanket. Two or three yards of cotton cloth will serve as a blotter in this manner to print an edition of two or three thousand, when it can be washed and used again; or, a piece of some 30 yards can be put on at once, and will last a year or so. There are some other distinctive characteristics about the press which are difficult to describe, though they betoken much ingenuity on the part of the inventor."

Census Statistics.

In our State it appears there are 472,151 dwellings, accommodating 3,097,095 persons, making an average of a little more than six persons to a house—not a great degree of crowding. Nevertheless, there are 94,808 families more than there are houses. Of course the great proportion of these are in large cities, where the poor are compelled by excessive rents to pack themselves into the narrowest space. In Maryland there are 81,708 dwellings to 583,035 persons, or a little more than seven to each house. There are, however, only 5,676 families more than there are houses, which gives proportionately only about a third as many cases in which there is more than one family in a habitation. The population of Maine is but 53 more than that of Maryland, while the number of families is 16,403 more. A Maine family, on the average, consists of 5.63 persons. It would then appear that more of the hardy farmers and seamen of that State contract marriages, and that they are less prolific than the people of Maryland, or even of New York. In Maine the average of persons to a habitation is a fraction above six, or about the same as in New York.

In New York State 46,651 deaths occurred during the year ending July 1, 1850. This is, in round numbers, one to every 66 persons. In Md. there were 9,594 deaths, or one to every 60. In Maine there were 7,245, or one to every 77 persons. New York is thus more healthy than Maryland, and Maine ahead of both. But in point of long life, New Mexico seems to carry off the palm.

In New York there are 170,698 farms under cultivation, or one to each 12.22 persons. In Maryland there are 21,860 farms, or one to 26.71 persons. In Maine there are 46,760, or one to every 10.33 persons. In this respect again, the new State is ahead of the two old ones.

In New York the number of manufacturing establishments, whose yearly product exceeds $500, is 23,985, or one to each 129 persons. In Maryland there are 3,863, or one to 150 persons. In Maine 3,682, or one to 158 persons.

The number of slaves in Maryland is 90,368, or 873 more than ten years ago, in 1840. In 1810 there were 111,502, in 1820, 107,398, in 1830, 102,294. During the year previous to taking this census there ran away from that State 215 slaves, and 135 were manumitted. The number of free persons of color according to the present census is 74,077; in 1840 it was 62,020, making an increase of near 20 per cent. In Delaware there are now 2,289 slaves; in 1840 there were 316 more than that number. On the other hand, the free population of color has increased 1,038 above its number in 1840, which was 16,919. In Maryland there were more runaways than manumitted during the year; but in Delaware there were 174 of the latter to 19 of the former. In Maryland one slave run away out of every 420; in Delaware one to each 120; in Maryland one was manumitted to every 669; in Delaware one to every 13. In Virginia there are 473,026 slaves; and in the year there ran away 89, or one to 5,314; and 211 were manumitted, or one to every 1,942. This difference arises no doubt from the difference in the facilities of escape from the several States.

The number of colored persons in New York is, in round figures, 48,000, of whom 23,000 are males, and 25,000 females; in 1840 the number was 50,000, of whom 24,000 were males and 26,000 females. The decrease has thus been about equal in the two sexes.

It is worthy of notice that in Maine, New York, and Maryland, the number of white males considerably exceeds that of the females. In New York the excess is 40,000, in Maine 11,000, and in Maryland 4,000. The excess is thus proportionally largest in Maine. This, we suppose, is to be attributed to the large number of the daughters of that State employed elsewhere in factories, or as school-mistresses, possibly also to superior beauty, health, generosity of heart, and household thrift, which have induced bachelors of other States to resort thither in search of wives.

[N. Y. Tribune.

The Prairie Dog.

The following is from the *Providence Journal*, written by a member of the Mexican Boundary Commission, is the best of many accounts we have read of the prairie dog:

The prairie dog, so called, deserves a better name, as it has no trait common to dogs, nor does it in the least resemble them. Its looks and habits are different, and it feeds wholly on grass. This is one of the most interesting animals met with on the prairies. The first colony of these little creatures we met was near Brady's Creek, a branch of the Colorado of the East. This was the largest we met, and I have never heard of one so extensive. For three days we traveled through the colony, during which time we did not lose sight of them. On either side, as far as we could see over the plain, their habitations extended, the hillocks they had raised with the earth brought up from below the surface of the ground. The habitations were usually about two rods apart, and from the beaten track between some of them, there was probably a family connection. In other cases there was nothing to denote an intimacy. Occasionally was seen a hillock much larger than the rest, containing two cart-loads of earth. These had two entrances to them, whence it might be inferred, that the family might be larger than usual. We suppose this vast collection of "prairie dogs" to extend from 60 to 70 miles, as we traveled at that time upward of 20 miles a day.

For the greater part of the distance where this colony extended the country was very flat, and covered with short grass (kept so by these animals feeding on it,) and by musquit trees. Rivers did not stop the colony, for several streams passed through it, but it extended on both sides. In one instance I noticed a colony of these animals on the summit of a range of hills where the country was exceedingly barren, and the herbage so scant that there seemed hardly subsistence enough even for them. It was evident that the colony was not in a flourishing condition, as many of the habitations seemed deserted.

Of the habits of these animals, I can say little from observation, as we could not stop long enough to watch them. I would have been glad to have taken a position in or near a tree for a day for the sole purpose of studying their habits, for I have no satisfactory account of them. Major Long, in his expedition to the Rocky Mountains, is one of the earliest writers who describes them. He says they pass the winter in a lethargic state. But other travelers deny this, and say they come out from their holes during the winter whenever it is warm. I saw them on some pretty cold days in Novamber, and think there are few days when they do not come from their holes. In the plains far to the North, where the snow lies on the ground for weeks, and where the cold is severe, they doubtless become torpid—for they could find nothing to feed on, even should they venture from their habitations.

The color of the prairie dog is a light brownish yellow. Its size varies from that of a large grey squirrel to a Northern woodchuck. Its tail is bushy like a squirrel's, but only about half its length. It stands erect like a squirrel with its tail in constant motion, and its movements altogether resemble those of that animal more than any other. It makes a noise more resembling the chirping of a bird than the barking of a dog, and this is kept up whenever any one approaches. As we drew near their habitations, we noticed a general scampering among them, each running to his hillock. They would then stand erect at the entrance of their holes, with their heads just peeping above, when they would keep up an incessant chirping, and frisking of their tails until we passed. I found it difficult to shoot one, and think more than a dozen shots were fired before we secured one. I must believe that more were killed, but as they stood at the entrance of their holes, they doubtless fell in when they were shot, as I noticed blood about them in several instances. Two that I obtained were too much injured to be preserved as specimens.

The prairie dog is said to be good food—but at the time we killed those referred to, our provisions were plenty, and no one could be tempted to try them,—subsequently, when we got on short allowance, we should not have hesitated to eat them, but we had then got beyond their colonies. There is one peculiarity in their habits, which deserves to be noticed. It is their drink. How and where do they obtain it? They generally select the most arid spots for their abodes, and I have seen a colony of them fifteen miles from the nearest water. Some persons suppose them to burrow so deep that they find water, others that they do not drink at all. I am inclined to believe that they want but little water, and this they obtain from the heavy dew on the grass.

Rabbits often burrow with the prairie dogs—or what is more probable, they occupy habitations made by the latter. The habits of a rabbit generally lead them to places where shrubs and bushes abound, and not to a bare plain with nothing but dwarfish musquit trees. I think, therefore, that the rabits I have seen are merely some wanderers strayed away from their more natural places, which finding comfortable quarters provided by the prairie dog without the labor of burrowing themselves, drive away the weaker animals and monopolize their dwellings.

A small brown owl also resides with the prairie dog. I saw this bird several times toward evening, standing on the little hillocks, just emerging from its underground habitation. From the known habits of the owl, one of which is its fondness for ground mice, moles, and other small quadrupeds, it doubtless seeks the quarters of the prairie dogs to feed on the young, although one would suppose this animal to have sufficient strength to drive from its habitation so diminutive a bird as this owl. I never saw any but the small owl alluded to in these colonies.

Besides the rabbit and owl, which dwell with these animals, there is another creature which is always found among them, this is the rattle-snake. I had often heard that such was the case, but I believed it accidental, until I witnessed the fact in several instances. On one occasion I saw several of these revolting reptiles enter a single hole in the very midst of a dog town. No one can believe that there is any friendship between two animals of such different natures, but that the rattlesnake takes up his abode among the prairie dogs, for the sole purpose of living on them. They cannot drive the snake away, and are compelled to give him quiet possession of any habitation he may select, and let him feed upon the junior members of their fraternity.

Romance and Tragedy.

Many of our readers will remember, (says the *Springfield Republican*,) a series of articles, entitled, "Three Weeks on a Cotton Plantation," which appeared in our columns a twelvemonth since, or more. In one of those articles, the romantic history of the planter, whose hospitality the writer so gratefully recalled, was briefly given. He landed at Natchez, a boy. He had come down the Ohio and Mississippi on a flat-boat, with his father and his father's partner. There the father died and was buried, and there the boy was left by the heartless partner, without a picayune. Naturally shrewd, he soon picked up business—sold tickets for the theater, did errands, peddled knick-knacks, &c., until he grew up to a proper size for larger operations. He then become the owner of a dray, then of a small plantation near Natchez, then of an immensely large plantation at Milliken's Bend, above Vicksburgh. Here he went into speculations, and before the crash of '37 supposed himself to be worth a quarter of a million.

Hitherto, his fortunes had waxed. He was independent. He then, for the first time, returned to Cincinnati, and sought out his mother and sisters, whom he left behind long years before. He found his family, who supposed him dead, in poverty, and provided for them, and then came the reverses. The wife of his youth had borne him three beautiful children. These, one after another, died, and then the wife was laid in the grave. An interval elapsed, of pecuniary prosperity, but of intense grief, when he was blessed with the hand of one of the most beautiful and lovely of womenkind. Then came the commercial crisis of '37. His active energy parried, in some degree, the force of the blow, and he was enabled to retain and add to his beautiful plantation.

Years passed on, and another family of beautiful children had grown up around him, to whom, and their beautiful mother, he was attached with almost fanatical idolatry. Two years ago last August, his home was the abode of plenty and the largest hospitality. Immediately after, his favorite child sickened and died. A month or two after his house was burned. A few weeks more, and a long-pending law-suit, originating in his efforts to retain his property, and pay his debts, was decided against him, and his plantation was put under the hammer of the auctioneer, and the broken-spirited man moved to Vicksburg. Here another child died.

With the remnant of his large possessions, he purchased the beautiful steamer Mohawk, and run her in the Vicksburgh and New Orleans trade, acting as captain himself. The following dispatch was subsequently received by the northern papers:—

"*Louisville, December 17th.*—Capt. Cobb, of the steamer Mohawk, blew out his brains yesterday, at Vicksburg. Cause—pecuniary troubles, and the death of his wife."

Another dispatch from Nashville, of the same date, stated that that morning the steamer Mohawk sunk, with two thousand bales of cotton on board, while lying at that city! Two poor, weeping, terror-stricken children are all that remain of the whole family. What dream of fiction ever equalled a tragedy like this?

A True Heroine.

The *New York Sunday Times* notices a young, intelligent and interesting woman, residing within sixty miles of New York, who has, with the assistance of an aged and infirm father, saved twenty-one lives within the last fifteen years. The following particulars are given:—

"Kate Moore is the daughter of Captain Moore, who keeps the light-house on Fairweather Island, situated midway between the harbors of Black Rock and Bridgport, Conn. The island contains five acres of land, and is about half a mile from the shore. Many disasters, it is known, have occurred to vessels driven round Montauk Point in a storm, and sometimes in the Sound homeward bound; and this lady's ear is so accurate, that it is said she can distinguish the shrieks of the drowning mariner, and direct her boat in the darkest night. She can trim a boat and manage it as well as any man, and seems to make up in tact what she lacks in strength, and never refuses to turn out in the darkest night, to the relief of the sufferers. Our informant adds that she is a highly accomplished and literary lady, and perfectly feminine in her manners, and that, although she occasionally visits New York, and other places in that vicinity, and has a large and most respectable acquaintance, many of whom knew of these facts, they have never come to the knowledge of the public before. The late lamented Major Noah, who was remarkable for collecting the most interesting facts, by some means become acquainted with them. We also understand that Captain Moore and his worthy helpmate have resided upon the island over twenty years, and brought up a family of five children, upon a salary of three hundred dollars a year, all of whom have an excellent education, and that they entertain a great many persons who visit the island with true, old fashioned hospitality."

A CURIOUS FACT.—"I met," says Atkinson, "with a curious instance lately, of a fact in regard to the force of our absorbing power. A friend's gardener having taken a few pinches of flour of sulphur to sprinkle over a plant, found, although his hands were cleansed immediately, that the subtle influence of the sulphur had penetrated his system, and come out again from his body, and through his clothes, so that the money in his pocket, and other metal about him became tarnished. Other substances will produce similar effects. I know a lady who could not touch the brass knobs of her door for some weeks, from their producing pain and partly paralyzing the arm; and of another lady who was variously affected by the approach of different metals. Medicines rubbed on her skin would produce precisely the same effect as if she had swallowed them. I know a whole family who are disagreeably affected by the near approach of iron."

The Mile of different Nations.

	English yds.
Arabian mile,	2,148
Bohemian mile,	10,137
Brabant mile,	6,082
Burgundy mile,	6,183
Chinesellis,	629
Danish mile,	8,244
Dutch mile,	6,395
English mile,	1,760
English mile, geographical,	2,025
Flemish mile,	6,869
French artificial leagues,	4,860
French marine leagues,	6,075
French legal leagues of 2,000 toises,	4,263
German mile, geographical,	8,100
German mile, long,	10,126
German mile, short,	6,859
Hamburg mile,	8,244
Hanover mile,	11,559
Hesse mile,	10,547
Hungarian mile,	9,113
Irish mile,	3,038
Italian mile,	2,025
Lithuanian mile,	9,781
Oldenburg mile,	10,820
Poland mile, short,	6,075
Poland mile, long,	8,101
Portuguese legoas,	6,760
Prussian mile,	8,468
Roman mile, ancient,	1,612
Roman mile, modern,	2,025
Russian versts,	1,167
Saxon mile,	9,905
Scotch mile,	1,984
Silesian mile,	7,083
Spanish leguas, common,	7,416
Spanish leguas, legal,	4,630
Suabian mile,	10,126
Swedish mile,	11,703
Swiss mile,	9,156
Turkey berries,	1,821
Westphalian mile,	12,155

Keeping Fowls.

At a late agricultural discussion in this city, says the *Albany Cultivator*, Mr. Chester Moses, of Skeneateles, made some valuable remarks on poultry keeping. He stated that for several years past he had kept 600 to 700 fowls, and the last winter kept 900. His chief object is eggs, of which his fowls average about 100 each annually. They are not confined, but are allowed to range at will. Their food is principally wheat screenings, with some corn, buckwheat, and animal offal. He is also particular to allow them plenty of oyster shells, pounded, of which, during, or at the season when they lay most, they eat in large quantities. The lime in the oyster shells doubtless contributes to the formation of the shell of the egg, and perhaps assists, also, in the digestion of the food.

He keeps the Polish or top-knot fowls, and the common country stock—prefers the former on account of their laying more steadily the first year, or two years—thinks there is not much difference in the black and spangled varieties of top-knots. His general practice is not to keep fowls after the second year. As they do not lay so well after that age, they are regularly sold off, and the stock is kept up chiefly by purchase, though some chickens are raised; and it only for the latter object that cocks are kept, Mr. M. being satisfied that they are no benefit in the production of eggs for the market.

Mr. Moses considers the manure of his fowls of much importance, and takes care that it is all saved and applied to his crops. Under the building in which the fowls roost, is a cellar, into which all the manure is put. In spring, a few weeks before planting time, the manure is worked over and mixed with plaster—sometimes with plaster and ashes in equal proportions—using enough of these articles to make the manure so dry as to pulverize thoroughly.

The domestic guano, of which Mr. M. sometimes has the quantity of 300 bushels in a season, produces a powerful effect on the growth of Indian corn. His mode of applying it is, to drop a handful in each hill, which is then covered half an inch or more with earth, in order to prevent the seed from coming in immediate contact with the manure, which experience has shown would prevent its germination. Mr. M. stated that he had tried this compost in comparison with good hog manure, by applying each to corn in the same field and on similar soil. On one part, half a shovel full of hog manure was put on a hill, and on the other part a handful of the hen manure compost. The crop was best where the latter was used, and the succeeding crop, (which was oats,) showed the same result in favor of the hen manure.

Cultivating Pearls.

Pearls are deposited by the interior part of shell-fish, which may be made to deposit this in the form of drops or globules, instead of spreading it naturally over the inner surface of the shell. This art of causing the pearl oyster to deposit its secretion in this way, has long been known to the Chinese, who have practiced it with great success and very considerable profit, producing by its means pearls of good size. The celebrated Linnæus discovered the method of effecting this, and is said to have disposed of the knowledge to some of the pearl-dealers for a considerable sum. Almost every species of bivalve shell-fish secretes this matter more or less plentifully. The unio of our fresh-water streams, or common fresh-water clams, often produces very pretty pearls.

The great secret of making these creatures deposit pearls, is to disturb the natural process, by placing a small piece of pearl next to the shell and the mantle or membrane that covers the body. This forms a nucleus, and is made to increase by the deposit of pearly matter over it.

The Encyclopædia Britannica gives the following as the method of producing pearls:—"The shell is to be opened with great care, to avoid injuring the animal, and a small portion of the internal surface of the shell is scraped off. In its place is inserted a spherical piece of mother-of-pearl, about the size of a small shot or grain. This serves as a nucleus, on which is deposited the pearly fluid, and which in time forms a pearl."

CONFESSIONS OF A SLAVE-CATCHER.—The infamous creature, John Caphart, gave the following testimony on cross examination in the Hayden case:—

"It was part of my business to arrest slaves and free persons of color, who were collected in crowds at night, and lock them up. It was also part of my business to take them before the Mayor. I did this without any warrant, and at my own discretion. Next day they were examined and punished. The punishment is *flogging*. I am one of the men who og them. They get not exceeding *thirty-nine* lashes. I am paid *fifty cents* for each negro I flog. The price used to be 62½ cents. I am paid fifty cents for each negro I arrest, and fifty cents more if I flog him. I have flogged HUNDREDS. I am often employed by private persons to pursue fugitive slaves. I have been thus employed since 1836. I never refuse a good job of that kind. Sometimes they turn out bad jobs, but never if I can help it. All that I ever arrested as fugitives were decided to be such, except *those Portuguese* the counsel read about in the other trial."

State of things at Rome.

We take the following from the Roman correspondence of *London Daily News.* The date is June 20:

The past week has been eventful. It opened very lugubriously by the assassination of Signor Marco Evangelesti, on the evening of Sunday, the 15th inst., an event which has created an immense sensation in Rome. Signor Evangelisti held the office of Chancellor of the *Sagra Consulta* Tribunal, and was high in favor with the papal government on account of the strong re-actionary principles he entertained, and the unrelenting severity with which he prosecuted the liberals. He was proceeding alone and on foot on the evening in question to pay a visit at the house of Signor Massina, at a quarter to ten o'clock, and had entered a street named La Paddacchia, near the Piazza di San Marco, when a man of short stature, dressed in a frock coat, white trousers, and straw hat, passed him, and walked on until a dozen paces in advance, when he suddenly turned round and ran furiously back at Signor Evangelisti, who, although a tall, powerful man, not more than forty years of age, could not resist the suddenness of the attack, but received a violent poignard wound in the abdomen, which brought him to the ground, his assailant falling over him in the struggle. Both however, rose again immediately, and his assassin took to flight pursued by Signor Evangelisti, who shouted *al ladro! al ladro!* without obtaining aid, until, finding himself growing faint he stopped at the French barracks in the Jesuit's convent, where he was placed in a chair, while a carriage could be procured to convey him home. He was of opinion that his wound was only slight, as he felt scarcely any pain, but the surgeon presaged differently and more correctly. After a few hours, dangerous symptoms manifested themselves, and he expired on Tuesday morning, without having been able to leave any clue that might have led to the detection of his murderer, who besides being of low stature, held his head purposely down at the moment of the onslaught, so that his features might not be seen. That the murder was not the work of a robber is very evident, but it is not clear whether it is to be attributed to a political motive, or merely to the revenge of some one of the many victims of Signor Evangelisti's unsparing system of persecution.

A Chinese Map of the World.

In knowledge of geography the Chinese have been, till recently, sadly deficient. Malcom describes a map of the world which he obtained there, as follows:—

"It is two feet wide by three and a half high, and is almost covered with China! In the left hand corner, at the top, is a sea, three inches square, in which are delineated, as small islands, Europe, England, France, Holland, Portugal, and Africa. Holland is as large as all the rest, and Africa is not so large as the end of one's little finger! The northern frontier is Russia, very large. The left corner at the bottom is occupied by 'the western ocean,' as it is called, containing the Malay peninsula, pretty well defined. Along the bottom are Camboja, Cochin-Chiua, &c., represented as moderate-sized islands; and on the right is Formosa, larger than all the rest put together. Various other countries are shown as small islands. I should have given an engraving of this curious map, but that a true reduction to the size of a page would have left out most of these countries altogether! The surrounding ocean is represented in huge waves, with smooth passages, or highways, branching off to different countries, or islands, as they represent them. They suppose that ships which keep along the highways go safely; but if they, through ignorance, or stress of weather, diverge, they soon get among these awful billows, and are lost!"

THE WOMEN OF SAVOY.—A letter of Horace Greeley, giving some account of his journey from Lyons to Turin, says:—

"I think I saw quite as many women as men at work in the fields throughout Savoy. A girl of fourteen driving a yoke of oxen attached to a cart, walking barefoot beside the team and plying the goadstick, while a boy of her own age lay at length in the cart, is one of my liveliest recollections of Savoyard ways. Nut-brown, unbonneted women, hoeing corn with an implement between an adze and a pick-axe, (and not a bad implement, either, for so rugged an unplowed soil,) women driving hogs, cows, &c., to or from market, we encountered at every town. So much hard, rough work and exposure is fatal to every trace of beauty, and I do not remember to have seen a women in Savoy even moderately good-looking, while many were absolutely revolting. That this is not Nature's fault is proved by the general aspect of the children, who, though swarthy, have often good forms and features."

The old Greeks observed a beautiful festival, called "The Welcome of the Swallows." When these social birds first returned in the springtime, children went about in procession, with music and garlands; receiving presents at every door where they stopped to sing a welcome to the swallows, in that graceful old language, so melodious even in its ruins, that the listener feels as if the brilliant azure of Grecian skies, the breezy motion of their olive groves, and the gush of their silvery fountains, had all passed into a monument of liquid and harmonious sounds.

The Rev. Mr. Choules says: "I wish that we could create a general passion for gardening and horticulture. We want more beauty about our homes; more to attach us to our homes. The scenes of our childhood are the memories of our future years. Let our dwellings be beautiful with plants and flowers. Flowers are the playthings of childhood and the ornaments of the grave; they raise smiling looks to men and grateful ones to God."

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The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
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No. 8 The Sabbath Controversy The True Issue. 4 pp.
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No. 10 The True Sabbath Embraced and Observed. 16 pp.
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A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

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Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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SABBATH SCHOOLS & BIBLE CLASSES.

A Report prepared by J. M. Allen, adopted by the Seventh-day Baptist Western Association, and published at its request.

In all ages of the church, there has been some method more or less extensively adopted for giving religious instruction to the young. This instruction has partaken of the character of the church and the state of society at the time of its being given. Under the Jewish dispensation, it was given by proverbs, stories, and rites, adapted to explain and enforce their religious institutions. In the early ages of the Christian church, the catechumenical schools were established for the purpose of instructing proselytes and the children of Christians. The Romish Church sedulously taught the young to count the rosary, make the cross, and sprinkle holy water. Since the dawn of the Reformation, the various Protestant denominations that have sprung up have labored to instil their principles into the minds of the young. A great variety of catechisms, containing summaries of creeds, and books of a similar nature, have been produced for giving denominational and biblical instruction. Parochial Schools were early established by the Presbyterians of Scotland, for the purpose of instructing their children in the elementary principles of knowledge, and in the Bible and Catechisms. Various other plans have been adopted by different denominations.

Between the years 1740 and 1747, a Sabbath School was established by Ludwig Hœcker, at Ephrata, Lancaster Co., Pennsylvania, and patronized by the Seventh-day Baptists of that place. It continued in successful operation until interrupted by the revolutionary war.

Robert Raikes, of Gloucester, England, is honored as the founder of Sunday Schools, from which has sprung the present Sunday School System. He commenced his first school in 1781. His chief object in organizing these schools was to collect children of the poor, and give them instruction in reading and writing, uniting therewith moral and religious instruction. A similar school was established in Beverly, Massachusetts, in 1810, by two young ladies. Sunday schools soon spread throughout different parts of the country. As they were extended to children of all classes, they assumed more and more the character of schools organized for the express purpose of studying the Bible, becoming in many cases, no more nor less than Bible Classes.

In 1817, the "New York Sabbath School Union" was formed. During the same year, similar Unions were formed at Albany, Baltimore, Boston, and Philadelphia. In 1824, the Philadelphia Union was enlarged into the American Sunday School Union. It immediately began to publish books suitable for Sunday Schools and Libraries. This Union is composed of persons belonging to various denominations, and its Constitution prohibits publishing any thing doctrinal, unless held in common. There are other societies, mostly denominational, whose object is the support of Sunday Schools.

By these various societies, and by individual effort, religious light and knowledge is being diffused throughout all portions of the country. By similar means, used by all Protestant denominations in other countries, youthful hearts are receiving rays of Bible light, wherever the Gospel has found its way. Thousands of teachers are weekly instructing the rising generation in the truths of the Bible. Thousands of religious books are being scattered like the leaves of Autumn. Thousands of colporteurs are running to and fro, dropping sparks of light into the youthful mind, which shall kindle and radiate long after the present generation have passed away.

From the above statements it will be perceived that Sabbath Schools and Bible Classes are kindred institutions, having the same object in view, with similar methods for obtaining that object. From this oneness of aim, and the ready blending of the two, it is very easy and appropriate to consider them in the same connection, under the same head, applying the same thoughts to both. We would, therefore, present them jointly for your favorable consideration, suggesting their *object—their adaptation to that object—for whom organized—methods of conducting them—and our responsibilities.*

There was a time when man did not need systems and associations for the purpose of moral and religious instruction; he was taught directly from heaven. Sitting enthroned amid the immutable principles of right, his every act bore the impress of holiness. Joy and peace poured constant streams into his soul. But, aiming at things forbidden, he lost his innocence, and hurled himself into the pool of guilt and sin. The impress of holiness disappeared; the effects of sin followed. God was displeased, and sent fire, water, famine, war, and pestilence, as the avengers of his broken law. Yet, in the midst of wrath, He remembers mercy; and a portion of the human family is set apart to be the medium for transmitting the will of Heaven to man. Holy men arise, act their part, deliver their message, and then disappear. At length the Saviour of the world comes, and proves himself, as foretold, the Son of God. He sends forth his apostles to forward and perfect his plans. A record of their deeds and teachings is made; and, preserved by the watchful care of Heaven, it is handed down to us as the Magna Charta of our happiness—as a lamp hung out from heaven to guide our wandering feet thitherward. This is the Christian's Bible. It is the object of Sabbath Schools and Bible Classes to give instruction in this Bible—to awaken the latent moral susceptibilities of our nature—to sow the first seeds of virtue and religion—to create a taste for biblical knowledge.

Instruction, to accomplish these ends, should be natural—should conform to the great models given in nature and revelation—should be adapted to the nature and wants of the recipients—the young, the inexperienced, the susceptible, and the ignorant. Natural and revealed religion are in harmony with each other, and both in perfect harmony with the wants and capacities of man. Both are emanations from the same Divine mind, in harmony with Divine ideas, and directed in their unfoldings by Divine laws. Man, created in the image of Deity, with abilities capable of adaptation to his varied relations, finds himself happily correlated to these two revelations. They present truths—wondrous truths—scattered in natural order, and rich profusion—truths adapted to every stage of man's existence, and to every degree of development in his constantly unfolding faculties. The budding powers of childhood; the expanding intellect of youth; the quick, energetic, comprehensive grasp of manhood; the withering, decaying perceptions of old age—all find here suitablle instruction. The Bible, moreover, stepping from this common platform, takes a higher stand, more plainly revealing those truths that are but dimly shadowed forth by the light of nature. Leaving the physical and intellectual capacities of man, it unfolds to him his moral nature, reveals to him the realities of an unseen world, makes known to him his relations to his fellow man and to his God, and the responsibilities growing out of these relations. It is a book suited to all the circumstances of life. The joyous find here delights ever new—the mourner finds a balm that heals his wounded spirit—the doubting, a sun that dispels the mists of unbelief—the wanderer, a polar star that leads ever onward to the right—the penitent, the crushed sinner, finds here a magnet, that ever points to Calvary, to the Cross, to Him that hung, bled, and died thereon—the dying finds the Bible a guide, that points across the Jordan of death directly up to the celestial city.

The method by which Deity has manifested himself to us in natural and revealed religion, is peculiar and characteristic. In nature we find a continuous variety, well calculated to call out all of our varied powers and susceptibilities. Here we see utility, there beauty; on the one hand we behold quietness and repose, on the other life and activity; now we meet the minute and unimportant, and anon the grand and the sublime attract our attention, each blending with the other, and thus producing, like the kaleidoscope, an infinite variety of beautiful and delightful changes. Such manifestations raise emotions of joy, love, reverence, gratitude—indeed, all of the emotions of our better natures. No individual, with perfectly-constituted and rightly-developed intellect, can remain impassive to the manifestations of nature. Turn to the Bible. We find its great truths unfolded in the same manner. History, biography, travels, incidents, natural and supernatural, abstract truths, great moral principles, prophetic revelations of the future, are mingled in grateful variety. 'The fruits of the spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance'—find here food appropriately prepared and arranged for their culture and development.

Sabbath Schools and Bible Classes, if pre-eminently calculated to accomplish the object for which they were designed, must conform, in their constitutions and modes of operation, to the great models given in revelation. They do thus conform. Indeed, their naturalness, simplicity, and adaptedness of method, is a strong *a priori* argument in their favor. The time, the manner, those participating—all add interest and effect. The time is the Sabbath, when all of the religious exercises and influences of that day conspire to make a hallowed impression. The method is free from many of the restraints that are thrown around the more labored and systematic exercises of the sanctuary. It is a free and easy investigation of the Scriptures, in the same order as presented to us by Divine wisdom, accompanied with colloquial discussions of the various points of interest. Hence, in almost every lesson, there is a passage considered, a remark made, a thought or suggestion elicited, that is adapted to the various circumstances and conditions of all present. The simple and abstruse, the practical and theoretical, all are presented harmoniously blended. Food for the hungering soul, living water for the thirsty, rebuke for the froward, consolation for the desponding, light for the ignorant, counsel for the young and inexperienced, warning for the impenitent, are presented. This is done in those little collections of parents and children, brothers and sisters, relatives and friends, where truth is imparted in an open, frank, unostentatious manner, and the hearts of the recipients are not barred against the introduction of truth, nor prejudices aroused, or feelings excited, as in more formal attacks by those occupying official stations in the church. The instructions of the Sabbath School are next to the instructions of the family circle in simplicity and naturalness. In both cases, truth steals into the heart almost unawares, and the habits are surely though slowly molded in harmony with it.

The primary design of Sabbath Schools and Bible Classes is to give instruction to the young. Any system having this object in view, should be of deep interest to every Christian heart. The young are to be the future repositories of everything great and good existing at the present time. To them are to be left politics, science, and religion. On their shoulders are to rest the destinies of nations. The great questions of reform that now agitate the world, are to be passed into their hands. The praying, the preaching, the anxious watching, the rejoicing and weeping in Zion, are soon to be performed by those who are, or who should be, in our Sabbath Schools and Bible Classes. The question whether the flag of the Redeemer's kingdom shall be unfurled to the view of every nation, kindred, and tongue, floating triumphant and free in every breeze, or left to trail in the dust, "will soon be for them" to determine. The varied duties of friend, parent, citizen, ruler, patriot, philanthropist, counselor, and Christian, are soon to rest upon those whose intellects are just budding with life.

It is for those who are now engaged in the strife of the Christian warfare to say, whether these buddings of intellect shall be nipped and destroyed by the simoon blasts of sin, or yield a golden harvest of virtue and truth. It depends upon them, in a great measure, to say what place their children shall assume in society, what part they shall take in reforms and religion, what shall be their lot in eternity. It is believed, that if Christian parents would but perform to their children the whole duty that is [illegible]equired of them by their religion, most if not all of their children would be converted in early life, and none, or scarcely any, would die the aged impenitent's death. "Train up a child in the way he should go, and when he is old, he will not depart from it," is Scripture testimony upon this point, of the most encouraging nature to those parents who are tremblingly and prayerfully training up their children in all the ways of right—"in the nurture and admonition of the Lord." Parents, and all that have anything to do with the training of the rising generation, or that ought to have something to do with that matter, are bound to use all the means within their reach as assistance in the discharge of their responsible duties.

Sabbath Schools and Bible Classes are powerful auxiliaries in restraining, guiding, expanding, and exalting the youthful mind. They are a kind of connecting link between the family circle and the sanctuary—an adjunct of both—where the joint wisdom of parents and teachers is employed in preparing children, collected from family groups, to enter upon the varied duties of life—the high and holy duties of the church of God. Such combination and concentration of effort on the part of parents give each influence and power over all. This influence can be used as an efficient agent in giving a right impulse and direction to the youthful mind. The instinctive, outgushing desires of the young for knowledge, can here receive a response from those imparting instruction, and be directed to moral and religious subjects. Thus a taste for such knowledge may be early formed—a desire for truth may be implanted—aspirations for a holy life may be early awakened. A direction may thus be given to the youthful mind, which will render its future course a source of pleasure to itself, and a blessing to the world. Sabbath Schools and Bible Classes, though primarily designed for the young, furnish opportunities for the aged and the middle-aged to use their various attainments. Many, whose minds are rich in biblical knowledge, religious experience, and holy affection, do not make that use of these treasures which they might. Circumstances not seeming imperiously to demand their action, they suffer their powers to remain in a dormant state; their light is under a bushel. Not feeling themselves particularly called upon to preach, they content themselves without making any direct effort to instruct others. In the Sabbath School and Bible Classe, there is scope for the treasured knowledge, the searching interrogation, the apt reply, the outgushings of an overflowing heart, of those far advanced in the Christian life; and those whose acquisitions have not been so extensive, can turn an honest purpose and a warm heart to a good account. The varied talents of such, whether great or small, can be wrought into one harmonious whole, for the mutual edification and instruction of all concerned. Here, too, females can act. Woman, from the customs of society and the delicacy of her own feelings and nature, is forbidden the more public thoroughfares of usefulness. But here she is permitted to step forward, and the natural adaptedness of her powers for training the youthful mind, and the transfusing nature of her piety, has rendered essential service in the cause. It is not necessary that all should be teachers in order to accomplish this. They can enter the list as scholars, especially in Bible Classes, receive as well as impart instruction, and encourage by their presence, counsels, coöperation, and approving smiles, the younger members. There is not only an opportunity to improve upon the talents, the knowledge already possessed, but other talents, other knowledge, will be acquired. Exercise gives strength—repetition gives aptness—imparting of knowledge makes it the more possessed—study and conversation give light and power—in moral as in intellectual natures. Thus all, whether teachers or pupils, may have their knowledge increased, their powers expanded, and their virtuous principles strengthened.

From whatever point we take our view, the Sabbath School and Bible Class present themselves as auxiliaries in a Christian education. They form a common field where the old and young may meet—a place for the ignorant—a place for the wise—a place for the learner—a place for him who wishes to instruct—a place for ardent, whole-souled Christians, who wish to do good.

[Concluded next week.

From the National Era.

STRIFE AND PEACE.

BY CAROLINE A. BRIGGS.

"The battle of our life is brief,
The alarm—the struggle—the relief;
Then sleep we, side by side." [Longfellow.

Yes, I shall sleep! Some sunny day,
When blossoms in the wind are dancing,
And children at their cheerful play
Heed not the mournful crowd advancing,
Up through the long and busy street
They 'll bear me to my last retreat.

Or else—it matters not—may rave
The storm and sleet and wintry weather
Above the bleak and new-made grave,
Where care and I lie down together.
Enough that I shall know it not,
Beneath, in that dark, narrow spot.

For I shall sleep! As sweet a sleep
As ever graced a babe reposing,
Awaits me in the cell so deep,
Where I, my weary eyelids closing,
At length shall lay me down to rest,
Heedless of clods above my breast.

Asleep! how still this pulse will lie,
Rid of life's throb that beats so wildly!
How calm will be this restless eye,
Erst bright with tears, now closed so mildly!
For not one dream of Earth will come
To haunt the quiet of *that* home!

O, sweet Repose! O, Slumber blest!
O, night of Peace!—no storm, no sorrow—
No heavy stirring in my Rest,
To meet another weary morrow!
I shall not note nor Night nor Dawn,
But still, with folded hands, sleep on.

Sleep on, though just above my head
Prowl Sin and Misery's haggard faces—
For the dull slumber of the Dead
All sense of human woe erases;
Palsies the heart and cures the brain
Of every fever-throb of pain.

Armies above my rest may tramp—
'T will not disturb one rigid muscle;
I should not heed their iron stamp
More than a leaf's complaining rustle;
Nay, were the World convened to break
My leaden sleep, I should not wake.

And yet, methinks, if steps of those
I 've known and loved on earth were round me,
'T would tame the might of my repose,
Shiver the iron cords that bound me—
Save that I know this could not be,
For Death disowns all sympathy.

Well, *be* it so, since I should yearn
And weep and watch for their appearing—
Chiding each ling'ring, late return,
Forever sad, forever fearing—
Living Life's drama o'er again,
Its tragedy of Hope and Pain.

Then weep not, Friends, what time ye lay
The warm, moist earth above my ashes;
Think what a *Rest* awaits my clay,
And smooth the mound with tearless lashes—
Glad that the wasted form within
Has done at length with Care and Sin.

Think that with her the Strife is o'er,
Life's stormy, struggling Battle ended;
Hope that her soul has gained that Shore
To which, though weak, her footsteps tended;
Breathe the dear Hope above her sod,
And leave her to her Rest—and God!

Marblehead, February, 1851.

A DEATH-BED PREACHER.

There are many ways of preaching Christ's gospel without choosing a text, or standing in a pulpit. This glorious work is not restricted to any time, or place, or class of individuals. A Wilberforce could proclaim the gospel of love on the platform of Exeter Hall, or the floor of Parliament-House, though he never wore a surplice, and never had a prelate's ordaining hand upon his honored head. Thomas Cranfield preached to the boisterous rabble of Wapping till in their delight they were ready to reward him with "three cheers" for his thrilling exhortation. Hannah Moore preached Christ in the drawing-room; and Elizabeth Fry in the prison-cell. Harlan Page scattering tracts through a city-workshop, Nettleton whispering his solemn words to weeping souls at an inquiry-meeting, the Dairyman's Daughter murmuring the name of Jesus with her faint dying voice, and the Shepherd of Salisbury Plain, leaning on his crook to talk about eternity to a passer-by, were all intensely earnest "preachers of righteousness." The church has had few more faithful preachers than Thomas Halyburton, and his most impressive discourses were delivered on a dying-bed. "This is the best pulpit," said he, "that ever I was in; I am laid on this bed for this very end, that I may commend my Lord."

To his wife, who stood weeping by his bedside, he once said, "My sweet bird, are you there? I am no more thine. I am the Lord's. On the day I took you by the hand, I wist not how I could ever get my heart off you again; but now I have got it done. Do not weep; you should rather rejoice. Rejoice with me, and let us exalt his name together. We shall be in the same family in heaven; but you must even stay a while behind and take care of God's bairns."

At another time he remarked to her, after a night of agonizing pain—"Jesus came to me in the third watch of the night, walking upon the waters and he said to me, 'I am the Alpha and Omega, the beginning and the end. I have the keys of hell and death,'" and then he added, "He stilleth the tempest in my soul, and lo! there was a sweet calm!"

When the eighty-fourth Psalm was sung for him, he said, "I always had a mis-tuned voice but which was worst of all, a *mis-tuned heart;* but shortly, when I join the temple service above, there shall not be, world without end, one string of my affections out of tune."

To his aged elder he remarked, "James, ye are an old man, and I am dying; yet the child is going to die an hundred years old. I am like a shock of corn fully ripe. I have ripened fast under the bright Sun of righteousness, and I have had brave showers!"

We have read of many sublime displays of courage in the dyinghour, but never met with such a calm confronting of the king of terrors as the following passage displays. "I am not acting as a fool," said he to his physician, "but I have weighed eternity during the last night. I have looked on death as stripped of all things pleasant to nature; *I have considered the spade and the grave,* and every circumstance that is terrible to nature! and under the view of all these, I found that in the way of God which gave me satisfaction—not merely a rational satisfaction, but a heart-engaging power that *makes me rejoice.*"

On the morning of the 23d of September, he went to the dark valley. Yet he did not go alone, nor did the calm sunshine withdraw from his pathway—for in the "even-time it was light about him." Just before he died, he said, "I am thinking on the pleasant spot of earth that I will get to lie in, beside Mr. Rutherford and Principal Anderson. I will come in as the little one among them, and I will get my little George by the hand, and Oh! *we will be a group of bonnie dust!*" During the last six hours his voice failed him. But his angelic face was eloquent, and when he could not speak, he gently clapped his hands in triumph! So died the holy Halyburton—and on all the face of our earth the ministering angels of God beheld that day no other scene that was more like the heaven which they had left.

PREACHING TOUR AMONG THE INDIANS.

Mr. Tanner, a half-breed, who acts as interpreter at the Winnipec station, made an extensive tour nearly a year ago among various Indian tribes. The following extracts from his Journal, besides contaning other matters of much interest, show that Christ has his witnesses where we should little look for them.

July 10.—I wished to continue on my journey, but, as God would have it, my guide refused to go any farther. He was an unbeliever, and of course was afraid of death. At this time we were in the heart of the Sioux country, the Chippeway's sore enemy. In the evening a half-breed came to the tent where I put up, and offered to lend me a horse for one dollar per day; and as we were about closing the bargain, I was called out, leaving my Bible on the seat where I sat. When I came in, he asked what book that was? I said, "Look and see." "A good book," said he, looking into it and then at me. "I perceive, if I am not mistaken, you are a preacher." "Yes, sir." "Then, sir, you have my horse and all the services you want of me *free;* I charge you nothing." "But how," said I, "shall I get your horse back to you?" "Never mind that; don't be troubled. I am willing that my horse should go to carry you about to preach the gospel of God. Leave that with God; all shall be well. If I get my horse, well; if not, well; all is well!" He then went home. (This man is an interpreter of the Church of England in the Selkirks Settlement.)

A few minutes after, he came again, accompanied by another member of the same church, and spoke as follows: "My friend, *many have entreated* to have you stay with us a few days, showing you the danger of being killed on these plains by the Sioux, for we are trespassing on their hunting-grounds; also the wide door there is open for you to preach the gospel here. The people have collected together, and have sent this brother and me to advise you to give up leaving our camp. Now stay a few days with us. My horse, my tent, all I have, is at your service. Every door is open to receive you under its roof, free from all charges. The best food I have is for you, costing you nothing; only stay with us a while, if the Lord will, but if he will not have you stop [illegible] go on; I shall have nothing more to [illegible] He will protect you." I said to him, "As for fear of being killed, that is the least of my troubles. I will think and pray about it till morning;" and then, throwing myself before God, I asked his counsel, and laid down to rest. In the morning all desire to continue on was gone; my whole soul was drawn out for that camp. "This is of God," I said, "and I'll stay until the way is opened for me to go on." My friend came and invited me to stay with him. I accepted his offer, and was treated with all kindness and love. I stayed with this camp till the 21st, preaching two, three, and four times a day, and continuing on our journey, moving every other day, until we came within two hours' ride of the Missouri river, a short distance below the Mandan villages. On the 17th, I wished to continue on my journey, but met with opposition from every quarter. I consented to stop one day more, and on the 18th all things were ready for my journey, and with the full determination to go on the morrow, after preaching, I laid me down to rest. After I got asleep, my friend came to me and said, "Awake, and up! your brother has come!" Half asleep and half awake, I said, "Who! my brother!" "Your brother whom you are in search of." Arising from my bed in the dark, to my astonishment I saw five savage warriors, armed as it were to the teeth, coming up to me. "Is this my brother?" cried I to the first. "Yes," said a coarse and rough voice, at the same time reaching out one hand, while the other held his instruments of war. "My brother," said he, in a more faltering tone, embracing and kissing me. Oh, thinks I, what a difference God has put between two brothers! We had met but once in our lives before, and that meeting lasted only for part of one night. Sixteen years had rolled by since then, and now we meet again, one a professed soldier of Jesus, the other as brave a soldier of the devil as ever walked, a cruel and blood-thirsty warrior. I saw him loaded with the cruel instruments of death, and my heart rejoiced to use on him the spiritual weapons of my dear Lord. He had left home four days before in company with a war party, and that evening he had been chasing some of the Sioux, within a few miles of our camp; but as darkness overtook them, the Sioux escaped, and he, falling in our trail, rode up to our camp, never so much as dreaming to find a brother there. But the ways of God are past finding out.

The next morning my friend and I took him out some distance from the camp, and I spoke to him as follows: "My brother, I have come several hundred miles to find you, (for I had then traveled about eight hundred miles.) You can see the love I have for you; unacquainted with the country, I have not hesitated nor shrunk from danger to find you; I have left at home a wife and three little children, not knowing if I shall see them more. I came here in search of you, to try and turn you from your warfaring life. Your past life in sin ought to be enough; yea, too much; I now beseech of you to live a better life." After talking to him some time, he, looking me in the the face, said, "My brother! many often say *I love,* but they show no fruits of their love. When one says *I love,* I look to see his love—I see it not, I only hear it. I then think that man does not tell the truth. But in you, my brother, I see love more than your own life, therefore your instructions shall be dear to me, and I shall try to follow them as far as within me lies."

QUIETING A DISTURBER.

Some thirty years ago, (says a writer in the *Christian Watchman and Reflector,*) we knew in England, an excellent Congregational minister, small in stature, but eminent for piety, zeal and tact. He was greatly devoted to village preaching, and never seemed happier than when he stood in a brick-floored cottage, with a desk hung on the back of a chair for his pulpit, and surrounded by a company of poor laborers and their families. If there existed a disposition on the part of some of his hearers to create a disturbance, he did not very much regret it, for the result would certainly be to increase the attention of his audience. On one occasion, it was agreed by some sots at the village ale-house that the next time "Little Moody" came to preach, there should be some fun; they arranged their plans, and elected their leader. In due time he arrived, the cottage was crowded, and these men formed a part of the company. They allowed the introductory devotional services to pass undisturbed, but when the preacher rose to announce his text—"Paul's First Epistle to the Corinthians, the fifteenth chapter, and"—'twenty-first verse,' shouted the disturbing leader, who stood at the elbow of the preacher.

"No, my friend," replied Moody, looking him full, but very pleasantly in the face,—"No, my friend, it is the thirty-fourth verse, and the words are these, 'Awake to righteousness, and sin not; for some have not the knowledge of God;'" and gently tapping his hearer on the shoulder, he finished the text—"'*I speak this to your shame.*'"

The congregation smiled to see the disturbed thus treated, the poor man sat down and quietly listened to the sermon, and ever after went to hear Mr. Moody preach, calling him his little parson, and manifested towards him the highest respect.

A TRICK OF TRADE.

"It was my place," says Adam Clarke in his Autobiography, "to measure and seal the cloth. One piece that passed through my hands came back, being short about six or seven inches, of the length required. I tried it again, endeavoring to accomplish the odd inches by the thumb. My thumb was small: but, in order to make up the inch, I placed it in an angular position. Still, however, I could not make out the proper measure; the consequence was, the cloth had to be stretched to the length required; but I could not stretch my conscience in that way. Mr. Bennett came in and told me to measure the piece; I told him I had done so, and it was short. He then ordered me to stretch it;—I hesitated. 'You won't do it then?' said Mr. Bennett, pausing a moment; adding—'You shall never measure another piece for me.' He did not tell me to go away, but took the piece from me and stretched and measured it himself; I stood aside and saw him fail. Well, I thought, God will step in for me in some way. After a few seconds, I said to him respectfully, 'sir, you cannot charge me with indolence, dishonesty or disobedience, from the time of my entering your service to the present period. I am ready to do any thing proper in itself; but this is not fair measure, and I cannot do that which I know to be wrong.' After this, I saw him, when he could not accomplish his purpose, cut a full yard off the piece. I moved a little off, and stood in the door-way, ready to take my departure. Mr. Bennett, apparently relenting a little, asked,—'Where do you intend to go?' 'Home, to my father, sir.' He replied, in a subdued tone, 'You may as well stop the night over.' I then went to another job, but measured no more pieces, and was soon after this set at liberty from the employment."

CHALMERS AND THE BIBLE.

His regular and earnest study of the Bible was one of the first and most noticeable effects of his conversion. His nearest neighbor and most frequent visitor was old John Bronthon, who, having once seen better days, was admitted to an easy and privileged familiarity, in the exercise of which, one day before the memorable illness to Mr. Chalmers, said, "I find you are busy, sir, with one thing or another; but come when I may I never find you at your studies for the pulpit." "Oh! an hour or two on Saturday evening is quite enough for that," was the minister's answer. But now the change was come, and John, on entering the manse, often found Mr. Chalmers poring eagerly over the pages of the Bible. The difference was too striking to escape notice, and with the freedom given him, which he was ready enough to use, he said, "I never come in now, sir, but I find you are at your Bible." "All too little, John, all too little," was the significant reply.

Consecration of Property.—Delightful examples are continually occurring (says the *Journal of Missions*) of the consecration of property to the cause of Christ. Recently the widow of a revolutionary soldier received some pension money, one-fourth part of which she devoted to the cause of Christ. And of that fourth, fifteen dollars is appropriated for carrying into effect the dying command of our Saviour, "Preach the Gospel to every creature." The like spirit, possessed by all his disciples, would secure the accomplishment of this work.

"Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it." The world's history, in all its successful and beneficent undertakings, fully vindicates the justice and force of these words.

MISSING IN ORIGINAL

The Sabbath Recorder.

New York, July 24, 1851.

ROMAN CATHOLIC BANQUET.

Before our paper goes to press, sundry good "Catholics and other gentlemen" of this city will have refreshed their stomachs, and perhaps their souls, at a banquet given to "† John Hughes, Archbishop of New York." As Protestant papers will generally have a good deal to say about the affair, why should not we have something to say too?

In the first place, then, we rather incline to the opinion that "John" is fond of good dinners. The only time we ever saw him, we thought his appearance indicated that good roast beef, with perhaps an occasional glass of wine, often revived his inner man. He may, like Paul the Apostle, have been "in journeyings often"—for he has been on pilgrimage to the Eternal City more than once, besides performing other apostolic perigrinations—and "in perils in the sea;" but if he has also been "in hunger and thirst, in fastings often," he has not lost flesh by the operation, unless he is greatly changed since we looked upon him. But there is some difference between the apostles and their successors. However, we do not wish to be understood as intimating that there is any sin in being fat. Perhaps some, of "fair round belly with good capon lined," may get into the kingdom of heaven.

But, in the second place, whether "John" likes good dinners or not, it may be very well to eat this one. If it succeed according to expectation, it may prove a master stroke of policy for Holy Mother Church. His Reverence went to Rome to get a *hat*, the kind that he wanted not being made in this country; and 'they say' he returned without it. Not that there were none on hand that would fit him, but the last one that had been given away, was put upon a certain dignitary of the Church *in* England; and it made such a mighty uproar in that country, and elicited so many demonstrations against the Pope for his impudence, that it was probably thought best to be a little cautious about sending one to these United States of America. A little policy must be used first, and something must be done to draw out the true state of public feeling. We think, therefore, that it is best for "John" to eat this dinner, especially if a number of distinguished men—such as Mayors, Congressmen, Governors, Secretaries of State, &c.—can be prevailed upon to attend, and make complimentary speeches. Let us see; is not Daniel Webster somewhere in the vicinity at this time? Perhaps he will find it convenient to eat a little morsel, and crack a bottle of champaigne. If such a man can, by some artifice, be drawn into saying something which shall convince Pope Pius IX. and his admirers that it would be perfectly safe to create a Cardinal for America, then the Archbishop may yet have the hat. We have somewhere seen a list of eminent names, invited to participate in the proposed festival. Whether that of the Secretary of State was among them, we do not remember, but he has, no doubt, had his invitation; and if he should not attend personally, and deliver a speech, he may send a letter, with a 'sentiment,' which will answer just as well. All that is wanted is some emphatic demonstration of public sentiment, that the presence of a Cardinal among us would not be viewed as obnoxious to the spirit of our institutions.

What shall we say in the third place? For our discourse ought to have three heads, at least. The "Beast" has *seven*, and ten horns. Why, we were about to say something concerning the difficulty that our public men might feel of consenting to honor a Roman Catholic festival with their presence, considering how very fresh in the recollection of all this republican generation is the Pope's recreancy to the principles of liberty which for a time he espoused. With honest men, this would be rather a hard pill to swallow. But "John" knows that our public men are politicians; and that, for the sake of the votes of Roman Catholic citizens, the pill *will be* swollowed, however nauseous it may be. He does not fear any embarrassment of his scheme on this score—not he. He calculates confidently on success, and we think he calculates wisely.

Whether, as many Protestants imagine, Roman Catholics seriously design the subversion of the liberties of our country, we do not care to inquire at present. We certainly give Mr. Hughes no great credit for sincerity, when he affects to rejoice in the religious toleration by our Government of all creeds and denominations. But we are willing that he should eat as many dinners as his friends may choose to prepare for him. He may succeed in becoming a Cardinal, and, for aught we know, may yet sit in the Papal chair. And what if he should? He will be but a man still, and a sinner at that. A red hat might raise him somewhat in the estimation of Catholics, but Protestants, we are sure, would look upon it as a mere bauble, as they do upon the bellows-shaped cap which he has gloried in from the time he was made a bishop.

We have only one thing more to say; and that is, that the best and most certain way to counteract the anti-republican and demoralizing influence of Romanism, is for Protestants to be thoroughly Protestant themselves. Lutheran Popery, or Presbyterian Popery, or Episcopalian Popery, is just as hateful as Roman Catholic Popery. While Protestant sects cherish the spirit of intolerance, and give it play through the media of ecclesiastical tribunals, or seek the aid of civil law to promote the observance of their dogmas, they are not yet "clean escaped" from Rome themselves. In these respects many of them have important lessons to learn, and we would that they were a little more teachable.

GAMBLING IN NEW YORK.

The Legislature of New York, at its recent special session, passed a law more effectually to suppress gambling. It makes any person who shall rent or keep a room, building, arbor, booth, shed, tenement, boat or float, for gambling purposes, liable to a fine of not less than fifty or more than five hundred dollars. If any person, for gambling purposes, shall keep or exhibit any gambling table, establishment, device or apparatus; or if any person or persons shall be guilty of dealing "faro," or banking for others to deal "faro," or acting as "look-out" or game-keeper for the game of "faro" or any other banking game, where money or property is dependent on the result; or if any person shall sell or vend lottery policies, purporting to be governed by the drawing of any public or private lottery; or if any person shall endorse a book or any other document for the purpose of enabling others to sell or vend lottery policies; he shall be taken and held as a common gambler, and upon conviction thereof shall be sentenced to not less than ten days' hard labor in the penitentiary, or not more than two years' hard labor in the State prison, and be fined in any sum not more than one thousand dollars, to be paid into the county treasury where such conviction shall take place, for the use of the common schools therein. The law makes it the duty of any magistrate or police justice before whom complaint shall be made, to send an officer to arrest accused parties and take possession of their apparatus. It also makes it lawful for magistrates, when complaint has been entered, to break open suspected houses in case admission is refused. Inviting or persuading persons to visit gambling rooms makes one liable for any money that may be lost by the invited persons, and also to the fine and imprisonment which is threatened against the gambler. It is the duty of sheriffs, constables, and police officers, to inform against and prosecute every offender. Commanders of boats, who permit gambling for money on their boats, are liable for the money lost, and also to fine and imprisonment. The law takes effect on the first day of August.

PRAYER MEETINGS—WHO ATTEND?

It is not my purpose to enter upon a labored proof that the institution of prayer is from God. Most believers in the Bible admit it. Neither would I discuss the nature of prayer in general, preferring to take for granted that it is well understood by all who may read this. I would speak of only one kind of prayer, and that is *social* prayer, as distinguished from private and family prayer. We have intimations in the Bible, that it is obligatory upon Christians; and it ought not, therefore, to be neglected. That it is one of the main supporters of vital religion, there cannot be the least doubt. As well might we expect our animal economy to go on and discharge its functions without [illegible] heart, as to expect a church to grow a[illegible]ourish without prayer; and social prayer is as important in its place, as any other kind. Revelation and experience attest the truth of this. By learning the interest taken in social prayer, we gain a knowledge of the spiritual condition of a church. A church is dead without it. It were as vain to look for the fruits of righteousness in a church without it, as to look for summer bloom on the icebergs of the poles. A long continuance in such a state will bring about final extinction as surely as effect will follow cause. There is no alternative. God's work *must* be done, and if one people *will not* labor as he has appointed, he will raise up others to take their place.

But upon whom does the maintenance of social prayer devolve? Who shall attend our prayer meetings? Is the minister excused? I think not. Attending to these constitutes an important item in his duties; and nothing, however important, should divert a proper share of his attention from them. He may urge that other duties are pressing, that his labors are very fatiguing, and that when the time comes for prayer meeting he is so wearied that he cannot consistently attend. Better omit a portion of his other duties than this. His people look to him for an example, and whatever he does they will be pretty sure to do. If he habitually neglects this duty, no matter what the excuse is, they will do the same. A minister may preach till doom's day the necessity of attending these meetings, and if he does not conform his example to his precepts, he might as well preach to the wind for all the good he will do. I know a church, the spiritual thermometer of which is below zero, and in which I believe this state of things results, in a great measure, from the neglect of the minister in this department of his legitimate labors. Sometimes the minister urges that there are others as competent as himself to take charge of these meetings, and that therefore he should be excused from them to be preparing his discourses, or doing something else. This will not do. If the minister is what he should be, there is no other one in whom the people will place such confidence as they do in him. He is the man to lead these meetings in his own neighborhood, and wherever else he can. Fathers and mothers, if health will permit, should attend; because their influence over their children is great, and if they neglect the prayer meeting, their children will be likely to do the same. Youthful church members should attend; because they are strong and able to do duty, and because, by doing so, they may turn the attention of their companions to the subject of religion. In short, all should attend these meetings; because all may be profited by them, and in turn be indefinitely more profitable to the church and to the world. Let them be faithfully attended, and prosperity and joy will be in the courts of Zion, instead of dearth, famine, and lamentation. BETA.

A WORD TO THE LIBERAL.

It is well known to most of the readers of the *Recorder*, that Eld. J. W. Morton was dismissed from the Mission to Hayti, deposed from the ministry, and excommunicated from "the Covenanters," because he left their traditions and embraced the Sabbath of the Lord Jehovah. I suppose, however, it is not generally known, that he was thus turned away from his work in the very depths of poverty, and that his new religious views virtually bar him from the ordinary avenues which open to other men of less moral worth and literary attainments. He has a wife and three little children, whom he has managed to maintain, partly by teaching and partly by manual labor, as best he could. He has been connected with DeRuyter Institute the last year, and has won the affection of his pupils, and the confidence of all who know him. When applied to to renew his engagement, his chief objection was a wish to locate where he could secure to his family a spot they could call *home* should he be taken from them; and he supposed the income of the Institution would not warrant the Trustees in securing to him this boon. The Trustees have, however, engaged him as a permanent teacher; and to further his wishes, commend him to the liberality of their patrons, by engaging to receive as pay for tuition, at any time during his connection with the school, any receipts he may give for monies advanced to aid him in the proposed purchase. Five hundred dollars will purchase a house and lot with which he will be amply satisfied until he can earn means to make it better. Friends, knowing his wants, are forwarding small sums, which they are to receive again in the tuition of their own children, or of other persons whom they may choose to send, and some forward donations. This work I would heartily commend to the liberal as one which I trust will afford them lasting satisfaction.

Elder M. has made great advancement in the truth since breaking from the shackles of his church. I trust he is destined to be a great blessing to us, and a mighty champion in dissipating error and establishing truth in the minds of the people.

Funds to aid him may be left at the office of the *Sabbath Recorder* in New York, with J. H. Cochran of Berlin, or with the subscriber at DeRuyter, Madison Co., N. Y.

JAMES R. IRISH.

FREEDOM IN GEORGIA.

The good people of the State of Georgia have just furnished another illustration of their hatred of freedom and love of slavery. It seems, from an official statement in the *Augusta Republican* that one Nathan Bird Watson of New Haven, Conn.—("a man of dark complexion, hazle eyes, black hair, and wears a heavy beard, measures five feet eleven and three-quarter inches, has a quick step, and walks with his toes inclined inward, and a little stoop-shouldered, now wears a check coat, and white pants, says he is twenty-three years of age, but will pass for twenty-five or thirty")—made his appearance in the town of Warrenton, and there in some way intimated that he was opposed to slavery; whereupon a meeting was called of citizens of the town and county, which appointed a committee of ten to expel Mr. Watson from the place, and accompany him to Camak for the purpose of shipping him to his native land. And lest this should not prove a sufficient protection against Mr. Watson's influence, the meeting voted that "a minute description of the said Watson be forwarded to the publishers of the Augusta papers, with the request that they, and all other publishers of papers in the slaveholding States, publish the same for a sufficient length of time."

What a commentary upon the freedom enjoyed in Georgia by citizens of the Northern States!

THE NEW YORK POST OFFICE.

A statement has just been made of the business of the New York Post Office for the quarter ending June 30. The whole number of letters received from California was 119,974, from Bremen 108,105, from Liverpool 322,712. The number sent to these places was about the same as that received. The gross amount of sea letters passing through the office during the three months was 1,093,125, and of papers 685,415. To the above add the daily average domestic correspondence, and it will give about 6,098,125 letters passed through this office during the quarter. The average number of daily mails, post billed, made up and dispatched, for the same quarter, is about 4,900; and about the same number are received, assorted and delivered or distributed daily. The number of of letters advertised for the quarter is 46,114; about one-fourth of which have been delivered to the proper owners, and the remaining three fourths sent to the dead letter office at Washington. The number of dead letters received from the dead letter office at Washington, for the same quarter, and containing property of value, consisting of moneys in various sums, bills of exchange, &c., for amounts ranging from $5 to $20,000, is 1,296—830 of which have been delivered to the proper parties, and the remaining 466 having been unclaimed, were returned to the dead letter office. In addition to the above, must be taken into consideration the enormous quantity of domestic papers daily passing through the office, as exchanges and to subscribers, and the reader may then form a slight estimate of the very great quantity of work transacted in the N. Y. Post Office.

TEMPERANCE IN CONNECTICUT.

A bill was recently reported in the Senate of Connecticut, and triumphantly passed, prohibiting the sale of intoxicating liquors. In the Assembly, however, it was so modified and mystified by proposed amendments, that its friends thought best to move its postponement to the next session of the Legislature. This was considered by its opponents as a great concession; and they were in high spirits—(report does not say whether any of them were *high* from the use of *spirits*)—when the following resolution was introduced by Senator Ramsdell, and adopted in the Senate and Assembly by overwhelming majorities:—

"*Resolved by the Assembly*, That on the first Monday of April next, the electors of this State be and are hereby required to assemble at the usual place of holding electors' meetings and to vote by ballot on the following proposition:

"*Shall the traffic in intoxicating liquors as a beverage, be prohibited in this State under suitable penalties to restrain the same?*

"The Moderator of each electors' meeting, at the opening of the same, shall publicly state this proposition, and request all electors in favor of such proposition to deposit a ballot in the box for that purpose, on which shall be printed the word—YES; and all those opposed to such prohibition to deposit a ballot in the same box, on which shall be printed the word—No. Said ballots shall be counted by the officers of said meeting, and returns made of the number in favor of or against said proposition to the Secretary of State, with the returns of votes for State officers. Within ten days after the reception of said returns, the Governor of the State shall make public proclamation of the number of votes given in favor of and against, said proposition."

The friends of temperance in Connecticut have now a chance to work for the cause, and show their strength. Their aim during the coming year will be to obtain the largest possible vote in favor of prohibiting the liquor traffic, and a Legislature in 1852 which will obey the instructions of the people.

THE MAINE LIQUOR LAW.

The exceeding stringency of the Liquor Law which recently went into operation in Maine, made many of its friends doubtful whether it would be generally enforced. Papers from various parts of the State, however, show that such doubts were entirely without foundation. Large quantities of liquor have been summarily disposed of according to the law, and the officers who do the work appear to be sustained by public opinion. The following paragraphs, which we copy from the *Bangor Whig*, is to the point:—

"The City Marshal yesterday morning, by order of the Police Court, rolled out from the basement of the City Hall ten casks of liquor seized under the new liquor law, and destroyed the liquor by turning it out upon the ground. There were quite a number of persons present, but the whole proceeding seemed to be in accordance with the popular sentiment. One cask of the liquor was said to be of superior quality, and some persons were desirous of having it saved for appropriate uses, but the law makes no distinction, and it met the common destruction. The empty casks were safely returned to the owners."

* * * * * *

"The execution of the law in this city has so far produced a favorable effect. It has dismantled many rum shops. It has promoted temperance. It has caused several men, who have heretofore resisted every appeal and every law, to yield to the might and majesty of this law. It has caused to be sent back to Boston large quantities of liquor. It has lessened the police expenses of the city. It has inspired not a few men with a degree of self-respect and with higher aims."

CHRISTIANITY IN THE SOUTH SEA ISLANDS.—Rev Wm. Gill has given an account of a missionary expedition to a group of South Sea Islands some three days' sail from Roratonga, which shows that God is working in that region in a very powerful manner. Only fifteen months have elapsed since the missionaries commenced laboring there, and yet, according to the reports of the missionaries, the entire population have cast away their idols and welcomed the institutions of Christianity.

"Four months after landing, the chiefs and principal people on the island agreed to destroy all the 'maræs' (temples), and to burn all their idols. On that day their ancient places of idol-worship were demolished, and all their idols committed to the flames; another demonstration of Divine power communicated through feeble instrumentality. 'Not by might nor by power, but by my Spirit, saith the Lord.' There are about 1,200 inhabitants on this island, governed by two chiefs of equal authority. After the burning of the idols, each chief desired to have a teacher to reside in his district. To this proposition the teachers agreed, and after some little time they were assisted by the people in erecting a 'House of God' at each of the stations. Toward the end of last year these buildings were finished, and the people of the two settlements united alternately in the opening services. Daily schools, both for adults and for children, are established, and the people manifest great desire for instruction."

CUMBERLAND PRESBYTERIANS.—The Cumberland Presbyterians, a numerous body at the West, have recently organized a Presbytery in California, far up in the mining region. They have also a Presbytery in Oregon, and a respectably sustained Mission. At the late General Assembly of that body, held in Pittsburgh, the subject of Slavery was formally excluded, on the ground that, being a political institution, the church has nothing to do with it.

EPISCOPAL MISSIONARIES.—Three Missionaries of the Episcopal Church are to leave this country for foreign lands during the present year: Rev. Mr. Keith and Rev. Mr. Nelson, of the Theological Seminary at Alexandria, and Rev. Mr. Hubbard of Boston.

WITHDRAWAL FROM THE EPISCOPAL CHURCH.—Rev. B. P. Aydelott, a clergyman of the Episcopal Church, has recently withdrawn from that church on account of its papal doctrines and tendencies. The following extracts from his letter to Bishop McIlvaine, give the gist of his arguments and a clew to his feelings:—

"Convinced that the evils prevalent among us are not merely incidental, but that they naturally and necessarily grow out of errors unhappily retained by us at our separation from Papacy, and incorporated in our very standards; convinced that there is thus room on our platform, where the advocates of baptismal regeneration and other kindred errors of Rome may honestly stand, so that we cannot lawfully put them off; and convinced, after years of patient waiting and earnest effort, that reformation in our Church is utterly hopeless—what does Christian integrity, what does common honesty, require of me? * * *

After close examination, and long and prayerful reflection, I believe that the Protestant Episcopal Church needs reformation, but that she cannot be reformed. I must therefore reform *from* her. Duty to the cause of Christ, to my family, and to the world, forbid me any longer to give my influence, however small it may be, to the support of what I cannot but regard as *fundamentally wrong*. With a solemn sense of the responsibility of the step I am now taking, and with no other feeling, I trust, than that of personal kindness towards those whom I leave, I must respectfully, though in great heaviness and sorrow of heart, notify you of my determination no more to exercise my ministry in connection with the Protestant Episcopal Church."

CHRISTIAN SOCIALISTS.—There is in London a small band of clergymen, connected with the Established Church, who call themselves "*Christian Socialists.*" On a recent Sunday, one of these clergymen, Rev. C. Kingsley, author of "*Alton Lock, Tailor and Poet,*" preached in one of the London churches. His subject was the message of the church of laborers—text, Luke 10: 16—19. From these verses he deduced the principles of "freedom, equality, and brotherhood"—natural, moral and political—which he maintained were embodied in all the institutions of the Church! By these the Church protested alike against the tyranny and pride of her own priests, the arbitrary rule of kings, the class legislation of aristocrats, and the selfishness of the rich and respectable. Rev. Mr. Drew, the regular minister of the church, protested against the discourse, and characterized it as imprudent, for the most part untrue, and not the Gospel. The large congregation dispersed in much excitement, Mr. Kingsley receiving many tokens of respect and approbation.

HARVARD DOCTORS.—The Commencement Exercises of Harvard University were held on Fourth-day of last week. Besides conferring upon the graduates the usual degrees, and making several honorary Masters of Arts, the honorary degree of Doctor in Divinity was conferred on Rev. Alonzo Hill of Worcester, Rev. John Adams Albro of Cambridge, Rev. Rufus Phineas Stebbins of Meadville, and Rev. Stephen Higginson Ting of New York.

The honorary degree of Doctor of Laws was conferred on George Sewell Boutwell, Governor of Massachusetts; Benjamin Faneuil Dunkin, Chancellor of South Carolina; John J. Crittenden, Attorney General of the United States; Sylvanus Thayer, Colonel of Engineers in the United States Army; Alexander Dallas Bache, Superintendent of the United States Coast Survey; Joseph Henry, Secretary of the Smithsonian Institution, Washington; John Amory Lowell, Boston.

PRESBYTERIAN MINISTERS.—The Board of Education of the Old School Presbyterian Church reports in the *Home and Foreign Record*, that it has received under its care, during the six months ending in May, forty-one new candidates for the ministry of that church. During the whole last year, eighty-six were received; and since the separate organization of this department of the church's charity, 1962 young men have been named for gratuitous education in schools, colleges, and theological seminaries. During the past year, 49 of these students have entered the ministry; 7 have abandoned study; 3 have died; 10 have dropped out; 3 have been stopped for marrying, and 7 others have been discontinued for cause.

ANTI-SLAVERY ASSOCIATION IN DUBLIN.—A large number of the most intelligent and philanthropic citizens of Dublin have formed an Anti-Slavery Association, and issued an able address to Irishmen about to emigrate to the United States, exhorting them on their arrival here to identify themselves with those who are struggling by all rightful means to procure the abolition of slavery and the enlightenment and elevation of its victims, and to "show by their acts that in emigrating to America they have not forgotten the love of liberty and of Christianity which they professed at home."

SETTLEMENT OF A RETURNED MISSIONARY.—Rev. J. G. Binney, a Baptist Missionary who lately returned from Burmah on account of the failure of his wife's health, has accepted an invitation to become pastor of the Baptist Church in Elmira N. Y., and has already taken up his residence there. Mr. Binney, at the call of the Board some eight or ten years ago, left a church in Georgia, of which he was pastor, for Burmah; and there, in the Karen department, has been teaching and training native preachers.

REVIVAL IN NEW BRUNSWICK.—A letter from St. Johns, N. B., to the *Morning Star*, says: "You will be pleased to learn that we have a glorious revival in this city. Several hundreds have recently professed faith in Christ. It is so also in many places through out our province. I have never seen the like here."

DEATH OF AN AGED MISSIONARY.—An old missionary among the Cherokees, named Daniel S. Butrick, died at the Dwight Mission, in the Nation, on the 8th of June. He had served among the Indians for thirty years, and is said to have left among his papers a history of the Cherokees, which is to be published.

LEWISBURG UNIVERSITY.—This institution, recently established and endowed by the Baptists of Pennsylvania, appears to be in a flourishing condition. Rev. Dr. Malcom, now a pastor in Philadelphia, has accepted the office of President, and is expected to enter upon his duties at the opening of the fall term. At that time, also, it is proposed to model the course of instruction after that of Brown University—a proposition which some think it would be well to wave until more is known of of the working of the system adopted at Brown.

A BAPTIST DENOMINATIONAL REGISTER.—The Baptist Publication Society proposes to issue a Denominational Baptist Register about the beginning of 1852, containing full statistics of the condition of the Churches, Associations, Conventions, Colleges, Benevolent Societies, etc. For aid in the work, an appeal is made to the Clerks or Moderators of Associations and Conventions, Superintendents of Sabbath-Schools, and those interested in Colleges, Seminaries, and Benevolent Societies. We shall send them all the statistics in our possession.

OLD AND NEW SCHOOL PRESBYTERIANS.—According to the recent Annual Reports of the Old School and New School Presbyterian Church in the United States, the former body numbers 24 Synods, 134 Presbyteries, 381 candidates for the Ministry, 237 Licentiates, 2,027 Ministers, 2,675 Churches, and 210,306 Communicants; Members added within the year on examination, 10,852; by certificate, 7,892. The New School Church numbers 21 Synods, 104 Presbyteries, 1,489 Ministers, 140 Licentiates, 1,579 Churches, 140,060 Communicants; added within the year, by profession 5,699; by certificate 4,203.

A GOOD IDEA.—The Ohio *Statesman* says that an effort is being made by Governor Wood, of Ohio, in pursuance of a joint resolution of the Ohio Legislature, to have a uniform day for Thanksgiving and Prayer, in all the States of the Union, and he has corresponded with the Executives of the several States on the subject. The day selected will most probably be the last Thursday in November. This is right, and we hope all the States of the Union will adopt the suggestion.

THE METHODIST PROPERTY SUIT.—The *N. Y. Tribune* states that the negotiations, consequent upon the earnest recommendation of the Court, for an amicable settlement of the unfortunate dispute between the two branches of the Methodist Episcopal Church, have failed, the South making it prerequisite that the justice of her claim shall be admitted, and the North refusing to make any such acknowledgment.

REVIVAL AT AUBURN.—The N. Y. *Recorder* mentions an interesting revival in the Baptist Church at Auburn, N. Y. Forty-six young converts were baptized on Sunday, July 6th, and the right-hand of fellowship was extended to thirty-three young persons who had been received within a short time.

MISSIONARY TO HAYTI.—The public designation of Rev. Arthur Waring as a missionary of the American and Foreign Christian Union to the Island of Hayti, took place recently in New York. Rev. T. Osborn, and Rev. Drs. Baird, Dowling, and Lewis, conducted the exercises of the occasion.

EMBARKATION OF MISSIONARIES.—Rev. William Mellen and wife embarked from Boston on the 23d ult., in the new bark Springbok, Capt. Hunt, for Cape Town, as missionaries of the American Board to the Zulus of South Africa.

A BISHOP FOR AFRICA.—At Alexandria, Va., on the 11th inst., Rev. J. Payne, D. D., was consecrated as Bishop for Cape Palmas, in Africa. Bishops Meade and Johns of Virginia, Bishop Lee of Delaware, and Bishop Eastburn of Massachusetts, participated in the ceremonies.

SECESSION.—At an Anti-Slavery meeting held in Geauga Co., Ohio, on the 14th inst., (says the New Lisbon *Aurora*,) Hon. J. R. Giddings was present and publicly announced that he had withdrawn from the N. S. Presbyterian Church on account of Slavery.

DEATH OF A BAPTIST EDITOR.—Rev. Dr. Farnsworth, President of the Georgetown, (Ky.) College, formerly editor of the *Christian Watchman*, the Baptist journal at Boston, recently died of cholera. He was a scholar of liberal feelings and respectable attainments.

DEATH OF A MISSIONARY.—Intelligence has been received of the sudden decease of Dr. Azariah Smith, Missionary of the American Board at Anitáb. Dr. S. was a physician, and son of the late Azariah Smith, Esq., of Manlius, N. Y.

ANOTHER POSTAGE DECISION.—The Postmaster General has decided, that under the new postage law the annual pamphlets of religious bodies and benevolent societies cannot be sent by mail unless the postage is prepaid.

GAMBLING IN CONNECTICUT.—The Legislature of Connecticut, at its late session, enacted a law in these words: "That it shall be the duty of all sheriffs, constables, grand jurors, and tything men, upon view, and without warrant, to apprehend every person who shall play at cards, dice, tables or billiards, for money or other valuable things, and to carry him before the next Justice of the Peace, that he may be dealt with according to law; and the Justice of the Peace before whom such person is brought, shall on oath of the officer apprehending him, issue a warrant and cause him to be arrested, and shall proceed to a hearing and trial of such matter of complaint."

General Intelligence.

European News.

The steamer Asia, with three days later news from Europe, arrived at New York on the 16th inst. We abridge from the N. Y. *Tribune* the following summary of news :—

In England, the Anti-Papal bill has finally passed the House of Commons by a large majority. It had previously been amended, on the motion of Sir. F. Thesiger, and in spite of the opposition of the Ministers, so as to be much more severe than the Government designed. The amendments were carried in consequence of the indignant withdrawal of the Irish members. It seems that Mr. Hayter, the Secretary of the Treasury, had assured those gentlemen that the Government would not oppose a motion to the purport that the bill should not be taken to affect the strictly ecclesiastical functions of the Catholic Bishops. When the motion was made, however, Lord John Russell opposed it and it was lost. Hereupon the Irish members rose and left the House in a body, loudly accusing the Government of bad faith. This they did just as Sir F. Thesiger was rising to propose his amendments, which he told the House were important; but that had no effect on the Hibernian ire. The absentees were some seventy, and while they were out the amendments were adopted by majorities of thirty-five to sixty, and once in the bill, could not be got out of it again. Had the Irish members staid in their place, this could not have happened. There is no doubt that the Lords will adopt the bill, and that it will become the law of the land.

A good deal of excitement has been caused in England by an appeal addressed to Italians by the Pontifical authorities, at Rome asking for aid to the Catholic Missions in London, in which this great work is most earnestly recommended to the charity of Italian believers, and to the zeal of the bishops of Italy. Archbishop Minucci, of Florence, has also called on the people of his diocese to aid in constructing an Italian church in London, where the "spiritual wants of the faithful" may be cared for, and announcing an indulgence of one hundred days for those who shall contribute to this object.

The great event in France has been the speech of M. Thiers in reply to the propositions of M. Saint Beuve for a virtual abolition of the Tariff, reducing the mass of duties on manufactured articles to 10 per cent. and admitting agricultural products and raw materials generally without duty.

From Italy we have the same old story of persecution of all suspected of democratic tendencies, and of weakness on the part of the Government. At Rome sundry persons arrested for the killing of Count Rossi have been set at liberty, probably because there was no proof against them. Another woman has been scourged for trying to prevent persons from smoking cigars, an article of trade from which the administration derive a revenue.

From Russia we hear that a body of Belgian weavers and dyers has been engaged to go to St. Petersburg to set up their trade. In Circassia the Russian army has met with a serious defeat; in a battle where it had 25,000 men engaged, it lost 5,000.

From Turkey we have the grateful intelligence that Kossuth will now soon be liberated on condition of his going to the United States, Austria having given her consent thereto.

Negotiations are on foot for liberating the eight Hungarian refugees at Kuytaya. According to the demands of Austria, they must embark directly for the United States; on that condition she sanctions their liberty.

In China the rebellion in Kwanghi still keeps up. The troops of the Government were lately defeated there by the rebels opening the dikes of the country and drenching them with an unexpected inundation.

Two Weeks Later from California.

The steamship Brother Jonathan arrived at New York on the 18th inst., with two weeks later news from California.

The Isthmus was generally free from sickness. Two of the miscreants who were concerned in the murders on the Chagres River, were shot in the Cathedral Plaza of Panama on the 30th ult. Their names were Francisco Medrano, and José Maria Radillo.

Previous to the sailing of the steamer from San Francisco, on the 14th ult., buildings had been erected upon the greater portion of the "burnt district," and business was slowly but steadily reviving.

A Sydney convict, who gave his name as Jenkins, stole a safe, was arrested, tried and convicted, by a number of citizens, and was hung by them at midnight, on the Plaza at San Francisco.

The *Alta California* of June 14 sums up the events which had transpired since the sailing of the previous steamer as follows:—

The steamer Panama, with U. S. mails, and news nine days later from the Atlantic, arrived on the 1st inst., in 16 days and 6 hours from Panama, having accomplished the shortest passage ever made between the two ports.

Five men were drowned at San Pablo bay, on the 28th of May. Their names and former residences were as follows: Dr. Reuben Knox, of St. Louis; John Allen of Burlington, Vt.; James F. Graham of North Carolina, nephew of Hon. David Graham, Secretary of the Navy; a Mr. Davis of Maine, and an Indian boy.

A Long Island Indian, named Frank Brewer, was found dead in Montgomery-st. on the 2d ult. He is supposed to have been drugged to death for the purpose of robbing him.

The Indians have been troublesome in the southern section of the State. A company of white men under Capt. Irving are reported to have committed many outrages upon the inhabitants of Los Angelos Valley. The citizens volunteered and went in pursuit. But the last account received is that the Indians of a certain Mission had destroyed Capt. Irving and his 11 men.

The cap of the steam chest of the steamer New World blew off while she was on her passage from Sacramento to San Francisco on the 4th inst., the steam rushing out and killing two persons.

Seven men were recently drowned at Park's Bar. Their names are J. Stull, H. Modesburgh, Charles Cox, Mr. Hodge, Samuel Miller, Jorigan, a Frenchman, and Vincent, also French.

The attempts to burn the city of San Francisco have been too numerous to recapitulate, too bold and malignant to allow any other interpretation than a determined plan to burn the city. But our citizens are vigilant, and wo to him who is caught in the commission of the crime.

The accounts from the mining region, both north and south, represent the operations as being quite as successful for the last two weeks as they were for the month previous. There is more activity at this moment, and more gold is got out, than ever before at any other period in the history of the California mines. The various species of mining now pursued, are, washing on the banks of the various streams, dammed up or led off for that purpose; coyoteing or digging into the earth from one pocket to another on the rude practice of a scientific principle—tunnelling the hills, a system which has proved immensely profitable—and crushing the auriferous quartz, the success of which depends as well on the skill and machinery as on the richness of the ore. The operation of washing surface gold in the gulches and ravines, is not as extensively pursued as at first, nor is it by any means so profitable. This system of mining is now wholly confined to the northern mines. Quartz mining and the coyote principle obtain almost altogether in the southern mines, and in that region are the most productive quartz mines yet opened.

Census of Ireland.—The Census of Ireland, just completed, shows a decrease within the last ten years of no less than 1,659,330; the population which in 1841 amounted to 8,175,124, being reduced to 6,515,794, or about 20 per cent. The following *resumé* is taken from the *Daily Express* :—

"In this reduction Connaught and Munster have borne the largest share, the decrease in the former province being 28 per cent., and the latter 23; while in Leinster and Ulster the decrease is pretty equal, being about 16 per cent. each. It may not be uninteresting to state briefly the fluctuations in the number of the population for the last forty years. In the first decade it increased from 5,637,856 to 6,801,627, a rapid ratio of 35 per cent.; in the second the increase was 14 per cent.; in the third, 5 per cent.; and now, at the close of the fourth decade, by a reduction of 20 per cent. We are less in number than we were 30 years ago; whereas, if instead of decreasing, the population, according to its natural tendencies, had increased only in the low ratio of 5 per cent., it would now be upward of 2,000,000 more than it is. Dublin is the only county which shows an increase of about 10 per cent. With this solitary exception, the decrease extends to all the counties in Ireland, and varies from 9 per cent. in Antrim to 31 per cent. in Roscommon."

Accident from Gunpowder.—On First-day evening, July 13th, Wm. Henry Burdick, (son of Wm. C. Burdick of Temperance Valley, R. I.,) a lad about 16 years of age, was very severely burned, and otherwise badly injured, by the explosion of gunpowder. In company with a number of other boys, he had been engaged in discharging a pistol barrel—a recreation which they had followed most of the evenings since the Fourth. Finding a wad on the ground on fire, young Burdick amused himself by throwing powder from a bottle in his hand on the burning wad. Having thrown on a quantity, and finding that it did not flash readily, he darted forward the bottle and ejected another quantity, when the first flashed, and formed a communication with the bottle containing a pound and a half of powder, which instantly exploded. The whole company were thrown upon the ground, but fortunately none of the others were seriously injured. A. B. B.

Postage to Chagres, Panama, California, and Oregon.—We are requested, says the *National Intelligencer*, to call particular attention to the rates of postage on letters to California and Oregon; and also to the *foreign* places (Chagres and Panama) on the route of California.

In rating letters for California and Oregon, it must be borne in mind that these countries *now* form a part of the United States, and are of course entitled to the advantage of the *domestic* rates, according to the official "tables of postage *within* the United States" recently sent to postmasters throughout the country. Hence we are authorized to say, that the single rate to California or Oregon (the distance of over 3,000 miles) is six cents prepaid, and ten cents unpaid. On newspapers and other printed matter sent to California or Oregon, the *domestic* rates also of course apply.

But to Chagres and Panama *(foreign)* the letter postage must be rated under that clause in the law specifying letters to be "conveyed wholly or in part by sea, *and* to and from a *foreign* country." Therefore the single letter postage to either Chagres or Panama is *ten cents*, if the distance from the mailing office is under 2,500 miles, and *twenty cents* if the distance is over 2,500 miles; in both cases to be prepaid where the letter is sent *from*, and *collected* when received in the United States. To either of these places from New York, we are informed that the distance *exceeds* 2,500 miles; from all the Southern ports the distance is less than 2,500 miles.

Tornado and Freshet in Michigan.—The Detroit *Tribune* of the 14th says: The up country as far as Washtenaw and Jackson Counties has been visited by a dreadful tornado. It commenced raining about 3 o'clock, A. M., on Saturday, and poured down during the day, at intervals, until 4 o'clock, P. M., swelling all the streams leading to the Huron River, Grand River, &c. For eight or ten miles, along the line of the Central Railroad, the crops have been much injured by a tornado from the north; trees uprooted, and limbs broken off by the violence of the gale, which lasted till a few minutes prior to 4 o'clock, P. M. Considerable damage must have been experienced north and south of the railroad; but from Dexter to beyond Franciscoville, the wheat and corn were prostrated, the marshes were all afloat, and considerable hay that was cut and cocked up on them was completely deluged. The oldest inhabitants in that region recollect of no instance of a parallel freshet.

Steamship Excursion.—The steamship Golden Gate, a very fine vessel recently built for the Pacific Mail Steamship Line, left New York on the 12th inst. and returned on the 18th, having made an excursion to Annapolis. She took out about one hundred guests, many of whom visited Washington. On her return she brought to New York Hon. Daniel Webster, his lady and neice; Mrs. Fillmore, the lady of the President; and several other distinguished individuals. The return voyage was enlivened by toast-drinking and speech-making to an extent unusual even on such occasions.

Wheat-Growing—The Weevil.—The *Auburn* (N. Y.) *Advertiser* says in relation to the weevil and the cultivation of wheat :—

Our readers are aware that the farmers of the eastern part of the State were forced, some ten years since, to give up the raising of wheat, on account of the weevil, whose destructive ravages rendered it unprofitable. We learn, however, that this year the farmers of Rensselaer and Columbia counties are looking forward with confidence to a yield of wheat which it is thought will average 25 bushels to the acre. The experiment was first tried last year, and it was found that the destructive insect had entirely disappeared. The wheat fields in this section, as we are informed by farmers from various parts of the county, *look* remarkably well, and where the weevil have not commenced their mischief, the prospect is very flattering that a heavy yield will be realized. In some localities we understand that the weevil have destroyed whole fields of wheat, so that the crops would not pay the expense of harvesting.

The Kaffir War.—The English brig Fliberty arrived at Boston, Monday, July 14, bringing dates from the Cape of Good Hope to the 15th May, being two weeks later intelligence. The intelligence is to the effect that the Kaffir War continues without any visible impression being made by the English. The property of the settlers is continually captured and carried off, and many Colonists murdered. At Tambookie's, Capt. Tylden had a battle with the rebels in which 216 of them were killed. The Dutch frontier Boors behaved with great bravery. The Winterbur is again infested with Kaffir and Hottentot marauders, who have taken up their old position in Waterkalof, and had a skirmish with a party of Colonists, in which two of the latter and eight or ten rebels were killed. A rebel Chief named Masosi had been attacked by Major Donovan and defeated—the Kaffirs lost 300, 64 of whom were drowned in an attempt to cross the river. Notwithstanding these victories, the Kaffirs still appear in force, and the industry of the Colony is at a complete stand still.

SUMMARY.

A company of ninety-eight emigrants recently arrived at Oregon City, having crossed with 25 wagons and about 250 head of stock. There are several families, among which are 16 females. They left Salt Lake on the 28th of March, and arrived at the Dallas, May 29, making the journey in 62 days. The health of the company has been good during the journey. They were attacked by the Indians on the Snake River, but lost none of their party. The Indians kept up a fire across the river upon them for two hours, which the emigrants returned, killing several Indians during the fight.

The following railroads in Illinois are in course of completion, and some of them in successful operation, viz: The Chicago & Galena Union Railroad; the Rock Island & La Salle Railroad, with its extension to Chicago; the Peoria & Oquawka; the Quincy & Meredosia; the Alton & Terrehaute, and the Illinoistown & Vincennes Railroads. We add to the above list the Sangamon & Morgan Railroad, already completed from Springfield to the Ilinois River, and the Alton & Sangamon Railroad.

A very interesting discovery has recently been made in Egypt. M. Mariette, a young French scholar, who was dispatched on a scientific mission to Egypt, has discovered the exact site of the ancient city of Memphis, which has heretofore been a matter of doubt. After careful search, he has found a great quantity of Egyptian and Grecian remains, buried under a deposit of sand, varying from six to forty feet in depth.

In St. Louis, during the six months ending with June, there were 1,894 deaths, of which 545 were by Cholera. Of the Cholera victims, about three-fifths are foreigners. The Clerk of the St. Louis Board of Health informed the editor of the *Republican*, that "of five hundred emigrants who arrived in the early part of June, he had, not a week after, ordered coffins for nearly one-half the number."

A dispatch dated Washington, July 14, says: General Chaplin not appearing in the Criminal Court to answer the charge of abducting the slave of Mr. Toombs, suits have been instituted against William Blanchard, David A. Hall, and Selby Parker, the sureties, for forfeitnre of recognizances.

On Saturday (Sabbath) afternoon, July 12, while Benjamin Howard, Esq., merchant on Central Wharf, Boston, was riding in his carriage with his wife, sister and neice, the horses ran away, and the party were all thrown out. Mr. Howard's sister died from the injuries she sustained.

On Saturday (Sabbath) afternoon, July 12, while Mr. Wm. H. Stogdill and his lady were enjoying themselves with a pleasant ride on the road a short distance beyond Harlem, the spirited animal became frightened, and ran away at the hight of his speed. Before he could be checked, Mr. S. and his wife were thrown out of the vehicle and severely injured.

Wm. Devoe, a notorious bank robber, was arrested at Woodstock, Vermont, on Saturday, July 12. He was passing money of the Dorchester and Milton Bank, stolen some time ago, and snapped a pistol and drew a knife on the officers, but was secured and locked up.

The Trinity Catholic Church in New Orleans, which was seized by the Sheriff in consequence of some difficulties between the Bishop and Pastor, has just been destroyed by fire. The well known facts of the case suggested that it was possibly the work of an incendiary, a party to the quarrel. Loss $25,000.

In New Orleans, the other day, a duel was fought between Dr. Thomas Hunt and J. W. Frost, of the New Orleans *Crescent*, in which the latter was killed, having received a ball through the heart. The weapons used were guns.

A severe hail storm passed over Kittery and York, Maine, on Sunday before last, doing great injury to buildings and vegetation. 5,000 panes of glass were broken in Kittery, and the corn, grain, fruit, and potatoes in the range of the storm were generally destroyed. Trees were stripped of leaves, and many of them of their branches, while some were torn up by the roots. Geese, turkeys, chickens, and birds, were destroyed and lay dead upon the ground. A piece of ice was picked up in Kittery, measuring two feet square and two inches in thickness.

A correspondent of the Bangor *Democrat* states that the hail storm of the 6th inst. was very destructive in Patton, Me. Small hail covered the ground in most parts of the town as white as winter, but the scene of destruction was about half a mile wide, where the hail was about the size of hen's eggs, of the hardest ice, in a round form, and pouring down in such quantities, with a furious tempest of wind, shaking and clattering of the houses, that windows were not heard to break, although the glass was strewn in all directions.

The *Toledo Blade* is informed that there is now in store at that place 270,000 bushels of corn and 110,000 bushels of wheat, being 50,000 bushels more than has ever been in store in that city at any one time before. The warehouses are said to be filled, and vessels are very scarce, causing an advance in freights. The receipts for 48 hours previous to July 3d, were about 40,000 bushels corn, 14,651 do. wheat, 5,200 do. oats, and 614 bbls. flour.

In Cincinnati, the result of ten days' experience proves an increase in the business of the Post-Office of fifty per cent. There is a general disposition among the business men to adopt the custom of pre-payment in all cases, and where an answer is expected, to inclose a stamp, so that the Department will be secured against the immense losses heretofore accruing from dead letters.

The Western Reserve friends of Freedom, at their Mass Convention at Ravenna, resolved to call a National Anti-Slavery Convention to meet at Cleveland, September 14, for the purpose of consulting together as to the next Presidential canvass, and to harmonize and unite all the sentiment of the nation opposed to slavery and the slave power.

The Boston *Traveler* states that the Lane Seminary has the refusal of the splendid library of Dr. Neander, of Berlin, for thirty days. It consists of nearly 5,000 volumes, most of which are standard works, and many of them very rare and of great value. The price demanded is only $3,000.

A destructive freshet has occurred on the Juniata River and Canal. In many places they are one stream. Several Railroad and Canal bridges have been carried away, and the Canal is greatly injured. A family consisting of the mother and six children, were drowned by the flood in Huntingdon county.

During fifteen days in the month of June, nearly one million baskets of strawberries were brought to New York city over the Ramapo and Paterson Railroad and Jersey City Ferry. Most of these were gathered within a district of about eight miles square, contiguous to the Ramapo Road. At the average rate of four cents a basket, the return must have been about $40,000.

J. M. Morris, for several years teacher of the Marlboro' (Ohio) Seminary, was thrown from a fractious horse on Saturday, (Sabbath,) July 5, in the village of Marlboro', and so badly injured that he died in a short time. He had just returned from Cleveland, where he had been attending the Teachers' Convention.

In Providence, R. I., a few days ago, three persons were poisoned by eating some noxious seed, supposed to be henbane, which had been gathered with some greens, of which the family had partaken for dinner. They were all taken violently sick immediately after eating, and one of them has since died.

A meeting was held at Sheboygan, Wis., on the 10th inst., to take into consideration the proposition of establishing a University combining the advantages of manual labor with mental discipline, enabling indigent students to support themselves while going through their collegiate course.

The suit commenced by the State of New York against Stephen Van Rensselaer, was argued before Judge Harris on Thursday and Friday. The Attorney-General and John Van Buren appeared for the State, and John C. Spencer for Mr. Van Rensselaer. The arguments of consel have closed, but no decision has yet been rendered.

The crops in New Hampshire and Vermont are looking finely. The burden of grass very heavy; English grain better than for ten years past; Indian corn backward, but will come in well if the autumnal frosts hold off; potatoes never looked better.

All of the parties engaged in the late duel at New Orleans have been arrested, and stand indicted for murder. It is said that another duel is likely to grow out of the recent fatal meeting between frost and Hunt. The principals are stated to be Major Rauney and a Mr. Edwards.

A public meeting of the Anti-Clergy Reserve Association, convened in Toronto on the 9th, was broken up by the interference of their opponents, headed by several clergymen of the Established Church, who claimed a right to be heard on the ground that the meeting was public. The excitement ran high, but no one was hurt.

Carlos Gardner, who with his brother is charged with obtaining money from the Government for pretended losses in the Mexican War, has been arrested and held to bail for forgery in connection with the papers used to substantiate his claim.

The seventeenth anniversary of West India Emancipation is to be celebrated by the Massachusetts Anti Slavery Society, by a large public meeting at the great City Hall at Worcester.

The Italian schooner Cortez Palermo, Captain Napoli, arrived on Saturday morning from Palermo, with three thousand and eighty boxes of oranges and lemons.

The shipment of ice from this port during the month of June, amounted to 8,865 tuns—making a total, thus far in the year, of 58,484 tuns.

In Iowa much suffering and loss has been occasioned this season by heavy rains and consequent floods. The damage to crops, stock, lumber, rails, &c., is very great

The New York City Inspector's report for the week before last states the number of deaths in the city at 503, which is an increase of 100 over the week previous. Of these 203 were children under one year. The number of deaths from convulsions was 46, diarrhea 37, and from dysentery, the worst forms of which are very prevalent, 32.

Two children died of Hydrophobia last week, in this city. One was a boy named Weeks about three years of age, residing with his parents corner of Twenty-ninth st. and First avenue. He was bitten by a dog about a month previous to his death. The other was a boy named John Slater, living at 81 Chatham st., who died on the 8th inst., after a very brief but frightful illness.

At the Naval Asylum, near Philadelphia, on Saturday, July 12, Thomas Johnson, seaman, aged more than *one hundred* years, departed this life. He was a Norwegian. It is believed that this old tar was the last survivor of the gallant crew who fought with Paul Jones in his desperate conflict with the Sarapis in 1779.

The Springfield *Journal* gives the following statement of Land Entries in Illinois for the second quarter of the present year; Lands taken up with the Mexican Land warrants, 35,960 acres; do. new issue, 3,640; do. money, 4,061. Total, 43,661 acres.

A Daguerrean Convention was held at Rochester on the 12th inst., and a partial organization effected for the mutual benefit of Daguerreotype Artists throughout the State, under the title of the "New York Photographic Association." Another meeting is to be held at Utica on the 20th of August.

The Boston *Journal* states that Messrs. Harnden & Co., under the recent bill for refunding head-money collected by the State of New York, came in for $56,000, and that they also have a larger claim against Massachusetts, and smaller ones against Pennsylvania and Louisiana.

Anderson Dana, Esq., died at Wilksbarre, Pa., on the 24th ult., aged 86 years. He was a boy at the ever memorable Wyoming massacre. His father and brother-in-law were killed there, when he fled with his mother, her family and others to Connecticut.

A dispatch from Providence, R. I., July 15, says: On Sunday evening last, as Mr. Green was proceeding to Woonsocket in a wagon, a man suddenly stepped from behind a bush and seized his horse. Mr. Green sprang from his vehicle and struck the man a violent blow with his fist, killing him instantly.

A dispatch dated Fort Plain, Tuesday, July 15, says: The canal scow-boat Davis, bound west, was burned to the water's edge at Fultonville last night. Two children of the Captain, one aged 3 years, and the other 10 months, perished in the fire, which was caused by the explosion of a fluid lamp.

The Pennsylvania State Agricultural Fair takes place at Harrisburgh in October; Ohio, Chillicothe, Sept.; Michigan, Detroit, Sept.; Georgia, Macon, Oct. 1; and New York, Rochester, Sept. 16—19. County Agricultural Societies are being formed throughout the North-West.

David W. C. Olyphant, Esq., a leading member of the firm of Talbot, Olyphant & Co., in New York, died at Cairo, June 10th, on his return from China to the United States, in the 63d year of his age. He was widely known and highly esteemed.

The *American Railway Times* of the 10th inst. contains a table of the length, cost, &c., of all the Railways in the United States. The whole number of Railways is 335, measuring 10,287 miles in length, and constructed at a cost of $306,607,954.

An arrangement has been made with Messrs. Adams & Co, by which Postmasters are to be supplied with three-cent pieces on remitting the amount to the United States Mint at Philadelphia.

From several places in Ohio, Indiana, Illinois, Missouri, and other Western and South-Western States, we hear of recent fatal cases of cholera.

A destructive tornado passed over Whitestown, Oneida Co., N. Y., on the 16th inst., uprooting trees, unroofing houses, prostrating crops, &c.

Jenny Lind gave a concert at Utica on the night of July 14, and at Syracuse on the 16th. During her stay at Utica she visited Trenton Falls.

The number of passengers between Troy and this city on the steamboat Troy last week was 3,176.

Miss Rhoda Hutchinson, one of the Hutchinson Family, has become insane.

New York Market—July 21, 1851.

ASHES—Pots $5 25; Pearls 5 50.

FLOUR AND MEAL—Flour, 4 18 for Canadian Superfine, 4 00 a 4 18 for common State and mixed to fancy Michigan and Indiana, 4 18 a 4 31 for Ohio and pure Genesee. Rye Flour 3 37. Corn Meal 2 94.

GRAIN—Wheat, prime new white southern 1 10, white Michigan 1 03, a lot of common Genesee sold at 95c. Rye 71c. Corn 57 a 58c for western mixed, 60c for round yellow and white. Oats 40 a 42c for Jersey, 43 a 45c for State.

PROVISIONS—Pork 12 75 for mess, 14 75 for prime. Beef 5 00 a 6 00 for prime, 8 75 a 11 00 for mess. Lard 8½c. Butter 9 a 14c for Ohio, 11 a 15c for State. Cheese 5 a 7c.

MARRIED.

In Christiana, Dane Co., Wis., July 5th, by Eld. Z. Campbell, Mr. B. F. BOND to Miss ADELIZA BERRY. By the same, and at the same time and place, Mr. JOHN CRANDALL to Miss ELIZABETH MAXSON, all of Milton.

DIED.

In Truxton, N. Y., July 4th, Capt. JAMES B. BURDICK, aged 75 years. He was the first settler in that community, and was for forty years a member of a Christian church, in the fellowship of which he died hoping for a seat in the church above J. R. I.

In Pawcatuck Village, Conn., July 6th, of lung fever, HANNAH MEHITTABEL, infant daughter of Isaac C. and Mary L. Burdick, aged eight months.

LETTERS.

John Tanner, Andrew Babcock, Z Campbell, W H Redfield, G H Babcock, H W Stillman, G Barbour, J Parmalee, Enoch Barnes, Jepthah F Randolph, J M Allen, W C Kenyon, Wm M Jones, Nathaniel Owen, E H Babcock.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

John M Mills, Utica, Wis	$5 00	to vol. 7	No. 40
Wm Maxson, Westerly, R I	2 00	8	52
Nathaniel Owen, Hector, Pa	2 00	8	26
John D Bee, West Union, Va	2 00	8	7
Lucretia Lewis, Brookfield	4 00	8	52
Henry C Babcock	2 00	7	52
John Tanner, New Haven	2 00	8	44
Enoch Barnes, Sacket's Harbor	2 00	8	52
N H Satterlee, Durhamville	2 00	8	52
Russell G Witter "	2 00	7	52
Benj West, State Bridge	2 00	8	52

BENEDICT W. ROGERS, Treasurer.

Clergymen's Sore Throat,

BY DR. W. W. HALL, New York, who devotes his whole attention to the treatment of the three diseases, *Throat-ail*, an affection of the top of the windpipe; *Bronchitis*, of the branches of the windpipe; *Consumption*, of the lungs themselves, which are little air cells, from the size of a pea down, at the ends of the branches of the windpipe, as leaves are at the ends of the branches of a tree. How do persons get Throat-ail, Bronchitis, and Consumption? How may this last be certainly distinguished from the others, and in its very earliest stages, when alone a cure is to be hoped for. Cutting out the *Tonsils* and *Palate* not necessary, and sometimes dangerous, always hurtful for life. Cod-Liver Oil, Nitrate of Silver alone, not efficient, often injurious. In Consumption, patent contrivances, braces, and supporters, absurd and mischievous. Secret and even known medicines long continued, shorten life. Pure air, pure water, appropriate nutriment, external means, these only reliable.

Are sea voyages, coast situations, going from home or to the South, desirable? Tables of Food, time of digestion, ease of do., per cent. of Nutriment, of Carbon, of Nitrogen; adapted to common readers. Price 50 cents full bound; 25 cents in paper; 5 cents in pamphlet form, only describing these ailments—*in postage stamps to those at a distance.* J. S. REDFIELD,
July 17—3t. 137 Nassau-st., New York.

Central Railroad of New Jersey.

Summer Arrangements, commencing Monday, March 31, 1851.

THIS Road extends from ELIZABETHPORT, 35 miles, to WHITE HOUSE, N J, reducing the staging between the terminus of the Road and EASTON to 25 miles.

This line leaves New York by steamboat Red Jacket from pier No 1 North River, and connects with trains on the New Jersey Railroad, which leaves New York from foot of Cortland-st.

TRINS UP—Leave New York by steamboat Red Jacket, pier No 1 North River, at 9 A M, passenger; 1 P M, freight; and 5 P M, passenger; and by N J Railroad, foot of Cortland-st, at 9 A M, and 2 and 5¼ P M.

Trains leave White House and following places for New York as follows:

White House at 3¼ A M, freight; 5 40 A M, passenger, at 1 40 P M.

Somerville at 4 30 A M, freight; at 6 05 A M, passenger, at 2 05 P M.

Bound Brook at 4 50 A M, freight; at 6 15 A M, passenger, at 2 15 P M.

Plainfield at 5 20 A M, freight; at 6 35 A M, passenger, at 2 35 P M.

Westfield at 5 50 A M, freight; at 6 50 A M, passenger, at 2 50 P M.

Elizabethtown at 7 15 A M; freight at 10 30 A M; passenger at 3 15 P M.

Elizabethport at 7 30 A M; freight at 10 45 A M; passenger at 3 30 P M.

On Tuesdays, Thursdays, and Saturdays, trains leave Somerville for Pespack, Lesser Cross-Roads, and Pluckamin.

STAGES will be in readiness on the arrival of the 9 A M train from New York at the White House to convey passengers to Easton, Wilkesbarre, Bethlehem, Allentown, and Mauch Chunk, Penn, and to Clinton, Flemington, Lebanon, Milford, and Belvidere, N J.

N B—All BAGGAGE at the risk of the owners until delivered into the actual possession of the Agents of the Company and checks or receipts given therefor.

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June of each year.

Board of Instruction.

Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress
Rev. J W. MORTON, } Assistants.
Mr. O. B. IRISH, }

The Terms for 1851 and 1852 are as follows:—

The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3 " " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term. Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.

Tuition should be arranged before entering classes.

Geography, Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

EXTRAS.

Chemical Experiments,	$1 00
Drawing,	1 00
Monochromatic Painting,	3 00
Oil Painting,	5 00
Writing and Stationery,	0 50
Vocal Music, Elementary,	1 00
Advanced Class,	2 00
Instrumental Music,	8 00

Use of Organ or Piano, $2 00 per quarter.

Board, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

JAS. R. IRISH, Pres., } Of the Board
S. S. Clarke, Sec. } of Trustees.

DeRuyter, July 18, 1851.

The Christian Review.

THE removal of this Quarterly to New York more than a year since, and its elevation in character, the Publishers are happy to say, have greatly increased its circulation. Seeing this readiness to appreciate and patronize their efforts, they are determined to spare no pains or expense in raising the work to the highest point of excellence, every way worthy of its position in the metropolis of the nation, and as the organ of one of the most numerous and respectable denominations in the land.

TERMS.

For a single copy, three dollars per annum. No subscriptions received for less than a volume commencing with the Jan. No. of each year.

Every person forwarding the subscription price of four copies, shall receive a fifth copy gratis.

POSTAGE PRE-PAID.

When paid in advance, the postage will be pre-paid by the Publishers; or, the postage will be pre-paid on all numbers issued after the payment of the subscription.

☞ NEW POSTAGE LAW. ☜

This offer of pre-payment of postage is of more importance in consequence of the new law. The postage under 500 miles is the same as before; over 500 and under 1,500 miles the postage will be double; over 1,500 and under 2,500 miles, treble; and over 2,500 and 3,500, quadruple.

☞ If, however, the postage is pre-paid it is only one-half the above rates.

OPINIONS OF THE PRESS.

This periodical has at last taken its true position. It will now challenge comparison with the best religious Reviews—proving that the Baptists have intellectual power and diversity enough to maintain a denominational Quarterly of the highest standard. [Watchman and Reflector.

In tasteful and correct mechanical execution the "Review" is not surpassed by any of the Quarterlies. . . . Every minister should have it; and we wonder that more of our lay brethren, of educated mind, literary taste, and pecuniary ability, do not subscribe. [Michigan Christian Herald.

We take pleasure in commending the "Christian Review"—ever a visitor to many of our homes—to southern patronage. [Southern Baptist.

This is one of the best Quarterlies in the United States, and may, in fact, be regarded as a model of its kind. [Western Literary Messenger.

We have always regarded the "Christian Review" as an able, candid, and fearless exponent of truth, both in religion and literature. It is eminently catholic in its spirit, and comprehensive in its scope. We commend it, cordially, to religious readers. [Southern Literary Gazette.

COLBY & BALLARD, Publishers,
122 Nassau-street, New York.

Miscellaneous.

A Fortunate Kiss.

The following little story by Miss Bremer is furnished to *Sartain's Magazine*. For its truth and reality she says she will be responsible:—

In the University of Upsala, in Sweden, lived a young student, a lonely youth, with a great love for studies, but without means for pursuing them. He was poor, and without connections. Still he studied, living in great poverty, but keeping a cheerful heart, and trying not to look at the future, which looked so grimly at him. His good humor and good qualities made him beloved by his young comrades. Once he was standing in the great square of Upsala prating away an hour of leisure, when the attention of the young men became arrested by a very young and elegant lady, who, at the side of an elderly one, walked slowly over the place. It was the daughter of the Governor of Upland, living in the city, and the lady living with her was her governess. She was generally known for her beauty and for her goodness and gentleness of character, and was looked upon with great admiration by the students. As the young men now stood silently gazing at her, as she passed on, one of them exclaimed:

"Well, it would be worth something to have a kiss from such a mouth!"

The poor young student, the hero of our story, who was looking intently upon that pure and angelic face, exclaimed as if by inspiration, "Well, I think I could have it."

"What!" cried his friends in a chorus, "are you crazy? Do you know her?" etc.

"Not at all," he answered; "but I think she would kiss me, just now, if I asked her."

"What, in this place, before all our eyes?"

"In this place, before your eyes."

"Freely?"

"Freely."

"Well, if she will give you a kiss in that manner; I will give you a thousand dollars!" exclaimed one of the party.

"And I!" "And I!" cried three or four others; for it so happened that several rich young men were in the group, and bets ran high on so improbable an event, and the challenge was made and received in less time than we take to relate it.

Our hero—(my authority tells me not whether he was handsome or plain; I have my peculiar reasons for thinking he was rather plain, but singularly good-looking at the same time)—our hero immediately walked off to meet the young lady. He bowed to her, and said, "my lady, *(min fröleen,)* my fortune is in your hand." She looked at him in astonishment, but arrested her steps. He proceeded to state his name and condition, his aspiration, and related simply and truly what had just passed between him and his companions. The young lady listened attentively, and when he ceased to speak, she said, blushing, but with great sweetness: "If by so little a thing so much good can be effected, it would be foolish in me to deny your request;" and she kissed the young man publicly in the open square.

Next day the young student was sent for by the Governor. He wanted to see the man who had dared to ask a kiss off his daughter in that way, and whom she had consented to kiss so. He received him with a severe and scrutinizing brow, but after an hour's conversation, was so pleased with him that he offered him to dine at his table during his studies in Upsala.

Our young friend now pursued his studies in a manner which soon made him regarded as the most promising scholar at the University. Three years were not passed after the day of the first kiss, when the young man was allowed to give a second one to the daughter of the Governor, as his intended bride.

He became later one of the greatest scholars in Sweden, as much respected for his learning as for his character. His works will endure forever among the works of science; and from his happy union sprang a family well known in Sweden in the present day, and whose wealth of fortune and high position in society are regarded as small things, compared with its wealth of goodness and love.

Affecting Suicide.

The Cork *Constitution* gives the following romantic and affecting account of the suicide of a soldier in the frenzy of love: "Some weeks since a private soldier of the 40th Regiment, quartered in the garrison, named Alfred Winstanly, an Englishman about 28 years of age, became acquainted with a young woman named Mary Low, the daughter of a military pensioner. His proposal of marriage was accepted, with the proviso that he got leave to marry from his commanding officer. This he was reluctant to ask, for some cause which remains unexplained, and her parents, considering it imprudent to sanction the marriage of their daughter under any other condition, determined to conclude the intimacy between her and Winstanly by sending her on a visit to London. On June 25, he got leave to remain out of barracks until 11 o'clock, and visited Low's house, where he remained until 10½. During this time he learnt that Mary was to leave Cork the next morning at 7 o'clock, by the Ajax steamer for London. He returned to barracks within his leave, and after reporting himself scaled the walls and escaped, and again returned to Low's and entreated to be admitted, but was refused, though he threatened, if not, to throw himself into the river. Early the next morning he again endeavored to gain admittance into Low's, but was refused, and eventually left, declaring he would destroy himself. He then went into an adjacent house and borrowed a breakfast cup. From this he proceeded to the oil and color shop of Mr. Dennis Connor, in North Main street, where he asked for half-pint of oil of vitrol, for, as he said, removing stains from his cross belts. Having got the vitrol in the cup, he hurried along Kyrl's-quay to Levitt's-quay, where he met Mary Low with her mother and sisters on her way to the steamship. In a frenzied manner he asked her "If she would deceive him—if she was about to leave him who was so fond of her?" She moved on, and he followed, and, holding up the cup, said "Mary, you know I love you, and if you don't stop and marry me this will end my existence. You know I can't live without you, and this must put me out of pain." Her mother then pushed her from him, when he immediately drank the vitrol, threw the cup into the river, and leaped several feet from the ground screaming frightfully. At this moment a private soldier of the 84th Regiment came up, when Winstanly pointing after Mary Low, said, "There—there she is; she's the cause of it; it is she's to blame." Acting constable Edwards came up and removed the unfortunate man to the North Infirmary, where he was at once attended by Dr. Popham and Surgeon Gordon, who administered carbonate of magnesie and the usual antidotes, but the corrosive effects of the poison were so immediate as to render all efforts unavailing. Dr. Haverty, the surgeon of the 40th, subsequently saw him, and continued, with Dr. Popham, to attend him until his death, which took place at 2 o'clock yesterday morning, after indescribable suffering, which he bore with patience. During Thursday, although writhing with pain, he asked of of every person who entered the ward in which he lay, "Is she coming? for if I get but one glimpse of her, it will remove all my pain, and I shall die easy." Deceased had a medal and star for several engagements in India, where he had served with credit.

The Apple Tree Borer.

One of the greatest of all evils that the fruit-grower has to contend against is the apple tree borer, which also attacks the quince, mountain ash, white ash, locust, hawthorn, and the aronias. This borer is the larvæ of the two-striped saperda, *(Saperda bivittati,)* in its perfect state. This beetle comes forth from the tree in June, in the night, flying from tree to tree for food or companions, resting in the day-time among the leaves on which it feeds. In June, July, and sometimes in August, it deposits eggs on the bark of the tree, at or near the ground. The larvæ or young borers from these eggs are fleshy, round, whitish grubs, without legs. This grub eats through the bark, and remains there the first winter. The next season it penetrates the wood, throwing out dust or cuttings, like saw-dust, by which it may be traced, generally ascending as it proceeds, and boring deeper into the tree. Its whole passage is usually about twelve to fifteen inches. The third season, nearly two years from its entrance, it approaches the surface, where it undergoes its final transformation, becomes a beetle, and leaves the tree. Rarely the borer *gets off the track*, and descends; sometimes it enters the tree several feet above the ground, and seldom it enters the limbs of the tree.

Keep the trees well washed and the bark smooth, and keep the grass, weeds, and rubbish away from the trees, that they may be examined conveniently. During the time of depositing the eggs, wash the trees occasionally with a rather strong ley of wood-ashes, or a solution of one pound of potash to two gallons of water. A strong ley is liable to injure the trees. These and other corrosive substances may destroy the eggs or annoy the insects, but they are not always sure. The borers may enter between the roots that branch high, where washes do not effect, or the eggs may not be destroyed; therefore keep the trees smooth and clear of every thing around them, and examine them often; and when the young borers have just penetrated the bark, they are easily destroyed. So attend to them the first season.

Make a wash of two quarts of soft soap or whale-oil soap, half a pound of sulphur, and two gallons of water. Add also camphorated spirit asafœtida, tobacco, and other offensive substances, and wash the tree with it. A little clay or lime added will make a coating holding these substances, which may be offensive to the beetle, or young borers, and prevent their operations.

After the borers have penetrated the trees, they may be cut out with a chisel or gouge; or they may be destroyed by running a wire or other flexible substance into the hole. They have also been destroyed by putting a match of burning brimstone into the hole, or a piece of camphor, and plugging the hole.

The Art of Flying.

A French journal has a letter from Madrid giving an account of a successful experiment with a new apparatus for flying. The flyer was a Miss Juanita Parez, who, though rather fat and corpulent, moved through the air by the help of wings, with great ease and rapidity. She was advertised to fly a distance of above 1,200 feet, rising in the air above 600, but exceeded the programm both in hight and distance. No description of the structure of the wings is given. They have a spread of some fifteen feet, are fastened by ligaments of great flexibility, and arranged so as to move with great rapidity; they make a noise like a wind-mill. The astonishment of Madrid at so novel a phenomenon is described as immense.

A Mr. Thomas Darville, at Paris, also announces that he has invented a complete apparatus for flying, and he proposes to exhibit it at the Champ de Mars in the course of the present month, when he will fly from the Military School to Challiott. He will be accompanied by his two sons, of twenty-two one and the other of seventeen years. The preparation of three sets of wings has delayed the exhibition until now. The inventor has tried his apparatus privately, with complete success, having flown across the Seine at 1 o'clock in the morning. His wings have a spread of fifteen feet, and by their help the flyer can move up and down in the air with all the facility of a swallow, skimming along near the ground, or mounting upright to the sky at his pleasure. [N. Y. Tribune.

Architect of the Crystal Palace.

Some thirty years ago, a young man, a gardener, who worked for 12s. a week at a garden near the Duke of Devonshire's villa at Chiswick, five miles west of Hyde-park, said or did something which offended the master-gardener, and was turned off. He was standing unemployed one day near the Duke's garden-gate. His grace in passing spoke to him, entered into familiar conversation, ascertained that he was a journeyman gardener out of work, and walking into the garden, the young man with him, was pleased with his intelligence and manners—not the manners of a sycophant sneaking up to the side of a nobleman, with sycophantish words, but the manners of an intelligent man, who knew his profession, and could speak about it to another, no matter whom. The Duke asked him to call at Devonshire House the next day, and the young man did, and the call resulted in his being sent down to Chatsworth, in Derbyshire. There he soon made way, and reached, as a practical and scientific gardener, the very head of his profession, which position he had long maintained before he was known to the world as Mr. Paxton the designer of the Crystal Palace. Such was, according to the conversation now prevalent at Chiswick, and about the Horticultural Garden's, the origin of Mr. Paxton's connection with the Duke of Devonshire. [Man. Guard.

Writing Machine for the Blind.

In a recent notice of the proceedings of the Paris Society for the Encouragement of Arts &c., it was mentioned that a medal had been awarded to Foucault for an invention, by which the blind are enabled to communicate their ideas by writing, or rather printing. A gold medal was also awarded to M. Foucault, by the jury at the Paris Expositions, in 1849, on which occasion the instrument was first exhibited.

"In order fully to appreciate," say the jury in their report, "the great importance of this valuable invention, we have but to think of the great length of time which has elapsed since the want of such a machine has been felt, and the number of experiments which M. Foucault must have performed, to have enabled him to overcome the numerous difficulties with which he had to contend. Of all the methods adopted to give graphic expression to the ideas of the blind, M. Foucault has chosen the one which may be considered the simplest and most perfect. In fact, by the use of this machine, the blind are even more favorably circumstanced than those who are able to see, inasmuch as they are enabled to write without having formed a single letter. All that is required is to know how to read by the touch, in order to be capable of expressing their ideas in an eminently legible manner, since all the letters are in typographic characters.

"The process employed to obtain this interesting result is as follows: All the letters of the alphabet, executed in relief, and of larger dimensions, are fixed in the upper extremety of a metalic rod, made to slide longitudinally, with a suitable continuous canal; they are placed on the same plane, and in the form of a vane, each of them exhibiting on its lower part the same letter as on its upper part. This letter, of a small size, is exactly that of a printing character; the mechanical arrangement is such, that all the letters converge towards the same point, and on being successively pressed by the fingers, the impress of each becomes placed above, forming only a black mass; but whenever a letter is touched, the paper by the same movement, changes its place, and thus the writing, or rather printing is produced which is at the same time distinct, well arranged, and properly spaced—when the line is finished, the paper changes place in a perpendicular direction to the former, and the operation is renewed.

"In addition to this, a series of types, forming ciphers, and all the supplementary marks used in writing, is placed in the same way, and in a place convergent with the former; the general arrangement being, that all the types, whatever their order may have been at first, set their impress on the same point. M. Foucault prefers the use of tracing paper, such as is employed in copying machines. The manipulation is extremely simple, and admits of great rapidity of execution."

The jury concluded by complimenting M. Foucault, *(who himself is blind,)* on the great success which has crowned his long continued efforts to promote the great philanthropic object of teaching the blind to write. It appears that he has been engaged for several years in the construction and perfecting of his machine, which by his latest improvements, appears to have attained a degree of perfection almost unlooked for. M. Foucault's machine is shown in the French department of the London Exhibition.

From England to Australia.

A committee of the British Parliament has reported in favor of establishing a steamboat communication between England and Australia. At present, voyages out take, on the average, 119 days, and 138 back, making the course of post about eight months. The steam navigation company engage, should Parliament adopt the report, to perform the outward passage in 64 days, and the homeward in 68, being a saving in time of nearly one half. This is proposed to be done by auxiliary screw steamers of from 1400 to 1700 tons with 250 to 300 horse power, at an average rate of 8½ knots the hour. Three routes were before the committee. One was by Panama, via Tahita and New Zealand to Sydney; another by the overland Indian route, from Alexandria, Suez, and Aden to Point de Galle, and thence by Singapore, Port Phillips, or the Straits of Sunda; a third by the Cape of Good Hope. The latter route was adopted, as having the most advantages and the fewest drawbacks, there being no land transit or change of vessels, and the climate being comparatively free from the tropical heats of the other routes. The charges by the route adopted will be reasonable, viz., £70 for first class passengers, £30 for second class, and £12 for the steerage.

How Should Cream be Kept?

This question is often asked, and is answered in different ways. We say that cream is sweeter when kept out of a damp cellar or well than when kept in it. Cream is kept best in a cool back room above ground, or chiefly so, it ought to be stirred daily while it is kept, otherwise mouldy particles gather on the surface of the pots.

Milk also, set for cream, yields more cream when placed above ground, and it rises sooner also. Any one may prove this by a trial of both modes. Much is said about keeping cream sweet, but cream perfectly sweet is not easily churned. It should undergo a change in order to make good butter. The act of churning produces a chemical change in the cream, and though the cream may have a sour taste, the butter is not necessarily sour. The nature of it is changed on churning.

A room above ground on the north side of a large building, well shaded with trees is a better place for setting than any damp cellar we have seen. In such a room all the cream will rise in thirty-six hours that is really valuable. [Mass. Ploughman.

THE HOME AND GRAVE OF THE AUTHOR OF THE DECLARATION OF INDEPENDENCE.—A correspondent of the *Uniontown Democrat*, who has recently visited Monticello, the residence of Jefferson, thus describes it:—

"The interior of the house is just as Jefferson left it, except the furniture which is all gone, save some paintings, mirrors, &c. The house, both outside and inside, bears all the evidence of neglect and decay, but it still retains all its fair proportions, and its venerable outline grown gray and mossy by time and neglect, perhaps adds, rather than otherwise, to its appearance, particularly to a stranger. And the venerable aspen trees growing around, throw a kind of melancholy over everything, that seems to whisper in your ear, and point you about three hundred yards down in the woods to the grave of him who planted them—to the humblest grave in appearance that ever held the ashes of human greatness. I made a sketch over it. I inclose you a little flower from a branch of vines said to have been planted by Jefferson himself, beneath the window of the room in which he died; they have spread all over the side of the house."

Curran's Ingenuity.

A farmer, attending a fair with a hundred pounds in his pocket, took the precaution of depositing it in the hands of the landlord of the public house at which he stopped. Having occasion for it shortly afterwards, he resorted to mine host for the bailment, but the landlord, too deep for the countryman, wondered what hundred was meant, and was quite sure no such sum had ever been lodged in his hands by the astonished rustic. After ineffectual appeals to the landlord, the farmer applied to Curran for advice. "Have patience, my friend," said the counsel; "speak to the landlord civilly, and tell him you are convinced you must left your money with some other person. Take a friend with you, and lodge with him another hundred in the presence of your friend, and then come to me." We must imagine, and not commit to paper, the vociferations of the honest dupe, at such advice; however, moved by the rhetoric or authority of the worthy counsel, he followed it, and returned to his legal friend. "And now, sir, I don't see as I'm to be better off for this, if I get my second hundred again; but how is that to be done?" "Go and ask him for it when he is alone," said the counsel. "Ay, sir, but asking won't do, I's afraid, without my witness, at any rate." "Never mind, take my advice," said the counsel; "do as I bid you, and return to me." The farmer returned with his hundred; glad at any rate to find that safe again in his posession. "Now, sir, I suppose I must be content, but I don't see as I'm much better off." "Well, then," said the counsel, "now take your friend with you, and ask the landlord for the hundred pounds your friend saw you leave with him." We need not add, that the wily landlord found that he had been taken off his guard, while our honest friend (whom one would almost wish to have tried the second time) returned to thank his counsel exultingly, with both hundreds in his pocket.

Another Jew Member of Parliament.

We cut the following from the Liverpool *Mercury* of July 1:—

The vacancy in the representation of Greenwich was filled up on Friday last. The candidates were Mr. Alderman Salomons and Mr. David Wire, the former a Jew, and the latter an old and energetic advocate of Jewish emancipation. Not only are they personal friends, but their political opinions are almost identical. Both are Free Traders; both are willing to extend the suffrage to every payer of rates and taxes; both are friendly to vote by ballot and to general education. Mr. Salomons was described as princely in his benificence, and one whose catholicity of spirit had induced him to found schools for the education of Protestant children; while Mr. Wire was spoken of as the multitude of charities. The supporter of Mr. Wire contended that their candidate could render better service to the cause of Jewish liberty than Mr. Salomons, seeing that the former could at once take his seat, and that the latter could not. Mr. Salomons denied that he was disqualified, and stated that if he was elected he would go down to the House of Commons and take his seat, instead of allowing himself to be bandied about between the two Houses of Parliament, as Baron Rothschilds had done. At the close of the poll, the voting stood as follows: For Mr. Salomons, 2,165; for Mr. Wire, 1,278; majority for the former, 887.

Antipathy to Spiders.

Few people like spiders. No doubt these insects must have their merits and their uses, since none of God's creatures are made in vain; all living things are endowed with instinct more or less admirable; but the spider's plotting, creeping ways, and a sort of wicked expression about him, lead one to dislike him as a near neighbor. In a battle between a spider and a fly, one always sides with the fly; and yet of the two the last is certainly the most troublesome insect to man. But the fly is frank and free in all his doings; he seeks his food openly, and pursues his pastimes openly; suspicions of others, or covert designs against them, are quite unknown to him, and there is something almost confiding in the way in which he sails around you, when a single stroke of your hand might destroy him. The spider, on the contrary lives by snares and plots; he is at the same time very designing and very suspicious, both cowardly and fierce; he always moves stealthily as though among enemies, retreating before the least appearance of danger, solitary and morose, holding no communion with his fellows. His whole appearance corresponds with his character, and it is not surprising, therefore, that while a fly is more mischevious to us than the spider, we yet look upon the first with more favor than the last; for it is the natural impulse of the human heart to prefer that which is open and confiding to that which is wily and suspicious, even in the brute creation. The cunning and designing man himself will at times, find a feeling of respect and regard for the guileless and generous stealing over him, his heart, as it were, giving the lie to his life.

[Miss Cooper's Rural Hours.

A NEW REMEDY IN DIARRHEA, CHOLERA INFANTUM, AND CHOLERA MORBUS.—We have the following recipe, says the *N. Y. Tribune*, from the Professor of Chemistry in the N. Y. Hospital:—

"I would wish, through the medium of your paper, to give publicity to the fact, that I have seen instant relief given in cases of Diarrhea, by the use of Hydro Sulphuric Acid, a tea spoonfull of a saturated solution being mixed with four times its bulk of water. Also in a case of Cholera Infantum, in which the child was very much reduced, and the stomach in an extreme state of irritability, so that nothing would be retained, this remedy was administered with ease, and the child immediately improved, and has since recovered. Believing that this is a new remedy, and that there is no reason to apprehend any effects where it does not produce a cure, and believing that it has some specific effect in counteracting the cause, and immediately arresting the diseases.

I am, Yours respectfully,
LAWRENCE REED.

Watering Horses.

We see every summer hundreds of incidents of horses being killed by giving them water when over-heated while traveling. It would seem that drivers generally think that the preservation of the horse's life consists in having him watered at every tavern they come to. But we would condemn it as being a most absurd and unnecessary practice. A farmer who works his horses at a plow, harrow, or cart, never gives them water from the time they go to work, after breakfast until they come in at noon. In France, coachmen never water their horses except when they feed, and if you take the trouble to inquire into the effect of the system in that country, you will find it has a salutary influence. When the driver stops at an inn he washes the horse's nose with a little vinegar in a sponge.

A TREATY DEFEATED BY WIND-MILLS.—In a memoir of himself, written by Mr. Jefferson in 1821, he gives the following account (which we clip from the N. Y. *Evening Post,*) of the fate of a treaty with Portugal, which he and Mr. Adams had made in London, in the year 1786:—

"While in London we entered into negotiations with the Chevalier Pinto, Ambassador of Portugal at that place. The only article of difficulty between us was, a stipulation that our breadstuffs should be received in Portugal in the form of flour as well as of grain. He approved of it himself, but observed that several nobles of great influence at their court, were the owners of wind-mills in the neighborhood of Lisbon, which depended much for their profits on manufacturing our wheat, and that this stipulation would endanger the whole treaty. We signed it, however, and its fate was what he candidly portended."

HESSIAN FLAG.—There is now in Alexandria, Va., the first flag taken during the Revolution by Gen. Washington from the Hessians, at Trenton. It is composed of silk, beautifully embroidered in needle-work—the crown appears prominent, and the date 1775 on the front. Also, the identical flag surrendered at the battle of Yorktown. It was the flag of the seventh regiment, and now bears this inscription: "The surrender of Lord Cornwallis, being the crowning glory of the complete success of the American arms." The flag is of rich silk, well perforated with bullet holes. General Washington's body-guard flag is also there—silk, with the motto, "Conquer, or die."

ANECDOTE OF JOHN ADAMS.—When John Adams was a young man, he was invited to dine with the Court and Bar at the house of Judge Paine, an eminent Royalist, at Worcester. When the wine was circulated round the table, Judge Paine gave, as a toast, "*the King.*" Some of the whigs were about to refuse to drink it. But Mr. Adams whispered to them to comply, saying, "We shall have an opportunity to return the compliment." At length, when John Adams was desired to give a toast, he gave "*the Devil.*" As the host was about to resent the supposed indignity, his wife calmed him, and turned the laugh upon Mr. Adams by immediately saying, "My dear, as the gentleman has seen fit to drink to *our* friend, let us by no means refuse in our turn, to drink to *his*."

GUTTA PERCHA TYPES.—The Knaresboro' correspondent of the Leeds *Times* says:—We have now before us some impressions taken from gutta percha printing types, manufactured by John Burnistown of this town, the printer of a small monthly publication, called the *Northern Luminary*. The impressions are almost equal to those obtained from metal types, decidedly superior to wood, and the maker avers that they can be produced at much less cost. He intended to have exhibited specimens at the World's Fair, but his application for space has been rejected by the local committee.

Variety.

There is an exhibition at the warehouse of the Patent Merchandise Company, 240 Broadway, New York, a contrivance especially adapted for the babies. It is called the "Baby Walker," and consists of a handsome upholstered frame-work, elevated upon legs and castors, in which the child is seated upon a kind of saddle, and whereby it may wheel itself at perfect freedom and be secure from injury. The facility for exercise alone is an excellent feature of the invention, beside the inducements it offers by easy helps to teach a child the proper use of its limbs.

The Harlem Railroad Company have placed upon their city track a car of new and peculiar and elegant finish and furniture which seems to be a great improvement upon those ordinarily in use. The car has no platforms on the ends except sufficient for the driver to stand upon; the doors are in the sides of the center, and the seats form semi-circles at the ends, thus giving more room and better facilities for egress with additional comfort to passengers. The floor of the car is brought much nearer the ground.

The Camptown (Ky.) *Journal* says that a citizen of that place, lately took ninety head of beef cattle from that place to New York city by the railroad through this State, and returned home in eleven days with the proceeds of the sale. The expense per head was $14 43, and the shrinkage hardly anything. When driven by foot it required seventy-five days and cost $20 per head, and was attended with a heavy loss by shrinkage.

A writer in the San Francisco *Picayune* states, as a fact illustrative of the resources of of California, that in the building now being erected on Commercial street, by Moffat & Co. for the U. S. Assay Office, the bricks used have been furnished from the sources following: China, Liverpool, Australia, Sacramento, New York, New Orleans, Stockton, Mission Dolores, Boston, and Baltimore.

A trial of engines was made in England on the South-Eastern Railway, on the 14th June, in the presence of the officers of the road and several scientific men. One of Crampton's patent-engines ran from London to Ashford and back, eighty miles, at the rate of *seventy miles an hour*. The increased speed produced no increase of oscillation, the engine remaining much steadier than the ordinary ones.

A Cincinnati paper states that Dr. Muzzey was lately called on to perform a singular operation upon the head of a young lady residing in John street. It appeared that, she had been in the habit of twisting and tying her hair so tightly that the scalp had become parted from the skull, and it was found necessary to open the scalp to remove the matter which had accumalated beneath.

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Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce st., N. Y., viz:

No. 1. Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History o their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
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No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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The Sabbath Recorder.

SABBATH SCHOOLS & BIBLE CLASSES.

A Report prepared by J. M. Allen, adopted by the Seventh-day Baptist Western Association, and published at its request.

(Concluded.)

Let us now turn and consider for a moment the method of organizing and conducting Sabbath Schools, and our responsibilities in connection with them.

The Pastor has important duties to perform relative to Sabbath Schools and Bible Classes. It is conceived to be his duty to take the general supervision of them, and see that every school district within the limits of his church, if no more, is well supplied with Sabbath Schools during at least the warm season of the year. He should see that the teaching talent of his church is called out and well applied. If there is a superabundance in one place, and a deficiency in another, let him transfer until the deficiency is supplied. Others, of course, can assist in this matter; but the pastor is supposed, from the very nature of his calling, to understand the wants of the various neighborhoods better than any other man. He also knows those of his congregation who are suitable for teachers. There are many neighborhoods which hold back from such an enterprise for want of a little encouragement and assistance on the part of their Pastor. There are many young men and women, willing and anxious to engage in such a work, but kept back by diffidence and the fear of giving offense, who might be brought out by a little timely encouragement. After these schools have been established, let him visit each school at least once or twice each season, to see how they are getting along, and to make such suggestions, and give such advice and instruction, as he may deem necessary. Let him, if possible, hold an annual examination of all the schools under his supervision. This examination may be of each school separately, or of all collectively—the latter would be better. These seasons should be spent in ascertaining the proficiency of the scholars, their interest and faithfulness in the study of the Bible, their moral deportment, and in giving addresses for the especial benefit of the young.

If this or some similar method should be pursued by Pastors generally, it would give character, permanence, and efficiency, to these schools, which cannot otherwise be attained, and supply a link that is greatly needed in the moral education of the young. When a Pastor has discharged his duty to the older members of his flock, the wants of the younger have not been met. Preaching from neighborhood to neighborhood will not entirely meet those wants. Visiting from house to house will not entirely meet them. Sabbath Schools and Bible Classes alone will meet these peculiar wants. That minister of the Gospel, if there should be any such, who thinks that these schools do not come within the scope of his duties, or does not feel a lively interest in them, has mistaken the extent of the duties of his office—does not rightly understand the importance and power of this system of Sabbath instruction. It is his duty to meet the cravings of the human mind after divine truths wherever such desires may be found. There is such a desire inherent in the minds of all, especially in the youthful mind. The Athenians had their thousands of altars smoking to as many and diverse gods, yet they were not satisfied until they had one dedicated to the *unknown god.* Thus man ever toils and struggles on, restless and unsatisfied, amid the various and conflicting theories and falsities thrown up by the workings of his own mind, until he reposes upon truths bearing the impress of direct revelation from Deity. For the purpose of supplying this demand of the human mind, revealing to man his own condition, and leading him directly up to the fountain of all light and truth, the minister preaches sermons, in which it is his object to concentrate the mind upon some particular principle or truth, collating different portions of revelation in reference to this one point, and enforcing its claims upon the hearer by argument and persuasion. For the same purpose, of leading mind to truth, and of preparing it in turn to instruct other minds, we have Theological Seminaries established, where the student is taught Systematic Theology, with the truths of the Bible, collected from their scattered positions, clipped, cut, and compacted into formal systems. For the same purpose, of instructing those whose minds are not so fully prepared for either of the other methods, we have Sabbath Schools and Bible Classes, in which the simple truths of revelation, the first principles of religion, are presented in a manner adapted to the capacities of the recipients. If it is the minister's duty to support and use the others, why is it not his duty to support the latter? *It is,* is the response of reason and religion. He that said unto his disciples, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God," marked out a broad and plain path of duty for those whose office it is to lead their fellow beings to Christ. If the principle here taught were reduced to practice, there would be fewer youthful sinners reposing beneath the very battlements of Zion; and the Pastor's heart would be less frequently pained by cases of church discipline, arising from the erratic propensities of youthful converts.

The Deacons of the church might very appropriately be appointed Superintendents of the Sabbath Schools in their respective neighborhoods. The Superintendent should ever be a man whose whole soul is in the cause, and who is willing to work accordingly. He should strive to cultivate habits of punctuality, order, neatness, propriety, and a love for the study of the Bible, among all of his pupils, organizing, arranging and conducting the school in a natural, easy, simple manner, so as to attract and delight those to be instructed. Let him see that all divisions and classes are well supplied with suitable teachers. Let him have a general exercise in which the whole school may unite. Their exercises should be, if possible, of such a nature as to interest and instruct all. For the purpose of beginning right early to cultivate the spirit and habit of benevolence, there should be regular periods for taking collections for benevolent objects. The frequency and amount of these contributions might depend upon circumstances and the discretion of those having charge of the schools; but they should, nevertheless, be systematic. At stated seasons, determined by mutual agreement, a part or the whole of the session should be devoted to a Sabbath School Prayer Meeting. At these meetings the general interests of Sabbath Schools should be remembered at the Throne of Grace. Prayers for all impenitent Sabbath School children—prayers for those just commencing a Christian life, or that are seeking such a life—prayers for heathen children that are deprived of like blessings—prayers for teachers, parents, pastors—for all of the great interests of humanity—should be offered. To add interest and variety, and to give instruction, occasional lectures should be delivered to the school by the pastor or some other person. For the same purpose, and for making readers and thinkers, the scholars should be well supplied with suitable reading matter. In this age of schools, of books, and of progress, the young are readers, and will be readers. An intellectual spirit is awakened, and it must be met, cherished, and directed in a proper manner. There is emphatically a youthful hungering and thirsting after knowledge, and the youth must be supplied with healthy, nourishing food, or they will feed on husks and deadly herbs; they must be led to pure fountains, where they may slake their intellectual and moral thirst, or they will drink at poisoned pools.

We hail with pleasure the beginnings which the denomination is making to supply this demand of the youthful mind. The little winged "*Visitor,*" that has come to our Sabbath Schools for a few months past, has come as a messenger of richer things yet in store. Already have its monthly visitations left an impress upon those who have been favored with its calls. They have already learned to welcome it as a little friend, companion, and counselor. Already they begin to think its visits are like angels' visits, "few and far between." Already they begin to reckon time by its calls, and ask, "When will it be next month?" And why? "So that we can have our *Sabbath-School Visitor.*" But this awakening is not enough. The impression must be followed up—the youthful demands must be supplied. We need good Sabbath School Libraries—those that are adapted to the wants of Seventh-day Baptist youth, from which they can draw and read from week to week.

The Teachers of the various classes have important and responsible duties resting upon them. Upon them devolves the immediate duty of imparting religious instruction to those in their respective classes. The eternal interests of souls depend upon the proper and faithful discharge of their duties. Those under their charge are most of them young and pliable, just beginning to receive the impressions of truth. Some of them, perhaps, coming from families where little or no attention is paid to religious instruction, are now to receive their first lessons in biblical knowledge. They are twigs of future oaks. Now, they may be easily bent, and

> "Just as the twig is bent, the tree's inclined;"

but, if permitted to grow on, until they become rugged, gnarled oaks, they will defy all the powers of man to bend them. There is a downward tendency in the youthful mind, left to run its own course, unchecked, unguided, unguarded by the friendly hand of experience and love. That turbid river, swollen by reason of storms and tempests, until property, happiness, and life, yield to its wrathful sweep, had its origin high up in the mountain, from a little spring, whose pure, sparkling waters, as they came leaping down the mountain-side, could have been turned at pleasure by a man's hand. So, innocent, joyous childhood, can be directed at will into whatever channel you may please; but, if left to itself until it is rolled and tossed by the storms and passions of life, it will sweep on, regardless of opposing circumstances—regardless of the world's welfare and happiness. The Teachers step forward and assume the responsibility of directing the youthful mind into the proper channel. It is a fearful responsibility. Let them prepare to meet it. Let them pray for Divine wisdom and guidance. Let them study faithfully and prayerfully the lessons which they have impressed upon their classes. If possible, all of the teachers of each school should meet together and consult over their lessons, and over the interest of their schools. By this means, erroneous views may be removed, much light and truth gained, and measures for increasing the interest and efficiency of the school adopted. Thus prepared, let the teacher enter upon his labors, trusting in God for success, and he will most assuredly succeed. Returns from the various Sunday-School Societies of the United States, give the joyful intelligence that from fifteen to twenty thousand youthful converts are annually added to the church of Christ through the instrumentality of Sunday Schools. Add to this the probable number converted by the same instrumentality throughout the world, and what a mighty host of ransomed sinners present themselves to cheer the trembling teacher on in his labors! They are so many trophies of grace won in the name of Christ from the dominions of darkness. The oft-repeated shouts of the angels in heaven over the repentant Sabbath School scholar, are so many signals of success.

It is the duty of *all* to throw their influence in favor of Sabbath Schools and Bible Classes. All the interests we have mentioned require it; and, in addition, among many others, the interests of the Sabbath require it. How many hours of holy time are spent in listless inactivity? How many young men and women, boys and girls, are spending their Sabbaths in idleness, or worse than idleness who ought to be storing their minds with biblical knowledge for future use? How many fathers and mothers in Israel are letting their Sabbath seasons evaporate like the waters of a sluggish stream, who ought to improve each gliding moment in preparing the young to take their places? Thus days, months, years—yes, centuries—of precious Sabbath time is uselessly spent.

Sabbath Schools are of especial importance to the Seventh-day Baptist Denomination. The rest of the world is continually acting upon our denominational characteristics like a vast sponge, tending to absorb our vitality. It is the pure love of truth alone, that will secure our youth against the seductive influences of riches, fame, and worldly happiness, more easily attained by falling in with popular opinion. The derelictions from right—from the Bible Sabbath—which have hitherto characterized some members of the denomination, can be prevented only by early and faithfully instructing the young in all of the great truths of the Bible, and especially in those truths which form our distinctive characteristics. They must be taught to cling to truth, and cherish it as they would their life-blood. They must not only love the truth, but they must be taught to contend for it—fight for it. Any great truth in advance of or in opposition to popular opinion, is maintained only by determined effort, and those adopting such truth must expect to lead a militant life. Those belonging to our denomination have got to lead such a life. They should, therefore, be instructed accordingly.

In conclusion, your Committee beg leave to present for your consideration the following resolutions:—

1. Resolved, That this Association recommends to our churches generally the establishment of Sabbath Schools in every portion of their respective districts where they can possibly be sustained.

2. Resolved, That we cordially recommend the "Sabbath-School Visitor" to every Sabbath School scholar, and that we will use our individual efforts to have it taken and read by all such.

3. Resolved, That this Association recommends to the Seventh-day Baptist Publishing Society, not only the publication of periodicals, but also of books suitable for Sabbath-School scholars, and Sabbath-School libraries.

J. M. Allen,
D. E. Maxson, } Com.

DEATH OF CHRISTIAN NATIVES.

I have great pleasure, says Mr. Mathews, writing from New Zealand to the English Church Missionary Society, in reporting the case of Arihia, the mother of a young man named Paul, who died a happy believer in the Lord. Some few years since, this woman was one of the congregation at Okahu, at the foot of the beautiful mountain range at the back of our settlement. She possessed a simple, lively, and strong faith in the Redeemer. She often said that she had been a wicked woman in her day, before the Gospel came; and she considered it to be "God's work of mercy" to spare her to hear the words of life. I had known her for many years, and, whether in health or affliction, I esteemed it to be a privilege to converse with her. She could not read, but her memory was well stored with Gospel truths, and her case, as well as numerous others that we have known, serves to show the lasting benefit of our incomparable church service, and also of duly and systematically instructing the native teachers. The last time I went to see her she repeated the first and second verses of the 23d Psalm. During my absence from home she died happily, conversing much with her teacher and others of her relatives. I inquired of her son-in-law, "What particular words did your mother leave for her children?" He said, "She talked much with her teacher; but her chief word to us was, that she had been formerly a great sinner, and that it was God's work of mercy which had made the difference." Her children fully understood this to mean that they were to attend to the same Word, which is able to make them also wise unto salvation.

An old man, named Nathaniel, died in our settlement about a month ago. This man embraced Christianity ten years ago, and was a constant attendant on the means of grace. He lived two miles off, but, though lame as well as old, nothing but very bad weather or illness would keep him from church. When he found himself poorly, five weeks since, he came to our settlement, and sent word to us that he was ill. In a little time his hands swelled fearfully, and he was told that probably this was the Lord's call to him to leave this world. He was quite resigned to it; two years before he had, feeling himself lonely, prayed the Lord to take him if it were his will. It was his delight to have the Word of God read to him, and to be prayed with. Three days before he died I visited him, when he said, "Satan is buzzing about me." He was asked what Satan wanted, when he said, "To trouble and darken me." On being asked what he must do, he replied, "I must fight the devil, when he will flee from me;" and he wished the Word of God to be read to him, and to be prayed with. He fought Satan with God's Word and prayer, and Satan left him. The Christian natives had a high regard for him. Two teachers were with him when he died; and they reported that his conversation was very edifying, and that he died very happy in Christ.

AFFLICTIONS.

BY H. W. LONGFELLOW.

Let us be patient. These severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume the dark disguise.

And though at times, impetuous with emotion
And anguish long suppressed,
The swelling heart heaves, moaning like the ocean,
That can not be at rest.

We will be patient, and assuage the feeling
We can not wholly stay;
By silence sanctifying, not concealing,
The grief that must have way.

We see but dimly through the mists and vapors
Amid these earthly damps;
What seem to us like dim, funereal tapers,
May be heaven's distant lamps.

There is no death; what seems so is transition,
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death.

In that great cloister's stillness and seclusion,
By guardian angels led,
Safe from temptations, safe from sin's pollution,
He lives whom we call dead.

TIDINGS FROM JERUSALEM.

To the Editors of the Sabbath Recorder:—

A devoted sister having recently returned from a visit to the Holy Land, and being encouraged from what she saw and heard to hope that great good might be done among the children of Abraham by Sabbath-keeping Christians in that most interesting portion of the world, has determined, with a number of families from Pennsylvania, who have volunteered for the purpose, to return to Jerusalem, with all the necessary agricultural implements for the establishment of an *Agricultural Manual Labor School*, or, rather, to join one already established by a worthy resident, Mr. Meshullam, who is a convert from Judaism, and a zealous Sabbath-keeper, and thus encourage the poor Jews to learn and practice the only means of independence and efficiency.

In a Journal recently published in Philadelphia, the sister in question has inserted a very interesting correspondence with Mr. Meshullam; and a few days since the following letter was received by her son, and published in *The Presbyterian.* To those who have read the Narrative, this will be especially interesting.

Jerusalem, May 21, 1851.

My Dear Christian Friends,—With full demonstrations of joy we received your welcome letter, (dated March 10,) in answer to which I resume our communications. Every thing tends to encourage me in this duty, while the facts to be related will convey some intimation of the steadfastness required in promoting every new and benevolent enterprise. The *friends* of Israel, on the other hand, could not have encouraged a more worthy sphere of Christian labor, which is well calculated to usher in the blessed events recorded in sacred history, "when the fullness of the Gentiles shall come in, and so all Israel shall be saved."

With expectations such as these, and as a laborer in common with my brethren, I am willing to clear the roads, and cut asunder the rocks, to *prepare* the "highway," and rejoice, though in so doing I should expire in view of their restored inheritance. In the glorious prospect before me, it would be no less than murmuring against the Divine Providence—who through afflictions will ever prepare the hearts of his true servants for his purpose—should I reluctantly repeat the disappointments I have endured since our last interview, as they conduce finally to the most salutary results.

* * * * *

I will now describe minutely the present state of Artoss, where every thing so abundantly prospers, that it leads me to conclude that my example and success will actuate my brethren to help in promoting this interesting labor. I have previously informed you that last winter my farm was immersed in a deluge of water, in consequence of the rains having been so unremitted and protracted, that my cot was nearly lost in the inundation. Although this was calculated to discourage the most enterprising, it was not long an obstacle to the interpidity which, in like necessitous emergencies, has marked my course of life. With the few laborers then about me, I set accordingly to work, contriving to recover what seemed to me the last fragments of my industry. However, by the assistance of Providence, I soon restored things to their former footing and pristine beauty. These incessant and long rains did no less havoc in the city, owing to which many houses crumbled to ruins, and every where about the town fragments of habitations strewed and closed the court-yards and open passages. But this season, however, was one of the rarest that has occurred in this country on the annals of history. Many aged and experienced citizens assured me, that for the space of eighty years no such rains fell. In May (the present month) the heat has been such, that throughout every valley and plain you may observe the strong, brown Arab, gathering and fanning the harvest, not usually ripe even in June, (doubtless occasioned by the late plentiful rains!) My farm, however, exhibits the most striking and lively feature in all the neighborhood; every thing is still in bloom, and from the summit of the mountains the valley displays the richest view of an earthly paradise. O that there were united hearts and hands to assist in making it indeed the seat of blessedness and charity! The pomegranate, fig, peach, and pear, enclose the sides in beauty, and the fair vine enhances the salubrious air of health and liberty. The productions of Artoss this year are in such abundance as baffles my dexterity in gathering, *for want of reapers.* The sun has had such a beneficial effect on the moist soil, in restoring its solidity, that every thing tends to promise a compensating harvest of wheat, which remains to be gathered. The Pools of Solomon have this year displayed a beautiful sight, overflowing from the mouth, and thus conveying the water down the valley to Artoss. Thus this spot is seen on every side to abound with the choicest grants of nature, the blessings of that beneficent Hand who first gave to man freely of the increase of his labor, to disclose the worthiest feature (love) of his extensive attributes.

As regards buying land, I am happy to inform you that plenty of ground can be moderately purchased, and that a firman from the grand Sultan has recently arrived to that effect. Indeed, political affairs do now *constrain* the Arab—he being unable to pay the annual taxes—to dispose of a land acquired by unworthy conquest. Thus there is not only full prospect of purchasing the soil, but also of hiring the proprietors to labor on it.

I would thankfully express my gratitude for the recent arrival of the £10 you mentioned as contributed by kind friends, and which I received through Messrs. Black & Co. of Beyroot. I have also received full information of your boxes [shipped from N. Y. March 1st, 1851,] being on the way to Jaffa. Let all those Christian friends, who are the donors of these liberal grants, rest perfectly assured that no innovation beyond what will best conduce to my poor brethren's welfare, and the extending of my consistent plans on their behalf, is the devoted aim of their humble servant, in my one desire, and self-same course of duty for them, omitting those secular and selfish views which compose the bane of the present age.

I humbly trust, dear friends, that you are convinced that I can never shrink from a purpose now become *my duty,* nor turn from a premeditated object, now, I trust, to be eventually established. I shall follow your directions respecting the mill, trusting it will fully answer the purpose for which it was benevolently intended.

About Jerusalem, I can afford you but a scanty description, things always assuming the same general character, although there is certainly a stir in the government highly favoring colonization.

* * * *

The Jews become more attached and friendly to my undertaking, and Artoss continues to prove a blessing to many of them, whom I allow full liberty to supply their households with vegetables, alluring them by benevolent disinterestedness to aid in promoting this prosperous cause. Notwithstanding the many fatal falls of this country into the hands of rapacious tyrants, and the desolations of the past, how endearing is the thought, that much that remains to be fulfilled is written in her favor, and to be accomplished in leading her ancient and despised sons to the industrial labor of cultivating and rebuilding their own fertile land. In glancing at the country in its present state, there is much to encourage and animate the disinterested laborer in the Lord's vineyard.

Such, dear friends, is the state of affairs, and my prospect is more encouraging when I confidently rely that *one* object animates you and me—a descendant of those whom your efforts have befriended in this sacred cause. *Now,* therefore, is *the time* of cheering the countenances of God's servants, and of sending, in anticipation of the blessed events, *the heralds* to proclaim, in the words of that admirable passage of holy writ, which inspires us to "rejoice with Jerusalem, and be glad with her," for "*the* Lord *hath founded Zion,* and the poor of his people shall trust in it."

And here, dear friends, I conclude with the united and best wishes of myself and family to you, and to all our American friends, assuring you that I am ever willing to spend and be spent for the service of my brethren, as your and their devoted brother in Christ Jesus.

John Meshullam.

Charles A. Minor.

A NOBLE AMBITION.

"I always thought that if I could contribute to the saving of a single soul, it would be a star, a crown, a glorious crown," said a very eminent servant of Christ. We are so constituted as to be influenced by the hope of reward. God has recognized this principle of our nature, and has adapted his religion to it. The hope of reward has its place as a motive to Christian action, though it is by no means the fundamental principle of such action. The Christian does not serve God because of the advantages which result from the service. The advantages are not the conditions which lead him to engage in the service; but serving God from a principle of love, he may be influenced by the rewards which a God of love graciously sets before him. Moses had respect to the recompense of reward; so may we.

The highest rewards are promised to those who are instrumental in the salvation of souls. They that turn many to righteousness shall shine as the stars forever and ever. Here then is scope for the exercise of that principle of action which looks to the hope of rewards; here is scope for a noble ambition.

"If you were an ambitious man," said one to a minister of talent and education, who was settled in a retired and obscure parish, "you would not stay in such a place as this."

"How do you know that I am not an ambitious man?" said the pastor.

"You do not act like one."

"I have my plans as well as others—the results may not appear as soon, perhaps."

"Are you engaged in some great work?"

"I am—but the work does not relate to literature or science. I am not ambitious, perhaps, in the ordinary sense of the term. I do not desire to occupy the high places of the earth, but I do desire to get near my Master's throne in heaven. I care but little for popular applause, but I desire to secure the approbation of God. The salvation of souls is the work he is most interested in, and to the successful prosecution of which he has promised the largest rewards."

Reader, have you any claim to the rewards connected with doing good to men? Have you been instrumental in the salvation of a single soul? Have you ever labored to save a soul? O! shall a redeemed sinner live all his appointed time without leading a single wanderer home—without leading a single soul to the Lamb of God? Are you neglecting the rewards of heaven for those of earth? And is it better to enjoy a brilliant reputation among your fellow men, than to shine as a star for ever and ever? [N. Y. Observer.

FEELING AFTER GOD.

The following relation of a heathen's experience before he came to a knowledge of the truth, not only presents the darkness of a heathen mind in an affecting light, but it shows man's absolute need of a revelation. It was addressed by Sekesa, a Bechuana, to a missionary from whom he had been hearing the Gospel.

"Your views, O white man, are just what I wanted and sought for before I knew you. Twelve years ago, I went, in a cloudy season, to feed my flock along the Tlotse, among the Malutis. Seated upon a rock, in sight of my sheep, I asked myself sad questions—yes, *sad,* because I could not answer them. The *stars,* said I—who touched them with his hand? on what pillars do they rest? The *waters* are not weary; they run without ceasing, at night and morning alike; but where do they rest? or who makes them run thus? The *clouds* also go, return, and fall in water to the earth. Whence do *they* arise? Who *sends* them? It surely is not the Barokas (rain-makers,) who gave us the rain, for how could they make it? The *wind*—what is it? Who brings it, or takes it away, makes it blow, and roar, and frighten us? Do I know how the *corn* grows? Yesterday, there was not a blade to be seen in my field. To-day, I return and find something. It is very small, I can scarcely see it, but it will grow up like to a young man. Who can have given the ground wisdom and power to produce it? *Then I buried my forehead in my hands.*

"Again, I thought within myself, and I said, We all depart, but this country remains, it alone remains, for we *all* go way. But whither do we go? My heart answered, Perhaps other men live besides us, and we shall go to them. A second time it said, Perhaps those men live under the earth, and we shall go to them. But another thought arose against it, and said, Those men under the earth—whence come *they?* Then my heart rose and spoke to me, saying, All men do much evil. Wo to thee! I recalled many wrongs which I had done to others, and because of them my conscience gnawed me in secret, as I sat alone on the rock. I say, I was afraid. I got up and ran after my sheep, trying to enliven myself; but I trembled much!" [N. Y. Observer.

From the Christian Watchman and Reflector.

CATCHING A MAN-CATCHER.

Several of the ministers ejected by the Act of Uniformity, in 1662, united with the eminent Richard Baxter in establishing a lecture in a private house. The time of worship being at a very early hour, Mr. Baxter one evening left home with a view of being there ready for the morning. The night, however, being dark, he lost his way, and after wandering for a long time he came to a gentleman's house, where he asked direction. The servant informed his master of this fact, who, thinking it unsafe that so respectable a looking man should be wandering on the common at so late an hour, invited him to stay. Mr. Baxter readily accepted the invitation, and was treated with great hospitality. His conversation gave his host a high opinion of his good sense and extensive information. The gentleman wishing to know the quality of his guest, after supper said,

"As most persons have some employment or profession in life, I have no doubt, sir, that you have yours."

Mr. Baxter replied with a smile, "Yes, sir, I am a man-catcher."

"A man-catcher, are you?" said the gentleman; "I am very glad to hear you say so, for you are the very person I want. I am a Justice of the Peace in this district, and I am commissioned to secure the person of Dick Baxter, who is expected to preach at a conventicle in the neighborhood early to-morrow morning; you shall go with me, and I doubt not we shall easily apprehend the rogue."

Mr. Baxter very prudently consented to accompany him. Accordingly, the gentleman, the following morning, took Mr. Baxter to the place where the meeting was to be held. When they arrived there, a considerable number of the people were hovering about; but, on seeing the Justice, they suspected his intentions, and were afraid to enter the house. The Justice now intimated to Mr. Baxter his fears that Baxter had been apprized of his intentions, and would disappoint them, and proposed to extend their ride, that the people might be encouraged to assemble, and give them an opportunity of fulfilling their commission. They did so; but on their return they still found the people unwilling to assemble. The magistrate, now supposing that he should be disappointed of his object, said to Mr. Baxter, that as these people were much disaffected to the government, he would feel obliged to him if he would address them on the subject of loyalty and good behaviour. Mr. Baxter replied, that as they met for worship, it was probable that such an address would not satisfy the people; but that if the Justice would engage in prayer he would endeavor to say something to them. The gentleman replied that he had not his prayer book with him, or he would readily comply with the proposal; but expressed his persuasion that Mr. Baxter was able to pray with them, as well as to talk to them; and requested him to begin with prayer.

They entered the house, followed by the people; Mr. Baxter prayed with great devotion and fervor; the magistrate, standing by, was soon melted into tears. The good divine then preached in his usual faithful and zealous manner, and when he had concluded he turned to the Justice and said,

"Sir, I am the very Dick Baxter of whom you are in pursuit. I am entirely at your disposal."

The magistrate, however, had felt so much during the service, and saw things so differently to what he had done before, that his enmity was changed into love, and ever afterwards he became the friend and advocate of the persecuted, and, it is believed, also, a sincere Christian.

The Sabbath Recorder.

New York, July 31, 1851.

CHURCH LIBRARIES.

As it comes within the line of our business to suggest any thing which might be for the furtherance of the cause of God and truth, we take the liberty of hinting the propriety of forming Church Libraries. We are not aware that there is a church in our denomination which holds, as its own property, any thing deserving the name of a library, unless it may be the small collection of books connected with the Sabbath School. Did it never occur to our ministers and leading brethren, that one of the best things they could do for the advancement of the cause of piety in their own vicinity, would be to secure the collection of a choice library, which should be the property of the church, and free to all its members? We desire them to think of it.

Let it be considered, in the first place, that there are in every church some families so poor that they cannot afford to buy many books. The Bible and Hymn Book comprise almost the whole of their library.

In the next place, let it be considered, that the pastor himself is often very destitute of this kind of property. We have known ministers, who could put all the books they owned in one end of their saddle-bags; and such was their poverty, that they could not afford to increase their stock. What an advantage it would be to one of this character, to be settled over a church which had taken the precaution to accumulate a valuable library! How gladly would he avail himself of the opportunity thus afforded him to enlarge his store of knowledge.

Would it not be well for every church in the denomination to proceed at once to take some steps towards accumulating a fund for this important object? A collection might be taken once a month for the purpose; and as fast as any considerable sum was obtained, it might be expended in the purchase of books. Some of the members who were already pretty well supplied, might perhaps contribute a few volumes for the sake of the general good; and there would occasionally be a friend, no doubt, who would remember the good cause in his will. Thus, in process of time, that which had but a very small beginning might grow into something of great value. If the older members saw no great results during their life-time, they would at least be laying a foundation for their children, and those who might succeed them.

Such a library ought to contain our standard denominational publications, at least one good commentary, and a variety of good doctrinal and practical works. We do not think that it should consist of religious books exclusively. Books of history and of useful information might be admitted, though undoubtedly an eye should be had mainly to the collection of those which would tend to form the religious character of the readers. Books of a devotional character, such as Baxter's Saints' Rest, the Pilgrim's Progress, Doddridge's Rise and Progress, together with a good variety of those which treat of missionary operations, and the biographies of holy men and women, would be very valuable. To these should be added some choice periodical works. Care, of course, should be taken to exclude every book of a doubtful or injurious character.

The location of the library should be in the building where the church regularly meets for worship; or, if that is impracticable, in some house so convenient of access that the members can without trouble avail themselves of it. In reality, every meeting-house ought to be considered incomplete without a room for this purpose, and another for Sabbath Schools and prayer meetings.

It is nothing uncommon for our churches in the country to be left destitute of any regular ministerial supply for months. What better substitute for pastoral instruction could be provided than a supply of such books as are filled with sound biblical instruction? Left without a guide, the young and inexperienced of the flock are in danger of being "led away with the error of the wicked." A false teacher comes along, and with the most insinuating sophistry persuades them that they have never before been instructed in the way of the Lord. They have no pastor to guide them in this perplexity, and the seniors of the flock are probably but imperfectly grounded in the faith themselves. In such a state of things, error gains a triumph. The church is broken, and its ranks thinned. The young people, instead of filling their places, have "turned away their ears from the truth, and are turned unto fables." The cause of God languishes, and the truly pious are filled with grief. What might not a library of good books have done towards preventing such a calamity? The inexperienced might have found in the collection something which would have given the proper turn to their investigations, at the time when they were most perplexed, and thus saved them from the ruin into which they fell.

But upon the various ways in which the thing which we propose might operate for good, it is needless to dilate. The good sense of every person will at once suggest a great many advantages as likely to grow out of it. Of one thing we are certain. If it could be proclaimed abroad, that every church in the Seventh-day Baptist denomination was furnished with a choice and well selected library, it would do more towards compelling the respect of the community at large, in this reading age of the world, than almost any other one thing that could be said of us. People who are known to be a reading people will be respected, and their influence felt. What church will make a beginning towards this object?

THE CATHOLIC BANQUET.

The complimentary banquet to Archbishop Hughes, on the occasion of his return from Europe, came off at the Astor House on the evening of the 21st inst. The price of tickets was ten dollars each, and the number of guests 240—rather an expensive affair, considering that the Archbishop, in his speech, represented the church over which he presides as composed of the poor, for the benefit of whom he has incurred many debts and much self-denial. "The fare," so says a daily paper, "was most sumptuous, and its discussion occupied the greater part of two hours."

After the cloth was removed, the chairman announced the regular toasts. The first was "Pope Pius IX.," which, we are told, "was received with moderate applause." The second—"The President of the United States"—was received with "applause and three cheers." The third was given by the Hon. Hugh Maxwell—"The Clergy of the Roman Catholic Church in the United States, who enjoin, as a sacred duty to every citizen, obedience to the law." The fourth toast—"Our illustrious and beloved guest, the Archbishop of New York, we reverence the prelate, we are proud of the man"—was received with great applause and nine cheers. Of course the Archbishop followed it with a speech. After expressing his feelings in view of the highly flattering terms in which his health had been proposed and received, he proceeded to state the general course of action he had pursued, and the motives by which he had been actuated. The following reference to his course upon the subject of education, we copy from the report of one of the daily papers:—

"From the first I was solicitous to obtain the means of providing education for the poor. In this, I have been misrepresented by hasty newspaper writers, who acted, most likely, from their prejudices. I say now, that my views never extended beyond the people for whom I am responsible to God in my spiritual capacity. That man is unborn who can say that I ever uttered a word intended to act injuriously on my fellow-citizens. In this, thanks to God, we have some consolation. I will say simply this: A Catholic is not satisfied with the education of the intellect alone; for he is an immortal being. Hence, though I do not find fault with others for differing with me, I say, Education ought not to be separated from Religion—Religion in its broadest possible sense. The men who inherit our free institutions should be men of conscience and principle, and I know no secret to create a conscience in a man, if not by means of a religious education. The religion of the most objectionable denomination in the country, blended with common education, is better than no religion at all. I know no religion which does not preach the existence of a God and the accountability of Man. I have labored in my humble way for the education of my people, and I intend to labor on; I have advocated a classic and collegiate education, but simply in order that cultivated intellect may not be without the balancing principle of Religion."

The fifth regular toast was "The Catholic Hierarchy of the United States." To this, Rev. Dr. Cummings replied. We make the following extract from the report of his remarks, because it indicates what results are expected to flow from this gathering, and also what estimate the Catholic clergy place upon their Archbishop:—

"The tidings of this banquet will go forth to the world, and when, after fifteen days, the news is read in England, it may not be without its moral, that while the English nation pours forth its abuse and hostility against the Catholic Church, citizens of every creed, in the Empire City, meet to welcome the head of the American Hierarchy. Perhaps it will not be lost on them, that on an occasion like this, sentiments of sympathy and friendship have been given by the leading merchants of the City, and letters been read from the principal dignitaries and statesmen of the Republic.

"According to the teaching of our Church, said Dr. C., we look upon our Bishop as the foundation, the corner stone of the whole religious edifice of the Church. It may sometimes be said that there is a kind of slavish submission in the Catholic Church in this subordination, but if you consult the feelings of the Catholic clergy, you might as well talk of the slavery of a captain under his commanding general, or a private under his lieutenant."

Passing over toasts to "Our Country," to "Civil and Religious Liberty," to "The Judiciary," to "The Army and Navy," and to "Ireland," we notice that the ninth in order was "The Catholic Hierarchy of England and Ireland—in the persecution to which they have been subjected, they have the sympathy of all the lovers of religious liberty." Archbishop Hughes made a long speech in response, which flattered the Americans sufficiently, especially the officers of the Navy, and also represented the Catholic clergy of England and Ireland as men of extraordinary worth, while it denounced the British Government, and intimated that if England were wise she would at least cultivate peaceful relations with her Catholic subjects.

In the course of the evening, letters were read from several distinguished individuals who could not comply with the invitation to be present. A sentence or two from each will indicate their sentiments, and show that if (as has been supposed) this banquet was arranged with a view of getting leading men to commit themselves in favor of the largest liberty to Roman Catholic movements, its object was in some degree attained.

Henry Clay says: "I should have been glad, by my presence, to have demonstrated my conviction that, while all sincere Christians are striving to arrive at the same state of future bliss—no matter by what different roads they may pursue their journey in this life—nothing should prevent those of one denomination from manifesting all proper courtesy and honor to eminence, piety, and devotion in another denomination."

Lewis Cass—"Other engagements will prevent my attendance; and I must content myself with expressing my gratification at this public mark of esteem to one who so well deserves it by the power of his intellect, the purity of his life, and the services he has rendered to the cause of religion and virtue."

Daniel Webster—"If I could be present, gentlemen, I should offer the following sentiment: 'Religious Toleration and Charity—Let all Christians remember that they have one Lord, one faith, one baptism.'"

R. J. Walker—"Regretting most deeply that circumstances beyond my control will deprive me of the pleasure of uniting with many esteemed friends and fellow-citizens, in this well-merited tribute of respect and regard for this most worthy and distinguished gentleman, permit me to offer, through you, to the assembled company, the following sentiment: 'The Christian Church—Established by almighty power and ineffable love, free from all schisms, like the unity of truth, it must in time be one and universal.'"

BRITISH CORRESPONDENCE.

Sunday-keeping of the President of France—Sunday Observance in Scotland—Another Jew Member of Parliament—The Anti-Popery Bill—Archbishop Wiseman—Popery in the Church of England.

Glasgow, July 11th, 1851.

Last *Sunday* the President of the French Republic *sanctified* the day by "assisting" at the inauguration of a statue to the memory of "the heroine of Beauvais," a woman who lived about three and a half centuries ago. He had previously been complimented by the Bishop and Clergy, in their Cathedral, on his respect for the day—they themselves afterwards taking part in the fete—and also because that, under his government, the Pope had been reinstated in Rome.

The Sunday Observance Report to the Free Church Assembly, presented at their late sitting, is now printed. The Committee refer, in terms of severe reprobation, to existing practices of walking, bathing, and sailing, on the Sunday, and to "the unnecessary and excessive use of hackney coaches and private carriages, and *the audacious practice*," as they term it, "now so common on the part of the former, of standing on the public streets for promiscuous hire on that day." In the controversy as to Sunday Railway Trains, the church was often reminded of the numerous carriages to be seen at the church doors of some of the ministers who were most vehement in the denunciation of Sunday trains. For a long time no attention seemed to be given to the matter; and the inconsistency is, even yet, in no great degree removed.

Besides Baron Rothschild for London, another Jew, Mr. Salomons, has been elected M. P. for Greenwich; and the bill for modifying the clause in the oath, which an unbeliever in Christ cannot take, for relief of Jewish representatives in the House of Commons, has passed the third reading in that House, and is sent up to the Lords, where its fate is uncertain.

The Ecclesiastical Titles Assumption Bill, (as the proposed measure for repelling Papal Aggression is called,) was rendered more stringent, by the introduction of three amendments proposed on the third reading by Sir F. Thessiger in the House of Commons. The Papal members absented themselves from the discussion of these; so that, although the Government resisted the proposal so to improve the Bill, it was carried by a large majority. It has since been read the first time in the House of Lords, but the second reading, on which the discussion usually principally takes place, was deferred for a fortnight. The arrogance of the Pope does not, however, seem much abated by the resistance made to his assumptions. He has, last month, appointed *Bishops* for Southwark, Plymouth, Salford (a suburb of Manchester,) Shrewsbury, and Nottingham. It is true that his having failed to do so would have been unfavorable to his claim of infallibility, as this formed a promised part of the Aggression in September last. But he besides proposes the erection of a cathedral in London, and has proclaimed an indulgence to all who contribute to the required fund. The Rev. Dr. Cumming, Presbyterian minister in London, suggests a return of the Papal compliment by the proposal to erect a spacious Protestant building in one of the principal streets of Rome.

The Romish dignitary, Wiseman, was lately summoned to give evidence before a Committee of the House of Commons appointed to investigate the state of the law of Mortmain. He excused himself, but promised to send his solicitor, who would be able to answer any questions on the subject. It is, however, stated, that when the substitute, in his examination, was questioned upon points he preferred to reserve, he shuffled, and eventually refused to answer. Wiseman himself was, therefore, again ordered to attend; but, anticipating the result, he had left London. He proceeded, it appears, to Guernsey; but while he thus, for the time, escaped the summons of the Speaker of the House of Commons, he arrived upon the island July 5th, in time to learn that in the case of the Widow Butler, the court there had decided against him. The flight has, moreover, failed to serve his purpose; for the Speaker has issued his warrant requiring his appearance before the Committee. To show still farther the energy and determination of this apostate church to subjugate all under its control, and to quench all light but that which is darkness, the Roman Catholic Bishop of Malta has been constrained by his superior to issue a pastoral, threatening with excommunication the conductors of the newspaper press of Malta, unless they speak with more respect of his Popeship, and with more submission to his measures. The Frankfort correspondent of the London *Daily News* also says that Romish Priests in Upper Baden have been collecting and burning Bibles, or rather have urged the people to do so, on the ground that the latter could not understand them.

The reform of the English Episcopal Church from Popish leaven, makes little progress—while, from time to time, announcement is made of additional perverts, prepared for secession through the formula of a professedly Protestant church. The Bishop of London seems to have given only a change of performers, without a change of performance, at St. Barnabas, Pimlico. Its "histrionics" have undergone very little change by having received as minister the Honorable and Reverend R. Liddell, instead of the Rev. Mr. Bennett, who is, it is stated, at present in Germany. The Bishop of Exeter has also refused to admit into his diocese, the Rev. L. H. Gray of London, who has been nominated to a church in Plymouth, the ground of objection being, as in Mr. Gorham's case, that his views as to baptismal regeneration are unsatisfactory to the Bishop. This, as was to have been expected, was the most prominent topic of discussion in the diocesan Synod lately convened by the Bishop. Discussion, properly, there was none, care having been taken to prevent occasion or opportunity. The proceedings were wholly predetermined, but the decisions were arrived at without dissent or difficulty. Those opposed either to the object aimed at or the manner of attaining it—and there were no inconsiderable number of protesters against both the inutility and illegality of the proposal—abstained from attendance. At his triennial visitation at Exeter, shortly before, the Bishop scolded those members of the Church of England, both clerical and laic, who opposed the scheme. "They are not the laity," he said, "who dare attempt to raise agitation against their Bishop and their clergy in carrying into effect a measure which the Bishop and his clergy believe to be lawful in the exercise of powers which belong to them." It would seem from this, that the church are expected to exercise neither judgment nor faith relative to the truths of God's Word, but simply submit to whatever the Bishop and his clergy may prescribe. The Bishop's old antagonist, Mr. Gorham, addressed to him a long and pungent letter, on his "anomalous" act of calling a Synod. The declaration it was designed the Synod should make had been previously printed and circulated privately among those favorably disposed, but was not to be divulged to the newspaper press. It was, however, published by them all, and canvassed too, before the Bishop had opportunity of personally presenting it to that Synod for whom it was prepared.

J. A. BEGG.

QUESTIONS.

[Prepared for the Buffalo Christian Advocate, but refused a place in that paper.]

1st. Which day of the week did our Creator designate, bless and sanctify, and make the Sabbath or rest-day?

2d. Which day of the week does the Law of God, the Ten Commandments, expressly say "is the Sabbath of the Lord thy God?"

3d. When the disciples of Christ "*rested the Sabbath-day according to the commandment*," (Luke 23 : 56,) on which day of the week did they rest?

4th. Which day of the week does our blessed Saviour mean, when he says, "The Son of Man is Lord even of the Sabbath-day"—"The Sabbath was made for man"—"It is lawful to do well on the Sabbath-day?"

5th. Which day of the week does the New Testament call the "Sabbath" some fifty-five times?

6th. Which day of the week did the Gentiles mean, when they wanted Paul to preach to them "*the next Sabbath?*" Acts 13 : 42. The seventh day.

7th. Which day of the week would the people of Buffalo mean now, if they should ask a man to preach for them *the next Sabbath?* The first day.

8th. Does not this show that *Papal Rome* (or some other power) has "changed *times* and *laws*," (Dan. 7 : 25,) so that the word *Sabbath* now means something entirely different from what the same word meant when the Acts of the Apostles were written?

9th. To which day of the week does the Apostle Paul refer when he speaks of "*every Sabbath day*," some twelve years after the resurrection of Christ? Acts 13 : 27.

10th. To which day of the week did Luke refer by the expression "*every Sabbath*," some twenty-one years after the resurrection of Christ? Acts 18 : 4.

11th. Is there any place in the New Testament where the term *Sabbath or rest* is applied to the first day of the week?

12th. Which day of the week do the Scriptures call "The Lord's day"—"My holy day"—"My Sabbath"—"The Sabbath of the Lord thy God"—the same which the Son of Man is now Lord of?

Darien, July, 1851.

Inasmuch as the above fair, simple, and candid questions could not find a place in the *Buffalo Christian Advocate*, I will here add a few quotations of Scripture which, in my humble opinion, are applicable to the case.

David says, "Thy law is the *truth*; all thy commandments are *truth*." Paul says, "They shall *turn away their ears* from the *truth*, and shall be turned unto fables." They have turned away their ears from this truth which says, "The seventh day *is* the Sabbath," and are turned unto one of the greatest fables that ever was taught in the name of the Christian religion, viz., that the first day of the week is the Christian Sabbath. Well hath Ezekiel prophesied, saying, "Her priests have violated my law, and profaned my holy things; they have put no difference between the holy and profane, and have *hid their eyes from my Sabbaths*, and I am profaned among them." They have violated the law in saying, "One day in seven" is the Sabbath, instead of "The seventh day." They have put no difference between the holy and profane—between what the Lord calls "my holy day," and a profane Sabbath, made by man. They have hid their eyes from the Lord's Sabbath—are not willing to examine the subject—no, not willing even to read a Sabbath Tract. Well hath Isaiah prophesied of these, saying, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, *changed* the ordinance, *broken* the everlasting covenant; therefore hath the curse devoured the earth." (Isa. 24 : 5.) The words of our Lord Jesus Christ would seem to apply here, when he says, "Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. For, laying aside the commandment of God, ye hold the traditions of men."

C.

Two Executions in a Day.—In New York, on Sixth-day last, Edward F. Douglass and Thomas Benson, convicted of the murder at sea of Asa Havens, mate of the bark *Glen*, were hung in accordance with the sentence which had been passed upon them. The execution took place within the enclosure of the Tombs, and was witnessed by some five hundred persons. Two or three clergymen, who had attended upon the prisoners during the few days previous, were present at the concluding scene. One of the prisoners, Douglass, remarked on the gallows, that he was now receiving the wages of sin, which is death—that he was an example of the effects of small indulgences in evil, and that he hoped all would be warned by his fate. Benson declared that he was innocent of any positive violence to the murdered man. Another young man, named Clemens, was to have been hung at the same time and for the same crime, but the President of the United States had respited him for a short time. Let their sad fate be a warning against the beginnings of sin.

Sailing of the Liberia Packet.—On the 19th inst., the Maryland Colonization Society's bark "Liberia Packet" sailed from Baltimore for Monrovia, Africa. Among the passengers were Eli and Sybel Jones, who go out under the direction and support of the Society called "Friends," on a sort of missionary exploring tour. They are said to be the first American Quakers who have ever visited Africa for the purpose of preaching *peace, love, and good will*. The number of emigrants was smaller than was expected. Instead of 150, there were only 54, of whom 42 were from Baltimore. It is said that more than two thousand free negroes assembled on the wharf from which the vessel sailed, endeavoring to dissuade their friends from going away to a land which they consider full of disease and death.

Hamilton College.—The Commencement of this institution, located at Clinton, N. Y., was held last week. From the reports published in the daily papers, we conclude that the occasion was one of interest. There were nearly forty graduates, who received the usual title of A. B. Rev. Eli Noyes of Providence, R. I, and Rev. Frederick Cannon of Geneva, N. Y., were made Doctors of Divinity. The title of LL.D. was conferred on Senator Fine of this State, and Prof. Stephen W. Taylor of Madison University.

Return of Missionaries.—Among the passengers in the bark Osmanli, which arrived at Boston last week from Smyrna, were Rev. W. Goodell and wife, missionaries of the A. B. C. F. M. at Constantinople, and two daughters. Mr. Goodell and wife have been absent about 29 years. Miss S. A. Danforth and Miss E. Howard of Pittsfield, Mass., who have been engaged as school teachers at Smyrna, were also passengers in the Osmanli.

Anti-Slavery among the Methodists.—The Methodist Church at Painsville, Ohio, has passed the strongest kind of Anti-Slavery resolutions, denouncing the Fugitive Slave Law in unmeasured terms, and refusing compliance with its mandates; also complaining of the lethargy of the Church and its Conferences with reference to Slavery—refusing support to any minister who should be stationed there, who was not of the real Anti-Slavery stamp. So says an exchange.

Danger and Escape of Dr. Bacon.—The New Haven *Palladium* says that Dr. Bacon, of that city, who is now traveling in the East, came near losing his life by the hands of assassins in June last. It appears that he and his son, and the Rev. Mr. Marsh, the latter a missionary of the A. B. C. F. M. at Mosul, were pushing their way between Mosul and Ooroomiah, when they were overtaken or met by a party of warlike Kurds, who captured them, and made them all prisoners. A conspiracy had been formed for the purpose of murdering the whole party—but they were happily delivered from the hands of their enemies, and returned in safety to Mosul.

Letters to Archbishop Hughes.—Rev. N. S. S. Beman, D.D., has commenced in the *Troy Whig* a series of Letters to Archbishop Hughes, in which he proposes to animadvert upon some portions of the sermon lately delivered by the Archbishop in this city; to submit to a critical analysis some of his recent speeches made in England; and conclude with a few strictures on his extraordinary discourse, "on the decline of Protestantism," delivered in New York, on the eve of his embarking for the holy city in quest of the PALLIUM. His object, he says, will be to notice in a very plain and undisguised way, as becomes a Protestant and a Republican, certain sentiments, oft-repeated in these productions, both political and religious, which are palpably at open war with the rights of man and the liberty of conscience.

Convention of Colored People.—A National Convention of Colored People was held in Albany last week, at which resolutions were offered on the subjects of Colonization in Liberia, the Fugitive Slave Law, the Education of Colored Children in Common Schools, and Equal Suffrage in this State, to be obtained by amendment of the Constitution. These Resolutions (as we learn from the *Albany State Register)* elicited much discussion, and the Convention expressed itself opposed to the colonization scheme, claiming the right to remain here and follow respectively whatever business pursuits the colored man may choose. They came out strong against the Fugitive Slave Law, and adopted a resolution to petition the Legislature to amend the Constitution so as to grant the right to vote at elections to the colored man. They also claimed the right to have their children educated at the same common schools which educate white children. Resolutions were also offered and adopted, endorsing the McGrawville College, and pledging to it aid and encouragement; and favoring the settlement upon the lands granted to colored people by Gerrit Smith.

Church Burning in Jamaica.—The *Morning Journal*, published at Kingston, Jamaica, says that there is much excitement among the inhabitants on account of the trial and conviction of twenty-seven members of the Baptist Society for attempting to destroy the Mission House. It appears that their Minister, a Mr. Philippo, became obnoxious to them, and they endeavored to make him give up their Chapel and Mission house. This he steadily refused to do, whereupon they attacked the house with the intention of demolishing it, and were only prevented by the interference of the authorities, who called the troops to their assistance. The prisoners were sentenced to terms in the penitentiary, varying from three to nine months. The families and friends of the prisoners, who were present when the sentence was delivered, gave vent to their feelings by loud cries and lamentations. Mr. Philippo's house was again attacked in the excitement of the moment, and all the furniture destroyed.

Slaves owned by Christians.—President Blanchard, of Knox College, Ill., says that by calculations based upon the United States census and the statistics of religious bodies, it is estimated that Methodists in the United States own 219,563 slaves; Presbyterians, (Old and New School,) 77,000; Baptists, 115,000; Campbellites, 101,000; Episcopalians, 88,000; other Protestants 50,000—making a sum total of 650,563 slaves owned by ministers and members of Protestant Churches in the United States. At $400 (a low estimate) for each slave, this makes a property fund vested in human bodies and souls of $570,225,200, owned by the American Protestant churches. The influence of this fund must be met, resisted and overcome by the influence which shall remove Slavery from the Church.

An Accident last Sabbath.—On Sabbath afternoon last, the sloop Rebecca Ford, owned and manned by the Oneida Community, was capsized and sunk near Hyde Park, on the North River, while on her way from Kingston to New York. Four men and two women were on board. The men happened to be on deck at the time, and managed by the aid of articles from the vessel to keep themselves from sinking until they were rescued by a schooner. The women were in the cabin, and were both drowned. It is said that one of them, Mrs. Cragin, two hours before the accident was reading aloud to part of the crew the eighth chapter of Romans, and directing attention, with much vivacity, to the last verses.

Was it a "Sabbath Accident?"—The following paragraph from the Little Rock (Arkansas) *Gazette* very naturally raises this question:—

"On Sunday morning last, eleven young men crossed the Arkansas river eight or ten miles below Dardanella, for the purpose of gathering plums. While they were thus engaged, a thunder squall arose, when they all retreated under a tree for protection. In a few moments the tree was struck by lightning, and seven of the eleven were stricken lifeless by the subtle element. The drenching they received from the shower, however, had the effect of restoring all of them."

Educational Convention at Cleveland.—The next meeting of the friends of Education who have united under the title of the "American Association for the Advancement of Education," will be held at Cleveland, Ohio, on Tuesday the 19th August. This organization was permanently effected at the meeting in Philadelphia last year, and the ensuing Convention will serve to establish it on a secure basis. The sessions will continue four or five days. A circular issued by Bishop Potter announces that generous arrangements have been made by the citizens of Cleveland to relieve the members of expense, and a reduction of fare has been obtained on several lines of communication, in order to insure a general attendance.

An Old French Anchor.—The schooner Fly, of Hull, says the Boston *Traveler* of July 22d, yesterday fished up, opposite Fort Independence, an anchor weighing nearly three thousand pounds. About eight feet, including the ring, was gone. Some three years since, an anchor was found by Solomon Dill, of Hull, weighing 5,000 pounds. They are supposed to be anchors lost by the French fleets, which for several years after our Revolution made Boston harbor their rendezvous for the winter season. The anchor found three years ago was sold to Mr. Alger of the South Boston Iron Works, who worked it over into one of the posts of Minot Light House. These anchors are made entirely different from those of the present day. The rings are three feet in diameter for passing through the hempen cable. Chains were not used in those days. The palms or ends of the flukes, measured two feet and ten inches across the center.

The Presbyterian Church at Bound Brook, N. J., was struck with lightning, and very badly damaged, on Sabbath, July 19.

General Intelligence.

European News.

By the steamer America we have later news from Europe; but there is not much worth copying.

Concerning the Exhibition, we have the stereotyped announcement that it continues thronged. The prizes are not to be awarded till after the close, the period for which has been fixed for about the middle of October. It is intended that arrangements shall be made for lighting up the building in the evenings.

Cardinal Wiseman has been worsted in an action at law in Jersey.

Accounts from Ireland announce that the potato disease has reappeared. The extent is only partial.

A grand *fete* was to have taken place on the 11th, on board the United States steamship Atlantic.

The bill for the Emancipation of the Jews has passed the Commons and been sent up to the Lords. It is hoped that it will not, for the third time, meet an untimely fate in that branch of the Legislature.

There is little news from Germany, except fresh reports of arrangments concerted at Warsaw for the military disposition in Germany, so as to suppress any revolutionary attempt.

From Italy, there is an unusual number of reports of assassination. The assassin of Marco Evangelisti is said to have been arrested.

Accounts from Constantinople, to the 24th ult., state that Cartel, a village on the Asiatic shore, opposite to Prince's Islands, had been completely destroyed by fire.

Accounts from Comorn, Austria, state that violent shocks of an earthquake were felt there on the 1st. The shocks were accompanied by violent claps of thunder. The clocks in all the church towers struck; scarcely a single house remains uninjured, numerous chimneys fell in, and the furniture and utensils in the rooms were overthrown and broken. Many accidents had occurred, but, providentially, not any of a fatal nature are yet known. The inhabitants, who were compelled to flee from their houses, are nearly all encamped in the open fields.

Insurrection in Cuba.

Intelligence has been received, and is generally credited, of a serious insurrection at Puerto Principe, in Cuba. It seems that a Pronunciamento for Independence was made on the 4th of July, on which day the first real battle for liberty took place. The Government troops previously sent out to make prisoners of the revolutionists came up with the guerilla party of Joaquin Aguero y Aguero, at the foot of the Cascorro mountains, and about four or five miles from the village of that name. The Cubans numbered 200 men and the Spaniards 300 men, consisting of 100 lancers and 200 infantry. After a sharp engagement the Spaniards fled, their captain and 20 others being killed, together with 18 wounded. The Cubans had only two or three wounded and none killed. Twelve Spanish soldiers came over to the Cuban side. This battle inspired very great confidence among the people, and immediately the numbers of the insurgents increased rapidly. At the last accounts they were known to number 1,000 men and more. These were divided into five guerilla parties of 200 men each, under the commands of Joaquin Aguero y Aguero, Francisco Aguero y Estrada, and Ubaldo Arteaga y Pina. These parties are stationed around in the strongholds in the vicinity of Cascorro and Puerto Principe, drilling and augmenting their numbers.

A dispatch from New Orleans, dated July 25, says:—

"By the arrival of the steamer Falcon, today, from Havana, we learn that the patriots had several engagements with the government troops. In one battle, it is reported that not less than three hundred of the latter were killed. Many of the government troops had joined the revolutionary movement. The Governor of Matanzas states, in a communication to the Captain General, that the citizens are coming forward promptly to defend the city against the insurgents."

A letter from Havana, dated July 22d, and telegraphed from Charleston, says:—

The patriots attacked Col. Conte, who was rafting his troops across a river near Puerto Principe, and killed three hundred, and took the Colonel and other officers prisoners. The *Gaceta* announces another outbreak in the Vuelta Arribu. Several companies have gone over.

From the St. Paul (Min.) Democrat.

News from the Selkirk Settlement.

Our readers will remember an interesting account we published in February last of the arrival of a dog train and mail, under charge of two voyageurs, from Selkirk, away up North in the British Possessions, between five and six hundred miles from St. Paul. One of the voyageurs, James McKay, a very intelligent and noble specimen of a Northman, arrived here on Saturday, 20 days from Selkirk. He brought down Capt. V. Foss, of the British Army, who has been three years at Fort Gray and now returns to England. They came with two Red River carts and six horses. The crops at Red River looked remarkably well when they left. The spring had been earlier than usual. There had not been an excess of rain nor high waters like those of last season. They raise large crops of barley, oats, spring wheat, potatoes, cabbages, turnips, beets, melons, onions, and all kinds of garden vegetables that grow in temperate latitudes. The corn crop is not relied upon—it is a precarious crop, though raised in every garden for table use.

The Scotch Presbyterians are erecting a church building. They expect a clergyman from Canada. Mr. McKay will take him up. He is expected here shortly.

The population of Selkirk Settlement is about 7,000, including Indians. They enjoy good health and are rapidly improving in circumstances.

Capt. Foss thinks that if the facilities for emigration to that region were greater, the population would increase rapidly from that source. The ice in the rivers disappeared early in April. They plant early in May. They usually have frosts till the 1st of June, and again in September. The season is long enough to mature the crops. The rivers usually freeze over by the middle of November.

JENNY LIND AT AUBURN.—Mad'lle Lind made her appearance on foot in the streets at Auburn several times, while in that city—and because she could do so without the annoyance of a train of followers. She visited the prison also, and was conducted through the shops, occasionally speaking encouraging words to the convicts, who were permitted by the keeper, under a relaxation of the rules, to reply. In one of the shops, a convict, aware of her presence, sent round a shaving among his fellows, on which her name was written with chalk. The kind interest she exhibited in their behalf, seemed to touch the hearts of not a few of them. Mad'lle Lind also visited Owasco Lake, famous for its echo. She sung the echo song there, and was enchanted with the precision with which her own notes came back to her. [Alb. Argus.

LONGEVITY.—There are now living in Newark and its vicinity, seven brothers and sisters, the youngest of whom is in his 56th year. The last death was an infant, in August, 1798; consequently there has not been a death in the family in nearly 53 years. The mother of this family died in her 73d year, the father in his 85th—*his* mother in her 89th, and his two sisters each in their 92d—one in Newark, the other in Elizabethtown recently. One of the seven lives with a married daughter, herself past 50, whose husband is one of nine children, the youngest in the neighborhood of 50; the oldest died in infancy, 57 years ago. All are married, and but two are living with the second connection. Most of them reside in and near Newark. Their mother is in her 80th year. [N. Y. Tribune.

BALLOONING.—Mr. Wise, the æronaut, made a very successful balloon ascension from Philadelphia on Monday afternoon. The voyagers were Mr. Wise, his wife and son, Miss E. Denton and W. R. Stockton, of Spring Garden. The balloon rose gracefully to the height of over one hundred feet, and remained stationary for a few minutes. It was then drawn down by means of a windlass, to which the end of the rope was affixed. At half-past six o'clock the rope was cut, and the balloon, with the same persons, shot upwards, and continued to rise to a great height, perpendicularly. It afterwards took a northeasterly direction, and was perceptible to view for nearly an hour.

SUMMARY.

The Norwich (Conn.) *Aurora* mentions a very remarkable case of the effects of fright upon a horse which occurred in Franklin a short time since. A horse belonging to Mr Palmer was grazing in the yard near the fence, when the elephants belonging to a menagerie were passing along. The horse did not observe them till they were quite close to him, when looking up and seeing the huge animals, he started back in a fright, ran to the opposite side of the yard, stood for a moment quivering, and then dropped dead. He was literally frightened to death.

One of the Trustees of the State Bank of Illinois states, in reference to the late sales of lands belonging to it, that previous to the sales the lands were valued by competent judges, and all such parcels as commanded bids to two-thirds the amount of the valuation were sold, payment to be made one-third down, and the remainder in six and twelve months, in the notes of the Bank. The amount realized was more than one hundred thousand dollars. The sale of a small portion of the land, valued at about twenty thousand dollars, was postponed until October, to await the location of the Central Railroad.

Prince Demidoff has purchased the estate of San Martino, on the Island of Elba, formerly belonging to Napoleon, and has received permission from the Tuscan Government to establish there a Napoleonic Museum. The Prince already possesses many thousands of articles, which have either belonged to the Emperor, or have some interesting relation to him.

The *Kölnische Zeitung* says: The Countess Bocarme, who is a remarkably fine pianist, has received a proposition, accompanied with the most favorable terms, from the agent of Barnum in New York, to give a series of concerts in the United States. This proposal she has, nevertheless, declined.

The *Lake Superior Journal* advocates the subject of constructing a railroad from Lake Superior to Lake Michigan. The distance from the bay of Noquet, on Lake Michigan, to Carp River, on Lake Superior, is fifty miles, and a level country intervenes. This project is destined to benefit the iron mines.

Twelve students of Dartmouth College, some of them members of the senior class, and one a son of President Lord, have been dismissed for riotous conduct at St. Johnsbury, Vt., where a large number of them went to witness a display of fire-works on the Monday following the 4th.

In the harbor of Boston, last Sixth-day, David Crosbie, aged 15 years, fell overboard from the yacht "Alice." Mr. Caleb S. McClennen, Assistant Engineer in the Boston fire department, jumped in to rescue him, but they sunk together, and were both drowned.

The department at Washington has *suspended* Capt. Frazer from the Revenue Service in the Pacific, in consequence of the charge of his having flogged one of his crew at the gangway, in violation of the act of Congress abolishing corporeal punishment, and of the general order of the Department issued in pursuance of that law.

At Portland, Me., Charles W. Child has been committed to the County Jail for 30 days, for having in his possession ardent spirits contrary to law, and refusing to pay a fine. The liquor was ordered to be destroyed.

The Erie Methodist Conference recently held its annual session at Warren, Ohio. Not having the fear of the Union Safety Committee before its eyes, it gave expression to its earnest hostility to the Fugitive Slave Law.

A Porcelain Manufactory is about to be established in Stockton, California, by the Chinese. The feld-spar of which this beautiful ware is made is found in large masses in the San Joaquin Valley.

The *Evening Post* has private advices from Kentucky, to the effect that Cassius M. Clay will probably poll at least 10,000 votes for Governor in that State, as the Emancipation candidate.

One day last week an accident occurred on the New Haven Railroad from the giving way of a break, which occasioned the death of one man, and wounded many others.

An iron bell-tower, to be 100 feet high, is now being erected in 32d street, near the North River, New York. The bell for this tower will weigh 20,000 pounds, being about double the weight of any other bell now in use in the State. The foundation is laid 14 feet below the surface of the ground, and is supported and braced with iron shafts sunk in solid rock. The tower will command a view of the whole city and island, and a watch will be kept in the observatory for fires, under the direction of the fire Department.

A riot occurred at Saco, Me., on Friday, July 18th, growing out of the arrest of Mr. Gurney, for selling liquor. James Tuttle, a friend of Gurneys' struck one of the witnesses named Evans, and a general fight ensued. Tuttle was arrested, and subsequently rescued from the police, but when the fight was over he gave himself up. Several of the police were badly beaten, and a large extra force has been sworn in, in anticipation of more trouble. Three arrests of rioters have been made.

The following is a statement of the amount of duties collected at the principal ports for the year ending June 30, 1851: New York, $31,756,199; Boston, $6,577,540; Philadelphia, $3,667,838; Baltimore, 1,047,278; New Orleans, 2,296,636; Charleston, $600,712; Portland, $209,030; Savannah, $208,994; St. Louis, 213,832; Cincinnati, 105,191; New Haven, 102,139; Mobile, 76,184; Louisville, 66,572; Oswego, 91,557; Richmond, $70,235.

We learn from the White Mountains, that on Tuesday night the venerable patriarch of the mountains, Abel Crawford, Esq., departed this life. He died after a lingering and painful illness, at the advanced age of eighty-six years. Mr. Crawford was one of the earliest settlers in those wild and secluded regions, having resided for about sixty years on the spot where the Mount Crawford House now stands, about six miles below the Notch Valley.

Recent excavations near Western Row, between Pearl and Second streets, in Cincinnati, have led to the belief that the channel of the Ohio River ran there centuries ago. Old inhabitants of the place remember that there was a lagoon on the site above named, and that until recently there were ponds near the foot of Fifth street, nearly as deep as the bed of the river.

The following statement shows the whole number of vessels belonging to the United States Navy: Ships of the Line, 11; Razee, 1; Frigates, first class, 12; Frigates second class, 2; Sloops of war, 21; Brigs, 4; Schooners, 5; Steamers, 14; Store ships and brigs, 6; Total ships 76.

The Annual Meeting of the American Association for the Advancement of Science will be held at Albany on Monday, the 18th August, and probably continue through the week. It is expected that the attendance on this occasion will be larger than ever before, on account of the central position of the Capital and the easy access thereto by Railroad from the East and West.

The splendid new clipper ship "Racer" is said to be a beautiful craft; she is 1,800 tons burden, built in the most substantial manner by Currier & Townsend, at their yard in Newburyport, and was launched on the 18th of June. She is the largest ship that was ever launched into the Merrimac River. The "Racer" is owned by David Ogden of New York, and will be employed between this port and Liverpool. She cost about $120,000.

The following statistics of the progress of Des Moines County, Iowa, are interesting, as indicating the rapid advance of that young State. There are 229,942 acres of land and 14,488 inhabitants. The total value of real estate is $2,130,924, and personal property $477,672. Burlington has 5,129 inhabitants. The population of the County has increased 1,500 during the past year, and the average valuation of entered land is $5 87 per acre.

The Ogdensburg (Northern N. Y.) Railroad Company are rapidly extending their piers the additional space into the Lake at Rouse's Point authorized by the New York Legislature. The act recently passed allows them to dock out until the distance left between the two wharves is just fifty feet shorter than the length of the float already launched.

During the storm on Saturday evening, July 19, a schooner lying at the wharf at Hoboken had her mainmast shattered by lightning. The captain and crew were in the cabin at the time, but experienced no effect of this shock. It is supposed the fluid passed down the center-board pit, as no traces of it could be discovered on deck.

The Stockbridge Indians are about purchasing two townships of land in Minnesota, on which to locate. For 25 yea s these Indians have resided at Green Bay. They number about 300, and are descendants of an ancient tribe of that name often mentioned in the history of the early settlement of Massachusetts.

Archbishop Kendrick, of St. Louis, has purchased a half block of ground in that city, lying on Pine street, between Sixteenth and Seventeenth, for the site of a splendid Cathedral, which is to be the Metropolitan Church. Mrs. Anne L. Hunt has made extensive donations of lands and money for the sake of the cause.

Since the new dog law went into operation in New York, about the 1st of last month, 1,080 dogs have been caught running at large, for which 50 cents each have been paid, making the sum of $540 up to the present date. During the same period last year, under the old law, only 480 were caught and killed.

Extensive preparations are being made for the next Exhibition of the Rhode Island Society for the Encouragement of Industry. The rooms rented for the purpose, says the *Providence Journal*, are the finest for such purposes in New England, and steam power will be provided in case machines of such value and interest are offered as to justify the expense.

Two brothers named Dudley, and a young man named Brown, on their way home to Maine from California, were robbed at the Adams House, Boston, of $3,000 in gold dust. The gold was their joint stock property, kept in a leathern bag, and stolen from the room they occupied at the hotel.

The *Albany Journal* says: The Hudson River Railroad, it is still confidently asserted, will be completed through early in October. The section to Tivoli will be opened, it is said, as early as the 10th of August. This will leave but thirty miles of steamboating.

On the 22d inst., as the express train on the Utica and Syracuse Railroad was coming East, when about a mile West of Canestota, an old lady about fifty years of age, said to be deaf, and carrying a parasol over her head, stepped out from some bushes, (where she had been gathering berries,) upon the track, and walked directly against one of the passenger cars, which hit her upon the temple, throwing her a distance of about twenty feet, and killing her instantly.

An Association in Baltimore, entitled the "Balance of Power," have determined to contribute a beautiful block of Maryland marble to the National Washington Monument. It will be three by four feet in length and breadth, and bear in embossed work the following inscription: "The Balance of Power will Preserve the Union." The word balance is to be symbolized by a pair of handsome scales.

An eclipse of the sun was to occur (and probably did) on Second-day morning of the present week. It had peculiar interest for astronomers from the fact of its being the only total eclipse which will occur on the Northern portion of the earth until the 19th of August, 1887. It was to be only partial in this country, the depth of the shadow at New York being 3½ orgits, or less than a third of the sun's surface.

A dispatch from Chateaugay, N. Y., Tuesday, July 22, says: Five young people, named James Ayres, Garret Persey, Jr., Sophronia Persey, Mary Crippen, and Enied Daley, went out on the mill-pond of the Chateaugay River for a sail last night. The night was quite dark and by a sudden movement the boat was upset and all five were drowned. The bodies were found. Their ages were from 17 to 20.

Joseph Fisher, first mate of the whaling ship Planter, has been arrested at Boston upon a charge of being concerned in the death of William Clark, one of the crew, off Pitt's Island, in the South Pacific. It appears that the captain shot the sailor, having first declared the ship in a state of mutiny. He afterwards abandoned the vessel at Hobart Town, probably to avoid the responsibility for the deed.

On Sixth-day last, the Coroner of New York held an inquest at the house 26 Spruce street on the body of Amelia Serratius, aged 22 years, born in Germany, who died from inhaling an over dose of chloroform. It appears the deceased had been afflicted with the teethache, and to allay the pain administered to herself the dangerous medicine.

Three men belonging to Roxbury, Mass., while digging at the corner of Ruggles and Parker streets, at the depth of three or four feet, discovered a box or trunk containing a large amount of money, supposed to have been buried there by a notorious character named Walker, who occupied a cottage in the vicinity some time since.

The first semi-annual report of the new Marshal of Police in Philadelphia shows that the number of arrests made by the Police since the new organization, is 7,131, of which number 135 were for fighting in the streets, 151 for inciting to riot, 91 for gambling, 80 for interfering with officers.

Wasby Dallon was the name of a young man killed on Saturday before last by falling from the roof of the building 49 Maiden lane, New York. Deceased was 29 years of age, a native of the North of Ireland, the chief support of a widowed mother, to whom he was a most fond and doting son.

Dr. Tyng of New York is reported to have stated lately, that of the six hundred members of his (St. George's) Church, he did not know a single person who either drank liquor, or offered it to others; and he never saw in any of their dwellings, any of the paraphernalia of liquor drinking.

A small collection of pictures belonging to Ralph Fletcher of Gloucester was lately sold at auction in London. Landseer's "Lion and Stag," painted in 1820, brought about $810; an Italian Landscape by Claude, $700; a landscape by Cuyp, $1,700; "Canal in Holland," by Ruysdæl, $750, &c.

Advices from Texas to the 18th inst. announce that great excitement prevailed at Rio Grande, in consequence of the Mexicans refusing to deliver up a runaway slave. It is said that there are 2,000 fugitives in Mexico. An armed party of Texans had threatened to capture Presidio.

A letter from Baltimore, dated July 20, says: Fruit of all descriptions is beginning to flood our market. Peaches are getting quite plenty at 37½ a 50 cents per peck. Watermelons have made their appearance at 50 cents each, and cantelopes at 12½ a 25 cents each.

Hon. Joseph Bell, a prominent member of the Boston bar died suddenly at Saratoga Springs on Thursday. Mr. Bell was a native of New Hampshire, and a man of much wealth and influence. His age was 63.

The crops are said to look remarkably well throughout the whole territory of Oregon. The unusual quantity of rain which has fallen this spring has placed them in somewhat a backward state, yet everything bids fair for an abundant harvest.

The California papers announce the death of an aged German, who is said to have made the first discovery of gold in that country, while digging a mill-race for Capt. Sutter. He had been in the employ of Capt. Sutter upwards of fifteen years.

A dispatch dated Portland, Me., July 26, says: A seizure was made to-day of 550 gallons of liquor, from the store of Messrs. Child & Co., under the new law. The liquor was emptied into the common sewer in front of the watch house.

Last Sabbath evening the steamer Governor struck on the Whitelead Ledge, near the mouth of the Penobscot River, and sunk. Her freight and most of her furniture was saved.

On the 19th inst., three houses in the village of Plainfield, N. J., were struck by lightning—one occupied by Wm. Ayers, another by Mrs. Runyon, and the third by Andrew Cadmus. Not much damage was done.

It is recorded as a singular fact, that during the late terrible conflagration at San Francisco, not a single house of worship of any kind was destroyed, while every gambling house but three were burned.

Jenny Lind has given away $2,501 41 in Rochester, being the amount of premiums received at a ticket auction.

A part of the roof of the New York and Erie Railroad machine shop at Dunkirk, which the workmen were in the act of raising, fell on Sixth-day last, killing Isaac Harrison, of Buffalo, the principal mechanic, and slightly injuring two others.

Funds are to be raised in Cleveland, Ohio, for the erection of a suitable monument to the memory of the persons killed by the burning of the steamer Griffith, on Lake Erie, a few months ago.

The Champlain and St. Lawrence Railroad will be completed from St. Johns to Rouse's Point in the course of the present month, forming an unbroken railroad communication between Montreal and New York.

The number of vessels (exclusive of Bay craft) in this port Tuesday evening, was 562, of which 23 were steamships, 193 ships, 93 barks, 126 brigs, and 217 schooners.

Oliver Brown, a soldier of the Revolution, died at Templeton on the 17th inst. Mr. Brown was the last survivor of those who were engaged in the fight at Concord, April 19, 1775.

The first train of cars left Saratoga on Thursday last for Boston, via Whitehall, Burlington, Cheshire, and Fitchburg. It is said that this route is nearer than by way of Albany.

Two men, named Murray and Hennessy, while employed in unloading a schooner at the wharf in Charlestown, Mass., got into a fight, during which they fell overboard and were both drowned.

A severe drouth is prevailing in eastern Virginia. Great apprehensions are felt that the corn crop will fall so short as to cause much distress among the poor.

The Postmaster-General has determined to prosecute individuals for the transmission of letters, out of the regular mails, to California.

Jno. Beshoff was held to bail by Justice Hamlin, of Newark, on eleven warrants, for selling liquor on eleven different Sundays.

There was a riot at Toronto, Canada, on the 24th inst., growing out of an attempt to break up an Anti-Clergy-Reserve meeting.

In Austria, since the arrest of Mr. Brace, (who, by the way, is now free,) several Americans have been subjected to great inconvenience by the police.

On Sixth-day last, on the Erie Railroad, a collision occurred near Shin Hollow, between a gravel and freight train, killing one man and seriously injuring others. The two engines were smashed up.

Matthew Carrigan, who was convicted of the murder of David Romer, was executed in the jail-yard at Angelica, Allegany Co., N. Y., on the 18th inst.

The *Woonsocket Patriot* contradicts the story that a Mr. Green had been assaulted by a robber near that village, and struck him a blow that probably proved fatal.

Dr. Willard Richards, Editor of the *Deseret News*, says in one of his leaders, that it costs him $1 20 a thousand to get type set in that remote region.

Several parties of engineers are surveying the route of the Albany and Susquehanna Railroad.

Good bituminous coal has been found in the county of Clackmas, five miles from Portland, Oregon.

All the hotels of Oregon City have ceased to sell spirituous liquors.

A lump of gold worth $3,300 has been found at Shasta diggings, Oregon.

New York Market—July 28, 1851.

ASHES—$5 25 for Pots; 5 50 for Pearls.

FLOUR AND MEAL—Flour, 4 12 a 4 18 for Canadian, 4 00 a 4 06 for Michigan and Indiana; 4 06 a 4 12 for State; 4 18 a 4 31 for pure Genesee. Rye Flour 3 37. Corn Meal 2 94 a 3 00.

GRAIN—Wheat, 90c. for a lot of prime red Ohio, 1 00 for prime white Maryland, 1 01 a 1 03 for Genesee. Rye 71c. Oats 40 a 42c. for Jersey; 43 a 45c. for State. Corn is scarce; 57 a 58c. for Western mixed, 60c. for round yellow and white.

PROVISIONS—Pork, 13 00 for prime, 15 00 for mess. Beef, 5 00 a 6 00 for prime; 8 75 a 11 00 for mess. Butter, 10 a 14c. for Ohio, 11 a 15c. for State. Cheese 4 a 6¾c.

WOOL—Pulled is dull at 36 a 41c. Fleece 38 a 46c

DIED.

In Brookfield, N. Y., on the 18th inst., Mrs. ABIGAIL BROWN, widow of the late Mr. Jabish Brown, in the eighty first year of her age. Mrs. B. was a long-standing member of the First-day Baptist Church in Brookfield, and has left satisfactory evidence of her happy change.

In Brookfield, N. Y., on the 19th inst., Mrs. REBECCA BROWN, widow of the late Isaac Brown, aged 65 years. She was a member of the First Seventh-day Baptist Church in Brookfield. By her consistent walk as a Christian, and her exemplary patience and submission through a long season of extreme suffering, she has exemplified the genuineness of her faith in Christ. She was much endeared to her family and numerous connections. She made hospitality an avocation, and many strangers and distant friends have shared in her kindness. "The memory of the just is blessed." W. B. M.

At West Edmeston, N. Y., July 20th, Mrs. CLARISSA MAXSON, consort of Dea. Ephraim Maxson, aged 51 years. Sister Maxson professed religion in early life, and united with the 1st Seventh-day Baptist Church of Brookfield, with which she remained till dismissed to unite with the 3d Church at its organization. She continued a worthy member of said third Church until dismissed to join the church triumphant. Sister Maxson's complaint was pulmonary consumption, with which she lingered a number of months, bearing her sickness with much patience and resignation, and she died as a Christian. She has left a large circle of friends to mourn her loss.

In Albion, Wisconsin, July 6th, of congestion of the brain, LOUISA L., adopted daughter of Paul S. and Susan EDWARDS, aged 16 years, two months, and twenty days.

LETTERS.

Wm B Maxson, E S Bailey, R F Cottrell, A S Davis, I Hale, S S Griswold, J Saunders, P Kirby, B Clarke, John Witter, G Crandall, W Stillman, Daniel Coon, C R Burdick, James Bailey.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Peleg Babcock, Hopkinton, R I	$2 00	to vol. 8	No. 52
John Green "	2 00	8	52
Nancy Clarke "	2 00	8	52
Corydon Clarke "	2 00	8	52
Isaac Hale, Providence, R I	4 00	7	52
T M Clarke, Pequonuc Bridge, Ct	2 00	8	52
Anna S Davis, Philadelphia, Pa	2 00	8	52
Marg D Maryatt, Shabnee's Grove	2 00	9	5
Z F Randolph, Plainfield, N J	2 00	8	52
Thomas Ashley, New York	1 00	8	26
Aaron Coon, Petersburg	2 00	8	52
E S Bailey, Brookfield	2 00	8	52
M S Ennis, Little Genesee	2 00	7	52
Z R Maxson	2 00	8	52
J F Hubbard " "	1 00	8	26
Matt Stillman, Alfred Center	2 00	8	52
John Woolworth "	2 00	8	52
Eunice Whitford, Alfred	2 00	8	52
N C Williams	1 00	7	52
C Teft, Almond	2 00	8	52

BENEDICT W. ROGERS, Treasurer.

Executive Committee of the Eastern Association.

THE Executive Committee of the Seventh-day Baptist Eastern Association will (by the permission of Providence) meet at the meeting-house of the first Church in Hopkinton, on the first day of the week following the fourth Sabbath in August, at 9 o'clock A. M.

S. S. GRISWOLD, Sec.

GREENMANVILLE, Ct, July 23, 1851.

Our Anniversaries.

THE MISSIONARY SOCIETY.—The Ninth Anniversary of the Seventh-day Baptist Missionary Society will be held (D. V.) with the First Church in Brookfield, Madison Co., N. Y., on the fifth day of the week before the second Sabbath in September, (11th day of the month,) commencing at 10 o'clock A. M. Eld. Nathan V. Hull is expected to preach the opening discourse.

THE PUBLISHING SOCIETY.—The Second Anniversary of the Seventh-day Baptist Publishing Society will be held with the First Church in Brookfield, N. Y., on Sixth-day, Sept. 12, 1851.

THE TRACT SOCIETY.—The Eighth Anniversary of the American Sabbath Tract Society will be held with the First Church in Brookfield on First-day, Sept. 14, 1851.

Central Railroad of New Jersey.

Summer Arrangements, commencing Monday, March 31, 1851.

THIS Road extends from ELIZABETHPORT, 35 miles, to WHITE HOUSE, N J, reducing the staging between the terminus of the Road and EASTON to 25 miles.

This line leaves New York by steamboat Red Jacket from pier No 1 North River, and connects with trains on the New Jersey Railroad, which leaves New York from foot of Cortland-st.

TRINS UP—Leave New York by steamboat Red Jacket, pier No 1 North River, at 9 A M, passenger; 1 P M, freight; and 5 P M, passenger; and by N J Railroad, foot of Cortland-st, at 9 A M, and 2 and 5¼ P M.

Trains leave White House and following places for New York as follows:

White House at 3¼ A M, freight; 5 40 A M, passenger, at 1 40 P M.

Somerville at 4 30 A M, freight; at 6 05 A M, passenger, at 2 05 P M.

Bound Brook at 4 50 A M, freight; at 6 15 A M, passenger, at 2 15 P M.

Plainfield at 5 20 A M, freight; at 6 35 A M, passenger, at 2 35 P M.

Westfield at 5 50 A M, freight; at 6 50 A M, passenger, at 2 50 P M.

Elizabethtown at 7 15 A M; freight at 10 30 A M; passenger at 3 15 P M.

Elizabethport at 7 30 A M; freight at 10 45 A M; passenger at 3 30 P M.

On Tuesdays, Thursdays, and Saturdays, trains leave Somerville for Pespack, Lesser Cross-Roads, and Pluckamin.

STAGES will be in readiness on the arrival of the 9 A M train from New York at the White House to convey passengers to Easton, Wilkesbarre, Bethlehem, Allentown, and Mauch Chunk, Penn, and to Clinton, Flemington, Lebanon, Milford, and Belvidere, N J.

N B—All BAGGAGE at the risk of the owners until delivered into the actual possession of the Agents of the Company and checks or receipts given therefor.

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June of each year.

Board of Instruction.

Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress
Rev. J W. MORTON, } Assistants.
Mr. O. B. IRISH, }

The Terms for 1851 and 1852 are as follows:—

The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3, " " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term. Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.

Tuition should be arranged before entering classes

Geography, Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

EXTRAS.

Chemical Experiments,	$1 00
Drawing,	1 00
Monochromatic Painting,	3 00
Oil Painting,	5 00
Writing and Stationery,	0 50
Vocal Music, Elementary,	1 00
Advanced Class,	2 00
Instrumental Music,	8 00

Use of Organ or Piano, $2 00 per quarter.

BOARD, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

JAS. R. IRISH, Pres., } Of the Board
S. S. CLARKE, Sec. } of Trustees.

DERUYTER, July 18, 1851.

The Christian Review.

THE removal of this Quarterly to New York more than a year since, and its elevation in character, the Publishers are happy to say, have greatly increased its circulation. Seeing this readiness to appreciate and patronize their efforts, they are determined to spare no pains or expense in raising the work to the highest point of excellence, every way worthy of its position in the metropolis of the nation, and as the organ of one of the most numerous and respectable denominations in the land.

TERMS.

For a single copy, three dollars per annum. No subscriptions received for less than a volume commencing with the Jan. No. of each year.

Every person forwarding the subscription price of four copies, shall receive a fifth copy gratis.

POSTAGE PRE-PAID.

When paid in advance, the postage will be pre-paid by the Publishers; or, the postage will be pre-paid on all numbers issued after the payment of the subscription. ☞ NEW POSTAGE LAW. ☜

This offer of pre-payment of postage is of more importance in consequence of the new law. The postage under 500 miles is the same as before; over 500 and under 1,500 miles the postage will be double; over 1,500 and under 2,500 miles, treble; and over 2,500 and 3,500, quadruple.

☞ If, however, the postage is pre-paid it is only one-half the above rates.

OPINIONS OF THE PRESS.

This periodical has at last taken its true position. It will now challenge comparison with the best religious Reviews—proving that the Baptists have intellectual power and diversity enough to maintain a denominational Quarterly of the highest standard. [Watchman and Reflector.

In tasteful and correct mechanical execution the "Review" is not surpassed by any of the Quarterlies. . . . Every minister should have it; and we wonder that more of our lay brethren, of educated mind, literary taste, and pecuniary ability, do not subscribe. [Michigan Christian Herald.

We take pleasure in commending the "Christian Review"—ever a visitor to many of our homes—to southern patronage. [Southern Baptist.

This is one of the best Quarterlies in the United States, and may, in fact, be regarded as a model of its kind. [Western Literary Messenger.

We have always regarded the "Christian Review" as an able, candid, and fearless exponent of truth, both in religion and literature. It is eminently catholic in its spirit, and comprehensive in its scope. We commend it, cordially, to religious readers. [Southern Literary Gazette.

COLBY & BALLARD, Publishers,
122 Nassau-street, New York.

Miscellaneous.

The World is Round.

BY PROF. LOOMIS, OF THE N. Y. UNIVERSITY.

I have been requested to prepare for the *Literary World* a short notice of the new experiment for demonstrating the rotation of the earth. While yielding to this request, I must disclaim all pretensions to originality. The following notice only claims to exhibit in a connected form principles and illustrations which have already appeared in various papers.

The doctrine of the rotation of the earth upon its axis has been so long taught—it has become so extensively incorporated into the text-books for elementary instruction—that we rarely meet a person who has the hardihood to call it in question. Nevertheless it is remarkable, that this doctrine, so fundamental in the science of Astronomy, and so generally admitted to be true, has attained to this distinction rather in virtue of the explanation it has afforded of certain observed phenomena, than as the result of any direct experiment. There was, indeed, one experiment performed many years ago for the purpose of demonstrating the rotation of the earth. I refer to the descent of bodies falling from a great height. Laplace has shown that a body beginning to fall from a state of rest at a point considerably elevated above the surface of the earth, will, on account of the rotary motion of the earth, deviate sensibly from the vertical line towards the east; and he has given the theoretical explanation for this deviation. Several experiments upon the fall of bodies have been made in Italy and Germany, which agree with the theoretical results, but in the opinion of Laplace, these experiments, which are very delicate, ought to be repeated with greater care.

M. Foucault, of Paris, has recently proposed a new experiment for demonstrating the earth's rotation. It consists in suspending a heavy ball from a firm support by a fine flexible wire; then causing it to vibrate as a pendulum; and observing carefully the plane in which the vibrations are performed.

In order to comprehend the philosophy of this experiment, it is necessary to understand clearly one preliminary principle, viz., that if a pendulum, such as we have supposed, be put in vibration in a vertical plane, this plane of vibration will not change its position, even though the point of support of the pendulum be made to revolve through an entire circumference. As this is the fundamental principle of the experiment in question, it should not be left unverified. Any one may verify it for himself by a very simple arrangement. Suspend a metallic ball by a string or some flexible substance, and let the upper end of the string pass through the axis of a small cylinder of metal or wood which is fitted to a corresponding cavity in a supporting frame, so that the cylinder may be made to revolve about its axis in a vertical position, and a corresponding rotation be given to the pendulum. Then, if the pendulum be put in vibration in the plane of the meridian, for example, and the cylinder from which the pendulum is suspended be revolved ninety degrees, some might anticipate that the plane in which the vibrations of the pendulum are performed, would be changed by the same quantity, and would now be found at right angles with the meridian. Such a conclusion is contradicted by experiment. The plane of vibration still coincides with the meridian. We may revolve the support of the pendulum through an entire circumference, without sensibly changing the position of the plane of vibration. The string will indeed be twisted, and the ball will revolve about its axis, but the plane of its vibrations will remain unchanged.

Having formed a clear conception of this fundamental principle, we will proceed to consider what effect would result from the rotation of the earth, if a pendulum were suspended directly over the North Pole. We will suppose the pendulum to consist of a heavy metallic sphere, suspended from a fixed point by a slender, cylindrical wire; and let us first suppose it to have no vibratory motion. The pendulum will revolve slowly upon its axis once in twenty-four hours, copying exactly the motion of the earth; although when compared with the earth's surface it will appear to have no rotation. Suppose now the pendulum to be put in vibration in a vertical plane. In conformity with the principle above enunciated, the position of this plane will not be changed by the rotation of the point of support. The plane of vibration, when referred to the distant stars, maintains an unvarying position. But objects on the earth's surface in the neighborhood of the pendulum are continually changing their position with reference to the stars. A table placed beneath the pendulum, and firmly secured to the earth, would in one hour be made to revolve through an arc of fifteen degrees with reference to a fixed line upon the table. It would be most natural for us to regard the position of the table as fixed; and we should, therefore, say that the plane of vibration of the pendulum had changed. In reality the plane of vibration of the pendulum has remained unchanged, and the table has revolved. Each moment, a new meridian comes into coincidence with the plane of vibration, and at the end of twenty-four hours, the table has made a complete revolution under the pendulum.

If the same experiment be tried at a station a short distance from the pole—so near that it might be regarded as situated in a plane touching the earth's surface at the pole, the results will be essentially the same as already described. The pendulum will now be carried in twenty-four hours around the pole in a small circle—the directions of the pendulum at the different points of this circle may be regarded as parallel to each other—the plane of vibration will constantly move parallel to itself—but a table placed under the pendulum, and firmly secured to the earth, will make an entire revolution in twenty-four hours. It is true that a meridian traced upon the table will always continue to be a meridian, but the direction of that meridian with respect to the stars will change fifteen degrees every hour. It seems most natural for us to regard the position of the table as fixed; and when we see the plane of vibration of the pendulum change with reference to a fixed line on the table, we should say that the plane of vibration had changed. In fact, however, the plane of vibration constantly moves parallel to itself, and it is the table which revolves.

Fairmount Water-Works.—The *Philadelphia Ledger* says that the new reservoir of the Fairmount Water-Works is fast approaching completion. At present, an altitude of 14 feet has been gained in the embankments, which are to be 19 feet high, capable of containing 15 feet of water, or about 18,000,000 ale gallons. The distance from the works is nearly 4,000 feet, and the main to be used is thirty inches in diameter. The reservoir, when completed, will be 15 feet higher than Fairmount, and will make the total capacity of the several basins, 40,500,000 ale gallons of water, when full. At Fairmount, a stand pipe of cast iron, 40 feet high and 4 feet in diameter, will be erected, into which the water will be pumped by the present machinery, and will flow over to the new reservoir by its own gravity. The greatest quanity of water ever pumped in one day was 8,250,000 ale gallons, during the month of June. The average daily supply for the year, thus far, was as follows: January, 4,079,563 gallons; February, 4,873,664; 4,285,122; April 5,581,308; May, 6,080,178; June, 7,486,624.

Death of a Royal Daughter of the Mogul Race.

The princess Alina d'Eldir, a royal daughter of the Mogul race, expired in Paris, recently, at the advanced age of 89. Born in Delhi, in the Imperial Palace, her childhood was surrounded with all the splendor of Eastern sovereignty. Being one day at play upon a terrace of the palace garden, which overhung the river, she slipped from the embankment and fell in. Carried by the swiftness of the tide soon beyond reach, she was mourned by her family as lost. She was, however, picked up by fishermen, who, at sight of her rich attire, and the jewels with which she was adorned, immediately seized her as their prize, and bore her off to Chandernagor, where she was given into the hands of the French, to be held as a hostage to secure the neutrality of her relatives in the war then going on between the French and English. Meanwhile the recall of the Captain Bouchaud de Lafontaine, to whom she had been con fided, caused her to be brought to France, where every honor was paid to her, and every care taken of her education. She was taken to court, and became an especial favorite of Maria Antoinette, under whose auspices she was placed in the convent of Mount Calvary, and where she was baptized, the whole court, with the King and Queen, assisting, in state, at the ceremony.

During the reign of terror, she was imprisoned for daring to belong to an aristocratic race, and condemned to be guillotined, having had her hair already cut for the purpose, when the overthrow of Robespierre restored her to life and liberty once more. The Empress Josephine took especial delight in her society, and Napoleon would often declare his intention of proceeding through Egypt to the conquest of India for the express purpose of placing her on the throne of her ancestors. On the restoration of the Bourbons, when intercourse was re-established with the East, a petition was presented to Louis XVIII. for an inquiry into the existence of her family. The result of this inquiry was the arrival in Paris of the Sheik Goolam-Mou-hi Oud-Din, sent by Fei-iaz Alli-Khad, with express commission to claim her at the hands of the French King, and to bring her back with royal honor to Delhi. But here arose an unexpected difficulty. The religion she professed, and in which she had been brought up, precluded all idea of her ever being admitted back as a member of her family. In vain was every promise, every inducement held out; nay, every threat resorted to, in order to obtain even a semblance of change. Her high soul rejected with scorn the most alluring temptations, and she preferred to live in the poverty and obscurity to which both England and France, with the basest meanness and injustice had condemned her, rather than swerve from the Christian faith. The East India Company, whose spoil her rich heritage has become, has suffered her to die without one single manifestation of interest. [Atlas.

Restitution of Conjugal Rights.

The Judicial Committee of the Privy Council was occupied on Saturday last with an appeal in the case of restitution of conjugal rights, on the part of Rev. Pierce Connelly against his wife, Cornelia Augusta Connelly. The parties were married at Philadelphia, according to the rights and ceremonies of the Protestant Episcopal Church, and five children had been born to them. Rev. Pierce Connelly, at the time of the marriage, was a priest of the Church of England in America, and was a rector of the Church of Natchez, in the State of Mississippi. In the year 1835, the parties became disposed to become Roman Catholics, but the husband was anxious first to proceed to Rome. They quitted Natchez and went to New Orleans, where they were accidentally delayed six weeks, during which time the wife, who was unwilling to proceed to Europe until she had professed the Roman Catholic faith, was received into the Church of Rome. On the 24th of February, 1836, they reached Rome, and on the 27th of March the reverend gentleman, on his abjuration of the Protestant faith, was also received into the Roman Catholic Church.

In January, 1838, they left the continent, and settled at Grand Coteau, in the state of Louisiana, where they continued till May, 1842. Whilst resident there, the Rev. Pierce Connelly proposed to his wife that henceforth they should live in constant and perfect chastity, in order to the more fully devoting themselves to the service of God, and with a special view to the declared wish and intention of the husband to take holy orders in the Roman Catholic Church. The wife consented, and, in furtherance of this object, she took up her residence at the Convent of the Sacred Heart at Grand Coteau. The husband then took another journey to Rome in July 1842, returned to Philadelphia, where his wife joined him from the convent where she had been residing during his absence. On the 7th of December 1843, husband and wife again reached Rome, where they lived together in the same house, but observing perfect chastity.

Their visit to Rome was to obtain the sentence of separation from each other, which was necessary to enable the husband to take holy orders, and the wife to become a nun. The sentence of separation was pronounced, the wife was placed in a convent in Rome, and the husband entered a college to prepare for holy orders. It became necessary, before the husband took orders, that his wife should take a solemn vow of perpetual chastity. Before doing this, she represented to her husband the nature of the obligations to which he was about to bind himself irrevocably, and offered to release him from all those difficulties and trials by returning to their previous mode of life, and thereby sacrificing any wish or will of her own. The husband persisted in his determination, and took holy orders. He then came to England and officiated as private chaplain to the Earl of Shrewsbury.

Mrs. Connelly went to a Convent in Paris for three months, and then came to England, where she founded at Derby a community of religious women, since removed to Hastings, in Sussex, (and of which she afterwards became, and now is, the Superioress,) under the title of the "Congregation of the Holy Child Jesus." In January, 1848, the husband went to Rome, but returned in May, and then went to the Convent to see his wife. She refused to see him, although he had commenced an action against her for the restitution of conjugal rights. The case will again be taken before the Court of Arches, the Judicial Committee of the Privy Council, after having reformed some technical legal defects, having decided to remit the case to that Court. [Liv. Mer.

From the Friend of Youth.

Liberty or Death.

Many winters since, when the Ohio river above Cincinnati had been for some time closed, a sudden thaw brought down the ice in large quantities, forming a gorge opposite the mouth of the Licking. For some days the ice was so firm as to admit of a free passage by pedestrians; but at length it became soft and porous, and in some places disappeared beneath the surface of the stream. The passage was now considered unsafe, and had not been used for several days, when one evening, near twilight, a poor fugitive, hard pressed by her pursuers, rushed down the bank of the Kentucky side, and plunged fearlessly into the dark mass of ice and turbid water. A child of two years old, thrown across her shoulders, clung to her neck, leaving both her hands free to aid in the fearful struggle.

For a moment she paused. Before her rolled the angry river, chafing against the masses of ice that obstructed its course, every moment sweeping away broken fragments, and rendering the passage more perilous; behind her, close on her track, were her merciless foes, with eager gestures and loud threats warning her not to proceed. She heeded them not. Better perish in the dark mass of water than live a slave. Her child, the only tie that bound her to life clung, to her neck, and she felt that it were better to die thus than return to hopeless bondage. On the dauntless woman rushed, each step a struggle for life, sinking to her knees in the water as the frail ice bent beneath her weight, and breaking off as she sprang forward, was swept away by the flood. On, still on she pressed, leaving at each step an impassable gulf between her and her pursuers. She reaches the shore—she is safe! her enemies were completely foiled. A boat would have been crushed in a moment in the whirling masses of ice, and they stood baffled and irresolute, hoping that some kindred spirit on the opposite side would seize her as soon as she landed. But no! those who, under ordinary circumstances, have no pity for the slave, were softened at the sight of the weak woman venturing where even the strong heart of man might well quail, and staking life against the hope of freedom. She was protected and sped onward to a a land of liberty, where she with her child found a refuge.

Negro Raffle.

In my tour through the Southern States, says a correspondent of the Louisville *Journal*, I have met with many amusing incidents, but do not remember anything that created so great an excitement for the time being as a "negro raffle," in the town of ——, in the State of Mississippi. Mr. ——, the owner of the boy, having a note to pay that day, and not having the wherewith to do it, was compelled to do what he gladly would not have done. The boy to be raffled was a smart, intelligent lad of about 18 years of age. He went by the name of Bill. There were 80 chances, with "three dice," at $10 per chance. I was present when the affair came off; there remained one chance, which I took and gave to Bill upon the condition that he would throw the dice himself, and "*shake like oxen.*" Bill rolled his eyes in an astonished and astonishing manner, and after a hearty wha! wha! wha! in which he displayed two frightful rows of ivory, opening a mouth "*like the break of day from east to west,*" with a low bow, said: "I'll try, massa." As may be supposed, the scene became highly exciting.

The raffling commenced. Bill looked on unconcerned at anything but the idea of leaving his old master. When the chances were all raffled off but the last, Bill took the box; previously to his throwing, however, he was offered $100 for his chance, the highest throw yet made being 46 which stood "a tie" between two individuals, but Bill was no "*compromise man;*" he refused the offer, saying "the whole hog or noffin," and made his first throw, which was 13, his second throw was 16; Bill stopped, scratched his head, threw again, and up came 18. It was declared off that "Bill was high and free;" and such a shout I never heard in my life. Bill hardly knew what to do with himself. In a moment, however, he asked the whole party to drink.

Bill's success induced him to try another speculation of the "same sort," believing that he could do, as a *free man*, as much as he had before done; he proposed to set himself up again in a "raffle," and as he had won before, he thought it would be no more than fair that he should put the price at $600 this time. The chances were soon taken, Bill reserving but one chance to himself. He pocketed $590, and the sport again commenced. Bill's original owner and himself were the two highest again, and, in throwing off, Bill lost. It proved a speculation for Bill and his master both. The master had made $800 clear, and Bill had cleared $500, and remained with his kind master. They started for home together, the master declaring that no money could induce him to part with Bill again, unless he was willing to leave, but promised him, if he would be as faithful to him as he had been, until he was 21, he should have his freedom.

Case of Self-Emancipation.—Rev. J. M. Pease, Agent of the Colonization Society, gives an interesting account of a self-emancipated slave named John Ballows, who came from Congo, Africa, to one of the Islands in the West Indies, when 13 years old. He finally came with his master and family to Savannah. In 1818 he purchased himself, paying $550; a few years ago he purchased his wife for $500, and this season he has finished paying for his son, $700. Himself, wife and son now desire to go to Liberia. He is a fine looking man, with strong marks of sterling character, both moral and physical. He is well known as a most virtuous and industrious man. Himself and wife are members of the Church. How many such men, nobly endowed by God, are grinding in the prison-house of Slavery.

"But woe for those
Who trample o'er a mind—that deathless thing!
They know not what they do."

A Man of Business.

At the Greene County, New York, Agricultural Fair, an address was made by Col. Zadoc Pratt, from which we take the following passage:—

"And now I will show you the advantage those dreary hemlocks have been to the farmers of our mountain towns. Since I first engaged in farming it has been my lot to employ over fifteen thousand year's of other men's labor; an army of thirty thousand men have I employed, and I have paid those men, for their labor alone, over two million five hundred thousand dollars. I have cleared over ten thousand acres of land, used over two hundred thousand cords of hemlock bark, and paid over half a million of dollars for it. Used and worn out five hundred horses, and one thousand yoke of oxen. Used two hundred thousand bushels of oats, one hundred and twenty thousand tons of hay; thirty thousand barrels of beef and pork, and nearly one hundred thousand barrels of flour, and potatoes without number or measure. I have tanned one million two hundred and fifty sides of leather; my usual disbursement is over five thousand dollars per day, and I have used in my business here over ten millions. Every laborer received his money, yea every man his penny, in peace; and to the credit of this community be it said, that I never had a side of leather stolen, and never was chosen de fendant in law on account of my business transactions, during my residence among you. The great object of my living is to be useful. Live with your neighbor, and not on him. Allow me, gentlemen and ladies, to conclude by congratulating you upon the rich blessings of health, power, and prosperity, which surround you; and may succeeding generations do as much as you have done toward national wealth and industry, which are the safeguards to our independence."

Emancipation of Ninety Slaves.

Mr. Wm. Ragland of Caroline County, in Virginia, died a bachelor in the summer of 1849, leaving about 90 slaves and about $50,000 in other property after the payment of all his debts.

He left a will, which provides that all his slaves shall have their freedom, and remain upon his plantation to enjoy the fruits of their own labor, and of the property which they helped him to accumulate, with this alternate provision, that if the settlement of his emancipated slaves upon his plantation under trustees should be contrary to the policy of the law which requires that emancipated slaves shall be carried out of the State, then his executors shall convert his estate, real and personal (slaves of course excepted) into money, pay his debts, and with the balance of the money, probably $50,000, settle his slaves in some free State. This will has been contested by the relatives of Mr. Ragland in the Court of Caroline, and was recently established in favor of the slaves, by the Supreme Court in the city of Richmond The case was argued with great ability on both sides, and the decision meets the general approbation of the community. There are a few, however, who think that a will which provides for the emancipation of slaves as Mr. Ragland's does, is quite conclusive proof of the insanity of the testator.

These slaves, who thus become free by the justice and humanity of Mr. Ragland, will be removed as soon as practicable to some free State of this Union, or to Liberia. May the Lord dispose many other masters to follow the example of John Randolph of Roanoke, whose will commences thus: "In the name of God, Amen. I, John Randolph of Roanoke, do give and bequeath all my slaves their freedom, heartily regretting that I have ever been owner of one." [Cong. Jour.

Fanny Wright in Trouble.

The Cincinnati *Commercial* gives the particulars of a law suit just commenced by Frances Wright D'Arasmont against her husband. The case is a curious one in itself, and it derives additional interest from the circumstance that the once famous Fanny Wright is one of the parties. It appears that the case comes before the Court in the form of an application for an injunction, the appointment of a receiver and an allowance in the nature of alimony, expenses of litigation, &c. It was shown by the petition that Madame D'Arasmont was born in Scotland, and became possessed by inheritance of considerable property; that in 1830 she visited this country, invested a portion of funds in the purchase of estates in Cincinnati and in the South, and in 1831, visiting France, she there married W. P. D'Arasmont, by whom she had one daughter. The petitioner had between that period and 1845 paid several visits to the United States, where she had desired permanently to reside, and had also visited Scotland, where a valuable property had fallen to her as heir at law. She had about this time changed funds vested in her own name, to that of her husband, trusting in his honor; and the bill charges that a portion of this property had been sold by W. P. D'Arasmont, and that this respondent had deprived her by chicanery, not only of her property, but of the love and companionship of her daughter now grown to womanhood. The case will occupy at least a week.

Tobacco in Onondaga.—The *Syracuse Journal* states that the cultivation of Tobacco has been undertaken there to a considerable extent—a thousand acres being devoted to that plant. It wears at present a very promising appearance, and the weather has been favorable for its growth. The Tobacco lands are principally located in the towns of Salina, Clay, Manlius, Pompey, Skaneateles, and Marcellus. There are about 200 acres in the vicinity of Liverpool, where the soil seems to be well calculated to grow this crop—a warm, quick, sandy loam. Heretofore it has been yielding a very handsome profit—about $100 the acre. The land requires heavy manuring yearly, and the investment for sheds to dry the tobacco in is considerable.

"Let not the Rich Man Glory in his Riches."—The host of the St. Charles Hotel was conducting his brother over that immense establishment, the annual rent of which was $35,000; the furniture and stores were worth some $60,000 or $80,000. "Never," said he, "since we have been here has everything been in such perfect order. Here are the extensive purchases which you recently made at the North. All is ready for the coming of Jenny Lind." While he was yet speaking, the destroying element was yet consuming the building. They were called off from the survey by the cry of fire, and in a few hours all was burnt to the ground. [Amer. Mes.

"The Little Leaven."—The *Puritan Recorder* gives the appended illustration of the power of truth in extending its influence from small beginnings. It is from a notice of the London Tract Society:—

"I was present at one of its auxiliaries the other day, when one of the officials stated the following facts: A neighbor left a tract in the house of Richard Baxter, which was made useful to his conversion. He wrote the Saints' Rest, which was blessed to the conversion of Philip Doddridge. Dr. Doddridge wrote the Rise and Progress of Religion in the Soul, which was made instrumental to the conversion of William Wilberforce. Mr. Wilberforce wrote his Practical View, which was sanctified to the saving of Leigh Richmond's soul. Leigh Richmond wrote The Dairyman's Daughter; and the Tract Society has in its books 1539 instances of conversion to God through the instrumentality of that single tract! What an encouragement to tract distribution! What an illustration that the excellency of power to save is in God!"

Singular Case.—The Hudson *Republican* of the 22d inst., contains an account of a singular case which has occurred in that place. In 1842 Samuel Rankin was murdered at Austerlitz, in Columbia Co, and Michael Galligher, who had for years before lived in the county, was indicted for the murder. He ran away, however, and all attempts to arrest him failed. Last week a man of the name of Michael Galligher was arrested at Carbondale, Penn., and brought to Hudson and committed to jail as the person who stood indicted for the murder of Rankin. His counsel sued out a writ of *habeas corpus*, and upon being taken before the Recorder it was clearly shown that the prisoner was not the Michael Galligher who had been indicted for the murder of Rankin, but another person, of very respectable character, who has lived for more than twenty years in Carbondale, Penn., during all which time he has had a wife and family there and other relatives and friends. He was, moreover, never in the county of Columbia until brought under arrest week before last.

Flax Cotton.—The *Utica Herald* has an article from an eye-witness, who gives the following account of the manufacture of this article. He says it is "strong and fine as silk—white as snow, bright as silver; receiving the strongest color or the most delicate tint with equal permanency. It is stronger, cheaper, and much more beautiful than cotton. It is worth at least twice as much as cotton of the finest grade—will last twice as long; can be procured from the plant, after pulling, for six cents per pound, as fine as the specimen I give you, in six hours, no rotting, no *anything*. Put it through the machinere, and out it comes perfect. You may think this a tough story, but it is so."

Tobacco and Tight-Lacing.—Mrs. Swisshelm, noticing Dr. Shew's work on Tobacco, says: "It would be well enough for folks to read this little volume; but of course the lovers of the weed will not pay any attention to it. We are not sure, after all, that tobacco is not a blessing in the same sense tight-lacing is. This kills the silly, ignorant woman, and that the lazy, loafing men; and it is scarcely worth while wasting ink and paper on either class, trying to persuade them to live longer in a world from which they can be so well spared."

Variety.

The ship "Reindeer," which arrived at New York recently, after a long voyage from Canton, has the following variety of seamen, which will give an idea of how crews are made up now-a-days: 2 Americans, 2 Frenchmen, 1 Cape de Verd Islander, 1 Azore, 1 Portuguese, 1 Italian, 1 Spaniard, 1 Manilla man, 2 Englishmen, 1 Irishman, 1 Scotchman, 1 mulatto (American,) 2 Sandwich Island Indians, 2 Chinese (cook and steward,) 1 Swede, 1 Welshman.

Southey, in his "Omnia," relates the following: When I was last in Lisbon, a nun made her escape from a nunnery. The first thing for which she inquired, when she reached the house in which she was to be secreted, was a looking-glass. She had entered the convent when only five years old, and from that time had never seen her own face.

The Worcester *Spy* states that a machine has been invented in Leicester for measuring and folding cloth of every description at one operation, at the rate of eighty yards a minute, in yard folds. It is simple in construction, and does the work in a neat and perfect manner.

Experiments with chloroform as a propelling power, in the place of steam, are now making in the port of Lorient; and there is reason to hope, from the success which has already attended them, that they will result in causing a considerable saving to be effected in cost and in space.

In Alexandria, Va., R. P. Andrews, an eminent lawyer, slapped with the back of his hand his slave boy in the mouth; one of the teeth wounded the hand between two of the knuckles, and from the effects of that wound Mr. Andrews died in a few days afterwards.

A new system of posting the names of streets has been patented in London, and is on trial by the authorities. The name is blown or stamped in the glass on the street-lamps, and is thus seen equally well by night and day

Bell's Life in London recently stated that a lady had lost no less than £20,000 on the Derby Races. The *Limerick Chronicle* says the lady is the only daughter of the poet, Lord Byron: "Ada, sole daughter of my house and heart."

Several farmers in Maine and New Hampshire have publicly endorsed the remedy of Mr. Flanders of Lowell, of sprinkling slacked lime upon potato vines, to kill the insect which causes the rot. It is stated that the plagues have appeared earlier than usual this year.

In Ann street, New York, on Tuesday of last week, a young lady connected with a book-bindery was killed by the giving way of a trap door on which she accidentally fell. Another young lady was badly injured.

Letters received in Boston from Calcutta, dated May 15, mention that the ship Ariel, Capt. Burch, from Calcutta for China, had been destroyed by fire at Sands Head. No lives were lost.

An Illinois editor, speaking of an old offender, says that he has broken every bank, and jail, and Sabbath which they have had in that city for the last five years.

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Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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The Sabbath Recorder.

A SABBATH DISCUSSION.

We are indebted to our friend Rev. Wm. H. Black, Pastor of the Sabbath-keeping Church in Mill-Yard, London, for eight consecutive numbers of "*The Church*," (a monthly, magazine published in London by the Baptists,) containing a series of articles on "THE SABBATH QUESTION." As an illustration of the varied and conflicting views which nominal Christians entertain upon the subject, we have seen nothing better. Presuming that our readers would like to read the discussion, we shall copy it entire.

From "The Church" for August, 1850.

The Sabbath Question.

We shall be glad to receive communications on the subject named in the following letter. Articles written with sufficient ability, and in a proper spirit, will be inserted without reference to the views advocated.

SIR,—Will you permit me, through the medium of your valuable magazine, to request an answer from some of your correspondents to the following questions in regard to the Sabbath? I have read with interest the letters on John iii. 5, and as that subject has been allowed by you to be discussed with candor, so I hope you will permit this question (which so seldom is allowed to come before the public on both sides) to be examined with equal liberality; especially in these times, when the public mind is engaged with disputes as to the expediency of making laws for the greater sanctification of the Lord's day, it might be well to raise such inquiries as these:—

Is the day for which they seek to enforce such sanctity, the true Sabbath which God has commanded? Is it the day which our Saviour and his apostles, and Christians for the first three or four centuries, observed? And does it behove Christians, and especially those who believe that man has no right to legislate on matters of religion, to seek to obtain such stringent laws for the sanctifying the first day of the week?

Trusting that you will give the subject an impartial examination,

I am, Sir, yours truly, T. W. B.

From "The Church" for September, 1850.

The Sabbath Question.

DEAR BRETHREN,—In writing on the subject proposed by your correspondent, T. W. B., I desire to start with seriousness and godly fear, feeling strongly the importance of the day, commonly, but as I think improperly, called the Christian Sabbath, in relation to the general good of the community, and especially to the interests of true godliness. The importance and advantage of it in both relations cannot easily be overlooked by sober-minded, intelligent, and good men, the true friends of men's souls and bodies, who care for their interests in both worlds. Let this, then, be clearly understood and borne in mind by my readers as a settled point.

The name Sabbath, meaning *rest*, as applied in Scripture to one day of the week, certainly means the seventh in order, reckoning from the Sunday, and is the Saturday. This was the case at first, when used in Genesis, and continued so till the book of God was finished. The proof of one part of this position is, that the Creator, having made the world in six days, rested on the seventh, and for that reason pronounced it happy, and sanctified it, and set it apart from the other six in memory of his resting upon it; and the proof of the other part is, all the passages, too many to quote, in which a specific day of the week is so called, both in the Old and the New Testaments, without a single exception. The same name is given to other days, but they are given days of months, not of the week, and may be distinguished from the Sabbath, properly and primarily so called, just as easily as the weekly Sabbath is known as different from the sabbatic year, so called, not merely because the rest year, but as being the seventh in the order of years, like the other is in the order of days.

That God intended the seventh day to be distinguished from the rest in grateful remembrance of the creation, there can be no reasonable doubt; and it is well, as often as it returns, to call to mind the work from which God, in condescending language, is said to have rested, and pay him a tribute of praise for the wonders of creation. This day, some two thousand years afterwards, he COMMANDED the Israelites to keep holy. Whether this was a repetition of a law given at the creation, but not expressed in the record, or a new law given to Israel, the people he had chosen for himself out of the nations, that he might govern as their king, as well as be served as their God, I cannot shew to my own satisfaction. It is enforced by the consideration that on it God rested from the work of creation (Ex. xx. 11;)but as a question bearing on the obligation of the Sabbath, I do not think it of the great importance some have attached to it. Certainly another reason is used to enforce it on Israel, which is peculiar to themselves—their deliverance from slavery in Egypt, and is put forth as the foundation of Sabbath-keeping equally as the other (Deut. v. 15.)

The law of the Sabbath was enjoined in a very solemn way at Sinai, and it is repeated with great care and frequency in the books of the law, perhaps more frequently than any other precept, except that against idolatry, and stands pre-eminent as a part of the national covenant. *What did this law require of them?* Rest from all sorts of work in all cases and of all persons (the priests and Levite's work excepted.) This is stated with great minuteness, and death was the doom of all who did any work on it, even to the gathering of a little wood for the fire (Num. xv. 32—36.) In addition to rest from labor, a double sacrifice was to be offered both morning and evening; but no demand was made for a congregation of the people to attend it, any more than on ordinary days, in this respect differing from the great feasts at which a holy convocation was commanded to be made. Beyond this rest nothing was enjoined on the people in general in relation to the day. And when Nehemiah reformed abuses, he followed up the standing law by forbidding carrying of burdens, and buying and selling on the Sabbath (Neh. xiii. 15—21.) The sanctification of the day mainly consisted in rest from all secular employment; the very strong language in Isaiah lviii. 13, 14, goes no farther. In any sense of the word, it was not a day of public religious worship. *It was simply a day of rest;* at least, beyond this point the law is silent. The synagogue service in the time of Christ, and subsequently, cannot be alledged in objection to this position, for that was of modern date. The use of synagogues has not been proved of higher origin than the time following the return from Babylon, and after the completion of their canon of Scripture, the last books of which make no mention of them, and therefore they have not the authority of divine revelation, but were probably the offspring of pious, but not inspired men.

Such was the Sabbath of the Jews. It appears to have been of the nature of *positive institutions* rather than of moral rules—of moral obligations during the pleasure of God that it should continue, but alterable or repealable at the same pleasure, and thus different from moral laws which cannot alter—an ordinance of a commemorative character given to a nation which was under a covenant peculiar to itself, to keep in mind two great facts, the creation of the world in six days, and the deliverance from the bondage of Egypt. It is no objection of any force against this statement, that the seventh day precepts is one of the ten commandments; for the decalogue, though a noble part of the law given by Moses, is *but* a part. It is often called the covenant; still it is but a part of it, and called so by the rule by which a part is put for the whole. And if spoken in the first instance, audibly by God himself, and written by the finger of God on tables of stone, the reason is plain. He did not so impress the people with awe, and to sanction the *whole ministry* of Moses. When he had spoken them, "he added no more," evidently because the people were terrified, and about to seek the mediation of Moses, instead of direct communication with their King; and he wrote them that they might be laid up in the ark, *not as being of more authority or of a different character* from the subsequent laws, but *as a voucher* for the authority of the whole. It is common to speak of the decalogue as the moral law, and as containing the *whole rule of morals;* but the accuracy of this is called in question. The *Sabbath precept* is a positive one, or all but its observers on the *Saturday* are guilty of its breach, and language must be put on the rack to make it set forth all morals, or forbid the opposite vices, though it affords general principles to guide us to a great extent. To this I will just add, that, as if to prevent this part being exalted above the other parts of the law, because of its containing so much of what is of eternal obligation, and being more directly given by God, the Apostle Paul, when declaring the abolition of the whole of the institution of Moses, names only a part of it, and *that part* the ten commandments, "the law written and graven on stones" (2 Cor. iii. throughout.) All the moral principles it or any other part of the law contained, are embodied in the New Testament; but in vain should we look for the seventh day precept in in that complete code of morals. The conclusion is irresistible, that it is "done away" with the ministration of which it was a part, and to which it was peculiar and ready to vanish away, with the national covenant and distinction, at the coming of the reign of the Son of God, and the introduction of more spiritual institutions, fitted for a spiritual people rather than national one.

Those who hold the precept to be still binding, commonly say that it is enough if we keep it in the *spirit of it*, one day in seven, one day of rest after six days of labor. But is this the way to treat *the laws of God*, in which not only the design is divine, but the *words* that express it are, as originally penned, "the words which the Holy Spirit taught?" And why not treat the other laws the same, and so set *the letter of his laws aside altogether!* But to support this plea, we are told that we know that in all countries, some of which are the antipodes of others, the same day exactly can not be kept, for it is night in one while day in the other. The reply is easy. It is the same *numerically and ordinally* in all places, though the sun which rules it rises in some a few hours later than in others; and that the same objection, if allowed, would operate equally against the first day of the week, or any given day, so that to name a day would, to some extent, be useless. This plea therefore for keeping the precept in the spirit of it only, is of no avail.

I hope that the chief question of you correspondent has now been met with a clear answer in the negative. The Sabbath, the only weekly Sabbath God ever appointed, is *not the first day of the week, but the seventh.* Then it follows that to call the first day the Sabbath is *not scripturally correct*, and that to use the argument belonging to the seventh day to enforce the keeping of the first has not the support of Scripture. But here one is met by a large number of good men, who say that from the beginning of Christianity the day has been changed from the seventh to the first by divine authority, at least this seems to be their meaning, and, otherwise, the observation would be useless. *Here*, I think, is the *resting*-place of the main part of these good men among Protestants who have thought on the subject, though they perhaps generally allow some relaxation of the old law. To this I reply by asking for Scripture proof. It is easy to search the whole of the New Testament, where alone it could be found, but it is not there. The Papist is fully aware of this, and candid to own it, and pleads, instead, the authority of the church, of course meaning his own church, and brings the fact as an argument against the Protestant doctrine of the sufficiency of Scripture, to force us back to tradition. And many sympathize with him, who refuse to go the whole length of his farago of traditional lore, limiting themselves to its use in this case and that of Pædo-baptism. I cannot see how those Protestants who hold the Sabbath to have been transferred by God from the seventh day to the first, can answer him. And I have seen no pleading for the transference among Protestants, but is the same in character with the plea for infant baptism from the Jewish circumcision; and those who plead one may with some consistency plead the other, though neither can be supported by the only proof the case can admit.

As to the Lord's-day—in strong probability the scriptural name for the first day of the week—the example of the apostles and the churches they planted, in conducting church affairs on this day (Acts xx. 7; 1 Cor. xvi. 1, 2;) together with the resurrection of Christ, and his repeated visits to the disciples in their assembly on it, and especially in the second week, their being no recorded appearance of Christ to them from the day he rose till that day week; and the giving of the Holy Spirit at Pentecost on that day, sufficiently point out the duty of all godly people to observe religiously this very day, *without applying to it the severities of the Sabbath law.* Let it stand on its *own ground*, and have its own character and appropriate employment, in accordance with the whole directory and benevolent design of the religion of Christ. Men of God will ever hail it with holy joy as the best day of the seven, and try to turn it to account, privately and publicly, and also for the public good. As to the day as a day of rest and social improvement, in relation to the community at large, let us be satisfied to support its necessity and importance just as we do that of food, clothing, health, and mental improvement, by expediency, and as a day for religious worship and instruction, by the same reasons by which we urge the claims of religion in general, especially by the consideration that in a busy state like ours, in which the greater number have to work hard, *one day in seven for such purposes, is a wise and kind regulation,* without which some would have little or no opportunity for such purposes.

So far as your correspondent asks about the example of Christ, the apostles, and the Christian churches for the first three or four centuries, a few words only may suffice. The practice of the inspired teachers, and those who lived in their time, alone is of importance in such a case; and in their day the case of the Jewish Sabbath stood in the same predicament as circumcision and other Mosaic institutions, which had by the gospel become *indifferent.* In the time of Christ, of course the first day of the week had not become the Lord's day; and after his death, both the Sabbath and circumcision appear to have been kept up side by side with the first day and Christian baptism among the Jewish converts, without opposition from the Apostles, except when these persons attempted to enforce them on the Gentile converts, or to make them matters of vital importance (Acts xv.; Gal. ii. 3—5; iv. 10, 11; vi. 12—15.) And as for the Sabbath services of the synagogue, the apostles attended there just as they attended other places of assembly, any time they had opportunity for the purposes of their mission, as long as they could do so with advantage, and without factious or violent opposition from the authorities of the multitude (Acts xiv. 1—6; xvii. 2; xvii. 4—7;) while they employed the first day of the week, or the Lord's day, for purposes of Christian fellowship, and the edification of the Christian body, as before observed.

With the regard to the third question, about the matter of legislation, all I am disposed to say is, that for ought I know it may be competent to the legislature to try to secure for all the subjects of the realm the peaceful enjoyment of the first day of the week as *a day of rest*, and thus prevent, as far as possible, annoyance and loss to those whose sense of duty leads them to cease from their daily avocations and secular concerns on it, and especially to afford to the public servants their full share of cessation from toil on that day—and what the senate may try to provide, the people may seek by petitions to obtain.

With best regards, I am, dear Sirs,

Yours truly, THOMAS OWEN.

Cranfield, Beds.

THE SINAITIC INSCRIPTIONS.

It is well known, that in the neighborhood of Mount Sinai there have for many years been known to exist a variety of inscriptions in a character hitherto undecyphered, which presented an insoluble puzzle to scholars and travelers. They are found in the valleys and hills which run north-west from Mount Sinai, as far as the eastern shore of the Gulf of Suez. They are quite numerous, insomuch that the traveler taking almost any direction from the monastery of Mount Sinai will find more or less of them written upon the rocks. Similar inscriptions are likewise found in Mount Serbal, lying to the south of these routes. They are found in the greatest numbers and variety in the valley which stretches from the eastern shore of the Gulf of Suez, for six or seven miles towards the south. On the left of this road, on a chain of steep sand-stone, perpendicular as masonry, is a vast multitude of well-preserved inscriptions, the great number of which has given the road the name of "the Written Valley," (Wady Mokatteb.) Adjoining this is a hill called "the Written Mountain," also filled with the inscriptions. They are intermingled with images and figures, executed in a very rude style, and evidently of the same age.

A recent English traveler, Rev. Dr. Forster, has succeeded in decyphering them, by which they are proved to be probably the work of the Israelites, during their passage through and sojourn in the wilderness. This theory has been often suggested, but never before demonstrated. The process of discovery we have not time to indicate, but the results of some of the translations are highly interesting. On the rocks are recorded several of the principal events of the exode, precisely as they are narrated in the Pentateuch. The hurried flight of Pharaoh from the returning waters of the Red Sea; the healing of the bitter springs of Marah; the miraculous supply of winged fowl; the uplifting of Moses' hands at the battle of Rephidim, with the names of Aaron and Hur as their supporters; the miracle at the waters of Meribah; the plague of the fiery serpents, with many others, are clearly deciphered by Dr. Forster. In several instances these descriptions are accompanied by pictorial representations of men and animals.

The language in which these inscriptions are written, Dr. Forster pronounces to be in effect a very primitive dialect of Arabic, written in a character totally different from that now in use, yet containing words which, though obsolete, are still preserved in the old Arabic lexicons. This language Dr. F. considers the "one primeval language," when "the whole earth was of one language and of one speech." If this discovery shall ultimately bear the test of thorough examination, it will form a highly interesting addition to the admirable circle of proofs of Scripture verity, which the explorations in Egypt and Assyria and other places in modern times have furnished. [N. Y. Evangelist.

LIBERTY—EQUALITY—BROTHERHOOD.

[Written for the recent Anniversary of Alfred Academy, by Miss Elizabeth C. Wright, of Ceres, Pa.]

When morning broke bright o'er the darkness that shrouded
The sleep-shackled world in a mantle of night;
When the wild winds had chased the dun vapors that clouded
The blue deep of ether, obscuring its light;
When no prison confined, and no walls were around thee,
Hast thou never then felt thou wast not yet free—
That the bondage of custom so closely had bound thee,
That other men's thoughts were a dungeon to thee?

Hast thou never grown sick in thy spirit with fearing
The laugh of some worm, crept up higher than thou,
Or some pitiful fool, who had borrowed his sneering,
To whose broadcloth and gold all the multitude bow?
Yet thou dared not turn back, and with pride answer pride,
And with scorn spurn the scorn that fell heavy on thee?
Thy locks have been shorn, and thy hands have been tied—
False customs have bound thee! thou canst not be free!

Burst forth from thy bondage, proud spirit, and utter
Those truths that shall set other souls in a glow;
Let the lightning bolt strike ere the deep thunders mutter—
Be free first thyself—then help all to be so!
Is not thy soul human, and life everlasting
A heritage free—by thy birth-right thine own?
Who heirs an estate thine in grandeur surpassing?
Or who has a less, that thou ever hast known?

The laborer crushed in the dust shall awaken
From the sleep where he lost his dread portion of toil—
And the King shall leave Earth when Death's sceptre shall beckon,
Then the slave shall be peer of the lord of the soil!
No more shall the lordling, in luxury silken,
Use the labor in which he has taken no part;
No more shall grieved Echo sob back from the welkin
The sigh of the starved—in mind, body, and heart.

For the grave owns but equals in dust it is 'tombing,
And souls find but equals beyond the dim shore
Whose dark shrouding shadows, forbidding, lie glooming,
Around Death's deep waters, we all must pass o'er.
Must the soul, then, forgetting its own mighty powers,
Supine in the dust, put its birthright away,
'Till the grim King of Terrors shall roll round the hours,
That close up life's wintry and wearisome day?

Or shall it stretch forth its free wings ere the dawning
Of life in the realms of the beautiful sky,
To meet the slow coming yet glorious morning
Whose steps are approaching—whose advent is nigh!
When hand clasped in hand shall acknowledge its brother,
When peasant and prince shall be titles unknown,
When none shall claim rights he denies to another,
And all bow to one Father—one Monarch—one Throne.

PERSONAL CHARACTER OF DR. JUDSON.

From the Commemorative Discourse of Rev. Wm. Hague.

The leading features of Dr. Judson's character, when we regard him as a public man, have an aspect of such stern and simple grandeur that they throw into the shade those delicate traits which disclosed themselves to the eyes of all who knew him in social and domestic life. Indeed, the higher qualities of which we have spoken are rarely found in intimate union with the gentler virtues, with that child-like tenderness, that genial sympathy, that nice regard for the sensibilities of others, which throws a charm around the scenes of home, and the circles of friendship. We are never surprised to learn that these are wanting in men of iron sinew, formed for daring and endurance. Just as when we gazed on some lofty mountain that towers sublimely to the skies, it seems not strange, if, on a close survey, the fine proportions and the beauty of outline shall have vanished, so that we can touch nothing but rugged rocks and tangled thickets. But to find the ascent of an Alpine hight enriched with sheltering vines, refreshing springs, and singing birds, must fill the breast of every beholder with a sentiment of pleasing wonder. A kindred emotion has, doubtless, been awakened in the hearts of many who have long contemplated Dr. Judson from a distant point of view, and have afterward been favored with opportunities of personal intercourse. Then it has been seen that the elements of his nature were admirably balanced, that his social affections were commensurate with his intellectual powers, and that his many-sided mind filled a wide sphere of being. Of him it could not be justly said, as it once was of an eminent moral philosopher, that he loved man in general, but no human being in particular; nay, his heart was a well-spring of tender affections, his eye took within its scope the whole wide range of human relationships, and he was sensitively alive to the happiness of all around him. In this respect he resembled his Divine Master, who, while on earth, although he was employed in a mission that involved the eternal destinies of a fallen race, could find congenial joys in the friendship of Martha, Mary, and Lazarus, and who, amidst the agonies of the cross, could commend the temporal welfare of his mother to "that disciple whom he loved."

In this connection it may be proper to observe that in regard to the social qualities of Dr. Judson, his susceptibility of the pleasures of friendships, his powers of conversation, his combination of mental energy with the most winning gentleness of expression, many of us received impressions, during his sojourn in this country, which could have been imparted by no study of his history, by no sketch, however vivid and graphical. Whensoever we see a man who is distinguished for singleness of aim, we are often struck with a certain eloquence of *manners* which cannot be described, and which, when found to be in keeping with the tenor of his life, discloses the heart more truthfully than the best efforts of the pencil or pen. The Evangelist Luke seems to allude to the impression of character made, by the personal appearance of our Lord, in a single phrase which Dr. Campbell has translated, "he was adorned with a divine gracefulness." The soul reveals itself not only in words, but in the tones of the voice, in the animated countenanae, in the kindling eye, in every feature, in every movement. Although it may not be safe to judge of men by the outward appearance merely, yet there are signs of character which are seldom mistaken, which no art can counterfeit, and which make impressions that we can neither resist nor erase. And no one, probably, has been permitted to enjoy Dr. Judson's society, and especially to kneel with him while conducting the worship of a family, who has not left his presence with some new conviction of the depth of his piety, of the breadth of his philanthropy, of his childlike humility as a Christian, and of his real greatness as a man.

From the Watchman and Reflector.

CAME HOME TO DIE!

He went to California to get gold, spent a year in the attempt; then came home to die! It was a sad case, and yet more fortunate than that of many. He reached his native village, and died in the arms of his wife, with his childred by his side. Many are denied that privilege. Many have died alone, amid the glittering dust they have coveted, or among strangers have fallen asleep in death, wearily watching their hoarded treasures, with few to heed them, and none to know their agony of soul. The ocean's restless wave, the raging storm, and the roaring billow, have chanted the death song of others as they passed from this life away; but his was another fate.

He left his quiet, happy home, to seek for gold. It was somewhat strange that he did so. Poverty did not press him; by careful industry he had acquired a competency, and still was doing well, had enough for all his wants. Nor was he intensely selfish, nor was avarice a ruling passion with him; though still 'tis true, "like most, he wished for *more.*" No was he one of those restless, adventurous men, who are ready for every wild enterprise, where there is novelty to attract, or some stake to venture; he was a very quiet man, steady and uniform in his habits, and apparently contented in his station. Yet was he not one of those without friends, or home, almost without affection; to whom each place is equally dear, and every one equally a friend; who have little to gain, and nothing to lose. He had a home and friends—a home and friends that he dearly loved. He had a family; a fond and faithful wife, to share his toil, and enjoy his society; children for his care and his comfort. The friends that surrounded him were many and dear; the scenes in the midst of which he lived had cherished memories. Nor was he a reckless rover, seeking license from the restraints of virtue, in the wild foment of lawless society. He was a Christian disciple. He welcomed joyfully the Sabbath's sacred rest; he went with delight to the house of God, and took pleasure in the services of the sanctuary.

Why then did he go to California, seeking for gold? Why did he sacrifice so much with prospect of gaining so little in return? I do not know. It is, indeed, a mystery! Ask the thousands whose condition was so nearly like his that this picture will apply to all alike, why they went.

When the excitement from the Pacific shores swept, like one of its storms, over the land, and the mines of vast wealth allured the cupidity of the world, he resolved to go, and procure some gold. It was no wild enthusiasm, no absorbing, irresistible impulse; perhaps it was a combination of motives. But he made up his mind to venture the attempt, and if possible, get some gold. He did, indeed, count the cost; whether he counted it rightly, let others judge.

He left his home and friends, bade farewell to the sanctuary where he had worshiped, and the saints with whom he had taken sweet counsel; he kissed his wife and children, whose cheeks were wet with tears of sorrow, and whose hearts were filled with feareful apprehension. He turned away sadly from his threshold, and the home where life's brightest hours had been passed, and with attempted gaiety, said he would bring them back large heaps of gold; then hurried to the dock, while fond eyes dimly watched him, and fond heart yearned painfully after him.

California is reached, and gold is near, but home and comforts are far away. Now you may watch him in his search for wealth. Days are spent in anxious toil; his food is coarse and scant; at night, the cold earth is his resting-place, a blanket his chief covering. An attempted speculation fails of success, and he starts for the mines, and there digs for hid treasures. His anticipations begin to be realized, while he grasps the precious dust, and calls it his own. Nerved anew by the prospect of success, he gives every energy to the eager pursuit. Now he thinks of his distant home, and believes he shall be able to keep the promise so gaily given to his wife and children, and present to each a bag of gold as a holiday gift.

But alas for waking dreams! Fortune deals with him as with others of her votaries. Severe labor and constant exposure impair his health, and he is reluctantly compelled to abandon mining for a time. His expenses are great, his income nothing, for it costs something to be sick in such a land; and his riches go faster than they came. He sells out his right and with partially recovered strength seeks a new placer and begins again; and again success attends his endeavors. He gets gold!

But this is not long to continue, and again his strength fails; languor and disease invade his frame, and soon he is a sick man among strangers, with few of the necessities, and fewer still of the comforts that minister to the wants of the feeble and sorrowful; make a sick bed sufferable, and beguile the heavy hours of disease and pain.

A twelvemonth had passed since he set his feet on this land of promise. He was again able to walk about, and had gold enough left to pay his passage home—perhaps a little more: He felt that his strength was gone, and life itself could hold out but little longer, at least in that enervating climate Could he reach home, kind care, the faithful ministry of love, might recruit his wasted system. But should he die! Oh, then came the strong yearnings for the home he loved. Could he die among strangers? Oh, no! Let his own wife and children watch by his dying bed, minister to his last wants, and close his eyes when life had fled. Let friendly hands lay him to rest, where his fathers slept; and the voice of prayer from familiar lips, be breathed over his coffin and his grave!

Of living godliness he had seen but little, felt but little there. Indeed, he did not come to seek communion with God, or find access to a mercy-seat. That he could have had at home. He came for gold; and who does not know that gold seals up the sacred fountains of the soul.

Again you might have seen him stand upon the vessel's deck, as she dashed bravely out into the Pacific tide, and turned her prow toward the home of his heart. Hope dispelled the sadness of his soul, and restored to his eye the light of life as he scanned the distant horizon. Again the Southern breeze fanned his pale and wasted cheek, and the sluggish pulses of his heart quickened, as he neared his native shore. With each rising sun he was more cheerful and joyous; with each morning he declared himself better and stronger. And yet, as each evening came, he sought his couch more weak, and worn, and wasted than before.

It was a bright December morning when the ship came in sight of the port of her destination. For a week he had not left the cabin; but as the joyful cry reached his ear, which announced the near approach to home, the current of his ebbing life quickened with a tumultuous flow; and he staggered up to the deck, impatient to behold again what he had so long waited to see.

But the effort was too great. For a moment his soul drank in the beauties of that scene and its associations; then he fainted, and was carried down to his berth. What a contrast to that morning, as fair and bright, when, two years before, he had sailed from that same port, outward bound, for the land of gold!

The ship reached the dock; and then came the bustle and confusion of such an occasion. The tramping of busy feet; the discord of many voices; the greetings, or anxious inquiries of friends; the crowding and questioning of the idle and inquisitive. He remained below nearly unconscious, but no inquiring friends sought him out, for no one dreamed of his return.

At length reviving, he crawled from his resting-place to the cabin stairs, where attracting the attention of those who had partially forgotten him in the excitement of landing, he succeeded in giving directions where to be taken.

How would it have saddened your heart to see him then, as they lifted him into the coach, in hope and life, the shattered wreck of what he was? So did he recross the threshold he had left so gaily.

Words cannot tell the meeting! The wild surprise, the mingled joy and anguish of that hour! He was too weak to return the fond embrace of wife and children, or wipe the the raining tears from his palid cheek.

"O, Henry, have you come home so?"

"Yes, Ellen, come home to die!"

It was too true. But his fond prayer was answered; he died with his wife and children at his side. The next day they closed his eyes forever; wife and children followed him sadly to the grave, where he sleeps with the dust of those he loved. But the little that remained of the gold that had lured him from his home had fled. His person had been rifled, he knew not how, or where or when; but it was gone—all gone. He had indeed come home to die! ECTOH.

April, 1851.

FLAX COTTON.—Rev. Mr. Gordon, Editor of the *Free Presbyterian*, having recently passed through Northern Ohio, writes to his paper as follows:—

I called on Hon. John F. Beaver, who is engaged in the erection of a large establishment for the preparation of Flax Cotton. Mr. B. is sanguine of the ultimate success of the scheme for the substitution of a portion of flax in place of cotton. He showed me a specimen of the cotton after the third process. It resembles in color and texture the common lint, made by tearing up a piece of old linen cloth. *Five* processes are necessary to prepare the flax cotton for the spindles. I learned from Mr. Beaver that twice as much flax had been raised in the neighborhood of Newton Falls this year as there was last year. In passing from there to Ravenna, beautiful fields of flax, in full bloom, were common along the road.

SWIMMING.—Elizur Wright gives the rationale of swimming as follows: No branch of education has been so much neglected as this. Man is the only animal which does not swim naturally. He sinks in deep water from the size of his brain when not properly exercised. That is to say, the weight of his brain above his nose sinks that organ a little beneath the surface, when he is in an erect position, before his body displaces its weight in water, and thus finds an equilibrium. With the nose under, one must breathe water and drown. But when the brain comes to be exercised enough to throw the head back and the nose up, pointing to the very zenith, and keep the hands and feet carefully under water, then by the eternal laws of hydrostatics, the nose will continue above water, and the person will float like an empty bottle which is so balanced as to keep its mouth uppermost. No human being can sink in still water, of any depth, lying on his back, with hands and feet under water.

AUTOGRAPHS.—We are anxious, (says an exchange,) to collect and preserve the autographs of all our subscribers, and therefore request all, whether in city or country, to enclose the amount due for the second year [$2] in a letter, with their several signatures, before the first of July. Our thanks are due to those who have already anticipated us by advance payment.

The Sabbath Recorder.

New York, August 7, 1851.

RELATION OF RELIGION TO POLITICS.

It is often said, that "politics have nothing to do with religion." We do not know that they have; but we are very certain, that religion ought to have something to do with politics. Every man who exercises himself in the affairs of government, whether in discharging the duties of an office with which he is intrusted, or in voting to put others into office, ought to be actuated by the principles of religion, as taught in the Bible, to such an extent as always to act righteously. 'Do unto others as ye would that they should do unto you,' is a maxim as applicable to politicians as to any other class of persons. It is a maxim, which ought to be engraved as a motto upon the desk of every legislator in the land, just where his eye would rest upon it when called to give his vote upon any measure affecting the rights and interests of his fellow creatures. Had it been engraved upon Daniel Webster's desk at the time the late Fugitive Slave Law was passed, it might have restrained him from the wickedness of casting his influence on the side of oppression. It certainly would, had it been engraved upon his heart. But alas! he forgot, as too many do, that while he was a statesman, he was at the same time a man, bound by a "higher law" to "do justly and love mercy." Politicians too often forget that God's law of accountability embraces the *whole* of their existence, as well the time spent in legislative halls, as that spent in other places.

Some people quite scout the idea, that a *nation* or *state* may be guilty of sin, and bring down upon it the judgments of God. Nevertheless, it is an idea that receives too much countenance from the Book of Inspiration to be set aside lightly. A government, *as such*, may be irresponsible, it is true. Being a mere piece of political *machinery*, moral character can no more be predicated of it than of a clock, or a printing-press. In the persons of its rulers, nevertheless, it may become guilty before God, and be held to account accordingly. That is, every ruler, ever legislator, every one concerned in administering the affairs of government, will be held personally responsible for the part which he acts in directing the movements of this machinery. Even a clock, though in itself possessing no moral character whatever, may be made the means of doing immense wickedness. If one comes into our office, and says that he has a matter to attend to involving important interests, the issue of which depends upon his attending to it at precisely such an hour, and, while his attention is otherwise called, we slyly put back the hands of the clock half an hour, it may be said, figuratively, that the clock ruined him. But the guilt was not in the clock, but in the person who used it as the means of deceiving. So is it with government. It is an *engine*, by which those who manage it may act for good or evil upon mankind. It is an engine of tremendous power. He, therefore, who avails himself of it to oppress his fellow creatures, or to invade their rights, accomplishes infinitely more than if he undertook the same thing single-handed and alone. His guilt, therefore, is vastly greater, and national sins, so called, do in this way become the giant sins of the land. They are the most God-provoking sins that are committed. What a fearful responsibility is incurred by the absolute monarch, who, knowing that the operations of the entire machinery of government depend upon his own pleasure, uses his power, not to benefit and bless his subjects, but to oppress them! He speaks, and the mighty engine under his control is made the instrument of impoverishing and afflicting thousands. Did monarchs but cherish a just sense of their awful responsibility, there is not one of them who would not gladly divide his power with the people.

In a republic, where the sovereignty resides in the people, there is not a man of mature age who does not lie under responsibility. If government become an engine of oppression, every man is personally guilty who lends his influence, either directly or indirectly, to make it so. The Senator or Representative in Congress, who brings forward and advocates a law which shall, in its operation, wrest from a portion of the people their 'natural and inalienable rights,' and then casts his vote for the same, is personally guilty before God, and will, at the day of judgment, have to answer for it. The voter at the polls, who casts his vote for the man who, he knows, will use all the power with which office may clothe him to crush in hopeless bondage three millions of human beings, incurs a fearful responsibility, which he must meet at the day of reckoning. In short, all our political acts involve direct personal accountability to Him who will judge every man according to his deeds. And so far from a man's guilt being the less because he acts as a politician or statesman, and through the medium of government, it is on that very account the greater, if he does not act righteously. For, besides his own individual power, he avails himself of that tremendous power which government by the strength and perfection of its machinery can exercise.

That God visited his wrath upon the nations of antiquity for their sins, is a fact most plainly declared in Scripture. It was because they had provoked him by their wickedness, that he destroyed the Canaanites, and gave their possessions to the children of Israel. It was because of their wickedness that Babylon, and Egypt, and Tyre, and other kingdoms, were prostrated in ruin. But because personality and accountability cannot be predicated of kingdoms, except in a figurative sense, it is sometimes said that God judges kingdoms and nations, as such, only in this life. And it is to be feared that rulers and statesmen too often deceive themselves into the notion, that such judgment as God inflicts upon the nation, as such, is all that he will ever visit upon them. But let them not cherish this delusion. Strictly speaking, God never punishes a nation, as such, either in this world or the next. They are the rulers, always, upon whom punishment falls in their own proper persons. It is nevertheless a fact, that in order to impress upon the minds of the guilty more deeply the aggravation of their offense, and to take away their power of offending in like manner any more, God sometimes requires that the very *instruments* which they have employed be given up to destruction. So government, being the instrument or machinery by which wicked rulers accomplish their wickedness, God in his wrath may bring about its destruction. But the rulers themselves he will hold personally responsible "in the day when he shall judge the secrets of men by Christ Jesus."

Reader, you are one of those in whom the sovereignty of this great Republic is vested. If not a Congressman, or a Governor, or a Justice, or a Commissioner, you are perhaps a voter. Is there no responsibility resting upon you in regard to the course which our Government shall pursue, and the destiny which awaits it? Will you allow the dust of party politics to blind your eyes to the great principles of righteousness? Is it not your duty, as a Christian, and as an accountable creature, to aim at making government, and the administrations of government, what they ought to be?—the media of blessings and happiness to those who repose under their shadow?

BRITISH CORRESPONDENCE.

The Jewish Disabilities Bill—Episcopal Bishops—Houses of Convocation—Regium Donum.

Glasgow, July 18th, 1851.

The telegraph announces that the Bill for modifying the Abjuration Oath, omitting the words "on the faith of a Christian" in the case of Jews chosen as members of Parliament, was last night again rejected in the House of Lords by a majority of 144 against 108. It is stated, that Mr. Salomon, the lately elected Jewish M. P. for Greenwich, intended, in the event of the Bill being rejected, to present himself to the House of Commons; but we do not see that he could be received in the circumstances.

In times when Puseyites, and other high-churchmen, as they are called who would repudiate that name, contend that those only are churches which have their Episcopal Government and Apostolical Succession, it is something to have to record that the Bishop of Durham lately subscribed £15 towards the erection of an enlarged place of worship by the Independents at Newcastle. His knowledge of the spiritual destitution of the town, is the apology—for an apology was required for so un-bishop-like a respect for the souls of perishing sinners. The enormous revenues of some of the English Bishops, and the unfair means used to obtain them, have been discussed in the House of Commons. The Marquis of Blandford's moving an Address to Her Majesty, on the spiritual destitution of England, and the means by which it should be supplied, was the occasion for adverting to the manner in which church property is managed. The Marquis proposes that there should be new Bishops appointed, (who should not have a place in the House of Lords,) and that 600 new churches be erected at an expense of £2,100,000, one half to be raised by the sale of a half of the advowsons in the gift of the Lord Chancellor; the other half he expected could then be raised by private individuals. The motion for an Address was agreed to—Sir G. Grey, on the part of Government, acceding, on condition that the sale of the livings should not be required—but the discussion led to remarks very unfavorable to some of the Bishops.

In the House of Lords, on the 11th instant, Lord Redesdale urged the revival of the ancient Houses of Convocation for the government of the Church of England. He adverted to the danger likely to arise in such a case from the difference of opinion in the Church itself, but strangely spoke of her strength as, he said, her "only resort to which she went for ultimate decision was the Word of God." It were well, indeed, if this were true; but his Lordship afterwards reduced very much the measure of this strength, and came nearer to the truth, when, alluding to those who seek personally to draw their own conclusions from the Bible, without reference to Bishops or Councils, he said, "That was not what the Church of England allowed." For while she did not, like the Church of Rome, admit the principle of development, she took her stand "on the Bible *as interpreted from the earliest times in all sound churches.*" Keeping in view that his Lordship's "sound churches" are those in which Paul prophetically discerned as to come the great "falling away," his latter statement is not so far from the truth as his first. The Archbishop of Canterbury, judging from the experience of former Convocations, differed from Lord Redesdale as to the result. Supposing, he said, the great technical difficulties lying in the way were removed, great disappointment, accompanied by great excitement, would result. If, for the purpose of settling disputes, "the Prayer Book were touched, even with the lightest hand, a flame would be lighted up from one end of the country to the other." The history of Convocation during the reign of Queen Anne is a history of altercation between the Upper House and the Lower. They were prorogued in consequence; and since 1777 no Governments had deemed it wise to issue a license. The Archbishop of Dublin said he had never advised the restoration of Convocation, because he knew it would not be tolerated. He wished that there were some method by which dissatisfied members could make their views known; but "he would not have the church governed by the clergy exclusively." The Duke of Argyll said he believed that Convocation, which was composed entirely of clergy, was first called together not to regulate ecclesiastical affairs, but to give the assent of the clergy to taxes. He did not think it was possible to have Convocation now without the laity; while the differences as to doctrine would render the proceedings of a governing body in the church all but impossible. Even the Bishop of Oxford said he was "desirous to see the Church of England duly represented in the Synod by the Bishops, clergy, and laity, in their due places. We do not, however, believe it to be at all probable that the proposal, (which comes from the Puseyite party,) to revive a system of self-government in the Episcopal Church, will receive favor from Parliament, even if the laity were included.

The Chancellor of the Exchequer is reported by telegraph to have stated, that the grant called Regium Donum would not be continued after this year. This is a grant of money given to the Presbyterians in Ireland, and some poor congregations in England unconnected with the Established Church. Should this be true, we may look for its being followed, at no distant date, by a withdrawal of means from the Episcopacy also.

J. A. BEGG.

ADVERTISING FOR MINISTERS.

The "children of this generation" understand very well, that newspaper advertising is the highway to notoriety, if not to fortune. And it would seem, from the following advertisement which we find in one of our Baptist exchanges, that "the children of light," (those, at least, who ought to be such,) are learning the lesson.

A Pastor Wanted.—A minister of the Baptist denomination, of sterling piety, possessing fair talents, and good preaching gifts, wishing an extensive field of labor and usefulness, in an important and pleasant location, and will obey the high mandate of Heaven, "Go preach my gospel," instead of reading his sermons, would ensure the approbation of God, and a fair remuneration for his labors of love, from the Baptist church of Warsaw, Wyoming county, N. Y. None others need apply.

R. B. Crispen, Clerk.

Warsaw, June 21, 1851.

A man of "*sterling piety*" and "*good preaching gifts*"—"none other need apply!" We should like to see the man who, on the strength of this notice, applies to the Baptist church in Warsaw for a situation. Perhaps there would be no great impropriety in a preacher's recommending himself as one who posesses "good preaching gifts;" for those who really have such gifts generally know it as soon as any body; and indeed we have heard of persons who knew, or thought they knew, that they had preaching gifts, when such an idea had never occurred to their most intimate acquaintances. But for a man to praise his own "piety"—to claim that it is such as may properly be denominated "sterling"—is carrying the matter a little farther, and implies peculiarities of make-up which, it is to be hoped, are not often found in the ministry, but which, if they do really exist, it would be a curiosity to see. Somewhere we have read of a talkative upstart who reproved an aged minister for his comparative reserve, and asked him if he thought he possessed any religion; to which the venerable man replied, with an accent that gave force to his words, "None to *speak* of." Such a man would not answer for the Warsaw church; but if they could find the upstart, probably a bargain might be struck. "Like to like."

THE SABBATH-SCHOOL A SEVENTH-DAY BAPTIST INSTITUTION.

To the Editors of the Sabbath Recorder:—

I have read with much interest the Report adopted by the Seventh-day Baptist Western Association, on the subject of Sabbath-Schools and Bible-Classes, and am pleased with many of its suggestions. While it ascribes, very properly, the origin of the first Sabbath-School to the early efforts of Ludwig Hœcker, there is a want of *definite credit* due to him as a *Sabbath-keeper*, and to the *denomination*, for *introducing* and *sustaining* it. The Sabbath-School at Ephrata was not only "patronized by the Seventh-day Baptists at that place," but was essentially a Seventh-day Baptist Institution—*established* and *sustained* for upwards of *thirty years*, by them, before any other similar institution was introduced. Ludwig Hœcker was himself a Seventh-day Baptist, not merely the common-school teacher, but a member, and an active member of the Society. In my "*Historical Sketch of Ephrata,*" I distinctly say, "that Ludwig Hœcker, or Bro. Obed, as he was designated, who was the teacher of the common school, *projected* the plan of holding a school on the afternoon of the Sabbath, and *who, in connection with some of the other brethren*, commenced it," &c., &c. From the Report, it might be inferred, that Ludwig Hœcker may have been there casually, and that the Society of Ephrata merely "*patronized it*," while the credit of the origin of the institution is due *to the denomination*. Ludwig Hœcker was not only a prominent and consistent *Sabbath-keeper*, but his wife and daughter, Petronella, a lovely and beautiful girl, not only comely in form, but lovely and beautiful in her Christian character, (which may hereafter form the subject of a sketch for your paper,) were all ardent, active Sabbath-keepers, and were alike ardent and active in the Sabbath-School, as they were in every Christian virtue. More anon.

W. M. F.

Bordentown, N. J., August 1, 1851.

A RHODE-ISLAND PICKNICK.

On the 23d of July, (as we learn from the *Literary Echo*,) the good people of Potter's Hill, R. I., treated themselves and their friends to a delightful picknick in the beautiful grove adjoining the village. The idea was a good one, and if it were more frequently carried out in the neighborhood of every manufacturing town in New England, the result would be an improvement in the countenances, if not in the morals, of the inhabitants. On this occasion the exercises seem to have been well adapted to promote a renovation of both body and mind. Of course there was a banquet; otherwise there would have been no *picknick*—no *picking* of *knickknacks*. But the intellectual part of the entertainment appears also to have occupied a prominent place. Eld. A. B. Burdick introduced it by brief and appropriate remarks; after which Eld. Lucius Crandall addressed the company. The singing is said to have been remarkably good. Among the pieces sung was an original one, prepared for the occasion by Lucius Crandall, which we copy from the *Echo*:—

We're met where the blue sky of summer spreads o'er us,
And the sun in full glory lights the glad scene,
Where we list to the choir of the wood in full chorus,
And press with our feet earth's soft vesture of green.

We have come where sweet odors are borne on the breezes,
Where the spirit of Nature inspires to be free,
Where each object around us the inner heart pleases,
Thus wooing to goodness, while prompting to glee.

This brings to the mind what we've read of a garden,
Where a bless'd pair in holiness, happiness dwelt,
And fed on the fruit of the trees of their Eden,
Where together they walked, talked, worshiped, and knelt.

But farther that record this sad thing narrated,
That they highly offended the Lord of that place,
By listening to one who their happiness hated,
And their King drove them out from beholding his face.

Then with sword and with cherubim guarding their egress,
He doomed them mid thorns and in sorrow to pine,
Because they had ventured thus even to transgress
His laws, though most holy, his rights most divine.

While then we are here where these charms are combining,
And calling away from earth's passions and strife,
May we learn of the birds, as their wild notes are chiming,
And seek the dear shade of the blessed tree of life;

Where, feeding on fruit which is there ever growing,
We shall live ever more in that Eden above,
And walk through the vale where life's river is flowing,
Where are bright ones, sweet pleasures, and He who is love.

ANNIVERSARY OF ALFRED ACADEMY.

In our notice of the Anniversary of Alfred Academy, published some three weeks ago, we were compelled to omit the list of graduates, with the themes of their essays and orations. Below we give them.

Ladies.

Introductory Essay—Impressions,	S. E. Langworthy.
America's Dead,	S. M. Gilmore.
What we seem to know demands a longer Learning,	L. A. Pickett.
Thy Name, O Life, is Happiness and Hope,	L. M. Pickett.
"Light seeking Light doth Light of Light beguile,"	H. A. Burdick.
Mystery,	M. E. Wells.
What think ye of Life?	M. R. Conklin.
What think ye of Death?	A. J. Campbell.
Rome: Past and Present—*Italian*,	E. Allen.
Liberty, Equality, Brotherhood,	E. C. Wright.
What is the great object for which I live?	S. Williams.
Life's gayest Scenes speak Man's Mortality,	B. A. Williams.
German Metaphysics—*German*,	E. Bartholomew.
Primitive Simplicity,	M. A. Hatch
Science a Stepping-stone to Happiness,	Selima Dorr.
Mighty Works and Mighty Minds,	L. M. Graves.
Concluding Essay—The last Three Years,	E. E. Potter.

Gentlemen.

Salutatory,	Asa M. F. Randolph.
A Globule from Nature's Laboratory,	T. R. Cross.
The World's Fair,	Prosper Miller.
The Responsibilities of American Youth,	F. Babcock.
The Student,	D. Freeborn.
Political Idiosyncrasies,	J. C. Green.
Success—How attained,	A. D. Burdick.
Our Vernacular,	N. M. Hubbard.
Britain's Last Monarch,	S. O. Thatcher.
True Eminence,	T. R. Williams.
Hungary,	Lorenzo J. Worden.
Nail your Colors to the Topmast,	N. L. Reynolds.
Roman Mythology—*Latin*,	D. J. Petibone.
The kind of Men we want,	T. D. Thatcher.
Scientia pro Philosophia Fallace—*Greek*,	J. H. L. Jones.
The Intellectual Spirit of America,	O. Allen.
"The Genius kindled for the Skies lights the World as it soars,"	A. R. Cornwell.
"To *be* or *not* to be! that is the Question,"	L. Allen.
I *Will*,	C. R. Burdick.
Valedictory,	Galusha Anderson.

THE VIRGINIA ASSOCIATION.

On the 12th of January, 1851, delegates from the Seventh-day Baptist Churches in Virginia convened at New Salem and organized an Association to be known by the name of the Virginia Seventh-day Baptist Association, which is to hold its first Annual Meeting with the Church at New Salem, commencing on the fifth day of the week before the first Sabbath in September, 1851, at 10 o'clock A. M. Eld. Azor Estee is to preach the introductory discourse; Bro. Ezekiel Bee alternate. A full delegation is desirable, and friends from the sister Associations are invited to meet with us.

Perhaps it would be proper to say, that the minutes of the meeting in January to organize the Virginia Association, were sent for publication in the Recorder, but did not reach the office.

Jepthah F. Randolph, Sec.

Education in Rhode Island.—From the annual report for 1850 of the Hon. E. R. Potter, Commissioner of Public Schools in Rhode Island, it appears that every town in that State voted last year the necessary amount of tax entitling them to receive their proportion of the School appropriation from the State Treasury. The population of the State under fifteen years is 47,857, of which number 13,898 are under four. Under fifteen and over four the number of inhabitants is 33,959. Of these 28,331 have attended school within the year. Of those who cannot read and write there are 3744, the largest portion of whom are supposed to be foreigners.

Union Theological Seminary.—The Court of Appeals, during its recent session at Elmira, decided a case in favor of the Union Theological Seminary in the city of New York, by which the institution recovers the entire amount (not small) of the legacy left by the will of the late James Roosevelt. The next term of the Seminary begins on Fourth-day, Sept. 17. Students are received from all evangelical denominations. Suitable testimonials of religious character are required, and the candidate must also bring the parchment evidences of having pursued a regular course of collegiate study, or submit to an examination upon all the studies usually embraced in such a course. The Faculty is now complete, consisting of Rev. Edward Robinson, D. D., LL. D., Prof. of Sacred Literature; Rev. Thomas H. Skinner, D. D., Prof. of Sacred Rhetoric and Pastoral Theology; Rev. Henry B. Smith, Prof. Church History; Rev. Jas. P. Wilson, D.D., Prof. of Systematic Theology.

Anti-Slavery Political Conventions.—A National Liberty Party Convention is to be held at Buffalo, N. Y., on the 17th and 18th days of September next, for the purpose of nominating candidates for President and Vice President of the United States. During the following week another National Convention, called by Anti-Slavery men, is to be held at Cleveland, Ohio. Gerrit Smith, who is a leading man in connection with the Buffalo Convention, has written to Samuel Lewis, a leader of the Cleveland movement, urging him and his friends to attend at Buffalo and learn what the Liberty Party is—what it is not "hopelessly intolerant and obstinate." Mr. Smith has also published a lengthy Address to the Voters of the United States, setting forth the doctrines of the Liberty Party, and its claims to coöperation.

Jenny Lind and the Sunday.—When Jenny Lind was coming North from New Orleans, she refused, it is said, to start on Sabbath afternoon, lest she should be kept out over Sunday. This circumstance was chronicled by all the newspapers, and furnished a text for numerous homilies on Sunday-keeping in general, and Jenny Lind's piety in particular. Now it is announced, that Miss Lind left Albany on Sabbath evening last, about 9 o'clock, and came by steamboat 160 miles to New York, arriving at 6 o'clock on Sunday morning; after which she went down to the dock of the steamer Atlantic, to welcome Capt. West. Putting this by the side of that, there is room to question whether the Nightingale keeps Sunday more strictly than common people.

Petition for Cheap Postage.—A petition has been laid on our table, asking "our National Legislature to establish the rates of Postage on letters (all to be prepaid) at one cent per half ounce for any distance by sea or land, and the conveyance of newspapers and periodicals free of charge." This may seem at first glance a very radical change to ask for; but the reduction is less by far than has already been made, and that too with profit. Who knows but this change also would prove profitable? And what if it should not? Government may better spend some of its money for a few years on this object than in prosecuting Mexican and Indian wars.

The Christian Review.—Several numbers of the Christian Review have lately fallen under our notice, and have impressed us favorably. Though published under the auspices of the Baptist denomination, the work contains articles from distinguished representatives of other denominations, and breathes throughout a catholic spirit. For the variety of its topics, and the vigor and urbanity with which they are discussed, few if any quarterlies excel the Christian Review. We very cheerfully commend it to patronage.

A Paternal Government.—The Roman Government has condemned one Pietro Ercoli to the galleys for twenty years, for "having tried to dissuade a fellow citizen from lighting a cigar he was about to smoke." The *Freeman's Journal*, the Catholic paper published in this city, admits the fact, and gravely sets to work to show that such a punishment for such an offense was "*the act of a mild and paternal Government.*" The *Commercial Advertiser* winds up its announcement of the facts, and their attempted justification, with the significant and appropriate exclamation, "Oh!"

Missionaries Returned.—The ship Minstrel, from Singapore, arrived at Boston July 29, bringing home Mr. J. H. Chandler and wife, of the American Baptist Mission at Siam. It is said that Mr. Chandler returns to assist in obtaining on behalf of the Siam Mission funds to replace its losses in the late destructive fire.

Lutheran Missions.—Two missionaries of the Lutheran Missionary Society, Rev. Messrs. Cutter and Snyder, with their wives, are about to sail for Madras, where a station of this Church exists. The Society has also recently adopted one of the missionaries of the German Luthern Society in India, and now supports him.

The Press Denounced.—The Archbishop of Rhodes, Malta, has uttered his Episcopal denunciations against three newspapers in his diocese, which are anti-Catholic in their tone, and he says that unless they mend their manners he shall pursue them with this spiritual weapons.

Religious Liberty in Italy.—The *Recorder* has already chronicled the facts connected with the imprisonment at Florence of Count Guiccardina and five others for reading and commenting upon a chapter of the Gospel by St. John. The following remark upon the case is copied from the London *Economist*:—

"In Tuscany—the state in Italy which, till lately, we considered the most liberal and advanced—whose government used always to be quoted for its mildness and beneficence—in Florence, the city of Dante, of Machiavelli, of Galileo, of Michael Angelo, of Alfieri—the city which the wise liberality of Cosmo and Lorenzo surrounded with a halo of intellectual glory which can naver fade—the descendant of the great Italian historian has been imprisoned and exiled for having ventured to read a chapter of the Gospel in a private house to five friends. Three things strange in this transaction may astonish us—that the Pope should have dared so far; that the Grand Duke should have sunk so low; and that neither should have been ashamed to publish his dishonor."

New Translation of the Scriptures.—Prof. Conant, formerly of Madison University, one of the ripest scholars of the age, is engaged in preparing a new translation of the Scriptures, which is to be published by Lewis Colby of New York. The character and design of the work are thus set forth by the author:—

"It has long been a favorite object with me to furnish a translation of the holy Scriptures for unlearned readers, which should accurately express the meaning by the original aids of modern scholarship, in the style and manner of the early English versions. This translation is intended, therefore, for the benefit of the common reader of the Scriptures, to aid him in more clearly understanding them, wherever our present version is for any reason obscure. In other words, it is intended to do directly by a translation what has long been attempted by the awkward and circuitous method of a commentary, viz: to make the Scriptures plain to the unlearned reader."

The Sunday in Germany.—In a notice of the Autobiography of Bretschneider, the eminent German Theologian, one of the editors of the N. Y. Tribune gives the following account of his Sunday habits:—

Though an effective preacher and most industrious student, he also took care to give exercise to the body, and for this purpose was exceedingly fond of bowling. At Gotha he was employed to preach in the forenoons, and as the bowling-alley was near the church, would go from divine service and spend the rest of the Sunday at his favorite amusement. This was noisy, and distracted the congregation, who in the afternoon were edified by another clergyman. They presented Bretschneider with a petition, not to leave off bowling on Sunday altogether, but to postpone it till after the services in the afternoon. The story, which is recalled to us by seeing the announcement of his autobiography, affords a curious illustration of the difference in the German view of Sunday from that of the more puritanic Christians of America."

Arrival of the Atlantic.—The U. S. Mail Steamer Atlantic arrived at New York from Liverpool on Sunday last, bringing 140 passengers and a very valuable cargo of goods. So deep and general was the interest in the event, that large numbers of people, (forgetful, perhaps, that it was Sunday,) assembled at her dock to welcome her with huzzas and the firing of cannon. Capt. West, who has remained with her while undergoing repairs, was heartily greeted by his numerous friends, and among them by Jenny Lind, who (forgetful also, perhaps, that it was Sunday,) had arrived from Albany the same morning. The Atlantic, after stopping three days at New York, was to sail for Liverpool again on Fourth-day, August 6.

The Right Spirit.—The Richmond Religious Hearld publishes several resolutions of a church in Virginia, passed on dissolving a pastoral relation of more than thirty years continuance. One of these resolutions reads:

Resolved, That we by no means feel ourselves absolved from the obligation to minister to his temporal wants by the cessation of those relations which have heretofore existed between us, but we feel ourselves bound by the fact that he has literally worn himself out in the service of the denomination, still to communicate to his necessities.

Sunday in New Orleans.—The New Orleans *Crescent* is strenuously urging a better observance of Sunday in that city; in respect to which day it says, that very few of the citizens of New Orleans go regularly to church, a few more go occasionally, but a vast majority never go at all.

Sailing of Missionaries.—We learn that on Sixth-day of last week, the bark Oriental sailed from Boston for Shanghai, China. Among the passengers were Mr. Alfred Hill, of Boston, Rev. Robert Nelson, wife, child and servant, and Rev. Cleveland Keith, of Virginia.

A Costly Smoke.—The other day, says the Boston *Traveler*, a young gentleman of this city was enjoying a fine cigar, near the corner of Court street and the square, in defiance of the by law in such case made and provided. A person near by, whom he took to be a police officer, tapped him on the shoulder, and informed him that he was breaking the law. The young man plead ignorance without avail, the pseudo-officer declaring that unless a $5 bill was forthcoming, he should find it necessary to commit the offender to jail. Very reluctantly, and after a good deal of talking, he took out a $10 bill, received $5 back, and was allowed to depart. It was not long, however, before he ascertained that his quandam captor was not only no officer but, that the $5 bill he received from him in exchange was a counterfeit, thus leaving him out of pocket just $10 by the operation.

General Intelligence.

European News.

Two Atlantic Steamships, the Washington and Niagara, have arrived since our last, bringing one week later intelligence.

The subject most discussed in the English papers is the disposition to be made of the Crystal Palace, Lord Campbell heading the assaulting party who insist on its demolition, while the *Times* brings its heavy artillery to the aid of Mr. Paxton and the Winter Garden plan. The latter seems likely to prevail. The Exhibition is more popular and profitable than ever.

News from all parts of the Kingdom represent the crops as in a flourishing condition, especially the potato crop, which will be unusually large.

The Orange clubs of Liverpool celebrated Monday, July 14, (the anniversary of the Battle of the Boyne,) by a procession. Between two and three thousand persons took part in the ceremonies. The procession was attacked by the Irish inhabitants of Liverpool, and a fight ensued, which resulted in three persons being killed and a large number dangerously wounded.

In France the great topic of interest is the debate on the Revision of the Constitution, which was in its third day when the mail closed.

A letter dated Rome, July 10, says that Grafini, Chancellor of the Criminal Tribunal of Imola, has been assassinated in the streets at 4 o'clock in the afternoon. The Monsignor de Moltza, keeper of the Vatican Library, has committed suicide, by cutting his throat with a razor.

A letter from Naples of the 2d, in the *Constitutionale* of Florence, states that forty-six persons have now been arrested on account of the part they took in the affair of the 15th of May, 1848. Among these persons are: Archdeacon Cagnozzi, aged 97; the ex-minister Pietro Leopardi, who was at Turin on that day; Vicenzo Tavizza, aged 86; and Guiseppe Solidati, aged 83.

The Austrian Government is proceeding very mildly against the Hungarians, says the *London Globe*. The sentence against Col. Csuha, who commanded the fortress of Peterwardein as insurgent general, has been published, and merely condemns him to dismissal from the service, without further punishment.

Athens journals state that the village of Velitza, in Atalanta, had been pillaged by a powerful band of brigands, under the command of a notorious leader named Calamara. Houses were burned, peasantry murdered, and women massacred after horrible usage. Among the women killed was the sister of a merchant established at Athens, of the name of Malandrinos, and the capital was in a state of consternation.

We receive distressing accounts from Bosnia. It being supposed that Ali Kedics, who has been outlawed, is concealed among the Christian population, a certain Mujaza Adzic has been sent out with 30 guards in search of him. The unfortunate rajahs who are suspected by the Turkish officer are hanged by their feet to the branches of trees and cruelly flogged with whips. The poor rajahs are determined to seek refuge from their merciless persecuters on this side of the frontier, and by a dispatch of the 10th, from Agram, we learn that a family consisting of eight persons has already done so.

Letters from Odessa of the 25th of June, in the *Allgemeine Zeitung*, announce the destruction of a detatchment of Russian troops by the Turkomen of Steppe. These troops occupied an island of the harbor of Astrabad. They were attacked and completely annihilated by the Turkomans, who also burnt five Russian vessels. This sudden attack is thought to be the result of a league between Shamil Bey and the Turkomans of Chiwa and Bockhara.

The overland mail brings advices and journals from Singapore to June 1st. The cholera, which had broken out some weeks previously, is estimated to have swept away nearly one thousand persons, Malays, Chinese, and natives of India. At the date above mentioned the disease had subsided, but on the Malayan peninsula most fearful ravages were being made, especially among the inhabitants of Calantan, Tringanu, and Pahang. The cholera had likewise broken out at Siam and Cochin-China, where its ravages were unmitigated by medicine, reliance being placed in charms to stay its progress.

From China the news is unimportant. The insurgents in the Kwangsi provinces were still in force, and preparations were actively carried on at Canton against them. As many as 5,000 men (says the *Friend of China*) have been seen to pass up the river in boats all accoutered for immediate action.

Four Days Later.

At 6 o'clock on Sunday morning last the Steamer Atlantic arrived at New York from Liverpool, having made the passage in 10 days and 18 hours. She brings four days later news.

On Sixth-day, July 18, Mr. Salomons, the Jew recently elected a Member of Parliament for Greenwich, presented himself at the table of the House of Commons, and requested to be sworn on the Old Testament. This privilege was denied him, and after a good deal of talk and manœuvering, Mr. Salomons was expelled from the House.

Dr. Lingard, the celebrated historian of England, died at his residence, Hornby, on Thursday night. For some length of time he had been breaking up, and, for the last few weeks a fatal result had been almost daily expected. He was aged 81 years.

From France we learn that the much-talked-of Bill for the Revision of the Constitution has been defeated.

The execution of Count Hippolyte Visart de Bocarmé, condemned for poisoning the brother of his wife with essential oil of tobacco, took place at Mons, in Belgium, on Friday, July 18. It was not till the previous day that either the condemned or the public of Mons was made aware of the time fixed for the event.

Mr. Salomon's Case.

There was a singular scene in the House of Commons on Friday, July 18. The Speaker took the chair at ten minutes to four o'clock, at which time the House was unusually crowded, there having been about 300 members present. Mr. Alderman Salomon, the recently elected member from Greenwich, who is of the Jewish faith, presented himself at the table, and, having requested to be sworn on the Old Testament, he took the oaths of allegience, supremacy, and abjuration; but in the last named oath he substituted for the closing words, "On the true faith of a Christian," the exclamation, "So help me God." Having, as he stated, thus taken the oaths in the form and with the ceremonies binding on his conscience, according to the statute, 1 and 2 Victoria, c. 105, he demanded to be permitted to subscribe the oath of abjuration and to declare his property qualification. The Speaker informed him that, having failed to take the oath of abjuration in the form prescribed by law, he must retire below the bar. The honorable gentleman, however, took his seat next to Sir William Molesworth, immediately below the Ministerial bench, whereupon there arose loud cries of "Withdraw!" and "Order!" and considerable uproar, and the Speaker then plainly intimated that the Alderman must withdraw. Led by Mr. J. A. Smith, Mr. Salomons went below the bar; but this did not satisfy the House, and he ultimately obeyed the order to withdraw by going up the steps of the Lord's gallery and standing there during the discussion which took place relative to his case. Sir B. Hall then stated that Mr. Salomons was anxious to try, before the legal tribunals of the country, his right to sit in the House as the representative of the people of Greenwich; and the Hon. Baronet wished to know whether what had been done was enough to induce the Government to instruct the Attorney General to prosecute the Hon. gentleman, in order that the question might be fairly and fully tried. In the absence of Lord John Russell, the Chancellor of the Exchequer was not prepared to reply to the question on the instant; and he suggested that in so grave a matter the House should take time for deliberation and inquiry, and postpone the subject until Monday. After a brief, but rather warm discussion, this suggestion was agreed to.

On the next Thursday, the Speaker announced that he had received a letter from Mr. Salomons, complaining that the minutes of Friday's proceedings contained no mention of the document which he attempted to read at the table of the House, and afterward handed in. The Speaker said that those minutes properly excluded mention of anything which had taken place after Mr. Salomons had been ordered to withdraw.

Sir. B. Hall asked whether Government would authorize a prosecution of M. Salomons for the acts he had done upon that occasion.

Lord John Russell replied that he did not consider that a prosecution ought at present to be ordered by Government.

Sir B. Hall said that the only course then open to Mr. Salomons was to take his seat in the House.

Upon this intimation Mr. Salomons who had been sitting under the gallery, came down into the house, and took his seat in the front of the Liberal benches, between Sir W. Molesworth and Mr. C. Anstey. This step was followed by very noisy manifestations of approbation and the reverse, which lasted for some time.

The Speaker ordered Mr. Salomons to withdraw, but that gentleman did not obey the order.

An excited discussion arose, which continued for several hours. Mr. Salomons persisted in keeping his seat, and in voting on three different motions that came up, subjecting himself to £500 fine each time. At length, after an effectual attempt to adjourn, the House divided on the original motion, that Mr. Salomons do withdraw.

For the motion,	231	
Against it,	81	
Majority for the motion		150

The Speaker then called upon Mr. Alderman Salomons pursuant to the resolution of the House, to withdraw.

Mr. Alderman Salomons still retrined his seat.

The Speaker directed the Sergant-at-Arms to move Mr. Alderman Salomons below the bar.

The Sergant-at-Arms having approched the honorable member for the purpose of carrying the Speaker's orders in effect.

The honorable gentleman retired below the bar.

Lord J. Russell than stated that the resolution he should propose this day would be exactly similar to that he moved in the case of Baron Rothschild. Adjourned.

Two Young Ladies Drowned.—Miss M. A. Goodrich and Miss Susan Dinsmore were drowned in Lake Erie near Quincy, Chautauque county, on Saturday the 19th inst. They went out only a short distance from the shore in company with Wm. Bell, Jr., when the frail boat parted at the bow. The *Westfield Transcript* says:

"Mr. Bell immediately jumped into the water, endeavoring to urge the sinking boat toward the shore, while the young ladies sat down in the bottom, the better to steady its motion. It rapidly filled, however, and upset, when they were of course precipitated into the water. Mr. B. with great exertion succeeded in getting them both hold of the wreck; but a heavy swell turned the boat again, and left them a second time at the mercy of the waves. Again Mr. B. endeavored to get them hold of the boat, and he succeeded in getting Miss Dinsmore to grasp the boat, but Miss Goodrich sank and was drowned. Miss Dinsmore soon became exhausted and sank to rise no more. Mr. Bell, although nearly powerless, contrived to retain hold until within a few rods of the shore, when he must have also drowned but for the timely assistance of those upon the beach. He was taken out. however, and with some difficulty resuscitated."

Great Land Sale.—All the surveyed lands in this district, says the St. Croix (Wis.) *Inquirer*, amounting to near 3,500,000 acres, will be offered for sale at this place in the month of August next. This is, we believe, the largest amount ever before offered for sale at any one time, in any Land District in the United States, and embraces a tract of country extending nearly from the Wisconsin river to the Mississippi, and north to the head of the St. Croix. The first sale will commence on the 4th of August, and close on the 18th. This sale will include the lands lying on and between the Black, Chippewa, O'Clare and Nominee rivers, which is valuable for its immense tracts of pine and numerous water-powers on those streams. The second sale commences on the 19th of August, and includes all the surveyed lands between the Chippewa, Mississippi and St. Croix, which is one of the finest sections of farming land in the State, and possesses advantages of timber, prairie and water, not enjoyed by any other portion of the west.

Suicide on Board the Atlantic.—A man of reputed respectability, and formerly a merchant of high renown in Boston, committed suicide by shooting himself, on board the steamship Atlantic, on the 25th of July—two days out from Liverpool. It is rumored that the deceased, some days previous to leaving England, had been indulging to an immoderate degree in the use of intoxicating drinks, and kept up the fatal indulgence until that most to be dreaded of all diseases, delirium tremens, deprived him of all reason and led to the commission of the fatal act. The body of the deceased was taken in charge by several of his medical friends residing in Boston, who preserved it in spirits until such time as they should arrive in New-York, and forward his remains to his relatives in New-England. [Tribune.

SUMMARY.

Since the new rates of postage went into effect there has been a rapid and steady increase of correspondence. The ratio of paid letters was at first about one-half of the whole number; now at least three-quarters are paid, and the proportion is still increasing. Stamps are very generally used for letters. The number of transient newspapers has fallen to a mere trifle of what it has been.

On Saturday night a frame house at Browntown, Bradford county, Pa., owned by the contractors on the North Branch Canal Extension, was consumed, and Abraham Fisher, and Henry Fisher, his son, contractors; Mr. Flannegan, superintendent; and a man whose name was Goldsmith, the cook, perished in the flames. Abraham Fisher had just returned with money to pay his hands, and the money was probably consumed also.

At the late term of the Superior Court of New Hampshire, in the case of Elkins *vs.* Boston and Maine Railroad, it was decided that Railroads are not common carriers of goods and merchandize by their passenger trains, unless they expressly hold themselves out as such; and evidence that the Railroad two or three times carried goods by such trains, does not subject them to this liability. Goods sent by such trains are at the risk of the owners.

The St. Louis papers inform us that the cholera exists in various places at the West. At Waverly, Ill., it has appeared with a fatality which has produced great consternation. A letter from there states that there had been from seventeen to twenty deaths. At Carthage, Ill., on the 16th ult., there were four deaths; on the 17th, one; and on the 19th twe more cases occurred. At Louisiana, Mo., it created quite a panic, but the danger was said to have passed.

The business on the Erie Railroad for July shows an increase of about $4,000 over June. As compared with July of last year the increase is very large.

Passengers and Mails,	$131,093 91
Freight,	97,366 45
	$228,460 33
July, 1850,	104,053 22
Increase,	$124,407 11

The Chicago *Journal* of July 26 says: Lake Michigan was playing its antics again all day yesterday, the water rising from two to four feet every half hour or so, and as suddenly receding. At dusk the lake was as smooth as a mirror, without wind or any apparent cause, the water rose to the height of four feet twice within an hour. "What has caused this commotion" with old Michigan, is a mystery.

Robert Beebee of Ellis village, Jefferson county, while in a state of beastly intoxication, was driven to the act of self-destruction. He was found on Saturday evening in a shed belonging to Mr. Searle, hanging by the neck. An empty bottle was found in the poor suicide's hat, which had been doubtless emptied of its contents previous to the tragic act.

At the late session of the United States District Court at Springfield, Illinois, two young men named Hiram Purcell and Elias Warfield, indicted for robbing the mail, pleaded guilty; when, in consequence of their youth, both being eighteen years of age, they were sentenced to three months' imprisonment in the penitentiary.

The following Life Insurance Companies have complied with the law of the last Legislature of New York, which compels them to deposit $100,000 with the Comptroller: The Albion of London, United Life of New York, New York Life, New York Life and Trust, New England Mutual of Boston, and Mutual Benefit of New Jersey.

Mr. Wm. Ramsay, late editor and proprietor of the Sidney (Ohio) *Yeoman*, dropped dead on the 13th ult., while seated at his table, in the act of writing editorial. Mr. Ramsay has, for the last twenty years, been engaged in publishing, and he has left many friends to mourn his sudden departure.

The Annual Exhibition of Live Stock in connection with the Twenty-fourth Fair of the American Institute, will take place at Madison Cottage, corner of Fifth-avenue and Twenty-third-st., N. Y., on the 15th, 16th and 17th of October next.

The farmers in Ohio complain that the new corn this season is nearly all infected by a species of caterpillar which insert themselves through the silk end of the ears and eat away the grain. Should the stock corn be found similarly affected, the crop will fall short at least one half.

The Postmaster General acknowledges having received, under cover of a letter signed "Romulus," one hundred dollars, in two notes of the Bank of Washington, part or all of which sum, the writer says, is due to the Post Office Department.

On Saturday afternoon last, Mr. Jos. S. Atkins, of Mt. Vernon, Me., was killed by lightning. He was with his son mowing; and the son was also prostrated, and remained senseless for an hour, and on coming to, found his father dead by his side.

It is said that the Camden and Amboy Railroad Company have still upon their road, and in good running order, the first steam locomotive running between Philadelphia and South Amboy. It was put on in the year 1832, and consequently is 19 years old.

A Fair, somewhat after the English pattern, has been established at Mineral Point, Wis. One of them, held in June, is thus spoken of in *The Tribune* of that place: "On this day, pursuant to public notice for that purpose given, a Fair was held at the village of Mineral Point, and a very great assemblage of farmers, mechanics and citizens appeared on the ground selected, when a number of horses, mares and colts, and heads of horned cattle, consisting of yokes of cattle, milch cows and calves, and young cattle, were exhibited for sale." The sales are reported to have been quite satisfactory.

The *National Intelligencer* has a long article against sympathy for the Cuban revolutionists, and says, that it is plain that the pretended declaration of independence is no act of the people of Cuba, but of those individuals who have in different cities of the country opened recruiting rendezvous, raised and lent money, displayed strange flags, and marshaled innocent youths and reckless desperadoes from allegiance to their own government, into the wild, dangerous and infamous plundering enterprises against the dominions of Spain.

The St. Croix (Wisconsin) *Inquirer* says: The Commissioners appointed by the Governor of Wisconsin to select 500,000 acres of land given by the General Government for the support of schools in this State, made choice of something over 100,000 acres of the fine timber and prairie land in this county for that purpose, which is now being appraised and will be sold to actual settlers, who have the right of pre-emption, at about the same price of government lands. The State gives a credit of thirty years on these lands by the purchaser paying the interest annually, at the rate of 7 per cent.

The State Fair in Vermont will be held this year at Middlebury, on the 10th and 11th of September. In addition to the usual display of sheep, including some of the best breeds in New England, there will be exhibited twenty large Merino sheep just arrived from Havre in the packet ship Samuel M. Fox, having been purchased for Mr. S. W. Jewett of the former place. They are said to be from the finest flock in France, and among them is one male of the Rambouillet breed, only two years old, who has already yielded 40⅜ pounds of wool in his two shearings.

The Ballston *Journal* announces the death of Mr. James Comstock, the former proprietor of that paper, and one of the oldest editors in that section of the State, he having published the *Independent American* in Ballston, in 1810, under the firm of Comstock & Bates, and subsequently edited and published the *Ballston Spa Gazette and Saratoga Co. Farmer*, which, with the omission of the latter part of the title, he continued to preside over as editor and proprietor for a period of nearly twenty-six years.

It is said by the Cincinnati *Times*, that there is in that city a house occupied by fifteen or twenty persons who follow street begging as a business. "Their gains average every day from five to ten dollars for each of the gang, and their nights are spent in feasting and debauchery. They are all able bodied men and women, and when engaged in their vocation as mendicants, counterfeit lameness or any other physical infirmity likely to excite the compassion of the public."

Dr. Josiah Skeen, a highly respectable citizen of Jacksonville, Ill., retired to bed in good health, and in half an hour afterwards started suddenly from his sleep, exclaiming he had the cholera. In his alarm he drank off a large tumbler full of brandy, and two or three ounces of strong essence of peppermint, which occasioned his death in a few hours. There were no cholera symptoms present, and the physicians concurred in opinion that the death was occasioned solely by the draughts taken.

The Buffalo *Courier* makes the following statement in regard to Jenny Lind's intentions:—"Worn down by the fatigues of six months' constant labor and journeying, it is the intention of Madame Lind to break up her troupes here, and, retaining only her personal suit, to refresh exhausted nature and gather new inspiration within the sound of that greatest wonder of the world, the Falls of Niagara."

A rumor got abroad in North Carolina, that Prof. Deems, of the Greensboro Female College, had been *caned* by the girls. It seems the calumny originated in the fact, that the young ladies presented the Professor a beautiful gold-headed ebony cane, as an evidence of their affection and regard.

The bark Jane, Capt. Soule, of Halifax, from New York, July 21, for Glasgow, with coal and naval stores, took fire when one day out, from spontaneous combustion, and burnt to the water's edge. The Captain and crew took to their boats, and were picked up on the 24th by the bark Geo. Briggs, from Boston.

The steamship Alabama arrived at New-Orleans Aug. 1 from Chagres, with later advices from California. Another conflagration had occurred at San Francisco, in which ten squares were burnt, and three millions worth of property was destroyed. Several lives were also lost. The fire is believed to have been the work of incendiaries.

Later advices from Havana state that Trinidad and Villa Clara had declared against the Government and favor of the insurgents. A dispatch from Cincinnati reports that large bodies of young men in that region are waiting for an opportunity to join the insurgents.

From 5,500 to 6,000 cabin passengers have sailed from the United States for England since Feb. 5, about 4,500 in steamers—mostly visitors to the Great Exhibition.

Letters from the coast of Africa announce that, on the 16th of April, H. M. B. brig Penguin captured at sea a brig with 400 slaves on board, 200 had died.

On Sabbath night, July 19, a tornado passed over portions of Allegany County, Md., destroying much property and three lives.

A National Convention of the Liberty Party is called at Buffalo for the 17th and 18th days of September next.

In Philadelphia, a little boy died of the sting of a bee in the hollow of his foot, after a week of suffering.

A fight occurred between Gen. Quitman and Senator Foote, at Sledgeville, Miss., a few days since, but neither was seriously injured.

The Hightstown (N. J.) *Record* says that the peach growers have commenced sending their fruit to market, and that several baskets were at the depot in that place on Wednesday, that looked well for early fruit. The crop this year is not large, and the consumers will have to pay higher prices than they did last season.

Don Marcial Arias Carbajal, a young Spaniard, has deposited at the Patent Office the plan of a mechanism which he has invented, and to which he has given the name of Brake *a la Marcialina*, or the Application of Steam to the Brakes, and which enables the engineer to close them when necessary from his place.

A correspondent writing from Detroit, says he has just been to Windsor, C. W., opposite that city. The vast barracks erected during the last war, may be seen there rapidly falling to decay. They are now occupied by fugitive slaves, and among them both poverty and suffering are visible. Many of them left property and home to avoid slavery in this Republic.

A special Convention of the Protestant Episcopal Church in the diocese of Illinois, is to convene at Pekin, in that State, on the 1st of September next, for the purpose of electing an Assistant Bishop. The declining health of Bishop Philander Chase, from extreme old age and arduous duties, renders this step necessary.

A Mass State Convention of the opponents to the "Fugitive Slave Law, to the further extension of Slavery, to the insolence of men of any section of the Union who dictate to us subjects we shall or shall not discuss," has been called to meet at Madison, Wisconsin, on the 9th of September, to nominate a Governor and State officers.

The number of newspapers taken by the people of the United States annually averages over sixteen to every inhabitant, man, woman, or child. In the British Empire only one person in 12,000 takes a newspaper, in Belgium one in 25,000, in Russia one in 33,000, in Prussia one in every 20,000.

It is said that five gentlemen recently killed 3,500 brook trout in two days and a half, in Lewis County! This is a large story, and, for the sake of the humanity of those of whom it is told, we hope it is not true.

The slave of John K. Shaw & Co., of New Orleans, absconded with $4,500, the proceeds of a check intrusted to him, and drawn from the Bank. No traces of him have yet been discovered.

Joseph S. Atkins, of Mount Vernon, Maine, while mowing in a field on Saturday, was struck by lightning and instantly killed. His son, standing near him, was knocked down senseless, but resuscitated.

In Ohio advices from all quarters of the State show that the wheat crop of the present season will be the largest ever grown in the State. In New York, Indiana, Michigan, and Wisconsin, the yield is also very large, and the wheat of the very best quality.

The Commissioners of Excise in New York adjourned last week, after having licensed *only* four thousand seven hundred and thirteen liquor-sellers.

The Postmaster-General, with the advice of the Attorney-General, has decided that there can be but one office of publication for newspapers and periodicals, and that is where they are printed and published.

The reports from all the grain-growing parts of the Union indicate that the wheat harvest of 1851 will be the heaviest ever raised.

The *Jersey Shore Republican* says that Rev. John H. Grier, Presbyterian Minister, has married since he has been a resident of that place *four hundred and seven couples.*

Minnesota Territory is said to be rapidly filling up with farmers of considerable means and excellent characters.

James J. Orcutt, under sentence of death at Utica for the crime of arson, has been respited by Governor Hunt till the 4th of October next.

Benjamin Rackleff and James W. Skillings were killed by lightning on Friday evening at Portland, Me.

Mr. Edward Stedman and son were drowned at South Kingston, R. I., on Monday last.

New York Market—August 4, 1851.

Ashes—Pots $5 06 a 5 12; Pearls 5 50.

Flour and Meal—Flour, 4 00 a 4 06 for State, 4 00 a 4 12 for Michigan, Indiana, and Ohio; 4 18 a 4 25 for pure Genesee. Rye Flour 3 44. Corn Meal 2 94 for Jersey.

Grain—Wheat, 95c. a 1 00 for Canadian, Red Ohio 90c., Genesee 95c. a 1 03 for common to fair. Rye 72c. Oats, 39 a 41c. for Jersey, 38 a 40c. for Ohio, 41 a 43c. for State. Corn, 56c. for Western mixed, 57c. for Western yellow, 58c. for round yellow and white.

Provisions—Pork, 12 37 a 12 87 for prime, 14 31 a 14 37 for mess. Beef, 5 00 a 6 00 for prime, 8 75 a 11 00 for mess. Butter, 10 a 14c. for Ohio, 11 a 15c. for State. Cheese 4 a 6½c.

Wool—Domestic is selling only in small parcels at 39 a 46c.

MARRIED.

In Edmeston, Otsego Co., N. Y., on the 29th of July, by Eld. W. B. Maxson, Mr. Benjamin F. Madison, of Burlington, N. Y., to Miss Fanny Burdick, daughter of Mr. David Burdick, of Edmeston, N. Y.

In Independence, Allegany Co., N. Y., July 15th. 1851, by Eld. T. E. Babcock, Mr. John Longwell, of Hammondsport, to Miss Harriet Goodrich, of the former place.

DIED.

In Independence, N. Y., July 20th, 1851, of consumption, Lydia Reynolds, wife of Wm. Reynolds, in the 74th year of her age. She professed Christ in early life and united with the 1st Seventh-day Baptist Church of Hopkinton, R. I. Subsequently, on removing to Brookfield, N. Y., she joined first Church of that town. At the time of her death she was a member of the Church in Independence. In all her pilgrimage, she found the Saviour whom she learned to trust in her youth, a "present help in every time of need." Nor did He forsake her in death. As she neared the boundaries of time, she manifested such cheerfulness, and confidence in the Gospel, and talked of her departure from this life, and her entrance upon the next, in such a spirit as almost to shut out of the mind of the beholder the thought of being in the house of approaching death, and to present the appearance of one preparing for a journey. T. E. B.

In Alfred, N. Y., July 16th, Miss Prudence Davis, aged 20 years. Sister Davis professed religion in early life, and united with the second Seventh-day Baptist Church of Alfred, of which she continued a worthy member until dismissed to join the church triumphant. Her disease was consumption, with which she lingered more than a year, and then died in the triumphs of faith; her last words being, "I am ready and willing to go." J. K.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Pinkham Mosher, New York,	$2 00	to vol.	8	No.	52
T. E. Babcock, Independence,	2 00	"	8	"	52
Mrs. Lucy Davis, Leonardsville,	2 00	"	8	"	52

BENEDICT W. ROGERS, Treasurer.

Executive Committee of the Eastern Association.

THE Executive Committee of the Seventh-day Baptist Eastern Association will (by the permission o Providence) meet at the meeting-house of the first Church in Hopkinton, on the first day of the week following the fourth Sabbath in August, at 9 o'clock A. M.

S. S. GRISWOLD, Sec.

Greenmanville, Ct, July 23, 1851.

Our Anniversaries.

THE MISSIONARY SOCIETY.—The Ninth Anniversary of the Seventh-day Baptist Missionary Society will be held (D. V.) with the First Church in Brookfield, Madison Co., N. Y., on the fifth day of the week before the second Sabbath in September, (11th day of the month,) commencing at 10 o'clock A. M. Eld. Nathan V. Hull is expected to preach the opening discourse.

THE PUBLISHING SOCIETY.—The Second Anniversary of the Seventh-day Baptist Publishing Society will be held with the First Church in Brookfield, N. Y., on Sixth-day, Sept. 12, 1851.

THE TRACT SOCIETY.—The Eighth Anniversary of the American Sabbath Tract Society will be held with the First Church in Brookfield on First-day, Sept. 14, 1851.

Union Bible Dictionary.

PREFERABLE TO ANY OTHER.—It is unquestionably preferable to any other manual adapted to aid the young in studying the sacred volume. [N. Y. Obs.

Fuller than any other.—It is nearly a complete summary of all the most valuable learning on the subjects embraced in it. [The Independent.

It is, by far, the completest and most perspicuous Bible Dictionary of its size to be found. It condenses a great amount of learning, and has a fullness of information, for which one would not look in so unpretending a volume, and which is all that most Bible readers would desire on the subject. [N. Y. Evangelist.

Cheaper than any other.—There is probably no book, except the Bible itself, in which so great a quantity of matter can be purchased for so small a sum; and happily, it is matter of an important character, all of which helps to elucidate the Bible. It explains the meaning of words, and the names of persons, animals, and objects, which are not defined in ordinary dictionaries. The images of things are also given in pictures, wherever this method is necessary to a just perception of them, or can be made to convey a more ready and accurate idea, than a mere verbal description. [Ch. Mir.

It is a sort of sine-qua-non for a Sunday-school teacher, and should be in the hands of the more forward pupils.

The best of its kind.—I feel free to express my general approbation of the "Union Bible Dictionary," as a work well calculated to extend the knowledge of the Holy Scriptures, and especially to be a valuable assistant to teachers and scholars in our Sunday-schools. [Rev. Dr. Alexander.

The mass of various and important information compressed within so small a compass is almost incredible. [Rev. Dr. Storrs, of Mass.

I regard the present volume as the best of its kind. [Rev. Dr. Stone.

Just what was wanted by Sunday-schools and Bible-classes. [Baptist Record.

The Union Bible Dictionary is in one vol., 18mo., (double columns,) 650 pages, 150 illustrations, 9,500 references, and sold at 45 cents, by J. C. MEEKS, Agent, 147 Nassau-st., N. Y. au73t

The Christian Review.

THE removal of this Quarterly to New York more than a year since, and its elevation in character, the Publishers are happy to say, have greatly increased its circulation. Seeing this readiness to appreciate and patronize their efforts, they are determined to spare no pains or expense in raising the work to the highest point of excellence, every way worthy of its position in the metropolis of the nation, and as the organ of one of the most numerous and respectable denominations in the land.

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For a single copy, three dollars per annum. No subscriptions received for less than a volume commencing with the Jan. No. of each year.

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This offer of pre-payment of postage is of more importance in consequence of the new law. The postage under 500 miles is the same as before; over 500 and under 1,500 miles the postage will be double; over 1,500 and under 2,500 miles, treble; and over 2,500 and 3,500, quadruple.

☞ If, however, the postage is pre-paid it is only one-half the above rates.

OPINIONS OF THE PRESS.

This periodical has at last taken its true position. It will now challenge comparison with the best religious Reviews—proving that the Baptists have intellectual power and diversity enough to maintain a denominational Quarterly of the highest standard. [Watchman and Reflector.

In tasteful and correct mechanical execution the "Review" is not surpassed by any of the Quarterlies. . . . Every minister should have it; and we wonder that more of our lay brethren, of educated mind, literary taste, and pecuniary ability, do not subscribe. [Michigan Christian Herald.

This is one of the best Quarterlies in the United States, and may, in fact, be regarded as a model of its kind. [Western Literary Messenger.

We have always regarded the "Christian Review" as an able, candid, and fearless exponent of truth, both in religion and literature. It is eminently catholic in its spirit, and comprehensive in its scope. We commend it, cordially, to religious readers. [Southern Literary Gazette.

COLBY & BALLARD, Publishers,
122 Nassau-street, New York.

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June of each year.

Board of Instruction.

Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress.
Rev. J. W. MORTON, Mr. O. B. IRISH, } Assistants.

The Terms for 1851 and 1852 are as follows:—

The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3 " " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term; Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

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Tuition should be arranged before entering classes.

Geography, Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
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Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

EXTRAS.

Chemical Experiments,	$1 00
Drawing,	1 00
Monochromatic Painting,	3 00
Oil Painting,	5 00
Writing and Stationery,	0 50
Vocal Music, Elementary,	1 00
Advanced Class,	2 00
Instrumental Music,	8 00

Use of Organ or Piano, $2 00 per quarter.

Board, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

JAS. R. IRISH, Pres., } Of the Board
S. S. Clarke, Sec. } of Trustees.

DeRuyter, July 18, 1851.

Miscellaneous.

The Wife's Appeal.

BY W. C. BENNETT.

Oh, don't go in to-night John!
Now husband, don't go in!
To spend your only shilling, John,
Would be a cruel sin.
There's not a loaf at home, John;
There's not a coal, you know;
Though with hunger I am faint, John,
And cold comes down the snow:
Then don't go in to-night!

Ah, John, you must remember,
And, John, I can't forget,
When never foot of yours, John,
Was in the alehouse set.
Ah, those were happy times, John!
No quarrels then we knew,
And none were happier in our lane
Than I, dear John, and you:
Then don't go in to-night!

You will not go! John, John, I mind,
When we were courting, few
Had arm or step as firm,
Or cheek as red as you.
But drink has stolen your strength, John,
And paled your cheek to white,
Has tottering made your once firm tread,
And bowed your manly height:
You'll not go in to-night.

You'll not go in? think on the day
That made me, John, your wife;
What pleasant talk that day we had
Of all our future life!
Of how your steady earnings, John,
No wasting should consume,
But weekly some new comfort bring
To deck our happy room;
Then don't go in to-night!

To see us, John, as then we dressed,
So tidy, clean, and neat;
Brought out all eyes to follow us
As we went down the street.
Ah, little thought our neighbors then!
And we as little thought,
That ever, John, to rags like these
By drink we should be brought!
You won't go in to-night!

And will you go? If not for me,
Yet for your baby stay;
You know, John, not a taste of food
Has passed my lips to-day;
And tell your father, little one,
'Tis mine your life hangs on.
You will not spend the shilling, John?
You'll give it him? Come, John,
Come home with us to-night!
[Mountain Messenger.

The Indians in Oregon.

The *National Intelligencer* says that the Indian Commissioners have recently completed four treaties with the Indian tribes of Oregon. The following account of the treaties, show what trinkets satisfy the Indians for their lands, and what gloomy forebodings they have of their own fate, can not be read without pain:—

One treaty was with the *Yamhill* band of the Callapooya tribe, whereby they stipulate to become subject and faithful to the laws and regulations of the United States governing the intercourse between the whites and the Indians, and to continue the friends and allies of the same, referring all cases of difference or aggression arising between the whites and themselves to the Government of the United States for adjustment; the latter agreeing to indemnify them for all losses and injuries inflicted on them by the citizens of the United States. The *Yamhills* cede a tract of the south fork of the Callapooya, a tributary of the Wallamette, occupied by a numerous white population, and accept a reservation in a small isolated valley among the Coast Mountains, offering pasturage for their horses and a supply of roots, which form their principal support. Besides this reservation they are to receive compensation, partly in cash and the remainder in clothing, household utensils and agricultural implements, with the reserved right of changing these implements for other articles of equal value, on giving one year's notice to the Territorial Superintendent of Indian Affairs of their wish to do so. Ten rifles and three Indian horses are also to be given to the Chief of the bands, and seven substantial log huts, built within the reservation, as speedly as practicable after the ratification of the treaty.

A second treaty is with the *Luckamiute* band of the same tribe, having the same general stipulations as the foregoing. The Luckamiutes cede a tract along the river from which they take their name, also a tributary of the Wallamette, keeping a reservation for their own special use, saving the right to the authorities of the Territory to locate highways through the reservation whenever public convenience might appear to require it. The treaty stipulates a money compensation in the same proportions of cash and articles as in the treaty with the Yamhills. A horse and bridle is also to be delivered to each of the Chiefs of the band.

A third treaty with the Santiam band of the Moolalle tribe, similar in general respects to the forgoing, cedes to the United States a tract abutting on Silver Creek, a tributary of the Wallamette. It makes a reservation neighboring a former reservation to the Santiam band, with similar proviso as in the treaty with the Luckamiutes. They also get a compensation, part money and goods. Ten rifles to be delivered to the band at large, and a good Indian horse to the principal chief.

The fourth treaty is with the principal band of the Moolalle tribe, and agrees in general terms with the former. It cedes a tract of land commencing at a point within a mile of the Falls of the Wallamette, at Oregon city, and occupying a valuable portion of the country. They too are to have a reservation, with money and clothing, similar to the foregoing; also, fifteen rifles, and five horses to the chiefs, with a good log-house for the principal chief, Guai-eck-e-te.

The reservation made in these treaties are, in the judgment of the Commissioners, well suited to the character and condition of these Indians. Little conflict will be had with any rights of property acquired by white men; and in the very few cases where reservations for the Indians cover lands in occupancy of whites, it is recommended that the latter be bought out at a fair valuation. The Indians themselves have got to be almost wholly dependant on the whites for protection, assistance and money, and are unwilling to be removed far from them. On the other hand, they are of no little service to the white emigrant in a country where labor is scarce. So that all interests and wishes are served by the measures the Commissioners have taken.

So much, it might be remarked, have these Indians fallen into white habits and ideas, that they have altogether abandoned their original costume and adopted that of the whites, retaining only the blanket. They evidence a strong desire yet more to assimilate themselves to their white neighbors. These Indians seem to be constitutionally attached to the homes and haunts of their progenitors. Their habitations, such as they are, are not only permanent, but hereditary. They seem to have universally imbibed the idea that the doom of their race is sealed, and rather than move from the places their forefathers occupied will submit to die on the beloved soil.

With this deep-rooted, or rather ineradicable, principal the Commissioners had to contend, and only effected the favorable treaties they have by granting reservations in situations the very least objectionable to the white man. The lands so reserved are not well fitted for cultivation, though suited to the peculiar habits of the Indians. The Callapooyas have little taste for hunting or fishing, but live on low and marshy spots, where the kamass and wappattoo abound, while the Moolalles, a hardier and more vigorous race, inhabit the wooded slopes of the Cascade Mountains, and subsist chiefly on game.

Intemperance in England and Wales.

Every day throws fresh light on the fearful results of intemperance. At the last meeting of the Statistical Society, a paper was read by F. G. P. Neison, Esq., on the "rate of mortality among persons of intemperate habits." Mr. Neison commenced his paper by explaining that the primary reason for collecting the *data* then brought forward was to apply the results to life assurance operations, and he had consequently only included well-marked cases of intemperance, and not brought into his observations mere occasional drinkers, or what is termed generous or "free livers." Throughout the whole of the tables the mortality shown was frightfully high. In the 6111.5 years of life to which the observations extended, 357 deaths had taken place; but if these lives had been subject to the same rate of mortality as the general population of England or Wales, the number of deaths would have been 110 only, or less than one-third. At the term of life 21.30 the mortality was upward of five times that of the general community, and in the succeeding twenty years it was above four times greater, the difference gradually becoming less and less. An intemperate person of the age of 20 has an equal chance of living 15.6 years, one of 30 years of age 13.8, and one of 40 years 11.6 years, while a person of the general population of the country would have an equal chance of living 44.2, 36.5, and 28.8 years respectively. Some curious results were shown in the influence of the different kinds of drinks on the duration of life; beer drinkers averaging 21.7 years, spirit-drinkers 16.7, and those who drink both spirits and beer indiscriminately 16.1 years. These results, however, were not more curious than those connected with different classes of persons. The average duration of life, after the commencement of intemperate habits among mechanics, working and laboring men, was eighteen years; traders, dealers, and merchants, seventeen; professional men and gentlemen, fifteen; and females, fourteen years only. But perhaps the most curious circumstance disclosed was the remarkable similarity between the proportion of crime in the sexes to the proportion of deaths from assigned causes of intemperance. It was shown that the tendency to crime in the male sex is nearly five times greater than that of the female, or more strictly in the relation of 336 to 1,581, while the ratio of deaths to the population from assigned intemperate causes at the age of 20 and upward, are in the relation of 8,011 to 36,769—a most remarkable agreement, the difference being under 2½ per cent. Mr. Neison concluded by giving an estimate of the number of drunkards in England and Wales, from which it appears that the number of males was 53,583, and females 11,223, making a total of 64,806, which gives one drunkard to every 74 of the male population, one to every 434 of the female, and one in 145 of both sexes. How long are these things to be? When will the curse of strong drink be removed? How long will the drinking customs of society—customs so irrational—so destructive of health—so ruinous to soul and body—be sanctioned and upheld by fashion and learning, and piety and rank?

Suicide in France.

The number of suicides in France from the year 1835 to 1845 amounted to 33,032. During the year 1835 the number was 2,305, and from that time it regularly increases to 3,102, with the exception of the year 1844, which fell off 47 from the year 1843. The proportion between men and woman was 1,785 to 520 in 1835, and similar in the other years. Suicide was much less frequent in the mountain regions than in the level country. The number was decidedly influenced by the season of the year. There were the least in the month of December, only 1,977 cases in the whole twelve years. From that month there was a regular increase till June, which numbers 3,624, and a regular decrease again from that time till December. Among the suicides during this period were 239 children under 16 years of age; thence the number increases till between the age of 40 or 50, of which class there were 6,675 cases; then again a regular decrease; there being still 458 cases over 80. As to occupation, 7,530 were day laborers, 1,883 military men, 1,571 capitalists. Of the deaths, 11,084 were by drowning, 10,605 by hanging, 5,362 by shooting, 2,322 by the fumes of charcoal, 1,328 by sharp instruments, 791 by poisoning, and 1,399 by falling from a hight. As to the causes, there were 6,449 cases from mental aberration, 2,745 from bodily suffering, 1,186 from fear of legal process, 2,623 from domestic troubles, 1,853 from poverty, 1,697 from pecuniary embarrassment, 143 from ill treatment of parents, 983 crossed in love, 148 from jealousy, 1,360 habitual drunkenness, 3 (women) from want of means for the toilette, 1 for failing in an examination, and 6 from political excitement. [N. Y. Tribune.

Etiquette and Cheap Postage.—The system of prepaying postage is being very generally adopted by the merchants. Very many general letters, however, are still sent through the Post Office unpaid. There is a point of etiquette in connection with this subject which we are sure will be observed by every gentleman who once directs his attention to the subject. Under the old Post Office dispensation, the rule was, that letters between friends, except from a gentleman to a lady, need not be prepaid. If that custom ever had any claims to approval, they were entirely swept away by the operation of the new Postage Law. A letter which is not prepaid is charged two cents more than when prepaid. Is it polite, kind, or gentlemanly to subject a friend to a tax of 66 per cent., which benefits neither party to a correspondence? The polite world should remember that the times change, and that etiquette must keep pace with the times, if it would not lose its claims to gentlemanly consideration.

Southern Chivalry Illustrated.

The following, from a paper called the *Troy Palladium*, published in Pike County, Alabama, is the greatest illustration, of Southern Chivalry we have yet met with. Only think of a town being "thrown into a state of excitement" because a "one legged itinerant clock mender," ventured to speak "pretty freely on questions of free-soil, &c.," and was "seen some days previous in a very suspicious conversation with a negro man!" Here is the article, complete:—

An Abolitionist Served Right.—Our usually quiet little town was thrown into a state of some excitement on Saturday last, by the report that an *Abolitionist* was in our streets. A man who said his name was D. S. McCoy, an itinerant clock-mender, visited this place on Tuesday last, spoke pretty freely on questions of free-soil, &c., but it seems that no one paid any attention to the fellow, not thinking him an Abolitionist. On Saturday McCoy again made his appearance in the village, and went on in such a way as to leave no room to doubt his being an unadulterated Abolitionist; having been seen some days previous in a very suspicious conversation with a negro man belonging to Mrs. Allen. Our worty fellow-townsman, Richard F. Cook, Esq., went to McCoy and told him he must leave the place immediately—that the citizens were indignant at his conduct, and that if he did not leave as requested he would certanly receive such punishment, at their hands as his infamous conduct would authorise them to inflict on their worst enemy. The Abolitionist, not heeding the friendly advice given him, remained, and a number (in fact all) of the villagers assembled and procured a very ugly pole, placed the Abolitionist on it, and gave him as comfortable a ride down to the double branches as the case would admit of. Arrived at the branches the pole slipped, and down slid Mr. McCoy into

Beulah's limpid waters;

considerably refreshed, yet *unregenerated!* He was then told that he might leave without further indignities being shown him, but he maintained his stubborn and dogged will to outbrave the masses that surrounded him; still paying no heed to the good advice of the humane, he continued his threats and refused to leave, bidding defiance to the whole community. The citizens then, seeing that they would have to use strong remedies, as his case was a very hopeless one, procured a basket of all sorts of feathers and a bucket of tar, together with a substantial wagon-whip with a very extensive thong attached thereto, and where about to apply *things* that were calculated to have a moving effect on his hitherto stubborn bowels—when, just then, he *caved*, and concluded to retire in peace. After mounting his horse and getting off a respectful distance, he uttered the most awful threats and imprecations on the devoted Trojans, who where about to get at him, when lo! he *vamosed*, and when last seen he was on his way to see the Governor!

McCoy is a *one-legged* man, and it is altogether owing to that circumstance that he saved his bacon! No *two-legged* Abolitionist can come here and say what McCoy said, and take his hide away whole cloth.

Curing Clover Hay.

Clover makes a most desirable and nutritive hay, provided it be cut in season, and properly cured. As a general rule, it is not advisable to permit it to remain standing much after the period of inflorescence, as the ripening of seed in the field exposes it to a certain degree of deterioration, which considerably diminishes its value as a feed for stock, besides insuring a certain degree of actual and unavoidable loss in handling it, as those leaves and heads which have become dry are easily detached from the stock during the process of raking and pitching, even when these operations are performed with the most consummate care.

My plan of operation in curing clover is as follows:—As soon as the heads are fully blown I commence mowing, care being had to lay the swath as *closely* as possible, and to leave no scattering grass between them, if it can be helped. About four o'clock in the afternoon, provided the weather during the day has been clear and warm, I have the swaths turned carefully over with a fork, and in this position they are allowed to remain until four o'clock the next day. I then with a pitchfork commence cocking the swath—pitching the half-made grass into flakes as much as possible, and making my cocks compact, but small, say about eighty pounds uncured hay to a cock. They are then neatly raked off, the "scatterings" cleaned up, and the cocks permitted to remain unopened and wholly undisturbed till dry.

Should the weather prove favorable, the making will proceed rapidly, and in two days from the time the *grass* is cocked, the *hay* will be fit to put on the mow. This increases the entire preservation of the tops and foliage, gives a beautiful green color to the hay, and prevents the stocks from assuming that dry, ligneous character which they are sure to possess when made by exposure to the hot sun. Clover made in this way is never mouldy; and even should the weather prove unfavorable, or even *wet* after cocking, the compactness of the cocks will prevent their becoming saturated, and a few hours' sunning will render them fit to put on the mow. I have known hay cocked in this manner to remain out a week or ten days, and still retain all its original greenness and fragrance perfectly unimpaired.

Making hay in this manner is a practice not yet in much favor with the American farmers; but in England, Scotland, and other European countries, the "grass cock system" of curing has now nearly superseded every other, not only in the management of clover, but all other grasses, even the finest, but when cut for hay, or as a dry feed for domestic stock. In the case of clover, which usually grows thick and rank, the fork should always take the place of the rake, which is not required. [Germantown Tel.

Cutting Hay and other Crops.

There appears to be sound philosophy and good sense in the following remarks from an English paper:—

The period at which hay is cut and corn [wheat] reaped, materially affects the quantity [by weight] and the quality of the produce. It is commonly known that when radishes are left too long in the ground, they become hard and woody; that the soft stem of the young cabbage undergoes similar change as the plant grows old; and the artichoke becomes tough and uneatable if left too long uncut. The same natural change goes on in grasses which are cut for hay. In the blades and stems of the young grasses there is much sugar, which as they grow up, is gradually changed, first, into starch, and then into woody fibre. The more completely the latter change is effected—that is, the riper the plant becomes—the less sugar and starch, both soluble substances, they contain. And though it has been ascertained that the woody fibre is not wholly indigestible, but that the cow for example, can appropriate a portion of it for food, as it passes through her stomach, yet the reader will readily imagine that those parts of the food which dissolve most easily are also likely—other things being equal—to be most nourishing to the animal. It is ascertained also, that the weight of hay or straw reaped is actually less when allowed to become fully ripe, and therefore by cutting soon after the plant has attained its greatest height, a larger quantity as well as a better quality of hay will be obtained, while the land also will be less exhausted. The same remarks apply to corn, both to the straw and to the grain produce. The rawer a crop is cut, the heavier and more nourishing the straw. Within three weeks of being ripe, the straw begins to diminish in weight; and the longer it remains uncut after that time, the lighter it becomes and less nourishing. On the other hand, the ear, which is sweet and milky a month before it is ripe, gradually consolidates, the sugar changing into starch, and the milk thickening into the gluten and albumen of the flour. As soon as this change is nearly completed, or about a fortnight before ripening, the grain contains the largest proportion of starch and gluten; if reaped at this time, the bushel will be heavier, and will yield the largest quantity of fine flour and the least bran. At this period, the grain has a thin skin, and hence the small quantity of bran. But if the crop be still left uncut, the next natural step in the ripening process is to cover the grain with a better protection, a thicker skin. A portion of the starch of the grain is changed into a woody fibre, precisely as in the ripening of hay, of the soft shoots of the dog rose, and of the roots of the common radish. By this change, therefore, the quantity of starch is lessened, and the weight of husk increased; hence the diminished yield of flour, and the increased produce of bran. Theory and experience, therefore indicate about a fortnight before the full ripening, as the most proper time for cutting corn. The skin thinner, the grain fuller, the bushel heavier, the yield of flour greater, the quantity of bran less, while at the same time the straw is heavier, and contains more soluble matter than when it is left uncut until it is considered to be fully ripe.

Death of "Mother Gertrude."

In Paris, an old lady named "Mother Gertrude," known in all the distinguished families of that capital, lately died. Could she have written her life it would be a remarkable story, for she was a nurse for the sick, and had witnessed in the long course of her life many remarkable scenes. She had closed the eyes of Chopin; waited on Mirabeau, Sieyes, the Brothers Lameth, Barnave and the late Duke de Lauzun; applied leeches to Marat; put a mustard plaster on Robespierre, and even held the head of Napoleon, when he had an attack of fever. Not long ago she closed the eyes of a man who for twenty years previous to the Revolution of February, held the keys of the "Secret Fund," and who, before he died, ordered a glass of water, dipped his fingers therein, and breathed his last with these words: "I wash my hands in innocence." Mother Gertrude also witnessed the resurrection of a child, who is now one of the most distinguished women of Paris. The child had died, as it was supposed, and had been placed in its coffin. That night, the mother, who had cast herself on the floor in an adjoining room, in the bitterness of her grief, suddenly arose and was led by an irresistible feeling to look again on her child's face. On opening the door, she found it sitting up in the coffin, playing with the funeral garlands. This remarkable scene became the subject of one of Lamartine's poems.

A Yankee Manufacturing Town.—Waterbury is the chief seat of manfactures in Connecticut. Having had little to do with Cloths or Fabrics, but devoted its energies to those branches in which Ingenuity does most and mere Labor least, it has retained its activity, and its prosperity, though the recent manufacturing depression. Ten years ago, it had 2,468 inhabitants; now it has 5,137—an increas of over 100 per cent. Its Census shows 782 dwellings, 1,005 families, 109 Farms, and 45 Factories, employing a capital of $1,511,900, which is probably swelled by the capitals of individual shops auxiliary to these to not less than Two Millions. Sheet Brass, Copper, German Silver Wire, Plated Ware, Daguerreotype Plates, Buttons, Pins, Pocket Knives, Hooks and Eyes, Hosiery, Suspenders, Umbrella Trimmings, &c. are the products. Probably more Buttons are made at Waterbury than in all America beside. The Button manufacture was first started here in 1802, being the second attempt in the United States. The Brass and Copper buisness was started here in 1830, under the impulse of the noble Tariff of 1828. The Pocket Cutlery business is much younger.

Burglars' Boots.—The notorious and desperate burglar, Shields, whose arrest we published on Monday last, was removed from his den in Orange street without his boots, and when in charge of the officers at the Chief's office, and on being taken to the Newark jail, seemed to be very much concerned about the boots left behind, and begged of the officers to get them and send them to him, which they promised to do. Yesterday afternoon the boots in question were obtained; but before sending them to Jersey, officer Read suspected that there might be something wrong about them, and on examination found three small saws, a file, and other useful little tools, which had been nicely packed between the soles when made. These instruments were ntende d for use in breaking jail.

Improvement of Parsnips, Beets, and Carrots.—By a little attention to the seeds of these roots, and to good cultivation, their size and quality can be greatly improved. Our plan is this: As soon as the umbels or spikes, as the case may be, begin to form for the seed, we carefully prune out the laterals and throw all the circulation into the central stalks. The result will be a development of the remaining seeds to about double their usual size and in a much higher degree of maturity and perfection. A little extra attention to manuring the ground, deep tillage and careful cultivation of the beds, in which these seeds are sown in the ensuing year, will insure roots of at least double the ordinary size; and a repetition of these processes, for several seasons in succession, will continue to repay for the trouble by the annual increase of the products. Seed raisers and gardeners will do well to notice this. [Family Visitor.

Siamese Twins Outdone.—The *La Grange* (Ga) *Reporter* of the 11th inst. says: On the night of the 3d inst. a servant women belonging to R. A. T. Ridely gave birth to a child having two perfect and distinct heads and necks on one body. It has two breast bones and two spines, and (it is supposed from external indication) two sets of digestive organs. In other respects is does not seem to be different from other children. It legs and arms are perfect, and, excepting the parts above mentioned as double, there appears no deformity whatever. The most surprising part of the whole affair is that the mother is alive and doing well, although the child weighed at birth eleven and a half pounds. Dr. R. has preserved it in alcohol, in which state it was exhibited for several days at his office. It is his intention to present it to the Medical College at Augusta.

Variety.

The *Washington Telegraph* says the first application for a patent from California will shortly be presented at the Patent Office. The model, which is of a double-acting force-pump, is all of pure solid gold. The inventor is a native of Washington, but now a resident of Sacramento. The gold of which his model is composed was gathered by himself, and he has exhibited much skillful handiwork, as well as ingenuity in its construction. Of all the models in the Patent Office—more than 15,000 in number—the present is the only one of this material.

The Parisians are diverting themselves with a lively little farce, respecting the adventures of a Frenchman in London during the Great Exhibition. The disagreeables of tough beef, heavy pudding sombre skies, and stiff manners, throw them into convulsions of laughter—when suddenly the stage is darkened, (the scene being a few blank walls,) sad music makes the heart sink with its plaintive wailing, while a few melancholy individuals in deep mourning steal about on tiptoe, slowly repeating in solemn whispers, as the curtain falls, "*It is Sunday.*"

Dr. Symonds, of New Orleans, publishes statistics to show that that it the unhealthiest city in the Union, and he enters into a curious calculation of the pecuniary loss thereby, averaging ten and a half millions a year, and over $400 to every man, woman, and child. The figures for four and a half years are:—Capital sunk by death $15,174,000; labor lost $17,003,250; ditto by sickness $2,173,075; cost of sickness and death $11,146,575; total $45,437,700.

Daniel Isaac, the celebrated Wesleyan preacher, was fond of smoking; and on one occasion an elderly lady entered the room, and seeing him engaged with the pipe, lifted her hands, and exclaimed, as if particularly shocked at the sight of so much self-indulgence, "Ah, Mr. Isaac, your are at your *idol* again!" Looking up at her with one of his quiet, yet pleasently demure expressions of features, he returned, puffing out a cloud of smoke, "Yes, I am *burning it!*"

"Extremes meet," is a proverb which finds an odd illustration in the recent action of the English Parliament and the California Legislature. These two bodies, which may be considered as lying at the extremes of civilization, both adjourned lately for reasons of like nature and importance—the first to attend the Derby Races, and the latter to witness a bull and bear fight.

As the sun doth not wait for prayers and incantations to be prevailed upon to rise, but immediately shines forth and received with universal salutations, so neither do you wait for applauses, and shouts, and praises in order to do good; but be a voluntary benefactor, aud you will be beloved like the sun.

A slave woman at New Orleans, who committed brutal a assault upon a white girl, has been sentenced to receive twenty-five lashes immediately, and twenty-five on the 16th inst, two weeks solitary confinement and to wear a three pronged iron collar for nine days!

"Homestead exemption is not the portion of the poor Indians," so exclaims a writer, on seeing the remnant of the once powerful Pottawatomie tribe passing through Kenosha from their old home in Michigan, removing to the north-west.

A small piece of paper or linen, just moistened with turpentine, and put in the wardrobe, or draw for a single day two or three times a year, is said to a sufficient preservation against moths.

A law has been passed in Kentuckey, which gives to widows having children of the proper age to attend the public schools, the right to vote in the election of school trustees, &c.

The son of the great Mozart lives at Milan on his pension as retired Austrian official, and his earnings as a teacher of the piano-forte, a capacity in which he has a great reputation.

To speak well is to sound like a cymbal, but to do well is to act an angel. He that practiseth what he reads and understands, God will help him to understand what he understands not.

An English paper says a bird's nest made from three lace collars which had been missed from an adjoining hedge five weeks previously, was found lately in an apple-tree.

Voltaire's definition of a physician is:—"An unfortunate gentleman, expected every day to perform a miracle; namely, to reconcile health with intemperance."

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No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
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No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
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The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

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The Sabbath Recorder.

From "The Church" for October, 1850.

THE SABBATH QUESTION.

MESSRS. EDITORS,—Your correspondent, T. W. B., has put a string of queries on the Sabbath question, commencing with, "Is the day for which they" (a party before named) "seek to enforce such sanctity, the true Sabbath which God has commanded?" I think there is a previous question thrust upon our notice by the agitations of the present time. The first inquiry should be, "Is there *a* day which is the true Sabbath of God?"

There are not a few in our day who, while they profess great reverence for the Word of God, claim the liberty of dispensing with the Sabbath, under the plea that it is not binding upon th[illegible]is dispensation. And though your [illegible], who [illegible]hed an article in your September number, would retain a day of worship on certain grounds specified, I think his views erroneous and unsafe.

Allow me to call the attention of your readers to a brief defense of a different view of the subject, in which, though I shall not directly meet that gentleman's arguments, I will try to set aside some of his conclusions.

I take the following position:—*God has required that* A SEVENTH PORTION OF MAN'S TIME *shall be specially devoted to religious purposes, which arrangement belongs to man's whole history, independently of dispensational changes, and to his whole race, independently of national distinctions.*

The highest authority has said, "The Sabbath was made for *man*." I am aware that Jesus adds, "And not man for the Sabbath," That is, man was not made to adapt himself as best he could to an existing arrangement, whether for good or evil—the Sabbath was made for his advantage. Do not, therefore, says the Saviour, permit a man to be famished on the Sabbath rather than rub out a few ears of corn. Do not wish David to perish on his journey rather than appropriate the shew-bread, which, according to a ceremonial regulation, is to be eaten only by the priests. Still, it is true that the Sabbath was made for man. And if made by the Divine Father expressly for his advantage, it must be eminently fitted to promote his good; and it would be marvelous if he should hold it by custom, or as an expedient.

A few passages from God's word will show the relation of the Sabbath to every period in the world's history The heavens and the earth were finished in six days, and Moses informs us that "God blessed the seventh day and sanctified it." (Gen. ii. 3.) He blessed the seventh day. For whose use? Who was to obtain the blessing? Himself, or man? He sanctified it. For whose advantage? His own, or his creatures'? He no doubt was to be praised for his wonderful works. But who was to praise him? Unquestionably all his *works* praise him. But can any other product of his hand than man offer special praise on the seventh day? It may be said that it is set apart as a memorial of the divine rest, or that it celebrates Jehovah's power, and wisdom, and goodness, as seen in his creative acts. Then we will turn to Moses, who wrote this account, and ask whether the sanctification and blessing of this day had not a special reference to man. We will meet him as he descends the mountain that burned with fire, after Jehovah had been speaking in his ear, while he holds in his hands the tablets graven by the Divine finger. We will read from the very stone, "Remember the Sabbath day to keep it holy." (Ex. xx. 7.)

And now let us inquire if this command has aught to do with this early setting apart of the seventh day, or is it a mere Jewish requirement? Moses will readily instruct us. At the 11th verse of the same chapter, he continues, "*For* in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." *They* (men) were to keep it holy, *for* the Lord had hallowed it and blessed it. They were to keep holy, not a ceremonial day of Jewish appointment, but the day blessed and sanctified *in Eden*. Nor is the argument for this connection at all weakened by the fact, that another reason for keeping the Sabbath was afterwards given in Deut. v. 15. It was merely an addition. The second motive did not destroy the first. The reason for keeping a day may be cumulative.

The desert offers its testimony. When the children of Israel sojourned in the wilderness of Sin, on a certain sixth day Moses said, "To-morrow is the rest of the holy Sabbath unto the Lord." And when the seventh day had come, he added, "To-day is the Sabbath of the Lord." And why was this day brought to their remembrance? They were gathering manna, and they were to gather it on six days only.

No one will dispute that man had the Sabbath through the times of the prophets.

It must, too, be carefully observed, that the Sabbath was not merely a day of rest, but a day of religious worship, a day in which the great congregation assembled, and the saints were filled with holy joy. Then, as now, the Sabbath sun rose upon the multitudes who were glad as they went up to the house of God. "The Lord spake unto Moses, saying, speak unto the children of Israel, and say unto them, The feasts (assemblies, Pyle, Gill, Scott, &c.) of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts: Six days shall work be done; but the seventh day is the Sabbath of rest, an holy *convocation*." (Lev. xxiii. 1, 2, 3.) And how was the day to be spent? We will pass by now the Jewish observances connected with it, and ask Isaiah how the day should be sanctified. Besides making it a day of rest from men's *own* labor, pleasure, thinking, and speaking, (in which it is implied that they should do God's pleasure, and think and speak for him,) he requires that they shall "call the Sabbath a *delight*, the holy of Jehovah." (Is. lviii. 13.)

When our Lord was upon earth, he very carefully observed the Sabbath. (See Luke iv. 16.) After his resurrection, he met his disciples on two successive first days; and from that day to the present time, one day in seven has been kept holy by the church of God.

And now will you allow me to conduct my readers back to the wilderness of Sin? This is the battle-field of the question. Those who deny the universal obligation of the Sabbatic institute, affirm that it was a Jewish ordinance, which passed away with that dispensation. On the contrary, the proposition laid down in this article affirms that it is a commandment exceeding broad, stretching through all time, and living through all dispensations. Now, that it may be a Jewish ordinance, it should have a Jewish origin; it is exceedingly awkward, therefore, that it should be found in the 2d chapter of Genesis. Hence the opponents of its universal application generally refer to the 16th chapter of Exodus, and endeavor to find there its *institution*. Led on by the great Paley, they demand that we shall surrender to them the previous twenty-five centuries of the world's history, as a time in which no Sabbath cheered the world.

All the argument that appears worth meeting may be placed under three heads.

First, There is the argument which arises from the ceremonial aspect of the Sabbath.

The law, as laid down in Ex. xxxi. 14, looks very much like a Jewish and temporary appointment. "Ye shall keep the Sabbath, therefore; for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people." But can no moral truth or perpetual ordinance be wrapped round for a time with the things that are to be done away? Can there be no living kernel within a temporary incrustation? A man is to be put to death for gathering sticks on the Sabbath-day, which would not be done in gospel times. Does it follow that the Sabbath itself cannot belong to this dispensation? The stubborn and rebellious son, who would not obey the voice of his father or mother, was to be stoned by the men of the city. Does the abrogation of this social Jewish law carry away with it the great moral statute, "Honor thy father and thy mother?" And if not, why should the removal of the death-punishment, associated for a time with the Sabbath, sweep away the Sabbath itself? "Remember that thou keep holy the Sabbath day," stood side by side with "Honor thy father and thy mother." They are both moral precepts, growing out of certain conditions of society, which conditions remain substantially the same through all ages of this world's history.

Secondly, There is the argument arising from certain phraseology used in reference to the Sabbath, as brought under the notice of the congregation in the wilderness.

Paley seems to rely chiefly on this argument to disprove the universal obligation of the Sabbath. He adduces three witnesses, Moses says, "See, for the Lord hath *given* you the Sabbath." (Ex. xvi. 29.) Ezekiel, speaking for Jehovah, says, "Moreover, also, I *gave* them my Sabbaths, to be a sign between me and them." (Ez. xx. 12.) Nehemiah adds, addressing Jehovah, "Thou camest down also upon Mount Sinai, &c., and *madest known* unto them thy holy Sabbaths." (Neh. ix. 13, 14.) The words "*given*," "*gave*," and "*madest known*," are thought to constitute proof that the Sabbath was then *instituted*. Now, this kind of logic is very inconclusive. Suppose we turn to Gen. xxxv. 12. God there says to Jacob, "The land that I *gave* to Abraham I *give* to thee." In Josh. xxi. 43, the speaker says, "The Lord *gave* unto Israel all the land which he *gave* unto their fathers." If he gave the land first to Abraham, secondly to Jacob, and then to Israel; why could he not give the Sabbath to the parties in the desert, after he had given it in Eden? Did Nehemiah say that Jehovah *made known* his Sabbaths to Israel? So the Lord, by Ezekiel, says, "I will make my holy name *known* in the midst of Israel." (Ez. xxxix. 7.) Are we to understand before this promise should be fulfilled, Israel should never have known his holy name? Esther prayed of the king that her life might be *given* her at her petition. Did she *begin* to live, and move, and exist, when her desire was granted? Did God *give* the Sabbath? Nehemiah says, "Thou *gavest also* thy good Spirit." The Sabbath has been named in the previous verses, and where the Sabbath is numbered in the catalogue of blessings, the inspired writer says, "Thou *gavest also* thy good Spirit." Had the Spirit never been given before? Had the world been left without Divine influence till Moses led the people into the desert? No. Man always needed the Divine donation. The light of heaven was *always* needed to cheer his eyes, and render the world his fit habitation—the air of heaven was *always* necessary to inflate his lungs, and purify his blood—the fountain stream was *always* needed to slake his thirst—and the Sabbath was *always* needed as a standing means of elevating his soul towards God. The light, the air, the water, and the Subbath, were made for man. But we need not multiply these kind of proofs; the record furnishes its explanation. "Moreover," says the Lord, "I gave them my Sabbaths *to be a sign between me and them*, that they might know that I am the Lord that sanctify them." (Ez. xx. 12.) He does not say that the Sabbath was given them in the wilderness *absolutely*, but a sign of a certain between him and them. So does he use the beautiful bow that sometimes span our heavens, and it shall be a token of a covenant between me and the earth." Had it never spanned the antideluvian heavens? Had the drops of those early clouds no refractive power? And why may he not as well give an *already existing* Sabbath for a sign, as set an *already existing* bow for a token?

Thirdly, there is the argument grounded on the long continued silence of the early scriptures respecting the Sabbath.

The Sabbath is brought under our notice in the 2d chapter of Genesis, and is not again expressly mentioned till the sojourn of the children of Israel in the desert. "If," it is asked, "the Sabbath had been instituted at the time of the creation, is it likely that there should be no mention of it for a period of about 2500 years?" Very likely, we answer. The Bible gives but a bare outline of early history. As we emerge from the garden of Eden, the history of nearly 2000 years is given in five or six short chapters. Two leaves in a pocket bible will conduct the reader from the expulsion of Adam out of Eden to the building of the tower of Babel. Would the early saints be likely to keep up their faith without sacrifice? Yet, from the time of Abel till the opening of the new world, the altar does not appear in our view. Could the fathers maintain their piety without prayer? Yet, with the exception of him who wrestled with the angel, the five books of Moses scarcely show us a man on his knees.

And let it not be supposed that because we have no express mention of the Sabbath, that the period referred to gives no evidence on the subject. There is allusive testimony which indicates, in that early time, the presence of this day, orbed by the Sun of Righteousness. The existing week arrangement tells us that the septenary division of Eden was not forgotton. "Noah sent forth a dove from the ark, and she returned unto him. And he stayed yet other *seven days*, and again he sent forth the dove. And he stayed yet other *seven days*, and sent forth the dove, which returned not again to him." (Gen. viii.) When Leah was imposed upon Jacob in the place of Rachel, to pacify him, his uncle said, "Fulfill her *week*, and we will give thee this (Rachel) also. And Jacob did so, and fulfilled her *week*." Now, what is a week? Whence this septenary division? The queen of heaven will point out the division of our time into months (moon-ths.) The glorious orb that comes forth like a giant to run a race, will make our day and mark out our year, but which of the stars, that are "for signs, and for seasons, and for days, and for years," will give us a week arrangement?

And who suggested this arbitrary arrangement to the nations that never heard of Moses and the prophets? Almost universally it has prevailed amongst them. "The division of the year into months is very old, and almost universal; but the period of seven days is by far the more permanent division of time, and the most ancient monument of astronomical knowledge was used by the Brahmins in India, with the same denomination employed by us, and was alike found in the calendars of the Jews, Egyptians, Arabs and Assyrians. It has survived the fall of empires, and has existed amongst all successive generations."

Homer, Hesiod, and a number of the early fathers, unite in telling us that the Greeks, Romans, Persians, Phœnicians, &c., esteemed the seventh day sacred; and one of them tells us it was a festival common to the world. Whence did they obtain this custom? Did they gather it from the books of the Jews? The sacred writings were little known till about the time of the Babylonish captivity. Some of these writers had lived before that time, and drew upon previous ages for their historic lore. Rather, had it not come down to them from the ark of Noah, and the plains of Shinar?

The Sabbath was *not* instituted in the desert of Sin. It was made for *man* the day after man was made. The first morn that opened upon him wakened him to worship; and as his morning orisons broke from his lips, God hearkened to the first Sabbath praise that rose from his new-made world. It was given to the father of men, that he might hand it down to all succeeding generations, the birth-right of his whole family, a boon fitted to bless man through all the changes he might experience.

Thus, Sirs, I have endeavored to show that the Sabbath is part of that code which is moral, and therefore remaineth—that if it were only a positive institution, seeing it belongs to all people, the observance of it is a matter of moral obligation through all time. I have not entered upon the argument for the change of day, because I think it distinct from this, and secondary in importance. My conclusion is, that *a seventh portion of man's time* is required for the high purposes indicated. That time may be spent in the worship of Paradise, where creation is the bible, and the Father of the universe is the object of adoration. It may be devoted to the service of God as he dwells between the cherubim, and listens to the silent eloquence of him who with solemn tread approaches the mercy-seat, to sprinkle the blood, and offer prayer for the congregation without. It may be spent upon the spectacle that graces, and yet disgraces, Calvary, or in celebrating the victory that spoiled death and the grave. It may take the name of Sabbath, or Sunday, or Lord's-day. But there it stands, a sanctified part of man's allotted term, a period rich with the dew of God's blessing. It may be that, in the wisdom of God, first the seventh, and then the first day of the week, shall be the appointed time. It may be that a Christian shall pass from the north to the south—that he may live in every degree of latitude, and commence his Sabbath through every hour of which his day is composed—what is the seventh day in one locality, may be the sixth in the second, and the first in the third; yet while he takes his day of gladness with him, he has *one seventh portion of his time* devoted to his soul and his God.

Let the Christian rejoice in his gospel privileges; let him stand fast in the liberty wherewith Christ has made him free; but for his own sake, for his family's sake, for the world's sake, let him not surrender the day of rest and blessing. I am, dear Sirs, yours, &c.,

BENJ. CHAS. YOUNG.

Cork.

CROSS-BEARING.—It is easier to do great things than to bear little ones. There are more heroes than saints in the world. St. Peter was not afraid of the soldiers in the garden, but he was ashamed of his master in the Judgment Hall. To bear disgrace, and shame, and scorn, to stand quiet under suspicions that drive one out of society, for the sake of a principle which nobody believes or respects—*this* is cross-bearing.

BLESSED ARE THEY THAT MOURN.

BY WILLIAM C. BRYANT.

Oh! deem not they are blest alone
 Whose lives a peaceful tenor keep;
The Power who pities man has shown
 A blessing for the eyes that weep.

The light of smiles shall fill again
 The lid that overflows with tears;
And weary hours of woe and pain
 Are promises of happy years.

There is a day of suny rest
 For every dark and troubled night;
And grief may bide, an evening guest,
 But joy shall come with early light.

And thou, who o'er thy friend's low bier
 Sheddest the bitter drops like rain,
Hope that a happier, brighter shore
 Will give him to thy arms again.

Nor let the good man's trust depart,
 Though life its common gift deny,
Though pierced and broken be his heart,
 And spurned of men he goes to die.

For God has marked each sorrowing day,
 And numbered every secret tear;
And heaven's long age of bliss shall pay
 For all its children suffer here.

THE DARK CLOUD WITH SILVER LINING.

"And so you have been in trouble, John," said I. "It is a long time now since I was in this part of the country. When I was here last your wife was alive, but even then she seemed to me to be ready for glory."

"I humbly believe she was, sir, and since then, as a shock of corn fully ripe, she has been gathered into God's garner. It was not a light affliction to lose her, after living with her five and forty years; but there is a time to die as well as a time to live; and, as she said, God's time is the best time."

"True, John, and when we think otherwise we think wrong. Was she patient in her illness?"

"Patient as a lamb, sir. 'It is not for the like of us,' said she, 'to be murmurers in the midst of our mercies. There is a cloud around me, John, but, blessed be God, dark as it is, it has a silver lining.'"

"What did she mean by that, John?"

"I will tell you, sir. The last time we walked out together, poor soul! she hung heavy enough on my arm, and made but a sad walk of it; we went to the end of the orchard just as the sun was setting. There was a cloud over the sun, black enough, but its edges looked as bright as silver. As we came through the orchard we talked of the sun being in the cloud, and my poor wife, as she turned round to look at it once more, said, 'When God is in it, John, the darkest cloud is sure to have a silver lining.'"

"I understand now. She meant to say, then, that God was in the cloud around her?"

"She did, sir, and surely he was there too, or she never would have demeaned herself so meekly. When she spoke of the cloud with the silver lining, it was only another way of saying, 'The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?' Ps. 27: 1. Many of us are glib enough with our tongues, and have texts of Scripture ready on all occasions, but my poor Mary had them in her heart. She had always the advantage over me in times of trouble, sir; for while I was fuming and fretting, she could lie quiet in God's hands, her soul magnifying the Lord, and her spirit rejoicing in God her Saviour."

"You appear to like to talk of her."

"Why, yes, sir; and sometimes I am afraid that I ease my own heart at the expense of other people, tiring them in listening to me; but when I talk of her, it seems as if we were nearer together."

"No doubt it does. It was no earthly teacher, John, that taught her to lie quiet in God's hands. Such an especial mercy comes only from Him who taught David the same lesson. You remember his words, 'Surely I have behaved and quieted myself as a child that is weaned of its mother; my soul is even as a weaned child.' Ps. 131: 2."

"I do, sir; and wish that I could say them oftener than I can, with my heart. You will, perhaps, smile at me, sir, when I tell you that what my poor wife said about the cloud and the silver lining has given a new value to my Bible."

"In what way, John? In what way?"

"In this way, sir; it has led me to ponder more in my heart the heavy troubles and merciful deliverances of God's People. Look at Abraham—to think of a man being called on to offer up his own son, when heaven and earth might be supposed to cry out against such a deed. Why, the cloud that hung over him was black as ink, and yet what a beautiful lining it had after all! The trial of Abraham's faith was perfected, the faithfulness of the Lord made clear, and the promise that he had given to his servant abundantly fulfilled."

"You apply this matter well, John."

"Again, sir, when Joseph was cast into the pit, there seemed little hope for him, nor was his case much mended when he was sold to the Ishmaelites; but when once Potipher had put him in prison, it appeared to be all over with him. He was, however, the Lord's servant, and the Lord delivered him, and blessed him; so that the silver lining was seen quite as plain as the dark cloud which had overshadowed him."

"Very true."

"I hope, sir, that you will not think I am talking faster than I ought, on this subject, but my heart is rather full of it. When we see David, with nothing but a sling and a few stones, about to fight with an armed giant; when we see Daniel in the lions's den, and Shadrach, Meshach, and Abednego in the fiery furnace, the cloud appears so dark and threatening, that it is quite enough to alarm us; but the moment God is seen in the matter, the silver edge begins to appear; for God's servants are sure to have God's assistance."

"And I suppose, John, that you consider the servants of the Lord are quite as much under the Almighty's care as they were in old times?"

"Blessed be God, I do, sir; and here lies my comfort, that, sinners as we are, we may say the God of Abraham and Joseph, David and Daniel, Shadrach, Meshach and Abednego, is our God forever, and he will be our guide even unto death. Shadows may gather around us, sickness may come, and, sorrow and death may come; but to a Christian man the hope of eternal life through Him that suffered upon the cross, is the true silver to every cloud."

"You are right, John—you are right; and I trust this little conversation will do me good; for, like many others, I am more given to lament over my trials, than to rejoice over my mercies. This ought not to be, for as God's promises are all yea and amen in Jesus Christ, and as it is certain that all things work together for good to them that love God, so afflictions betide, it becomes every follower of the Redeemer, with a grateful heart, to look less and less at the dark cloud, and more at the silver lining."

[Old Humphrey.

PREACHING.

A writer in the *Presbyterian Herald*, speaking of the low state of Zion, gives the following as one of the causes:—

"One cause of the low state of piety in our churches is the style of preaching—the manner of delivering the messages of God to the souls of men. It is not that of Nettleton, Bull, John Breckenridge and Rice. The address is now made to the intellect, the taste, the fancy, while no strong, pointed, pungent, warm, tender, and awakening appeal is made to the consciences and hearts of men. Ministers move in hampers, yea, are manacled with paper fetters, servilely tied to written discourses. My brother, am I wrong? am I prejudiced? am I doing any injustice? I would not. But honestly, though criminating myself as much as others, there is great fault in this matter, not only here, but everywhere. We do not so address the people as to make them feel that we are charged with a message from God to their souls—as if we deeply felt the nearness, the vitality and unutterable importance of the verities of the eternal world, whither we are all going each beating pulse—as if we felt that men were really dead in sin, and the gospel of Christ, without we know they must perish forever. Hear the voice of one now sainted many years, but who still lives and speaks effectively:—'I seldom come out of the pulpit but my conscience smiteth me. It accuseth me not so much for want of ornaments and elegancy, not for letting fall an unhandsome word; but it asketh me, How couldst thou preach of heaven and hell in such a careless, sleepy manner? Dost thou believe what thou sayest? Art thou in earnest or jest? How canst thou tell people that sin is such a thing, and so much misery is upon them and before them, and be no more affected with it?' O, Lord! save us from the plague of hard-heartedness and infidelity, or how shall we be fit instruments of saving others.

A POOR JUDGE OF PREACHING.

The following anecdote is related of Gen. Jackson, while he was President of the United States. It is a good story, if not true:—

In the winter of 1832, President Jackson conferred the mission to Russia upon a justly distinguished son of Pennsylvania. Before the newly appointed minister, however, had departed on his mission, he deemed it due to the President to ask his counsel in reference to the selection of a Secretary of legation. The President declined all interference, and remarked to the minister, that the United States Government would hold *him* responsible for the manner in which he discharged his duties, and that he would consequently be at liberty to choose his own Secretary.

The minister returned his respectful acknowledgments, but before taking a final leave, sought his especial advice in regard to a young gentleman then in the service of the State Department, and who was highly recommended by the (then) Secretary. Gen. Jackson promptly said, "I advise you, sir, not to take that man, *he is not a good judge of preaching*." The minister seemed puzzled, and observed that the objection needed explanation.

"I am able to give it," said the old hero, and he thus continued: "On last Sabbath morning, I attended divine service in the Methodist Episcopal church in this city. There I listened to a soul-inspiring sermon by Professor Durbin, of Carlisle, one of the ablest pulpit orators in America. Seated in a pew near me, I observed this identical young man, apparently an attentive listener. On the day following, he came into his chamber on public business, when I had the curiosity to ask his opinion of the sermon and the preacher.

"And what think you, sir, the young upstart, with consummate assurance, pronounced *that* sermon all froth, and Professor Durbin a humbug. I took the liberty of saying to him—'*My young man, you are a humbug yourself, and don't know it.*' And now," continued the venerable old man, his eye lighted up with intense animation, "rest assured, my dear, sir, that a man who is not a better judge of preaching than that, is wholly unfit to be your companion. And besides," he added, "if he were the prodigy the Secretary of States represents him to be, he would be less anxious to confer his service upon you—he would rather be anxious to retain them himself." The President's advice was of course followed by the ambassador, and the young man's subsequent career of vice and folly proved that the General's estimate of his character, albeit founded upon a common-place incident, was substantially correct.

THE JUG WITH THE BOTTOM OUT.—In one of Dr. Tyng's travels he met with an emigrant journeying with his family to the fertile regions beyond the Mississippi. He had all his worldly goods packed on wagons, and on one wagon there hung a huge jug with the bottom knocked out. He asked him why he carried that with him. "Why," said he, "that's my Taylor jug." "And what is a Taylor jug?" asked my friend. "Why," said he, "I had a son with General Taylor's army in Mexico, and the old General always told him to carry his whiskey jug with a hole in the bottom; and since that I have carried my jug as you see it; and I find it is the best invention I ever met with."

CONVERSION FROM POPERY IN FRANCE.

Dr. Merle d'Aubigne, in his late address in London, gave some facts illustrating Protestant advance in France. Conversions from Popery to Protestantism are more numerous in that country, he said, than perversions from Protestantism to Popery in England.

A certain village had gone over *en masse* from Romanism to Protestantism; this was nearly ten years ago. A neighboring village some time afterwards sent a request for a Protestant pastor, signed by no fewer than eighty fathers of families, setting forth that they would no longer have any thing to do with the Pope or his priests. They wanted to hear the true gospel. A young man went and preached in a barn, when the magistrate threatened to imprison him, and he left the place. Some time after this, he was invited back again, and returned. He was now brought before the magistrate and tried. He pleaded that, according to the Constitution of the French Republic, every Frenchman had a right to propagate and hold his own religious opinions. The result was favorable to our friend, and the court decided that the meeting was not a political or social one, but that its character was purely religious, and that the minister must be free to preach to all people who would go to hear him. Since I have been in London, I have received a letter from that neighborhood, showing the importance of this result because in several of the neighboring and many other parishes there were numbers waiting to decide what course they should adopt, until after the question had been settled in this court. They will now, in very many cases, take pastors of the Protestant religion. But these general conversions are not always very spiritual ones. Nevertheless, the people are brought to hear and read the Word of God. They have good teachers, and the gospel is communicated to them, whereby they may obtain a saving knowledge of the truth. But the people of the village before alluded to say that Protestantism has already effected a marvelous change in that place during the last ten years. At that time it was the worst part in the entire neighborhood, and now there is a marked superiority. Such is the moral influence of Protestantism.

THE PURE IN HEART.

A few years ago, a young man in a neighboring university, had just been licensed to preach. He had intended to preach that system which denies the doctrine of depravity and teaches the purity of human nature. He had prepared his paper and pen to write his first sermon, and written the text: "*Blessed are the pure in heart for they shall see God.*" He began to ponder upon his text, and the question arose, who are the pure in heart? Am I pure in heart? The more he thought on the question, the more he was troubled. He had an engagement to preach the sermon for which he had selected the text. But when he looked into his heart, and reviewed his past life, he saw nothing except pollution and defilement. He was so distressed, that he could not write his sermon, and was obliged to send a note excusing himself from his engagement. He then for the first time began to cry, "God, be merciful to me a sinner." He deeply felt the necessity of an atoning Saviour, whose blood could cleanse from sin. In short a time, he experienced the efficacy of atoning blood. He could now answer the question, Who are the pure in heart? Not those who are born pure—Not those who have washed themselves clean. But those who are made such by "the washing of regeneration and the renewing of the Holy Ghost." He now hungered and thirsted after righteousness, and prayed continually for the purity of heart. He preached the faith which he once denyed. This fact should lead every reader to inquire, Am I pure in heart? Do I cry continually, "Create within me a clean heart, Oh God: and renew a right spirit within me."

[Pur. Recorder.

A BEGGAR'S LABORS.

Rev. Mr. Pilatte, of Paris, in a recent address, illustrated the use and showed the value of tracts by the following anecdote:—"A poor old beggar, such as you have not in this country, but unfortunately we have many in France, one day met one of our evangelists, and asked him, 'Have I not seen you? Did you not preach at such a place, and afterwards distribute little books?' The evangelist replied that he did. The beggar then pulled out of his pocket a little pamphlet, dirty and worn, entitled, 'God is Love,' and exclaimed how happy he was to meet the man who gave him that book. Said he, 'I am a poor beggar-man, and there are many families who give me bread to eat, and I have long wished to show my gratitude; but what could I do? I am unable to work and earn any thing at all. But when I got this little book and read it all through, it made my heart so full of happiness, that I thought, Now I can do somthing to show my gratitude to my kind friends; I can read this little book to them; and if it shall make them as happy as it makes me, it will pay them for all their charity.' And so this poor man had gone round to all those places where he was accustomed to receive charity, and had read every where his little book, 'God is Love;' and afterwards a church was gathered in that neighborhood as the fruits of the poor beggar's labors."

The *Savannah News* gives an account of the expulsion from Warren Co., in that State, of Mr. Nathan B. Watson, accused of being an Abolitionist.

The Sabbath Recorder.

New York, August 14, 1851.

RELIGION AND POLITICS—DUTY OF MINISTERS.

Under the idea that politics and religion have nothing to do with each other, it is often urged that ministers of the gospel should not meddle with the former. The sacredness of their calling, it is said, should keep them entirely aloof from the great questions which agitate the councils of the nation, and nothing but the care of souls should occupy their attention.

To this doctrine we beg leave to take exception. What are good politics but the application of the great principles of the moral law to the social system? Common party politics may be something else, it is true; and it is a deplorable fact, that righteousness, and truth, and equity, have very little connection with them. But politics, in the true meaning of the term—such politics as look to the preservation of the safety, peace and prosperity of a nation—are nothing else than the science of applying the great principles of the divine law to the whole community. Now, if ministers of the gospel have nothing to do with this kind of science, we have strangely misunderstood their calling.

The divine law says, "Thou shalt not steal." That a minister should know theft and robbery to be common crimes in his neighborhood, and withal have reason to believe that many of his hearers were guilty, and yet not lift up his voice as a reprover of them, would be such a palpable exhibition of unfaithfulness, that every honest man would cry out, Shame! But suppose it should be proposed to render some forms of theft legal. Suppose a bill were pending before the Legislature to render that form of it known as man-stealing lawful. And suppose there is some danger that the bill will pass. It has now become a question of politics. The law-makers are losing sight of every principle of morality involved in the case, and making it a mere question of expediency. Shall the minister now hold his peace? Shall the doctrine that a minister has no business to concern himself in politics, be a gag to his mouth? Common sense repudiates the idea.

We admit that it is beneath a minister's calling to descend to the level of brawling demagogues, going about the country to wrangle and dispute upon what may be regarded as merely the secular bearings of a question; as, for instance, Whether a National Bank would promote the interests of the country? or, Whether it is politic or constitutional to protect manufactures by a tariff? and multitudes of similar questions, which make up the most of the politics of the day. But there are some questions, which involve the principles of morality to such an extent that no minister can keep silence but at the risk of proving recreant to his duty. Upon such questions ministers should thoroughly prepare themselves, and be ready to cast the whole weight of their influence on the side of righteousness. We see no reason why such questions should not be made the theme of pulpit discourses, to a certain extent. The Gospel of the Son of God is a Gospel which calls to the practice of every form of righteousness, in every department of life. Its voice is to kings and to all that are in authority, as well as to those holding the most obscure stations. And while to the latter it preaches submission, and comforts them with the assurance that after they have suffered a while they shall be perfected in happiness, its voice to the former is no less emphatic, that they do justly, love mercy, break every yoke, let the oppressed go free. Political questions involving these points may, therefore, very properly be made the theme of pulpit discourse, so far as may be necessary to influence the hearers to what is right in the premises. For a minister, who does not carefully aim to make his hearers do what is just and right, in their political as well as in their private relations, does not half discharge his duty.

The rule which would exclude a minister of the Gospel from interference with political questions entirely, would narrow the range of his duties till he had become little more than an antitype of the ancient Scribe or Pharisee. A physician, in the practice of his profession, might perpetrate the most revolting crimes; he might outrage every rule of decency in his professional intercourse with the other sex; he might exercise an influence most destructive of moral purity; and the minister might be fully aware that it was so. But if he would raise his voice in protest against such wickedness, the whole medical fraternity take it into their heads that religion has nothing to do with the practice of medicine, and that a minister would better not interfere in such matters. Next, a merchant, in the prosecution of his calling, practices fraud upon his customers. The minister knows it, to be sure, but it is a species of dishonesty which the mercantile community have agreed among themselves to uphold, and if the minister hint his convictions that it is not according to the uprightness of the gospel, he is told that he knows nothing about '*business*,' and that he would better confine himself to the preaching of the gospel. Now these cases are precisely on a par with those political questions, in which, if a minister of the gospel concern himself, it is considered a meddlesome intrusiveness. And so it might go on, till there was not a department of society left to which the reproofs and admonitions of the ministry were applicable.

Is it not too evident to require proof, that wherever God's law is applicable to human conduct, there is the minister's duty? And who will have the assurance to say, that it is not applicable to human conduct at all times, and under all possible circumstances? Who will say there is a single moment of one's existence when it does not hold him under obligation? It makes its demands upon the child at school, upon the youth at his trade, upon the merchant at his counter, upon the sailor on shipboard, upon the judge as he sits upon the bench, upon the legislator at his desk, upon the soldier in the army, upon the slave at his toil, upon the President in his chair, upon the King on his throne; and it makes its demand on them at all times, through every moment of their existence. With all these classes of persons, therefore, the ministry is concerned; and whenever any of them, in the prosecution of their business, shall presume to trample upon moral principle, then is the time for the herald of Christ to lift up his voice, no matter what may be the nature of the question which brings that wanton disregard of principle to view.

BRITISH CORRESPONDENCE.

Sunday Trains—Regium Donum—Jewish Disabilities Bill—Papal Aggression Bill—Cardinal Wiseman—Count Guicciardini—State of Rome—The Irvingites.

GLASGOW, July 25th, 1851.

All the principal English Railways are continuing to run cheap Sunday Trains; and on Sunday last, it is stated, a passenger train of between 30 and 40 carriages passed Falkirk during the afternoon service, upon even the Edinburgh and Glasgow Railway. As this Company discontinued Sunday trains long ago, this excited attention and led to inquiry. Those in charge replied, "It is a work of necessity." The necessity, we presume, was, that immense numbers having been at Glasgow Fair, and desirous of now returning to Edinburgh, a train was requisite to enable them to accomplish their purpose. But the "necessity" they surely occasioned for themselves.

It is only the *English* "Regium Donum," (amounting to about £6,000,) that the present Government intimate they will discontinue from the Estimates, if in office next year. It is a grant which has given great dissatisfaction to voluntaries, who object to all government aid to the church; and being secretly distributed by a committee of Dissenters, doubt has often been expressed whether there was not partiality shown in their discharge of this duty. It is, however, highly probable that, small as the amount may have been which some of the recipients obtained, (and no one received any proportion two years in succession,) many poor pastors have been benefited thereby in their need.

The Jewish Disabilities Bill has been again rejected in the House of Lords, for the fifth time; and Lord John Russell has intimated his intention of re-introducing it next Session. Mr. Salomon, the lately elected member for Greenwich, made repeated attempts to keep his place in the House of Commons; and before being ordered by the Speaker to withdraw, had actually voted three times. For this, proceedings are being instituted against him. Baron Rothschild called a meeting of his constituents, which was held yesterday in the London Tavern, at which the Baron was requested to retain his sent, and resolutions were adopted calling on Government to aid them in securing the services of the representative of their choice, and requesting provincial constituencies to support the Baron and Mr. Salomon, who was present and took part in the proceedings. With our convictions of the intimations of the "sure word of prophecy" pointing to Israel's speedy return to the land of their fathers, we feel little interest in the result of the continued contest on this point, between the Lords and Commons; but there is little reason to doubt that there are already members of both, in whose mouths an oath "on the true faith of a Christian" acquires no additional solemnity.

In the House of Lords, the second reading of the Ecclesiastical Titles Assumption Bill, (as that for repelling the Papal Aggression is called,) was passed, in the beginning of the week, after two days' discussion, by a majority of 265 against 38. There have been serious riots at Liverpool and Greenock, arising out of this act of the Papal hierarchy. In both places, the number of Irish immigrant supporters of the enslaving superstition is great, and repeated previous skirmishes had led both the Papal party and those opposed to them, (for I am not disposed to speak of rioters in such a case as "Protestants,") to put forth all their strength and enmity. The vituperations of a person named John Orr enraged the Papists so that they attempted to hustle him over the Quay when he was preaching. Orr is a native of Greenock, and is or was an Evangelist in the Irvingite Church, and although he seems of unsound mind, and practices great extravagances, the Scotch ship-builders mustered for his protection, and in the conflicts which ensued the peace of the town was much disturbed for several days, and the aid of the military required.

Cardinal Wiseman, as the Pope calls him, did attend the House of Commons Committee on Mortmain to which he was summoned. When questioned, however, on certain points relative to Papal bequests, he wholly refused to give evidence, on the ground that the Bill now before Parliament, being retrospective, he might incur its penalties by his statements. He was not therefore pressed farther on the point.

The Scottish Reformation Society memorialized the British Government, calling attention to the case of Count Guicciardini, who was arrested, along with some others, for reading the Bible. The Society begged that Government might use their influence to obtain their release, and for impressing on foreign powers the duty of granting religious liberty to their subjects. My cousin, the Rev. Dr. James Begg, Edinburgh, has received, as Chairman, a reply from Lord Palmerston, the Foreign Secretary, intimating concurrence in the sentiments of the Memorial, and their acting usually in the spirit of it, so far as that can be done without interfering with the rights of other nations. The Count and his friends, it is added, have been banished for six months from Tuscany, with liberty to choose their place of exile.

The state of Rome itself is very far from satisfactory to the Papal Chief, who seems to be providing the means for meditated escape. Besides the recent assassination of the Chancellor of the Tribunal of Imola, others of less note are reported; while it is farther stated, that the keeper of the Vatican Library has committed suicide. The state of irritation between the Papal subjects and the French troops seems on the increase. Yet it is in such circumstances that a letter of his Unholiness, offering a Jubilee to such as contribute to the erection of a grand Cathedral in a principal street in London, has been published. The plenary indulgences seem to be highly prized some where, and it is said that the funds are so far contributed that a site in a new street has been purchased, and that the foundation is soon to be laid.

In this connection, I may mention that the Irvingites, who have long imitated very closely Popish "mummeries," also propose to erect in London a magnificent building, 210 feet long, and to accommodate 2,000 persons. This will probably be a matter of greater wonder than the Popish Cathedral, considering the insignificance of the numbers of the sect throughout the country. But although we may marvel at it as a folly, we have no reason to doubt that if determined upon it will be carried out. With the banker, Henry Drummond, Esq., M. P., as one of their twelve apostles, and a considerable proportion of wealthy persons among their members, the tithe, which they exact, should yield no inconsiderable sum to be devoted to their purposes.

In regard to the Crystal Palace, the question now is whether it shall be retained, and fitted for a winter garden, which the receipts would enable the Commissioners to do. For the citizens of London, such a place of pleasant exercise could not but be very desirable; and if it could be preserved at a moderate expense, this might be very desirable. The Town Council of Glasgow, yesterday, voted unanimously to petition Parliament for its retention. The public desire of this seems decided, and it is probable their wish will be gratified. Yet we are not without misgivings, that the effect of its primary purpose upon the business of the nation may occasion its being pointed to hereafter as *The Nation's Folly*.

J. A. BEGG.

THE UNIVERSAL PEACE CONGRESS.

The Fourth Annual Congress of the friends of Universal Peace was held in Exeter Hall, London, on the 22d, 23d, and 24th days of July. The time was most favorable, and the place most accessible. The number of delegates in attendance is said to have been between eight and nine hundred, of whom about forty were from America. They represented a great variety of "professions or trades," such as merchants, millers, teachers, tanners, editors, authors, booksellers, jewellers, preachers, &c. Sir David Brewster presided. Among the speakers were Mr. Cobden, Emile Girardin the editor of "*La Presse*," Samuel Gurney, Joseph Sturge, Edward Miall, M. Cormenin the French statesman, Mr. Hindley of the British Parliament, M. Bouret of the French Chamber of Deputies, M. Avignon, Elihu Burritt, J. S. Buckingham, and Dr. Schertzer. The subjects discussed will be learned from the following series of resolutions, which were adopted by nearly unanimous votes:—

The Congress of the friends of Universal Peace, assembled in London July 22, 23, and 24, 1851, considering that recourse to arms for the settlement of international disputes, is a custom condemned alike by Religion, Morality, Reason, and Humanity, and believing that it is useful and necessary frequently to direct the attention both of Governments and Peoples to the evils of the War System, and the desirableness and practicability of maintaining Permanent International Peace, resolves:

1. That it is the special and solemn duty of all Ministers of Religion, Instructors of Youth, and Conductors of the Public Press, to employ their great influence in the diffusion of pacific principles and sentiments, and in eradicating from the minds of men those hereditary animosities, and political and commercial jealousies, which have been so often the cause of disastrous Wars.

2. That as an appeal to the sword can settle no question, on any principle of equity and right, it is the duty of Governments to refer to the decision of competent and impartial Arbitrators such differences arising between them as cannot be otherwise amicably adjusted.

3. That the Standing Armament with which the Governments of Europe menace each other, amid professions of mutual friendship and confidence, being a prolific source of social immorality, financial embarrassment, and national suffering, while they excite constant disquietude and irritation among the nations, this Congress would earnestly urge upon the Governments the imperative necessity of entering upon a system of International Disarmament.

4. This Congress, regarding the system of negotiating Loans for the prosecution of War, or the maintenance of warlike armaments, as immoral in principle and disastrous in operation, renews its emphatic condemnation of all such Loans.

5. This Congress, believing that the intervention, by threatened or actual violence, of one country in the internal politics of another, is a frequent cause of bitter and desolating wars, maintains that the right of every State to regulate its own affairs should be held absolute and inviolate.

6. This Congress recommends all the friends of Peace to prepare public opinion, in their respective countries, with a view to the formation of an authoritative Code of International Law.

7. This Congress expresses its strong abhorrence of the system of aggression and violence practiced by so-called civilized nations upon aboriginal and feeble tribes, as leading to incessant and exterminating wars, eminently unfavorable to the true progress of religion, civilization and commerce.

8. This Congress, convinced that whatever brings the nations of the earth together in intimate and friendly intercourse must tend to the establishment of Peace, by removing misapprehensions and prejudices, and inspiring mutual respect, hails with unqualified satisfaction the Exhibition of the Industry of all Nations, as eminently calculated to promote that end.

9. That the Members of Peace Societies, in all Constitutional Countries, be recommended to use their influence to return to their respective Parliaments, representatives who are friends of Peace, and who will be prepared to support, by their votes, measures for the diminution of the number of men employed in, and the amount of money expended for, War purposes.

N. Y. STATE TEACHERS' ASSOCIATION.

We took passage *en route* for Dunkirk, Buffalo, the Teachers' Convention, and places too numerous to mention, from one of the railroad stations situated upon the elevated plateau or table land, where, by two or three hours' ride, you dip into the three vallies of the Delaware, St. Lawrence, and Mississippi. It is an elevated region, fanned by pure breezes that sweep over these mountain regions, free from the malaria of low flat districts. We passed along through a country rich in picturesque scenery, and although at the present time rather woody, yet it is not, as sometimes slanderously reported, a land of leeks—a land where the hard-pan, in its aerial flights, soars to the third and fourth rails of their snake fences—where, as Milton represents Scandinavia, it is so cold that the sap oozing from the ends of their burning fire brands freezes ere it reaches the ashes, and the people have to import their corn a thousand miles; but it is destined ere long to be a rich farming country. This portion of New York State has heretofore labored under great disadvantages for want of a ready communication for importing and exporting; but by the completion of the New York and Erie Railroad it has suddenly been transferred from the rear to the front ranks of progress. If the inhabitants do not become dizzy by the sudden transition, but will coolly take the advantage by the foretop, there is nothing to hinder their marching directly on to prosperity. They are located on a road that is destined to continue, as it has commenced, the great highway of the limitless West. It will be the great jugular vein, or, more properly, a compound of jugular and aorta, through which shall rush back and forth the heart streams of the nation.

As you come into the valley of the Allegany River, you find here a few natives of the soil, still lingering upon their narrow reservation along the banks of this stream. Their melancholy, dejected looks, tell us that their chief business here is to watch over the graves of their forefathers, while most of their brethren have turned with reluctant steps towards the setting sun, emblematic in its decline of the Indian's destiny. Their half-wondering, half-sorrowful gaze at the swiftly-passing train, seem to say, "Those steeds were never driven by our forefathers." Each snort of the iron steeds echoing through these vallies, is a funereal knell of the Indian's destiny.

As you pass from the valley of the Allegany, the mountain region gradually subsides into the level plain of the Great Lakes and the Western States. Dunkirk is thronged with travelers, and overrun with business. It seems to have been reposing very quietly upon the shore of the lake until unexpectedly aroused by the sudden rush of both east and west. From Dunkirk to Buffalo you have a very pleasant trip along the eastern shore of the lake, provided always that the weather is calm. Buffalo rises very prettily from the lake, seeming, as you approach her, to sit like a swan upon the waters. The Buffalonians, however, have to live a life of continual warfare—shallow, fitful Lake Erie keeping them constantly employed in rebuilding piers, dredging harbors, and repairing other devastations of her capricious moments. But we are falling into a very common fault of writers and speakers, that of spending most of their time and strength in their prefatory remarks. Let us turn to the subject indicated in the caption to this article.

—The New York State Teachers' Association met at Buffalo, at 10 o'clock A. M., August 6, pursuant to adjournment. The session was held in the Washington Street Baptist Church. The Association being called to order, and prayer being offered, the President, Mr. J. W. Bulkley of Albany, read his Annual Address, in which he succinctly reviewed some of the more important inventions and discoveries of the last half century, the rise and progress of various innovations and reforms in the political, intellectual, and moral world, together with a history of the Association, its future prospects, and the future prospects of the educational cause generally.

In the afternoon, Mr. Kellogg, of New York, presented a report upon the subject of the Analytical and Synthetical Methods of Teaching, in which was discussed the questions, What is the true logical definition of analysis and synthesis? Which is the most natural and proper method of instruction? What is the effect produced upon the mind by these methods? The lecture was quite learned, theoretical, and abstract. It occasioned considerable discussion—arising mostly, as most discussions in the three worlds of politics, science and religion generally arise—from difference, misconstruction and misapplication in the definition of terms.

In the evening, Rev. Mr. Hosmer, of Buffalo, delivered an address on the True Ideal of Teaching, in which he illustrated and enforced the proposition, that the true ideal is to prepare human beings to know God's laws and to obey them.

Mr. Hedges, of Newark, N. J., occupied the attention of the Association the first hour of the second day with a report on the subject of Incentives to Study and Good Behavior. It was a practical, common-sense discussion of the questions, How shall order be established? How shall scholars be classified? How shall misconduct be prevented? How shall offenders be punished? The report is worthy of being read by all teachers.

He was followed by Prof. Fellows, of Albany, with a report on Mrs. Willard's Theory of Respiration and Circulation. Her theory is that the heat generated in the lungs by the unition of carbon and oxygen, is the motive power of the circulation of the blood. The blood is expanded in the lungs by heat, and condensed in the capillaries by cold. By this alternate expansion and contraction a constant circulation is kept up. The theory was quite ably defended by the report.

Dr. Lambert, of New York, then interested the audience with a lecture on Physiology. The main drift of his lecture was to show the importance of cultivating the sensational and emotional powers, and that the teacher should strive to introduce pleasant sensations, consequently pleasant emotions.

In the afternoon, Prof. Benedict, of Rochester, made a report on the subject of Mental and Moral Discipline, condemning all the new methods adopted by common schools, academies, and colleges, and going back to the landmarks of good old times.

Miss Radley, of Buffalo, read a Poem in the evening; subject, "A Word—its Influence."

Short reports were made from the delegates of the several States and from Canada. Delegates were appointed to the National Educational Convention, soon to be held in Cleveland. Interesting resolutions were introduced upon various subjects. The following gentlemen were elected officers for the ensuing year:—

N. P. STANTON, of Buffalo, President.
N. W. BENEDICT, of Rochester, 1st Vice President.
D. M. PITCHER, of Tioga, 2d Vice President.
A. R. WRIGHT, of Elmira, 3d Vice President.
E. L. ADAMS, of Albany, 4th Vice President.
N. McELLIGOTT, of New York, Cor. Secretary.
R. C. WILSON, of Nundy, Recording Secretary.
O. AREY, of Buffalo, Treasurer.

The Association adjourned to meet at Elmira on the first Wednesday in August, 1852.

ALLEGAN.

THE INDUSTRIAL EXHIBITION.—A letter from Horace Greeley, dated London, July 25, expresses his opinion that the Great Exhibition of the World's Industry will close about the last of October. It is proposed to set apart a week, towards the close, for admitting the poor of London at one penny each. "At first the attendance was almost entirely of Londoners; now it is mostly of strangers. Great numbers of French are in the Crystal Palace daily, and long trains of visitors are constantly arriving from every part of Great Britain. The receipts promise to average 10,000 per day for at least another month."

WEST INDIA EMANCIPATION.—The Anniversary of the emancipation of eight hundred thousand slaves of the British West India Islands, was celebrated in several New England towns on the 1st inst. At Worcester, Mass., there was a spirited meeting, presided over by Adin Ballou, and addressed by H. J. Bowditch, C. C. Burleigh, P. Pillsbury, W. L. Garrison, and Wendell Phillips. A similar meeting was held at New Bedford, which was addressed by several effective speakers.

SIR JOHN FRANKLIN.—Certain merchants of the city of Liverpool recently petitioned the Lords Commissioners of the Admiralty to send a steam vessel to the Arctic Seas to search for Sir John Franklin. The Admiralty reply that, "feeling that every exertion for the general object in view has been made, they are of opinion that they cannot comply with this request, consistently with their sense of public duty and the responsibility in which further expeditions would involve them."

THE FREE MISSION SOCIETY.—The *American Baptist* says that a semi-annual meeting of the American Baptist Free Mission Society will be held with the Baptist church of Peterboro, commencing on the first Thursday in September (the 4th.) Elders Washington Kingsley of McGrawville, N. Y., and Geo. T. Post, of New Berlin, N. Y., are appointed to preach on the occasion. Mrs. Judd and Miss Howard, of the Haitien Mission, it is said, are expected to be present.

LEAVING OFF PRAYER.—A correspondent of the *Christian Mirror* publishes the painful fact that at the Marlboro' Hotel, Boston, he found but nine guests at the usual evening worship in the parlor, and only six in the morning, while there were sixty at table. At the Adams House he learned that worship in the parlor has been discontinued on account of the indifference of Christian guests.

GENERAL BAPTISTS OF ENGLAND.—The 82d anniversary of the Association of General Baptist Churches of the New Connection, was recently held at Derby. Two hundred ministers and representatives were present. The reports from the various churches showed a clear increase during the year of only 361. The total number of members is 18,638. A communication was received from the Triennial Conference of the Free-Will Baptists of America, denouncing slavery and the Fugitive Slave Law; to which a reply on behalf of the Association was voted. In the report on Foreign Missions it was stated that every branch of the Society's agency—the native ministry, educational establishments, &c.—is in a flourishing state. Some villages, erected on land lately jungle, are being formed. By means of the mission hundreds of Khund children have been rescued from sacrificial and barbarous butchery, and a translation of the Scriptures into the Khund language is now made. The Society's East Indian stations are in Orissa, where Juggernaut rears his head, and receives the polluted worship of degraded millions. The society has also a station at Ningpo, China, where a native convert, Si Sing Sang, a man of letters and influence, is engaged, in connection with two General Baptist missionaries, in dissuading his countrymen from ancestral worship [illegible]ther ancient superstition[illegible] China.

VALUE OF THEOLOGICAL SEMINARIES.—A writer in the *Congregationalist* replies to the arguments commonly urged against Theological Seminaries. He maintains that these Seminaries and Foreign Missions are the contemporaneous growth of the same Christian spirit, and that the circumstances of a seminary are far better adapted to create and foster a spirit of comprehensive benevolence than those of a pastor or private teacher. In support of his opinion that Theological Seminaries are indispensable for Foreign Missions, he says:—

"Nearly all the foreign missionaries that the Baptists have sent out, were educated at the two seminaries of Newton and Hamilton. Nearly all that the American Episcopal Church have commissioned to the heathen, are graduates of the seminary near Alexandria. Nearly all on the list of the American Board, were graduated at five or six seminaries. One tenth of all the graduates at Andover have been, or are, foreign missionaries, and considerable more than another tenth have been, or are, domestic missionaries."

CATHOLIC OR PROTESTANT.—In an oration delivered at the recent commencement of Hamilton College, Mr. W. E. Robinson raised the question whether it is correct to call this country Protestant. A correspondent of the *N. Y. Tribune* gives the following statistics of communicants of the several denominations, to help in settling the question:—

Of Methodists,	1,215,069
Of Presbyterians,	594,083
Of Universalists,	325,000
Of Episcopalians,	67,550
Of Unitarians,	33,000
Of Baptists,	1,251,629
Of Friends or Quakers,	50,000
Total of Protestants,	3,500,329
Total of Catholics,	1,231,300
Protestant majority,	2,269,029

There are 23,000,000 of people in the United States. The Catholics claim 3,000,000, leaving 20,000,000 to all other denominations. It is as safe to say that 12,000,000 are truly Protestant, as to say that there are 3,000,000 of Catholics.

SINGULAR, IF TRUE.—It is said that a Court Martial was recently held at Fort Columbus, near New York, for the trial of a soldier, who is a Roman Catholic. The charge preferred against him was, that he refused to attend a Protestant place of worship. His name was James Duggan, and for this he was sentenced to forfeit to the United States $5 a month of his pay for six months, to spend two months in solitary confinement and on bread and water, the other months at hard labor, with ball and chain to his leg. This sentence, which was in part approved by Gen. Wool, came up for revision before the Secretary of War, Hon. C. M. Conrad, and was by him set aside.

—Since the above was in type, the following paragraph has appeared:—

"Gen. John E. Wool has published a reply in regard to the statement that he sanctioned the sentence of punishment of private James Duggan, of the Fourth Artillery, for refusing to attend a Protestant place of worship, he being a Catholic. The General says that the punishment inflicted was not on account of his religious scruples, but for refusing to apply to his commanding officer for permission to stay away from church, and for leaving his company without permission."

A SLAVE FOUND.—The following advertisement, from the *Alabama Tribune* of July 22, 1851, we copy "free gratis," to show how they do in Slave States:—

"Committed to the Jail of Baldwin County, on the 18th of July, 1851, by Patrick Byrne, Judge of Probate, a negro girl, a runaway slave, who calls her name Julia, and says she belongs to Henry A. Newnes, who resides in Baldwin Co. Said slave is about twelve years of age, four feet four inches high, *badly scarified, apparently from the lash, and has bruises on the head not yet healed*, dark complexion. Her owner is requested to come forward and prove property, pay cost and charges, and take her away, or she will be dealt with according to law in such cases made and provided.

WM. H. SPIVEY, Jailor.

THE SLAVE-TRADE.—An American officer, writing from the naval station on the south-west coast of Africa, to the Philadelphia *Inquirer*, says of the Slave-Trade:—

"When I was ordered to this station, I thought, like a great majority of persons, that the suppression of the slave-trade by cruisers was impossible, and I ridiculed the very idea. But eighteen months of cruising and observation have convinced me to the contrary. We are now about to leave the Coast for St. Helena, on our way to Porto Praya, with the gratifying knowledge that the slave-trade is at its lowest ebb—more completely broken up than it has ever before been."

General Intelligence.

European News.

The steamship Europa, with three days' later news from Europe, arrived at Boston on the 6th inst. When near Halifax she ran down and sunk an American fishing vessel, the schr. Florence, belonging to Massachusetts. All her crew, consisting of fifteen persons, were saved, except Joseph C. Snow.

In the British Parliament, nothing of much interest has transpired. The anti-Papal Bill, so called, after an attempt by Lord Monteagle to exclude Ireland from its operation, passed through Committee in the House of Lords, on the night of the 25th, and was to be read the third time the following week. The majority in its favor is large.

Much of the time of the Commons had been occupied in discussing the admission of Alderman Salamon, without coming to a decision.

In the City of London, Baron Rothschild attended a public meeting, at which it was resolved to petition the House of Commons to reconsider their vote against the Baron's admissibility.

A number of gentlemen, with Lord Ashburton at their head, have formed themselves into an Association, for the purpose of inducing the Government to which they belong to establish a uniform and low rate of postage on letters from all parts of the world.

The harvest of Ireland promises well. There is no truth in the report that the potato rot had appeared. The contradiction is given on the authority of a Liverpool gentleman, who has traveled through all Ulster and the greater part of Connaught.

The Commission named at Turin for the purpose of sending Piedmontese workmen to visit the Great London Exhibiton, has addressed a circular to all the mayors of the kingdom, inviting them to give their active support to the measure, and to promote subscriptions for the purpose.

The Stockholm journals state that Mlle. Jenny Lind has just purchased one of the largest estates in Sweden, that of Beckarshoerg, in the Province of Nykoping. These journals state that the last letters received by her friends in Sweden, contradict positively the reports lately published of her approaching marriage.

The journals of Christiana, (Norway,) of the 10th, state that a serious disturbance took place there on the previous night. Several thousand persons assembled on the Place de l'Hotel de Ville with the intention of breaking open the doors of the prison, and releasing some malefactors who were confined there. Just as they were commencing to break open the doors, some strong detachments of cavalry and infantry arrived and put the mob to flight, and a number were arrested.

The *Observatore Romano* states that on the 10th ult. another attempt at assassination took place at Rome, on the person of Signor Squaglia, connected with that paper. He received four stabs, but all without effect, a slight cut on the right hand being the only wound inflicted on him.

A letter from Rome, of the 14th, states that an attempt was made on the 11th to assassinate Monsignor Tizzani, Bishop of Terni, by blowing up the house he inhabited at Santa Maria Maggiore. Fortunately the incendiary missile, consisting of the nave of a wheel loaded with powder and grape-shot, which was to set fire to a quantity of combustible matter in the cellar, exploded before it reached its destination, and only caused some slight damage to the outer wall of the building.

Two Weeks Later from California.

The Empire City, from Chagres, arrived at New York on the 6th inst., bringing the California mails of July 1st, 360 passengers, and $1,700,000 in gold dust. The mails were brought down by the steamer Panama in 18 days from San Francisco.

By this arrival we have the particulars of another great fire in San Francisco—the sixth that has visited that doomed city. It is said to have laid the heart of the city in ashes, having destroyed about five hundred houses and three millions of dollars' worth of property. The loss has fallen upon a class of citizens who were ill able to bear it. Most of them are poor men, men whose all was invested in the houses and goods which have been destroyed. A great deal of lumber has been burned up, and it will be a long time ere the burned district is built over again. The fire was the work of incendiaries, who have been arrested by the Vigilance Committee. Their fate may easily be surmised. Several lives are said to have been lost.

Lynch law continues to prevail throughout California. The agricultural prospects are favorable. The reports from the mines are conflicting, but generally they are favorable. The quartz diggings yield well. The Indian troubles continue.

The following summary contains the principal items of news of general interest:—

The curiosity of the San Francisco public was satisfied, to some extent, recently, by the exhibition in Brown's Saloon of a specimen of quartz gold weighing 28 pounds, the value of which is estimated at $4,000. It was found at Sonora.

The *California Courier* estimates the yield of gold dust at $134,660,000 annually. This is undoubtedly exaggerated.

A shocking affair occured in San Francisco on the night of the great fire, Lewis Pollock having been dragged from his bed and shot dead by Samuel Galligher.

A horrible murder was perpetrated at Sonora by persons who took offense at an article in the *Sonora Herald*. They repaired to the room of the Editor, (Dr. Gunn,) dragged him from his bed, shot him through the head, killed two other persons connected with the office, and wounded or killed three or four other persons who went to their assistance.

At the corners of the streets, in booths and in carts, and on the tables of our house-keepers, (says a San Francisco paper,) may be seen abundance of apples, in as fresh, and tempting condition as when they left the rich old orchards of the Bay State. Ice has worked wonders, and this is one of them. By a simple plan the apples have been kept in a perfect state through a voyage around Cape Horn. They are placed, we understand, in such a manner that the temperature shall be a little above freezing point, and thus preserved, preventing nearly all tendency to rot.

Telegraph across the Atlantic.—A Mr. Reynolds, of New York, proposes to construct a telegraph communication across the Atlantic at a cost of $3,000,000. He thinks the plan practicable and safe, and sets forth that the distance between Cape Canso, above Halifax, on the American coast, and the nearest point in Ireland, near Galway, is but about 1,600 miles, along the banks of Newfoundland, which are known to extend within 160 miles of the coast of Ireland, at an average depth of 800 feet. A line of that length, consisting of four wires perfectly insulated in a cord of gutta percha of the size proposed, would last for hundreds of years, as the insulating substance is indestructible in water, and has a strength equal almost to iron. Such a line would weigh about 10,000 tons, and would require about 1,500 tons of iron anchors. The cost of everything, when in complete working order, would be less than $3,000,000.

Cured of Error.—The *Morning Star* says that an intelligent man of Boston, Mass., who had repudicated the doctrine of human depravity, and held that no man delighted to do wrong, but was pressed to it by influences and temptations, avows himself completely cured, by a recent trip to California. He says that the recklessness, cruelty, inhuman avarice that delights in the misery of others that money may be wrenched from the victim, or that drags a dying man into the streets to avoid the expense of burial, which he met with on his route, convinced him that there was some mighty wrong in man's nature, or he would never sink so low in the blackness of crime as that. He saw many men who were apparently respectable, honorable, manly, at home, who were dead to every appeal of justice, mercy or manliness in the "far off land," and were ready for any deed of darkness which could feed their avarice or base desires.

The Perils of Camphene.—A gentleman in Brooklyn has kept a record of all the accidents by camphene which have occurred in this vicinity, and have been reported in the newspapers, since the 3d of July, 1850, and they number 59. Many persons have been fatally injured and much valuable property has been destroyed by this explosive and combustible fluid. It is full as dangerous an article as gunpowder, and, when we consider the number of cheap, inferior lamps, that are used, it is astonishing that accidents are not more frequent. Unless a camphene lamp is made perfectly air-tight, and constantly kept so when ignited, an explosion may ensue at any moment, and it is about as rational to put such a torpedo into the hands of children and servants as it would be to give them a bombshell. [N. Y. Com. Adv.

Three Executions at Once.—The murderers of the Cosden Family, in Maryland, were hung on Sixth-day last. A dispatch from Baltimore says: The prisoners ascended the gallows with firm steps. Taylor and Murphy made short addresses, positively denying their guilt; Shelton also denied his guilt. When they were swung off, the rope slipped from Murphy's neck, and he fell violently to the ground—a distance of fifteen feet. This occurrence caused a thrill of horror among the spectators. Murphy was picked up insensible, with his throat terribly lacerated by the rope; he soon, however, revived. Taylor and Shelton, in the mean time swung in the air lifeless corpses, dying with but few struggles. When they were cut down, Murphy was again brought on the scaffold, and in a few minutes he was swung off and died easy. The crowd quietly dispersed.

Commencement at the Wesleyan University.—The Annual Commencement at the Wesleyan University in Middletown, Ct., took place on the 6th inst. The Peithologian Society was addressed on the 5th by Rev. Dr. Cheever, of New York, on the subject of the elements of a permanent National Literature. The orator considered these points as essential: 1st. That it should be founded on Christianity; 2d. That it should be domestic; 3d. That it should be believing, rather than sceptical; 4th. That it should be in harmony with nature; 5th. That it should be founded on a love of our own language; and 6th. That it should have the quality of loyalty to righteous law.

No Licenses in Illinois.—The following is the substance of the No-License Bill which has passed the Legislature of Illinois:

1. It repeals all present license laws.
2. Prohibits the sale of intoxicating drinks in less quantity than one quart, under a penalty of $25.
3. If sold to minors, increases the fine to from $30 to $100.
4. Provides for a penalty of not less than $25, nor over $100, for selling more than a quart, and permitting the same to be drunk on the premises of the seller.
5. Giving away liquor to come within the provisions of the law.

Fair of the American Institute.—The twenty-fourth annual Fair of the American Institute is to be held at Castle Garden, New York city, in October next, for the exhibition of goods, specimens of agricultural productions, and machinery. Premiums are offered for the best specimens of various descriptions of works of art and cultivation, and among other things for the skill of apprentices, of whose productions a separate list is to be kept, so that they may be competitors with one another, and not with experienced workmen. Articles will be received on the 27th, 29th and 30th days of September, and the Fair will open on the 1st of October. The anniversary address will be delivered on the 16th of October, by Dr. Charles T. Jackson.

Captives Restored.—A recent report from General Harney, commanding on the Texan frontier, communicates intelligence of the rescue of seventeen Mexican captives from the hands of the Camanche and Lipan Indians, and their delivery to the Mexican authorities at Guerraro, Mexico, agreeably to the 11th article of the treaty of Guadalupe Hidalgo. Sixteen of the prisoners were boys, and all were children collected in the predatory excursions of those Indians from different parts of the Northeastern Provinces of Mexico; but, although many of them had been from five to seven years in captivity, the United States officers were enabled to gather such particulars respecting their parentage and places of birth as will probably secure the return of them all to their families.

A Novel Passage.—We learn from Capt. Hovey, of the "Devonshire," who arrived from Liverpool on Saturday morning, that there was no sickness among his passengers, with the exception of one man, who, it appears, came on board effected with the small-pox. As soon as this circumstance became known to the Captain, the patient was placed in the stern-boat, hanging at the davits, several feet from the ship. Over the boat a tent was erected, covered with tarpaulins. Here the patient was nursed an attended by the physician and officers of the ship. He is now quite well, and he never left his romantic domicil during the whole course of his passage. This timely precaution, taken by Capt. Hovey, prevented the disease from affecting any of the passengers. [N. Y. Tribune.

Colored Population.—New Jersey has a larger colored population, in proportion to its size and white people, than any other of the Free States; and more than half of all the free colored people in the Union are to be found in the five Middle States, New York, New-Jersey, Pennsylvania, Delaware and Maryland. The three adjoining States, Virginia, North-Carolina and Ohio, contain over 100,000 more, leaving less than 100,000 for the other twenty-two States, there being comparatively very few free negroes in the Eastern or Western States.

Accident Last Sabbath.—A sad accident occurred near Bristol, R. I., last Sabbath. A boat, in which were Mr. Rufus Reed, a brewer, of Providence, his two daughters, two Misses Potter, of Prudence Island, and two other persons, was upset in a gale. The four young women were drowned. Mr. Reed sustained himself by swimming, and the other two by clinging to a portion of the mast which remained above water, until they were rescued by the crew of another boat.

SUMMARY.

A paper published at Augusta, Me, says that on Saturday, Aug. 2d, being the day on which the Mayor's sixty-day proclamation expired—the several liquor dealers in that city, great and small, hotel-keepers, apothecaries, and all others who had to any extent previously participated in its sale, *voluntarily abandoned the traffic;* and now, on the seventh day of August, in the year of grace 1851, not a single glass of intoxication liquor, of any kind, could or can be obtained for love or money, or for any purpose whatever, in the city of Augusta.

One of the liquor sellers in Augusta, Me., whose stock was destroyed by the city authorities, brought an action of trover against the officer who seized it, to recover the value of the jugs and liquor, representing that he had the liquor in his possession for medical purposes, and not for sale. The Judge decided, under the 16th section of the liquor law, that no action could be maintained in which any portion of the property sued for is composed of intoxication liquors. Judgment accordingly.

The Buffalo Commercial Advertiser states that the Michigan Southern Railroad Company have contracted for the construction of three first-class steamers, to be ready for the opening of navigation next season. They are intended to be put upon the route between Monroe and Buffalo. In addition to this, another line of first-class boats will be put upon the line from Monroe to Dunkirk; and another from Toledo, (one of the terminating points of the Southern Road,) to touch at all the principal ports on the south shore of Lake Erie.

The Steamer St. Ange recently returned to St. Louis from the Yellow Stone River. During her absence she suffered much from sickness. At one time there were more than half the voyageurs down with the cholera and other diseases. Sixty strewed the cabin floor at once. There were *fourteen* deaths. Eleven voyageurs, the fourth engineer, a passenger by the name of Wilcox, and the Rev. Father Hockin, all or nearly all, died of cholera in its worst from.

A project is said to be under way at Boston for connecting all the railroads centering at that city by a circular road. The proposed road passes from Roxbury through Brookline, Cambridge, Chelsea, and Charlestown, to East Boston. It is to be at the water's side, with piers and wharves for the accommodation of shipping, so that all the railroads can send their freight cars directly to the vessel's side, and load and unload their freight without the trouble of cartage.

The Prairie du Chien *Patriot* states, that about three millions of feet of sawed lumber, besides shingles, logs, timber, &c., were seized lately on the Black, Chippewa and St. Croix rivers, by United States Deputy Marshal Thomas, and that, with two or three exceptions, a settlement without sale was effected with the holders, either paying for the wood or giving security for the payment of so much per thousand feet.

A correspondent of the Dubuque *Herald* says that the wheat crop in that district of Iowa is nearly a failure. The winter wheat was badly blighted and rusted, and the spring wheat is blighted in a great measure. The corn looks very poorly, but hopes are entertained that it will turn out well. The oat crop is very abundant. The potatoes are ruined by the rot.

The Superintendent of the Banking Department of the State of New York has received notice from the following Banks that their affairs will be closed and circulation withdrawn as speedily as possible: Adams Bank, Ashford; American Bank, Maysville; Champlain Bank, Ellensburg; Cortland Co. Bank, Cincinnatus; Knickerbocker Bank, Geneva.

The N. Y. *Tribune* of August 8th says: Peaches are becoming quite abundant, and some very fine ones are now received; they come mostly from Delaware. During the past two days about 2,000 baskets have arrived over the Camden and Amboy Railroad. It is said that the crop will not be more than one-quarter or one-third that of last year. The price ranges from $1 25 to $2 per basket.

A very fine horse, the property of Col. A. Noble, of Carlisle, Pa, came to his death in a most singular manner. He was tied by the Colonel near to a bee stand for the purpose of grazing. In this position he was left for an hour or more, and it is presumed that by switching his tail to keep off the flies, he gave offence to the bees, who attacked him in countless numbers. When discovered he was literally covered with them—on his ears and nostrils especially, they hung in large clusters. The poor animal was led off, but it was too late; he died in less than an hour afterward.

The reports from the various grain growing parts of the Union, indicate that the wheat crop of the present year will be the heaviest ever taken from the earth in the Western States. In Ohio, the crop is a very large and fine one. In New York, Indiana, Michigan, and Wisconsin, the yield is also very large, and the wheat of the very best quality. In Michigan particularly, the yield exceeds anything ever known even in Michigan.

The Hartford *Times* says that Jonathan Olcott, of Hartford, aged 93 years; Roswell Miller, of Windsor, aged 92 years; and Thomas S. Bishop, of Avon, aged about 90 years—all revolutionary pensioners, rode in the procession in that city on the Fourth of July. Before the month ended all of them were in their graves. Mr. Olcott died on the 17th of July; Mr. Miller died on the 28th; and Mr. Bishop on or about the 25th.

The steamship Atlantic, which sailed hence on the 6th inst., will most probably arrive at Liverpool by noon on the 16th inst., in which case we shall have intelligence of it in this city on the 27th inst., as the steamer Asia sails from Liverpool on the 16th inst., and will arrive on the 27th, in 11 days, her usual time. So, in exactly *three weeks* from her departure, we may confidently expect to hear of the arrival of the Atlantic at Liverpool.

The *Monmouth* (N. J.) *Inquirer* says that some of the farmers in that region have examined their potatoes, and find that in some fields they are rotting in the ground, although it si hoped that it is not generally the case. A very large planting of potatoes, more than any former season, was made in Monmouth this season, and those which are coming in and sent off to market are very fine.

The Maine people seem disposed to test satisfactorily the operation of the new liquor law of that State. Besides the seizure of a large quantity in Portland, we learn from the *Rockland Gazette* that 33 barrels, including 22 of New York rum, were seized in that town and that the contents will be destroyed.

Mr. John T. Blois, author of the Gazetteer of Michigan, is engaged on a History of that State, embracing a period from the first settlement to the present time, and also intended to contain biographical sketches of the prominent men of the State. Mr. Blois has been a resident of Michigan for twenty years.

A very destructive hail-storm was recently experienced in the vicinity of Danville Green, Vt., It swept over a distance of six miles in length and a mile and half wide, nearly destroying all the crops within its range, cutting the corn down to within a foot of the ground, and leaving the wheat and oats fit only for fodder. The fruit was also mostly destroyed.

The Western Reserve was visited by a hail storm a few days ago, which was very destructive to the growing crops. Trees were uprooted, fences demolished barns unroofed, &c., in large numbers. Several barns filled with grain were struck by the electric fluid and consumed by fire.

The Geographical Center of the United States, at the present time, is in the Indian Territory, 120 miles west of Missouri. The present center of our representatives population, which is constantly moving Westward, is ascertained, by actual calculation, to be just about at the City of Columbus, Ohio.

Mr. S. W. Jewett, an extensive farmer in Vermont, has lately introduced a whole flock of genuine merino sheep, imported directly from France, at a cost of $30,000. Many of these were bought at the yearly sale from the Government flock at Rambouillet, and are pure descendants of the celebrated Spanish flock.

During a squall on Tuesday afternoon last, a small boat was capsized near the Kills, nearly opposite the Sailors' Snug Harbor, on Staten Island. The boat contained, at the time, two sailors from the harbor, two females, and four children, all of whom were drowned before any relief could be extended to them. The party were going on a pic-nic excursion.

Mr. Henry Snow, of Hampden, Me., 32 years old, died in Boston a few days ago by disease contracted in California. He left Boston a year or two since, went to California, was unsuccessful, got sick, and returned just in time to die. He died poor. His case is not singular, and is an example of warning to all.

The *Gloucester* (Mass.) *Telegraph* proposes a Convention of Delegates from the fishing towns of New-England, for the purpose of consulting together upon the best means of laying the subject of British encroachments upon the American fisheries before the American Government.

There is a counterfeit five on the Bank of Sullivan, N. Y., in circulation. The engraving and general appearence of the bill is excellent, rendering detection very difficult. It is darker than the original, and the signatures are not exact imitations. will require very close examination to distinguish the counterfeit from the genuine.

Reports of service were made in the third Auditor's office during the month of July, 6,748 claims for bounty lands under the old Indian wars and the war of 1812 with Great Britain. In the pension office, 32,638 warrants were issued under the act of September 28, 1850, up to the 1st of August, 1851, inclusive.

There is much dispute about the extent of the Cuban insurrection. An extra *New-Orleans Picayune* says the Cuba Revolution is not suppressed. The patriots hold their own. Trinidad, Cienfuegos, and Villa Clara have sent out their bands, and Giunia Miranda had raised the banner of rovolt.

The Cincinnati *Commercial* says: The potato crop this year in Ohio has never been equaled by any previous one. In addition to the abundant supply, their flavor is far superior to any that have been introduced in our market for many years.

Messrs. Rodgers, Ketchum and Grosvenor, of Paterson, have built a locomotive for the New York and Erie Railroad, calculated to draw forty loaded cars, or a weight equal to 800 tons—a freight for a large ship.

A dispatch dated Boston, Friday, Aug. 8, says the gamblers who were compelled to leave the muster-field at Neponset, proceeded to Squantam, where a serious fight occurred among themselves. Knives and clubs were freely used, and it was reported that one of the gamblers was fatally injured. One had his ear bitten off, and others were badly bruised.

The Willimantic (Ct.) *Medium* states that the cotton mill of A. & S. Jilson, in that village, has been purchased by Messrs. Ives & Dunham, of Hartford, who intend to convert it into a linen factory. A purchase of machinery for this factory has been made in England, by Mr. Rixford, of Mansfield, who has been for some time engaged in the manufacture of linen.

A man may now come from Cincinnati to New York in 41 to 48 hours, his baggage ticketed through. In 1812, it was a hard month's journey to come with a carriage and horses, and there was no stage west of Carlisle, Pa.

Mr. John Gilman, the oldest printer in Massachusetts, died a few days since in Newburyport. He was born in 1777, and served as a connecting link between Franklin's ink-balls, and Hoe's fast press.

The Hornellsville Railroad is progressing rapidly, and it is the intention of the Company to complete it by the 1st of January. There is to be an independent track, of six feet guage, from Buffalo to Hornellsville.

A dispatch dated Albany, Friday, August 8, says: A young man (a son of Mr. Robert Whitlock, lumber dealer) was found hanging in the garret of his father's house, this afternoon. It was the result of accident.

An important Indian Council of the Seneca Nation will be held at the Tonawanda Reservation about the 1st of October, at which six or eight hundred warriors from this State and Canada will be present.

A large bear, weighing over three hundred pounds, was killed at Pierrepoint, St. Lawrence county on the 25th instant, by Philo Leonard, a lad of sixteen years, with one of Forbes' gain twist pistols.

The ship Joseph Badger, Capt Alexander, loaded with cotton and bound for Liverpool, was burnt to the water's edge, while lying at the bar, below New Orleans, on the evening of the 3d inst.

Two Germans, near Fort Jackson, La., lately sold to four men some whiskey, in which they had put some poison of some kind. Two of them, after drinking, died, and the other two were not expected to live.

The steamboat Trojan was burned at a New York dock on the night of the 6th inst., and, sad to relate, three of her crew perished in the flames. The Trojan was some eight years old, and was worth about $16,000.

Spencer, the slave of John R. Shaw, who recently stole $4,500, has been arrested, and $1,200 recovered. He had sent $3000 to Henry Dandridge, a negro preacher in Boston.

From Oregon we have accounts of serious Indian hostilities, with the probable massacre of Capt. Kirkpatrick's party.

The name of the Post Office at Portersville, New London Co., Conn., has been changed to Mystic River, Ct.

Dr. Valentine Mott, Jr., of this city, has accepted the chair of Surgery in the Washington University.

The returns from the New York Western Railroads for July show a large increase on those of the corresponding period of last year.

In two days of last week, 3759 emigrants arrived at New York.

New York Market—August 12, 1851.

Ashes—Pots $5 06; Pearls 5 50.

Flour and Meal—Flour, 3 94 a 4 06 for State and Ohio, 4 06 a 4 12 for pure Genesee. Rye Flour 3 37. Corn Meal, 2 94 for Jersey, 3 25 for Brandywine.

Grain—Wheat is plenty in market, and a lot of Upper Lake sold at 62c., Ohio 88c., White Canadian 98c. a 1 00. Rye 74c. Oats are dull at 38 a 40c. for Ohio and Jersey, and 41 a 43c. for State. Corn is scarce, and Western mixed brings 59c.

Provisions—Pork is dull; new prime 12 87; new mess 14 87. Beef, 5 00 a 6 00 for prime, 8 75 a 11.00 for mess. Butter, 10 a 14c. for Ohio, 11 a 15c. for State. Cheese 4 a 6½c.

Wool—There has been a decline of 3 to 5 cents per lb. Domestic Fleece 37 a 43c.

DIED.

In Trivolia, Peoria Co., Ill., July 23d, of typhoid fever, William Henry Brown, only son of Henry S. and Ruth Brown, aged six years, nine months, and fifteen days.

In Farmington, Ill., July —, Jabez Davison, son of Eld. Samnel Davison, aged about 25 years.

At the house of Eld. Samuel Davison, in Farmington, Ill., on the 26th of July, of jaundice, Mrs. Susan B. Bowen, formerly of Shiloh, N. J., and late of Iowa. She was a member of the Seventh-day Baptist Church in Farmington.

LETTERS.

W. B. Maxson, James Bailey, Jepthah F. Randolph, Jared Kenyon, G. H. Babcock, A. R. Gardner, W. M. Fahnestock, A. C. Spicer, D. C. Green, S. S. Griswold, H. W. Stillman, J. R. Irish, D. A. Babcock, B. W. Rogers, C. Chester, D. Coon, S. Davison (have not seen the Register.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

P. L. Berry,	New London, Ct.	$2 00	to vol. 8	No. 52
Thomas Rogers,	"	2 00	" 8	" 52
David Rogers,	"	2 00	" 8	" 52
David P. Rogers,	"	2 00	" 8	" 52
Lester C. Rogers,	"	2 00	" 8	" 52
O. Maxson, Jr.	"	2 00	" 8	" 52
Edmund Darrow,	"	2 00	" 8	" 52
Charles Steward,	"	1 00	" 8	" 52
Matthew Saunders,	"	1 00	" 7	" 52
Geo. Greenman,	MysticBridge, Ct.	2 00	" 8	" 52
Clarke Greenman,	"	2 00	" 8	" 52
Thomas S. Greenman,	"	2 00	" 8	" 52
R. W. Merritt,	"	2 00	" 7	" 52
John E. Edmonson,	"	2 00	" 9	" 26
T. W. Potter,	Hopkinton, R. I.	2 00	" 8	" 52
Nelson Langworthy,	"	2 00	" 8	" 52
Geo. A. Babcock,	"	2 00	" 8	" 52
Wm. Hunt,	"	2 00	" 8	" 13
S. F. Babcock,	Westerly, R. I.	2 00	" 8	" 52
M. Langworthy,	Verona Mills,	2 00	" 8	" 52
Wm. Cagwin,	"	2 00	" 8	" 40
D. A. Babcock,	King's Ferry,	2 00	" 8	" 52
Josiah Sherman,	Alfred Center,	2 00	" 8	" 52
Peter Burdick,	Nile,	2 00	" 8	" 52

BENEDICT W. ROGERS, Treasurer.

☞ The Minutes of the Central and Western Associations have been put up in parcels for the several churches, according to order. Those for the Western Association will be found at Alfred Center. Those for the Central Association will be sent to their destinations by the first opportunity. In the parcel for each church will be found one copy of the Minutes of sister Associations, which should be deposited in a convenient place for reference.

☞ Persons who order their papers discontinued two, three, or six months after the period to which they have paid, are requested to read our terms—"No paper discontinued until arrearages are paid." Orders to discoctinue always receive prompt attention when this condition has been complied with.

Yearly Meeting of Rhode Island Churches.

THE Yearly Meeting of the Seventh-day Baptist Churches of Rhode Island and vicinity will be held with the first Church in Hopkinton, commencing on the sixth day of the week before the fifth Sabbath in August, at 2 o'clock P. M. S. S. GRISWOLD.

Executive Committee of the Eastern Association.

THE Executive Committee of the Seventh-day Baptist Eastern Association will (by the permission of Providence) meet at the meeting-house of the first Church in Hopkinton, on the first day of the week following the fifth Sabbath in August, at 9 o'clock A. M.

S. S. GRISWOLD, Sec.

Greenmanville, Ct., July 23, 1851.

Our Anniversaries.

THE MISSIONARY SOCIETY.—The Ninth Anniversary of the Seventh-day Baptist Missionary Society will be held (D. V.) with the First Church in Brookfield, Madison Co., N. Y., on the fifth day of the week before the second Sabbath in September, (11th day of the month,) commencing at 10 o'clock A. M. Eld. Nathan V. Hull is expected to preach the opening discourse.

THE PUBLISHING SOCIETY.—The Second Anniversary of the Seventh-day Baptist Publishing Society will be held with the First Church in Brookfield, N. Y., on Sixth-day, Sept. 12, 1851.

THE TRACT SOCIETY.—The Eighth Anniversary of the American Sabbath Tract Society will be held with the First Church in Brookfield on First-day, Sept. 14, 1851.

Littell's Living Age—No. 378—12 1-2 Cents.

CONTENTS:

1. Travels in Central Asia.—Westminster Review.
2. Standard of Agricultural Machines.—Spectator.
3. Harriette; or the Rash Reply.—Chambers' Papers for the People.
4. Maurice Tiernay, the Soldier of Fortune.—Dublin University Magazine.
5. High Church Review on Dr. Chalmers.—Christian Remembrancer.
6. Sway of Russia over Europe.—Times.
7. Thackeray's Fifth Lecture.—Examiner.
8. New Books and Reprints.

With Poetry and Short Articles.

Published Weekly at Six Dollars a Year by
E. LITTELL & CO., Boston,
And sold by DEWITT & DAVENPORT,
Tribune Buildings, N. Y.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH,
JOHN D. TITSWORTH, R. M. TITSWORTH.

Milton Academy.

A. C. SPICER, Principal.
Mrs. S. M. SPICER, Preceptress.

Terms.

The Fall Term of 1851 of this Institution will commence Tuesday, August 19th, and close Thursday, November 20th, continuing thirteen weeks and three days.

The Winter Term of 1851–52 will commence Tuesday, December 2d, and close Thursday, March 4th.

The Summer Term of 1852 will commence Tuesday, March 23d, and close Thursday, June 24th.

Expenses.

Tuition per Term, from $3 00 to $5 00, settled invariably at the commencement of each Term, either by actual payment or satisfactory arrangement.

EXTRAS PER TERM.

Oil Painting,	$7 00
Monochromatic Painting,	2 00
Water-Color Painting,	3 00
Drawing,	1 00

Board can be obtained in private families from $1 00 to $1 50 per week. Rooms can be obtained, by those wishing to board themselves, at a reasonable expense.

Remarks.

All the English branches usually taught in our Eastern Academies, together with the Classics, and the Modern Languages, (French, German, and Italian,) will be taught in this Institution. The mode of instruction will be in accordance with the latest and most popular method adopted in our best Eastern Institutions, aiming, primarily, at a thorough and practical qualification of School Teachers, and preparing students for an advanced standing in a College course.

This Institution is located in the healthy and delightful village of Milton, at the junction of the Milwaukie and Mississippi and the Northern and Southern Railroads, amidst an enterprising and moral community, and removed from the vices and temptations ever attendant on large villages and cities.

Weekly meetings are held in the village by three different evangelical denominations, either of which students can attend.

The plan of instruction and government of this Institution will aim at a harmonious development of all the moral, intellectual, and physical powers of students, in a manner to render them thorough scholars, and practical, useful citizens; and the public may feel assured that no exertion shall be wanting on the part of the teachers and proprietors of the school to render it worthy of patronage and confidence. au14 4t

Milton, Rock Co., Wis., July 11th, 1851.

In sending the notice of our school to the *Recorder*, we will take the opportunity to assure such Seventh-day Baptists and other friends at the East as may contemplate removing to this State, and yet wish to enjoy the advantages of a good school, that it is intended to afford as good facilities for study and improvement in this school as can be found in any other Academy.

Union Bible Dictionary.

PREFERABLE TO ANY OTHER.—It is unquestionably preferable to any other manual adapted to aid the young in studying the sacred volume. [N.Y.Obs.

Fuller than any other.—It is nearly a complete summary of all the most valuable learning on the subjects embraced in it. [The Independent.

It is, by far, the completest and most perspicuous Bible Dictionary of its size to be found. It condenses a great amount of learning, and has a fullness of information, for which one would not look in so unpretending a volume, and which is all that most Bible readers would desire on the subject. [N. Y. Evangelist.

Cheaper than any other.—There is probably no book, except the Bible itself, in which so great a quantity of matter can be purchased for so small a sum; and happily, it is matter of an important character, all of which helps to elucidate the Bible. It explains the meaning of words, and the names of persons, animals, and objects, which are not defined in ordinary dictionaries. The images of things are also given in pictures, wherever this method is necessary to a just perception of them, or can be made to convey a more ready and accurate idea, than a mere verbal description. [Ch. Mir.

It is a sort of sine-qua-non for a Sunday-school teacher, and should be in the hands of the more forward pupils.

The best of its kind.—I feel free to express my general approbation of the "Union Bible Dictionary," as a work well calculated to extend the knowledge of the Holy Scriptures, and especially to be a valuable assistant to teachers and scholars in our Sunday-schools. [Rev. Dr. Alexander.

The mass of various and important information compressed within so small a compass is almost incredible. [Rev. Dr. Storrs, of Mass.

I regard the present volume as the best of its kind. [Rev. Dr. Stone.

Just what was wanted by Sunday-schools and Bible-classes. [Baptist Record.

The Union Bible Dictionary is in one vol., 18mo., (double columns,) 650 pages, 150 illustrations, 9,500 references, and sold at 45 cents, by J. C. MEEKS, Agent, 147 Nassau-st., N. Y. au7 3t

Morning Line for Albany.

THE new and elegant steamer REINDEER, Capt. Albert Degroot, will leave New York from pier foot of Murray-st. every Monday, Wednesday, and Friday morning, at 7 o'clock, and returning, leave Albany every Tuesday, Thursday, and Saturday, at the same hour, making the usual landings each way. ☞ Meals served on board. For further information apply to JAMES BISHOP & CO., 3 Beaver-st.

Miscellaneous.

Locomotive Force of the Erie Railroad.

A correspondent of the *Farmer and Mechanic,* who has been employed to collect facts concerning the engines in use, for the officers of the New York and Erie Railroad, says there are at the present time 117 locomotive engines belonging to the company, while nearly 20 more are constructing at the various shops with which the company have contracts. The length of the center road is 444 miles, divided, for the running of engines, into four divisions. The first, or Eastern Division, extending from Piermont to Delaware, is 74 miles long; the Delaware Division extends from Delaware (better known as Port Jervis) to Susquehanna, Pa., 104 miles; the Susquehanna Division extends from Susquehanna to Hornellsville N. Y., 139 miles; and the Western Division, extending from Hornellsville to Dunkirk, is 127 miles long. The Eastern and Western divisions are quite undulating and uneven, the grades reaching in many places, 50 feet per mile. The Susquehanna Division is very even and regular, having no grades sufficient to check the speed of the trains, while the grades on the Delaware Division do not exceed 15 feet per mile, except for a few miles at the "Summit," in Lanesboro, Pa., where the ascent in some places is as steep as 85 feet per mile. Of the 117 engines employed, 8 were built by Norris, of Philadelphia; 14 by M. W. Baldwin, of Philadelphia; 2 by Ross Winans, of Baltimore; 32 by Rogers, Ketchum and Grosvenor, of Paterson, N. J.; 32 by Swinburne, Smith & Co., of Paterson, N. J.; 20 by the Boston Locomotive Works; 7 by the Taunton Locomotive Manufacturing Company, at Taunton, Mass.; and 2 by the Amoskeag Manufacturing Company, at Manchester, N. H. Arranging the machines according to the size of cylinder, there are 2 engines of $10\frac{3}{4}$ inches diameter of cylinder; 1 of 12 inches 4 of 13 inches; 3 of 14 inches; 6 of 15 inches; 2 of $15\frac{1}{2}$ inches; 18 of 16 inches; 71 of 17 inches; 9 of 18 inches; and 2 of 19 inches diamater. The dimensions of one of the first class passenger engines are, seventeen inch cylinder, twenty inches stroke, fourdrivers of six feet diameter, and four trucks. Boiler forty-four inches diameter, and contains 175 tubes $1\frac{3}{4}$ inches diameter and 11 inches long, 922 square feet of tube surface, 67 square feet of fire box surface, and 13 square feet of grate. Weight, in running order, 56,000 lbs. The freight engines of the first class have 18 inch cylinders, 20 inches stroke, 6 drivers 5 feet diameter, and 4 trucks. Boiler 48 inches diameter, and contains 198 tubes, $1\frac{3}{4}$ inches diameter, and 13 feet long, 1127 square feet of tube surface, 72 do. of fire box surface, and $14\frac{2}{3}$ do. of grate. Weight in running order, 65,000 lbs. There are two engines employed at the "Summit," which weigh each 73,700 lbs., being probably the heaviest locomotives in America. Upwards of 100 of the locomotives owned by the company have been placed upon the road since May, 1848. It is anticipated that this road will require, when in full operation, an equipment of more than 200 locomotives.

The Infant's Appeal.

In the year 1836, inhabitants living in a district bordering on Rock River, in the northern part of the State of Illinois, were much incensed by the depredations of a band of horse thieves who invested that portion of the country. Every exertion had been made to discover the men engaged in this nefarious transaction, but hitherto in vain, and valuable animals were stolen, and lost to their owners, in defiance of the utmost vigilence and care.

During such a state of affairs, the citizens residing in the region of the theives became throughly excited, and were wound up to such a pitch of indignation, that a body of men were formed styled Rangers, whose explicit duty was to expunge the district of all suspicious characters, and endeavor to put a stop to the depredations of the horse thieves.

Shortly after this band commenced operations, word was conveyed to the leader of the Rangers that a valuable horse which had been stolen the night previous, could then be found on the premises of a man named Burt, locked up in the stable. Although Burt had heretofore been looked upon as an honest man and an upright citizen, yet the Captain deemed it his duty to at least examine his farm and learn the truth or falsity of the report.

Accordingly he summond some half-dozen of his Rangers to meet him at a spot not far from Burt's house, and before morning, set out for the same place himself. Daylight was but barely discernible in the east, and the light of comming dawn had not yet penetrated the bottom, where the suspicioned man resided, as the Rangers, charged with their fearful mission of life or death, silently approached, and surrounded the dwelling. Leaving three of the band to guard the entrance, the Captain proceeded with the others to the stable, broke open the door, and found the missing horse, as had been reported, safely stalled inside.

Not a lingering doubt now remained of Burt's guilt, and with a stern determination to make such an example of him as would deter others from a like transaction, the Rangers returned to the house. In the meantime Burt had arisen and upon coming to the door was seized by those in waiting, and upon demanding the reason, was informed that a stolen animal was found in his stable, and that he was considered a thief. Muttering something about "he knew t'would come to this at last," he quitely submitted to whatever his captors had in store for him.

A short consultation was held, and it was resolved to hang the criminal upon a large elm tree, that grew in front of his own home, it being deemed that such an act would strike terror and dismay into the ranks of the horse thieves.

Burt had asked half an hour to prepare for death, and the sun had risen in all its golden majesty ere the fatal moment arrived which would launch him into eternity. In vain had his grey headed father and mother pleaded for his life, with trembling tongues—the old lady tottering forth from the dwelling, and kneeling in suppliant mood to his apparently merciless captors. In vain had the wife of his bosom knelt in tears of agony, and entreated them as husbands to spare his life—for each Ranger had suffered more or less in person, and they deemed the example absolutely necessary to deter others; and it seemed as though Burt must surely die.

The dreadful preparations were completed—the half hour had expired—and the criminal was arrayed under a limb of a stout elm, over which a rope was thrown, one end being noosed around the prisioner's neck, and the other held by three of the Rangers.

Then came a moment of dreadful silence; that awful stillness, which preludes the launching of a fellow being into a future existence—while the three strong men who held the rope's end, gazed fixedly upon the Captain for the fatal signal. It was given by rising the right arm; and already the noose was tightening around the doomed man's neck, when the wife of Burt issued forth from the house, holding an infant, a little more than a year old, in her arms.

Rushing forward, she fell on he knees directly in front of the Captain, and instantly raising the child, with arms outstretched, towards him she exclaimed, in tones that would have pierced a heart of steal:

"If you will not spare him for the sake of his grey haired sire, or the wife of his bosom, spare him, in the name of God, for the sake of his infant boy!"

Another dead silence reigned like a pall over the spot; then, as though inspired by heaven itself, the chid also out-stretched its little arms full towards its parent, and exclaimed, in a voice heard by all, the single word:

"Father!"

The muscles of the Captain's face quivered in every fibre, and the men who held the rope slowly relaxed the pressure around the neck of Burt; when again the infant uttered, in distinct tones:

"Father! father!"

And then, as though desparing of succes, huddled into its mother bosom, and burst into a sobbing cry.

It was more than the Rangers could stand, and after a short consultation, the rope was taken from the criminal's throat, and the band left the spot; and Burt became a reformed man, through the powerful effects of his "INFANT'S APPEAL."

[Columbian and Great West.

Storm in Fayette County, Pa.

The Uniontown *Democrat* gives some painful particulars of the tornado in Fayette county, on the 26th of July.

It began at the farm and residence of Geo. Wetsell. The family occupied a large log building, with an immense old-fashioned stone chimney in the western gable. The first blast of the storm brought down the chimney and crushed Mrs. Wetsell under it. Huge stones fell on Mr. Wetsell. Half the floor was covered with stones, from the depth of a foot to eighteen inches. Many of them weighed from fifty to eighty pounds. From under these Mr. Wetsell literally quarried out his wife, finding her in a sitting posture, with her head pressed down to the floor with the superincumbent stones. They were drenched with her blood. A cradle, in which was a young child, was crushed to the floor, but the child was unhurt.

Over the top of the next hill it encountered the barn and dwelling of Mr. Arrison. The barn was not entirely destroyed, but the dwelling was a heap of ruins. Both Mr. and Mrs. Arrison were badly hurt—he having several of his ribs broken, and she being terribly cut and bruised.

Descending the hill a short distance, it encountered the residence of the Rev. Mr. Rose, a two story stone building. The family consisted of ten persons, one being absent from home. Nothing was left but a small angle of the first story. One girl, thirteen years old, was instantly killed—all the rest were badly injured. Three of the family were sleeping in the garret—they were found fifty or sixty paces distant, lying in an adjoining field. The hat of one of the boys was found on the farm of Col. Bute, three miles distant.

Crossing two fields and a small ravine, the storm next encountered the frame barn and dwelling of James Stewart. The latter was a two-story log building with stone basement. Roused by an unusual roaring in the air, Mr. Stewart stepped to his door, and by the glare of the lightning he saw limbs of trees and all sorts of rubbish rushing and reeling through the air. In an instant he seized one child, his wife another, and they rushed to the basement. There was but one blast and a crash, and his house was gone. In one minute there was a perfect calm. He lighted a candle, and there was not a breeze to disturb it in the open air. He proceeded to search for two other children who were sleeping on the first floor; over the bed, which was crushed to the floor, he found a wooden partition, and on top of that several large logs. Crawling beneath them, he found his children stunned, but not seriously injured.

The residence of Mr. Strong withstood the blast, but his barn lost part of its roof. A hundred yards from his house it unroofed a stone school-house, and taking a strip of the finest timber we ever knew of, belonging to Col. Bute, it seems to have let locse all its fury. The road running along its side was literally choked up with trees and brush. The Colonel thinks he has come in for more than his full share of the storm. For him it destroyed eight buildings, composed of stables, dwellings occupied by his sons, and various granaries and out-houses. His main dwelling-house and large barn escaped. A grand-child, a small child of Mrs. Archibald, had its skull fractured—another was slightly injured. One horse was killed, and twelve others crippled or injured more or less. Col. Bute estimates his loss at $3,000.

Crossing the next hill and the road to Laurel Hill meeting-house, it came down upon the premises of Zachariah Ball. His large frame barn was destroyed. His dwelling was a substantial brick, with 18-inch walls. The family was on the first floor, in a room fronting the east. The roof and upper story were carried away, and the east front fell forward, exposing the family to the open air, but the floor overhead protected them from above, and they escaped unhurt.

There is a gentle rise, mostly open fields, to the next batch of buildings, belonging to Gen. H. W. Beeson. First the storm took the house, carrying away the upper story, and uprooting every thing about it. The General's barn was fifty-two feet square, framed of large timbers, and double stone foundations, one within the other. It stood on the very apex of the hill; we saw the foundation, but what has become of the barn is yet unascertained.

Pursuing its course towards the mountains, it destroyed the barn and brick dwelling of Mr. Jones, on the old Connellsville road. Its last act before rising to the mountains was to unroof a house occupied by Mr. Kinsil, and he, stepping out of his door at the time, found himself on the top of a fallen tree, some hundred steps from his house, occasionally touching the ground on his way, but unable to stay his course until he lodged in the tree. Several other houses were destroyed wholly or in part before the storm took the mountain, but we cannot give particulars.

Crossing the top of the mountain, it blew down a large log barn belonging to Levi Downer, of this place. We next hear of it at Mr. Sebastian Rush's, on the National Road, twelve miles east of this, where it blew the roof off his new barn, just finished, and partly unroofed his store.

A Thrilling Incident.

An incident occured at the Key Biscayne light-house during the Florida war, which is perhaps worth recording. The light-house was kept by a man named Thompson. His only companion was an old negro man; they both lived in a small hut near the light-house. One evening about dark they discovered a party of some fifteen or twenty Indians creeping upon them, upon which they immediately retretred into the light-house, caraying with them a keg of gunpowder, with the guns and ammunition. From the windows of the light-house Thompson fired upon them several times, but the moment he would show himself at the window, the glasses would be instantly riddled by rifle balls, and he had no alternative but to lie close. The Indians meanwhile getting out of patience, at not being able to force the door, which Thompson had secured, collected piles of wood, which, being placed against the door and set fire to, in process of time not only burt through the door, but also set fire to the stair-case conducting to the lantern, into which Thompson and the negro were compelled to retreat. From this, too, they were finally driven by the encroaching flames, and forced outside on the parapet wall, which was not more than three feet wide.

The flames began to ascend as from a chimney, some fifteen or twenty feet above the light-house. These men had to lie in this situation, some seventy feet above the ground, with a blazing furnace roasting them on one side, and the Indians on the other, embracing every occasion, as soon as any part of the body was exposed, to pop at them. The negro, incautiously exposing himself, was killed, while Thompson received several balls in his feet, which he had projected beyond the wall.

Nearly roasted to death, and in a fit of desperation, Thompson seized the keg of gunpowder, which he had still preserved to keep from the hands of the enemy, threw it into the blazing light-house, hoping to end his own sufferings and destroy the savages. In a few moments it exploded, but the walls were too strong to be shaken, and the explosion took place *out* of the light-house, as though it had been fired from a gun.

The effect of the concussion was to throw down the blazing materials level with the ground, so as to produce subsidence of the flames, and then Thompson was permitted to remain exempt from their influence. Before day the Indians were off, and Thompson being left alone, was compelled to throw off the body of the negro while strength was left him, and before it putrified.

The gunpowder was heard on board a revenue cutter at some distance, which immediately proceeded to the spot to ascertain what had occured, when they found the light-house burnt, and the keeper above on the top of it. Various expedients were resorted to, get him down; and finally a kite was made and raised with strong twine, and so manœuvred as to bring the line within his reach, to which a rope of good size was next attached and hauled up by Thompson. Finally, a block, which, fastened to the Light-house, and leaving a rope to it enabled the crew to haul up a couple of men, by whose aid Thompson was safely landed on *terra firma.*

The Indians had attempted to reach him by means of the lightning rod, to which they had attached thongs of buckskin, but could not succeed in getting more than half way up.

[Charleston News.

FUGITIVE SLAVES IN CANADA AND ENGLAND.—Wm. Wells Brown, formerly a slave in the United States, has addressed a very sensible letter to the *London Times,* on the condition of the Fugitive Slaves in England. He says very many of those who have been compelled to fly into Canada from persecutions resulting from the fugitive law, are without employment. He estimates the number of fugitives in Canada at thirty thousand; and as these people, he says, are mostly without education, and have but little knowledge of the mechanical branches, they find many difficulties in the way of getting employment, and thereby earning for themselves an honest living. Many of these people have, within the last six or eight months, gone to England to seek employment, and encounter the same difficulties there as in Canada, and consequently soon become burdens to the benevolent, or inmates of the "unions." He therefore recommends that provision be made for sending such of them as are willing to go to the West Indies, to labor in those Islands where slavery has been abolished, and where a deficiency of labor is now experienced.

ADVENTURE WITH A LYNX.—These animals, it is said, are becoming numerous in some parts of Canada, and are very ferocious. A few days since, a little girl, ten years of age, while engaged in cutting nettles a quarter of a mile from home, in the township of Oro, saw an animal approaching her which she supposed to be a dog; but she afterwards discovered that it was a wild animal, and she ran to escape from it. The lynx intercepted her and threw her down, but allowed her to get up again. She than ran to the stump of a tree, ten feet high, and succeeded in climbing to the top of it. It was hollow, and she decended into it some eight feet. The lynx mounted the stump and commenced howling, when a sister of the little girl was attracted to the spot and rescued her. Five of these animals were seen in the same town at one time. They are sometimes strong enough to overcome a man. [Rochester Democrat.

THE MAYOR AND THE COUNTRYMAN.—While the Mayor of Washington was conversing with a friend near the corner of Pennsylvania Av. and Ninth St., recently, a young man, evidently from the country, and unaccustomed to the etiquette of city life, approached, and, addressing the Mayor rather unceremoniously, inquired how long he was going to stand there. Receiving for answer, "a few minutes," he asked the Mayor *just to hold his horse for a little while!* at the same time handing him his bridle. His Honor smiled at the republican bluntness of the stranger, and, with a bow, complied with his request. The countryman then leisurely walked into a store near by, and having there made several purchases returned to where he left his "critter." Returning his thanks for the favor rendered, he leaped into the saddle, and, in the course of a few minutes, was on his way homewards. It is not every one who can procure a Mayor to hold a horse.

[Wash. Repub.

Curiosities from Ninevah.

Recently several cases containing additional antiquities from Ninevah arrived at the British Museum in London. A great variety of new and interesting objects have been brought to light, chiefly connected with the domestic economy and customs of the ancient Assyrians. They principally consist of instruments and vessels of bronze and earthenware, several in a perfect state of preservation, others thickly encrusted with rust, and broken to fragments. The use of some of them is quite inexplicable for the present, and must be left for future ingenuity and study to discover. There are, however, bowls and vases, many richly chased; some dozens of earthenware studs of different shapes, supposed to be for harness; a very perfect wine-strainer, similar to those in use at the present day; the hinges of the gates of the palace; legs and feet of chairs; a curious mask of iron or bronze; richly ornamented handles of various kinds; a large wheel, or the bronze casing of it, broken into many pieces; one or two small glass vases of beautiful colors; a quantity of cylinders about an inch and a half in length, carved or inscribed, one or two of them of a substance resembling plumbago both in appearance and weight, but the greater portion of them of earthenware; a statue of a priest in stone, about four feet high and much ornamented, and with the peculiarity that the figure has no cap or covering on its head, and is apparently bald; and, lastly, several slabs of inscriptions. The study of these remains will doubtless throw much additional light on the imperfect knowledge we possess of the ancient and wonderful people to whom they belonged.

Mrs. Swisshelm on Women's Rights.

The following remarks by this lady are advisable and well-timed, and indicate strong sense amid many unfeminine peculiarities:—

"The physical right to be taken care of is one of 'woman's rights' that we will never yield. Our physical weakness will be our strongest argument for claiming all legal, intellectual and moral powers of defense. In an intellectual or moral war, we ask no quarter on account of womanhood; but of every man we meet we claim physical protection, just because he is a man and we a woman. As to meeting in convention to discuss woman's right to engage in any occupation for which she has a capacity, it is sheer nonsense. *There is no law to prevent women from following almost any business,* and why do they not take their right to work at any thing they please? Mrs. Coe urged that women have a right to be captains of ships! Well *why* are they not captains? *There is no law to prevent it.* If we believed it right, and thought we had the capacity, we would soon command a vessel, and no doubt the world would acknowledge our right. It would have taken a deal of talk to convince the world that Joan of Arc and Jagello had a right to be soldiers; but without any argufying on the subject they proved their title to a niche in the warrior s temple of fame. 'A man of words and not of deeds, is like a garden full of weeds,' *and a woman of that kind is very much like him.* There is no use claiming rights for those who do not want to use them, and those who do should just take them."

ANOTHER FLYING MACHINE.—The Paris *Patrie* states that the Academy of Sciences is just now examining a Flying Machine, invented by one Don Diego de Salamanca, who declares that he can make his way through the air as fast as a carrier pigeon. The experiments, which will be held on a small scale, and the flights of Don Diego "will not extend beyond the Department of the Seine;" but at a later period he proposes to go to Lyons, to Bordeaux, Toulouse, Marseilles and Tours, and to take the lines of railway. The price of each machine will not exceed 1,100fr. for women. If the experiment succeed, Don Diego will take out a patent, and will make the sale of the machines a branch of commerce. Although greatly astonished at this invention, several members of the Academy have pointed out the inconvenience of bringing it into general use. In point of fact, there will be no security for any one, if by the aid of such a machine, all our usages and customs be overthrown, and if malefactors can fly on the roofs of houses, and afterward get into apartments and commit all sorts of depredations. "It will be very curious," says the *Patrie,* "to see policemen, in France or England, pursuing theives in the air, to lock them up on earth."

REMEDY FOR STAINS, &c.—If cotton or linen goods, as linen towels, &c., become stained from fruit, tarts, jellies or jams, apply *immediately* common table salt. This, if well rubbed on before the stain becomes dry, will generally remove it, or will keep the article damp until by the usul process of washing it will disappear. Pure cider vinegar if immediately applied is very useful in removing stains from either cotton, linen or woolen goods. This should be afterwards rinsed out with soft water. For mildewed linen, salt and sour buttermilk rubbed over the stains and exposing the goods to the sun, a few times repeated is an effectual remedy. Spots from iron rust are generally removed by applying the juice of a lemon. For the removal of ink spots, milk thoroughly rubbed on and rinsed out with pure cold water is a pretty certain remedy. [Tribune.

ARTIFICIAL TOPAZ.—M. Daubree has communicated to the Paris Academy of Sciences the results of some researches on the artificial formation of Topaz. Pure alumina, previously calcined by a bright red heat, is submitted to the action of a current of fluoride of silicon. After two exposures of this kind, the alumina increased in weight 70 per cent. The product contained fluorine, and what was more, this fluorine is in such a state as not to be acted upon by boiling concentrated sul phuric acid. By this characteristic alone, the substance produced offers a great resemblance to topaz, the four constituent elements of which it also contains. A quantitative analysis indicated its very near approach to, if not, identity with, topaz. Its identity, which is 3.47, is the same as that of natural topaz.

GALVANIC PRINTING PRESS.—Mr. F. Foreman passed up on the Fulton, on Sunday, (says the Muscatine [Iowa] *Enquirer,*) on his way to Washington, to procure a patent for a most ingenious and practical invention. He had with him a perfect model of a printing press, moved and regulated by means of galvanic magnets. We shall not attempt a complete description of Mr. F.'s discovery; suffice it to say, that he had the press in full operation, with a form upon it, from which it threw off impressions with the rapidity of lightning. His paper works upon a reel, and is continuous, like the telegraphic coil. The paper passes over the type on a cylinder, and when one side is worked the paper is reversed, and the other side printed with a most perfect register, and the sheets are clipped apart, as they come from press, by an ingenious contrivance. There is no limit to the speed at which this press will work; its exactness is beyond any thing known in this line of machinery; and what is better than all, Mr. F. says he can put up the largest sized press at a cost of not more than $500. Mr. Foreman is a practical printer, and at present a citizen of New Boston, Ill.

ROTATION OF THE EARTH.—Professor Strong, of Rutgers College, New-Brunswick, N. J., has just put in operation a new contrivance for testing this scientific problem, which puts the French pendulum mode entirely in the shade. Professor Strong has constructed a wooden wheel six feet in diameter, but very slight indeed, its weight being only two pounds. This wheel is only supported horizontally, the hub resting on a steel needle in the same manner that a compass is supported. The needle fits into a glass socket. Placed in a room free from currents of air and all disturbance, the motion of the earth around the wheel is percetible the wheel apparently performing the revolution in the proper number of hours. It is proper to state that no motion is externally communicated to the wheel. This is the latest perpetual motion we have heard of. By this wheel it is said that the latitude can at all times be correctly ascertained The experiment is not confined to a wheel of such large dimensions, but may be realized with smaller ones The experiment will soon be tested at the Washington Observatory.

AN ACCOMPLISHED MORMON.—A letter from Paris to the New York *Observer* gives the following notice of the Mormon Missionary at that place: "In the house where I live is a gentleman by the name of B—n, an American, a Mormon, and a Prophet. He is one of the most polite and pleasant men that I have met since I left home, a graduate of the New York University, and familiar with several modern languages. He has a family in the Great Valley, (Deseret,) and has been connected with the Mormon fraternity ten years. He is one of the twelve Prophets who conduct the affairs and guard the interests of the whole community. He is now engaged in the laborious occupation of translating the Mormon Bible into French; and when I tell you that he has been occupied four months already, from 11 to 5 each day, with a prospect of four more before the work is completed, you must acknowledge that it is no small task."

THE INGENUITY OF PATRIOTISM.—On the last Fourth of July, in a paper making village, about a dozen miles from Boston where patriotism was rife and cannon scarce, the inhabitants, resolved not to forego the usual artillery salute, common in most of our cities and towns, during the day, procured an old anvil, drilled a hole in it, and conveying it to a neighboring hill, discharged in by filling the aperture with powder and then driving in a wooden plug. The experiment was eminently successful, the noise of the discharge being equal, if not superior, to that of a more legitimate article. Perhaps it would be well to send an old anvil to the World's Fair, as a specimen of a Yankee's Fourth of July Artillery.

SIZES OF SHOES.—The Lynn Directory for 1851, says a size is the length of one "barley corn" or one third of an inch. A size stick is thus formed. Take a rule or piece of pine wood thirteen inches in length, and divided, into thirty-nine equal parts, of one third of an inch each. The first thirteen are left blank, and counted nothing. The second thirteen are called childrens' size. The third thirteen are called men's and womans' sizes; thus nine inches is a man's size, No. 1; ten inches is No. 4; eleven inches No. 7; and twelve inches No. 11.

TO REMOVE GREASE OR OIL FROM SILK.—Remove all the oil, &c., from the surface of the silk by rubbing it smartly with a clean cotton or flannel cloth, after which apply quite liberally, with a soft flannel or clean spong, the common Burning Fluid or Ethereal Oil used for burning in portable lamps, (not camphene.) In a few minutes repeat the operation with pure alcohol, and the most unsightly spots of oil or grease will be removed without injury to the most delicate colors.

The wife of a Marvin Andrews, a respectable farmer sesiding in Gloucester, R. I., has eloped with an Irishman named John Sternes. She took with her half a dozen of her husband's shirts, and left three children behind her.

The Hudson River Railroad (which has only about 30 miles of steamboating) is carrying passengers from New York to Albany in about six hours. The whole line is to be complete in about 60 days.

A dispatch dated Portland, Me., Thursday, August 1, says:—This morning about fifty casks of liquor were seized under the new law, on board a steamboat and at a storehouse. They were directed to all parts of the country.

Mr. Edwin S. Bates, an engraver, lately from the East, and Daniel M. Beth, from Canada, were drowned recently, while bathing in the lake near Buffalo.

The Grasshoppers are making sad work with the Grass, Grain, and even Corn, in some parts of Pennsylvania.

In West Jersey a very severe drouth has prevailed for some time past, and the crops look very unpromising.

A steamboat is now carrying passengers from New York to Bridgeport, Conn. for one shilling each. Another runs to Yonkers for six pence per head.

P. T. Barnum, Esq., has sold the Philadelphia Museum to Mr. Spooner for $40,000.

Central Railroad of New-Jersey.

Summer Arrangements, commencing Monday, March 31, 1851.

THIS Road extends from ELIZABETHPORT, 35 miles, to WHITE HOUSE, N J, reducing the staging between the terminus of the Road and EASTON to 25 miles.

This line leaves New York by steamboat Red Jacket from pier No 1 North River, and connects with trains on the New Jersey Railroad, which leaves New York from foot of Cortland-st.

TRINS UP—Leave New York by steamboat Red Jacket, pier No 1 North River, at 9 A M, passenger; 1 P M, freight; and 5 P M, passenger; and by N J Railroad, foot of Cortland-st, at 9 A M, and 2 and 5¼ P M.

Trains leave White House and following places for New York as follows:

White House at 3¼ A M, freight; 5 40 A M, passenger, at 1 40 P M.

Somerville at 4 30 A M, freight; at 6 05 A M, passenger, at 2 05 P M.

Bound Brook at 4.50 A M, freight; at 6 15 A M, passenger, at 2 15 P M.

Plainfield at 5 20 A M, freight; at 6 35 A M, passenger, at 2 35 P M.

Westfield at 5 50 A M, freight; at 6 50 A M, passenger, at 2 50 P M.

Elizabethtown at 7 15 A M; freight at 10 30 A M; passenger at 3 15 P M.

Elizabethport at 7 30 A M; freight at 10 45 A M; passenger at 3 30 P M.

On Tuesdays, Thursdays, and Saturdays, trains leave Somerville for Pespack, Lesser Cross-Roads, and Pluckamin.

STAGES will be in readiness on the arrival of the 9 A M train from New York at the White House to convey passengers to Easton, Wilkesbarre, Bethlehem, Allentown, and Mauch Chunk, Penn, and to Clinton, Flemington, Lebanon, Milford, and Belvidere, N J.

N B—All BAGGAGE at the risk of the owners until delivered into the actual possession of the Agents of the Company and checks or receipts given therefor.

The Christian Review.

THE removal of this Quarterly to New York more than a year since, and its elevation in character, the Publishers are happy to say, have greatly increased its circulation. Seeing this readiness to appreciate and patronize their efforts, they are determined to spare no pains or expense in raising the work to the highest point of excellence, every way worthy of its position in the metropolis of the nation, and as the organ of one of the most numerous and respectable denominations in the land.

TERMS.

For a single copy, three dollars per annum. No subscriptions received for less than a volume commencing with the Jan. No. of each year.

Every person forwarding the subscription price of four copies, shall receive a fifth copy gratis.

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OPINIONS OF THE PRESS.

This periodical has at last taken its true position. It will now challenge comparison with the best religious Reviews—proving that the Baptists have intellectual power and diversity enough to maintain a denominational Quarterly of the highest standard.

[Watchman and Reflector.

In tasteful and correct mechanical execution the "Review" is not surpassed by any of the Quarterlies. . . . Every minister should have it; and we wonder that more of our lay brethren, of educated mind, literary taste, and pecuniary ability, do not subscribe.

[Michigan Christian Herald.

This is one of the best Quarterlies in the United States, and may, in fact, be regarded as a model of its kind.

[Western Literary Messenger.

COLBY & BALLARD, Publishers,
122 Nassau-street, New York.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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EDITED BY GEO. B. UTTER AND THOMAS B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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NEW YORK, FIFTH-DAY, AUGUST 21, 1851.

WHOLE NO. 374.

The Sabbath Recorder.

From "The Church" for November, 1850.

THE SABBATH QUESTION.

MESSRS. EDITORS,—Like most of your readers, I have been much gratified to find that you have thrown open your columns to a free discussion on the question respecting the Sabbath. I had not at first intended to take part in it, hoping that some more able correspondents would advocate the view which I believe to be the true one; but as this has not been the case, and as both the letters to which you have given insertion are, though able, very unsatisfactory, I deem the subject of too much importance to allow them to pass without some animadversion.

I cannot help, in the first instance, expressing my surprise that so plain a question as the one before us should have been involved in so many difficulties; and that men, on other subjects liberal and enlightened, should manifest, on this, so little strength of mind and freedom of investigation. As, however, from various causes, attention has been recently directed to it, I have no doubt the untenableness of many of the positions now held will be perceived, and that right views will soon prevail extensively.

I begin by stating, that I attach no importance whatever to the argument in favor of Sabbath observances derived from Old Testament authority. Admit that it was established not only in the Decalogue, but was attended to by the patriarchs under the first dispensation, and it appears to me you are no nearer the settlement of the question in the affirmative. The entire Jewish law, and, I believe, also the patriarchal, were abrogated by the dispensation of Christ—BOTH these laws were but "schoolmasters to bring us to Christ;" and though many are disposed to make exception in favor of the Ten Commandments and of the patriarchal law, I confess that I see no authority for doing so—no reason, indeed, which does not equally apply to every Mosaic observance.

With regard to the law of the Ten Commandments, why, I ask, do you consider the law in the twentieth chapter of Exodus binding, and not the law in the twenty-first, the twenty-second, and the twenty-third? The law which says, "Remember the Sabbath day to keep it holy," was given with no higher sanction, no greater solemnity, than that which says, "He that smiteth his father or his mother shall surely be put to death." The general impression appears to be, that God descended upon Mount Sinai, in thunders, and lightnings, and with the voice of a trumpet—that he delivered the law of the Ten Commandments, and that with them his communications ceased. The fact is, however, that the Ten Commandments constitute but the introductory part of a law which occupies several chapters in the book of Exodus, and most of the commands in which we never think of observing; and though the Ten Commandments were written on tables of stone, and though our Lord is said to have re-established "the law;" with reference to the former it is obvious to remark, that the writing on two tables was probably rather on account of the generally *moral* character of the commandments, and, consequently, their superior importance to the law which was chiefly ceremonial, (or, perhaps more probably, on account of their fundamental character in regard to the whole Jewish national polity—like the twelve tables at Rome,) and that it would be absurd to draw from this fact alone the inference of their claim to perpetual observance; and, with reference to the latter, it is sufficient to observe, that "the law" which our Lord "came not to destroy but to fulfill," was not the law of the Ten Commandments, but rather what may be called the moral law of the universe, of which the Decalogue was merely a national declaration, and which would have been just as binding, if the Decalogue had never been given. The law "written and engraven on stones," is expressly declared, in 2 Cor. 3, to be "done away."

I know, however, that it is common, when the argument from the Ten Commandments fails, to go back to patriarchal times, and to assert that the Sabbath was ordained immediately after the creation, and is therefore binding upon the whole human race. With the great Paley, and many other critics and theologians, I am compelled to doubt whether the evidence is sufficient to establish the observance of the Sabbath before the events of the wilderness, as recorded in the sixteenth chapter of Exodus, and whether the passage in the second chapter of Genesis was not a remark of the historian, written by him of course after the establishment of the Sabbath, but referring it to the event which suggested it, at the time when he records that event itself. Be this, however, as it may, the question appears to me unaltered. I believe that patriarchal observances are as much abrogated by Christianity as Jewish; and that, that "which is perfect" having "come," "that which is imperfect," whether Jewish, patriarchal, or paradisaical, is for ever "done away." It is also not unworthy of remark, that if the argument proves any thing it proves too much; for if the Sabbath was established at the creation for the whole human race to the end of time, it was established for the same purposes, and as commemorative of the same event, as those which first suggested it.*

The Sabbath we now, whether rightly or wrongly, keep, is a very different Sabbath from that first established, and conveys a very different idea; it is therefore another institution, and founded upon another law. *If there was a permanent Sabbath law issued at the Creation as commemorative of the resting of Jehovah frow his works, it is time we went back to the old practice, for, according to our present custom, we do not obey it.*

I hope it is now clear, from what I have said—as far, that is, as such a hurried statement of arguments can make it clear—that our present observance of a Sabbath is not justified by Old Testament authority; let us see whether it is demanded as a part of the New Dispensation. The texts upon which Sabbatarians rely as proving the Divine institution of a Sunday Sabbath are the following—(as my space will not permit my quoting them in full, I leave them to be referred to by the reader:)—John 20: 19; John 20: 26; Acts 2: 1; Acts 20: 6, 7; 1 Cor. 16: 1, 2; Rev. 1: 10. Now, with reference to all these texts it may be observed, in the first place, that they do not contain or imply a divine command; all the argument derivable from them is inferential; and it really does seem unlikely, that if our Lord had intended legally to establish a Sabbath institute in his church—an institute, be it observed, which, when it was ordained as a part of a former dispensation, had been introduced in the most solemn manner, "with thunders, and lightnings, and the sound of a trumpet, and with a voice which made those who heard it exceedingly fear and quake"—he would have given it in such a way, and so clearly, that his will respecting it could not be misunderstood. But allowing this to pass, and giving all the weight to the passages quoted which can legitimately be claimed for them, what, I would ask, do they unitedly prove? The utmost that can be deduced from them is the probability that the disciples were accustomed to meet on the first day of the week, most likely in the evening, for the breaking of bread; they do not imply that the first day of the week was in any degree regarded as a Sabbath, nor that the disciples desisted during the day from their ordinary avocations, nor even that they considered it a day, the hours of which were specially to be devoted to Christian worship. Is it not, rather, highly probable, that, being obliged as Jews to observe the last day of the week, so far as not to attend to their usual occupations, they should abstain from those avocations on the first day of the week likewise? Upon those, however, who assert that they did so abstain, lies the burden of proof; and it is certain that if a Sabbath law is to be sustained, further evidence must be adduced than that which has been yet furnished.

In conclusion, I would observe, that while I can find no Scripture authority for a weekly Sabbath, I have no objection, *on social and religious grounds*, to a weekly holiday; and as long as such a holiday exists—and for the sake of our busy millions, wearied and worn by the cares and labors of life, God grant it may never be lost to us—I have no doubt that spiritual men will feel it a privilege to employ it, in some measure at least, for spiritual purposes—more especially, in reference to the first day of the week, as so many interesting associations cluster brilliantly around it. There is no evidence, however, to support the opinion, that any thing which is lawful and right on other days is unlawful on this; and there is no reason why we should specially serve God on this day which would not apply equally to any other day, if it were equally possible for us to do so. Let us beware of the danger of applying to a day, justifiable on grounds of social and religious convenience only, the rules and principles of a day like the Jewish Sabbath; and, especially, let us beware of the danger of bringing Christianity down from its high moral position—as existing for spiritual purposes, and intended to make every day a Lord's day, and every act an act of worship—and converting it into an improved and modernized edition of Judaism—a system of days and ceremonies, which the higher spiritual attainments of the world must, sooner or later, sweep away.

I am aware, sirs, that the views I have expressed will conflict with those of many of your readers. I trust, however, to your candor to give them insertion. I shall be sorry to pain any one by the assertion of views which may to them appear erroneous; the searching times, however, upon which we have come, demand of all of us earnest thought and thorough investigation; and I cannot find a better apology than the old one, for giving expression to opinions different from those prevalent in our churches, "I am a friend of Plato, a friend of Socrates, but more a friend of TRUTH."

Believe me, dear sirs, yours very faithfully,

A SINCERE INQUIRER AFTER DIVINE TRUTH.

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*I cannot help pointing out what strikes me as an error, in the, in many respects, able article in your last number. "A man," says Mr. Young, "is put to death for gathering sticks on the Sabbath day, which would not be done in gospel times. Does it follow that the Sabbath itself cannot belong to this dispensation?" The answer is obvious. It follows that it does not belong to this dispensation *as an enactment in the Jewish law*. If attended to on account of the enactment in Jewish law, the *whole* law must be obeyed. Mr. Young and the Sabbatarians place themselves on the horns of this dilemma; if they observe the Sabbath law in obedience to the Jewish enactment, they are wrong in not obeying the *whole* of the enactment, ("stoning with stones," &c.;) if they do not observe it in obedience to Jewish but New Testament law, it becomes at once a New Testament enactment, and they are wrong in wasting time by appealing to Old Testament authority. We will see shortly whether they are justified in the practice by any law of the New Testament.

From "The Church" for December, 1850.

The Sabbath Question.

MESSRS. EDITORS,—The letter of "A sincere Inquirer after Divine Truth," in your last number, will doubtless put the patience of some of your readers to rather a severe test, especially those connected with Sabbath Schools and those at the head of religious families.

Your correspondent congratulates himself on your having opened your columns to a "free" discussion on this subject, and *free*, indeed, has been the use he has made of your kindness.

Allow me to examine some of his positions and arguments.

1. "The law which says, 'Remember the Sabbath day to keep it holy,' was given with no higher sanction, no greater solemnity, than that which says, 'He that smiteth his father or mother shall surely be put to death.'" Now, the first was given *immediately* from heaven by God himself, written with his own finger on stone, and the delivery thereof attended with fearful signs and wonders; the other was given *mediately* by Moses, unattended by any such awful demonstrations. If this does not constitute a difference of delivery and sanction, it is difficult to conceive what can possibly do so. Your correspondent says that the Ten Commandments were only *introductory* to the code of laws contained in the Book of Exodus; but that this is erroneous, may be justly concluded from the declaration of the prophet, "These words the Lord spake unto all your assembly out of the midst of the fire, out of the cloud, and of the thick darkness, with a great voice, and *he added no more.*" (Deut. 5: 22.)

2. "The law which our Lord 'came not to destroy but to fulfill,' was not the law of the Ten Commandments, but rather what may be called the moral law of the universe." What does your correspondent know, or what does any one know, of the moral law of the *universe?* Does he mean the moral law of this world? for we have not the slightest reason to suppose that Christ came either to destroy or to fulfill any other laws than those relating to the inhabitants of the earth. If he came to destroy any of the Ten Commandments, he came to destroy the whole; for he himself makes no distinction, except between the moral and the ceremonial law. The Ten Commandments were a formal and authoritative declaration of the moral law, which had traditionally descended through the whole period of the patriarchal dispensation, and were intended to bind the inhabitants of the earth to the end of time. The averment of the apostle in 2 Cor. 3: 7, is mis-stated by your correspondent. It was the *glory* of the ancient dispensation, which was "a ministration of death," that was "done away," and not "the law written and engraven on stones." The apostle is contending for the superior *glory* of the one, and not indicating the *abrogation* of the other.

3. "There is no evidence to support the opinion, that any thing which is lawful and right on other days is unlawful on this." I scarcely know how to deal with this statement. If it be true, any man is at liberty to follow his own inclinations, as to what day of the week he will observe as a Sabbath, which would introduce the greatest confusion into society, and annihilate the Sabbath altogether. If it be true, all the lawful business of the country on Monday may *lawfully* be done on Sunday. But I may safely leave this position to the condemnation of the readers of "The Church," as pregnant with the greatest mischief to morality and religion.

One word as to the general question. "Remember the Sabbath day to keep it holy," appears in the "Statutes of the Lord," as the high behest of Heaven, with as severe a sanction as "Thou shalt do no murder." If the one fall, so must the other. The change of the day makes no difference in the *spirit* of the institution, though it does in the *letter*. The change of the day from the seventh to the first, has been sanctioned by "holy men of God" from the days of the apostles inclusive; and he is a bold and dangerous innovator who would now tell us, after 1800 years, that the "faithful in Christ Jesus" have, during that lengthened period, mistaken their Lord's will, with regard to such an important matter as the observance of the Sabbath day. A spirit of "*free thinking*" is abroad in the present age, that requires to be fearlessly met, and strenuously opposed, by the friends of the "faith once delivered to the saints."

I am, dear sir, yours truly, JAMES LEIGH.

ST. IVES, Hunts.

DR. CAREY'S EARLY STRUGGLES.

Carey was a journeyman shoemaker, in the small hamlets of Hackleton, a few miles from Northampton; and when, as a "consecrated cobbler," (the term of reproach applied to him by Sidney Smith, in sneering at his missionary efforts,) he removed to the neighboring village of Moulton, it was to preach to a small congregation of Baptists, for a salary under £20 a year, and to teach a school besides, that he might eke out a scanty livelihood. To Sidney Smith, as to nine-tenths of the British population at that time, it looked ridiculous enough that such a man should, not only trouble his own mind, and try for years to trouble the minds of others about the conversion of 420,000,000 of pagans; but that he should actually propose that he himself should be sent out to execute the project. He succeeded at last, however, in obtaining liberty to bring the subject before a small religious community, of which he was a member; and on the 2d of October, 1792, at a meeting of the Baptist Association at Kettering, it was resolved to form a missionary society; but when the sermon was preached and the collection made, it was found to amount to no more than £12 13*s* 6*d*. With such agents as Carey, and collections like this of Kettering to support them, Indian missions appeared a fit quarry for that shaft, which none knew better than our Edinburg reviewer how to use; and yet, looking somewhat more narrowly at the "consecrated cobbler," there was something about him, even at the beginning, sufficient to disarm ridicule; for if we notice him in his little garden, he will be seen motionless for an hour or more, in the attitude of intense thought; or if we join him in his evening hours, we shall find him reading the Bible, in one or other of four different languages, with which he has already made himself familiar; or if we follow him into his school, we shall discover him with a large leather globe, of his own construction, pointing out to the village urchins the different kingdoms of the earth, saying, "These are Christians, these are Mohammedans, and these are pagans!" his voice stopped by strong emotion as he repeats, and re-repeats the last mournful utterance. Carey sailed to India in 1793. Driven by the jealousy of thr East India Company out of an English ship, in which he was about to sail, he took his passage in a Danish vessel, and chose a Danish settlement in India for his residence; yet he lived till from that press which he established at Serampore, there had issued 212,000 copies of the sacred Scriptures in forty different languages—the vernacular tongues of 330,000,000 immortal beings, of whom more than 100,000,000 were British subjects, and till he had seen expended upon that noble object, on behalf of which the first small offertng at Kettering was presented, no less a sum than £91,500.

[Dr. Hanna.

"LIGHTEN OUR DARKNESS."

BY MRS. ABDY.

"Lighten our darkness," gracious Lord,
  Watch o'er us while we sleep,
From every ill that walks abroad,
  Thy faithful servants keep;
And should'st thou send a dream of thee,
  To glad us in the night,
Soon shall the shades of darkness flee
  Before its cheering light.

"Lighten our darkness," gracious Lord,
  When forth at day we go,
Teach us the doctrines of thy Word,
  To praise as well as know;
And should the skeptic's doubt and sneer
  Attempt our faith to blight,
Aid us to make thy counsel clear,
  And pierce the cloud with light.

"Lighten our darkness," gracious Lord,
  When shadowed round by death;
The image of thy Son afford,
  To soothe our failing breath;
Lead us on him our hopes to place,
  And bid us trust his might,
Who turned, by his redeeming grace,
  Our darkness into light.

OPENING OF SERMONS.

On Sunday last, says the *Newark Daily*, the preacher of the German Methodist church in Market street began his sermon so beautifully and solemnly, that it is worth remembering. After laying down his firstly, secondly, thirdly, he uttered a long sentence in his own native German, which may be shortened thus—"I have now placed before you the outlines of my discourse, and may I be so aided in speaking, and you in attendance and understanding, that before we go from this house we shall feel that the Divine Presence is here."

Dr. McC. of New Jersey, who has recently sailed for Europe, was once invited to preach in the old Dutch Church, now the Post Office in New York. Knowing that his audience did not allow their ministers to use notes, he went on smoothly through the introduction of his sermon without them, but after announcing his firstly, secondly, and thirdly, he said: "Now brethren, I have laid before you my discourse, and I beg you will permit me to lay it before myself." So saying he took his manuscripts and placed them in front on the desk.

Old Dominie L——g, of the Dutch Church, celebrated for his goodness and his homely originality, on an excessively hot summer Sunday, when announcing his text, read off four verses, and said, this is the foundation of the first head of my discourse; after reading four more, he said, this is the ground of the second head of my discourse; and reading another four, this is the foundation of the third head of my discourse. Then stepping back and pulling off his warm cloth coat, he hung it on the side of the pulpit, and, conspicuous in his white linen sleeves, he began: "Now, brethren, depend upon it, we have got a job before us."

THE PET FAWN.

A pretty little fawn had been brought in very young from the woods, and nursed and petted by a lady until it had become very tame. It was so graceful, gentle, and playful, that it became a universal favorite. One morning, after its usual gambols, it threw itself down in the sunshine at the feet of one of its friends, upon the steps of a store. There came along a countryman who had been a hunter, with one of his hounds. The dog suddenly stopped near the young deer; the little animal saw him and started to its feet, instinctively taught that an enemy was at hand. Its whole character and appearance were changed; and all its past habits were forgotten, every wild impulse was awake, its head erect, its nostrils dilated, its eye flashing. In another instant the fawn was leaping wildly through the street, and the hound in full pursuit. The friends who had long fed and fondled it called its name in vain. The hunter endeavored to whistle back his dog, but with no better success. The fawn dashed onward to the lake, the hound and the village dogs at his heels. Men, women, and children, anxious for the fate of the pet fawn, crowded the shore or threw themselves into boats to intercept the hound before he reached his prey. The little animal directed its course across a bay towards the border of a forest, and the owner of the hound crossed a bridge, running at full speed, hoping to seize his dog as he landed. The fawn touched the land, and in another instance it would reach the cover of the woods. The hound followed, arriving at the same spot. His master was now coming up at the most critical moment. Would the dog hearken to his voice, or could the hunter seize and control him in time?

A shout from the village bank proclaimed that the fawn had passed out of sight into the forest; at the same instant, the hound, as he touched the land, felt the hunter's strong arm clutching his neck.

The woods were searched in vain for the lost fawn. Some thought it would return after its flight was over, of its own accord. It wore a collar with its owner's name upon it. Before many hours a hunter came to the lady whose pet the little creature had been, and showing a collar with her name upon it, said, that he had been out in the woods and saw a fawn in the distance; the little animal, instead of bounding away as he had expected, moved towards him; he took aim, fired, and shot it to the heart. When he found the collar about its neck he was very sorry that he had killed it. And so the poor little thing died. One would have thought that terrible chase would have made it afraid of man; but no, it forgot the evil and remembered the kindness only, and came to meet as a friend the hunter who shot it.

This beautiful story, condensed from "Rural Hours," conveys more than one moral lesson.

Like the pet fawn, the "wild impulses" and passions of our nature may be tamed or restrained by grace; but they still exist, and when least expected, they may gain the mastery.

Had the fawn trusted its friends instead of its feet, it would have been safe. Self-dependence is too apt to take the place of simple faith in times of trouble and temptation. We may then learn from the fawn, to cling the closer to our best Friend when the "roaring lion" crosses our pathway, or when fright or passion would drive us to the mountains of sin.

Just as the hound was seized at the critical moment, and the panting fawn rescued, so is many a child of God snatched from danger when most in peril. "Man's extremity is God's opportunity."

Unlike the fate of the fawn, if at last we will return, we shall meet no cruel, fatal wound. Christ was wounded for our transgressions and bruised for our iniquities. His arms are open to receive us. Come, then, from your wanderings and from your enemies, to the only place of safety and peace, the cross of Christ.

[Am. Mess.

REVIVAL SCENE IN VERMONT.

Rev. James Gallaher communicates to the *New York Evangelist* several interesting facts that came under his notice in connection with recent revivals in Vermont. Such a scene as is described below, is suited to send a thrill through the hearts of the redeemed on earth, and cause joy among the angels. Speaking of the fruits of Divine influence in Northern New England, were he has labored, Mr. G. says:—

Very hopeless cases have been reached, we trust savingly, by the Spirit of God. As a sample take the following: At Walden, in Caledonia Co., Vt., the meeting had continued through five successsive days. The solemnity had been deep and extensive. The design was to close the services with the afternoon sermon on the fifth day. The sermon was preached, the closing hymn sung, and the minister had risen to pronounce the final benediction, when behold, at the extreme end of the church from the pulpit, sprung up a man somewhat past the meridian of life. "I wish the liberty of saying a few things before the congregation is dismissed." These words were spoken with a loud voice, and in a manner somewhat hurried and agitated. They effectually arrested the attention of the entire audience. The officiating minister paused, the assembly was not dismissed, and the speaker went on. "You know me, you all know me. I have been an enemy of this church, I have professed atheism, and have long tried to believe it. I have spoken publicly and bitterly against the members of this church, and have aimed to injure them. I now confess the folly and wickedness of what I have done, and I have risen to ask the members of your church to forgive the unkind and ungenerous treatment which they have received at my hands, and to pray for me that I may have forgiveness from God."

"Do you desire that we should pray for you now," asked the minister.

"Yes, *now*."

"Then come forward into this open space before the pulpit, and we will kneel down and call on the name of a forgiving God."

The relenting atheist left his position at the extreme end of the church, and with the solemnity of a funeral procession, marched forward into the vacant space in front of the pulpit. Deep and awful were the emotions of that congregation as they looked on, and witnessed this movement. The atheist was known to them all. But a little time since, they had seen him engaged in circulating, with much industry and zeal, the profane publications of Abner Kneeland. They had heard him deriding sacred things, while he cast "fire-brands, arrows, and death," at those who were called by the name of the Lord Jesus, and now "behold he prayeth." As he stood in front of the pulpit, before kneeling down for prayer, the eyes of all were fastened on him, and it seemed as if the crowded assembly almost held its breath in the profound stillness and solemnity of the moment. It looked as if indeed, "the dead had heard the voice of the Son of God."

"Are there any others in the house," asked the officiating minister, "who wish to unite with this man in requesting that prayer for your salvation may be offered up to a prayer-hearing God? If so, come forward at once and take your place beside him." There was an instantaneous rush from all parts of the house, and presently thirty-eight persons, many of them old and grey-headed, kneeled down together, while the church united in solemn prayer. Many of the children of God then present could fully appreciate the beautiful lines of the sweet singer of Israel,

"I've seen thy glory and thy power
  Through all thy temple shine;
My God, repeat that heavenly hour,
  That vision so so divine."

SABBATH RAIN.

"It is very bad for the health to sit in church with wet clothes and damp feet."

Well, it is. At the same time, Sabbath rain is not worse than week-day rain, although there is apparently as much greater terror of it.

The following considerations may suit the case of some "fair-whether" church-goers.

It is as bad for the minister as for the people, and yet *he* must be there. Through rain or snow he must go, dry if he can, but if not *he must go*. His health is not better than that of the male members of his congregation generally, usually not so good. And if the rain furnishes no excuse for *his* absence, it furnishes none for theirs. If you say it is *his business* to go, *so it is theirs*—there is one law for both. And,

A wedding, a concert, a party, a fair, seldom wait for the whether. They are rarely put off on account of the storm. I have noticed that when people are *excited* they rarely suffer from the exposure. If there was a little more *interest* in church going, a little more unction in the worshipers, would it not prove favorable to health?

Bad whether reduces a church congregation quite out of proportion to any other collection of people. Why, the other evening, a Thursday meeting was given up on account of the whether, no one but the minister and one lady coming, (which was hardly enough to plead the promise and secure the blessing;) and yet the minister met some twenty-five people that same evening assembled in a parlor, who seemed quite unconscious that it was *raining*. And how they ever got there on foot, without soiling their silk dresses, or damping their feet, has been a mystery to him ever since. Here was a religious meeting completely *collapsed*, and a social party reduced only about *twenty per cent.*, and all by the same storm. How is it that the rain is much more terrible "*hard by the synagogue*," than it is about town? It is quite true that many "women and children" are precluded from attending church in storms. But, verily, four or five hundred per cent. is *too much to allow for shrinkage*, in common congregations. We should be made of sterner stuff. We should be less the sport of circumstances. Satan waits not for fair weather. He does his work in "thunder, lightning, and in rain," and we ought to be as busy as he. God has never said, "Ye shall keep my Sabbaths and reverence my sanctuary, *except when it storms*."

TRIBUTE TO DR. JUDSON.

The report submitted at the late anniversary of the Missionary Union on the Union and its missions, written by Dr. Peck, opens with the following beautifully expressed tribute to the memory of Dr. Judson. We quote from the *Macedonian*:—

"On the 12th of April, 1850, the Rev. Adoniram Judson, D. D., ceased from his labors; and his body was entombed to await the day, when, 'at the voice of the archangel and the trump of God,' the sea shall give up its dead.

"In that far-reaching event, the Executive Committee, the Board, the Missionary Union, were stricken and afflicted. Dr. Judson had been a missionary of this Board from the day of its institution. God gave him to us when as yet we were few and without strength, and there was none who could "go for us." Around him had gathered our earliest, our deepest, missionary sympathies. We had known of him at Rangoon, at Ava, in the prison at Oung-pen-la. We had joined in his ascriptions of 'praise and glory,' when garnering the first ripe fruits of his spiritual increase. We had bowed the knee with him, as, with humility and grateful tears, he spread before the Lord the last leaf of the Scriptures of the New and Old Testaments translated into the Burmese tongue. He had been, as concerned our Foreign Missions, a leader and exemplar. All eyes were turned to him. Respect, affection, veneration, swayed all our hearts. He was a man, and *as* a man, he was 'subject to like passions as we are;' but he was a man of God, chosen and ordained of God to do and to suffer for his name's sake; and God was with him. God strengthened him. God sanctified him. God replenished him with faith and constancy; and in the hour of deepest anguish poured into his heart His exceeding consolations. God gave him grace to abide, and *he did abide*, a faithful and true witness, till his testimony was filled up and the book was sealed."

"BY HOOK OR BY CROOK."

The destruction caused by the fire in London A. D. 1666, during which some 13,200 houses, &c., were burned down, in very many cases obliterated all the boundary marks requisite to determine the extent of land, and even the very sites occupied by buildings previous to this terrible visitation. When the rubbish was removed, and the land cleared, the disputes and entangled claims of those whose houses had been destroyed, both as to the position and extent of their property, promised not only interminable occupation of the courts of law, but made the far more serious evil of delaying the rebuilding of the city, until those disputes were settled, inevitably. Impelled by the necessity of coming to a more speedy settlement of their respective claims than could be hoped for from legal process, it was determined that the claims and interests of all persons concerned should be referred to the judgment and decision of two of the most experienced land surveyors of that day—men who had been thoroughly acquainted with London previously to the fire; and in order to escape from the numerous and vast evils which more delay must occasion, that the decision of these two arbitrators should be final and binding. The surveyors appointed to determine the rights of the various claimants were Mr. Hook and Mr. Crook, who, by the justice of their decisions, gave general satisfaction to the interested parties, and by their speedy determination of the different claims, permitted the rebuilding of the city to proceed without the least delay. Hence arose the saying above quoted, usually applied to the extrication of persons or things from a difficulty. The above anecdote was told the other evening by an old citizen upwards of eighty, by no means of an imaginative temperament.

[Notes and Queries.

THE PILLOW FOR THE NIGHT.—To sleep well, lay these things under your head:—

1. A precious promise out of Scripture.
2. A sweet verse of some evangelical hymn.
3. A hearty prayer to God.
4. A good conscience, purified with Christ's blood.
5. A feeling of forgiveness and charity to all mankind.
6. A resolution to serve God on the morrow.
7. A glance of faith at the cross. [Am. Mess.

A FIELD FOR FATHER MATTHEW.—A return to Parliament, the 4th of January last, makes the amount of duties paid on ardent spirits in the United Kingdom, for home consumption, to be twenty-five millions of dollars! What an ocean of intoxicating drinks must have been consumed!

The Sabbath Recorder.

New York, August 21, 1851.

THE ATHEIST IN COURT.

A recent judicial decision, in one of our sister States, that the testimony of an Atheist is inadmissible, naturally prompts inquiry as to the compatibility of such decision with the spirit of our free institutions. Holding, as we do, that government should be so framed and administered as to secure equality of rights to all, we can not help doubting its soundness. View it in whatever light we will, it appears to place a stigma upon a man's character merely because of his religious opinions, notwithstanding his behavior as a citizen may be without reproach. In ordinary cases, a man's testimony is rejected, because the facts of his character give evidence that he has no regard for truth. But in the case of an Atheist the facts may be otherwise. His character for veracity may be unimpeachable. He may have been known by all his neighbors as a man of uprightness in his dealings, and in his general intercourse with society. Yet because he does not believe in the retributions of a future life, he is treated as if he had been notorious for his disregard of truth! We confess, that in our simple, unsophisticated way of viewing things, we do not see the justice of this.

We say, Treat all man alike. Let every man be considered honest and truthful, till there are facts which prove the contrary. We are as ready to admit, as any others, that the principles of Atheism are unfriendly to habits of truth; and where they are thoroughly wrought into the heart, a man cannot be expected to tell the truth any farther than he may feel it for his interest to do so. But when it is considered, that it is in the power of the Court to punish a man who gives false testimony with imprisonment, and that he forever afterwards becomes disqualified from standing as a witness, it is surely for the Atheist's interest to speak the truth; and so far as responsibility to the Court is concerned, just as much for his interest as if he believed in the retributions of eternity. If he wishes to avoid incarceration in a prison, if he wishes to maintain his standing in society, his interest lies in speaking "the truth, the whole truth, and nothing but the truth." It is certainly fair to presume, that under the influence of motives appealing so strongly to his welfare in the present life, he will give testimony of a reliable kind.

It is well known, however, that a man is often better at heart than his opinions. The Atheist is not always so thoroughly imbued with the sentiments which he professes, as to depart from rectitude of behaviour. And, on the other hand, the professed believer in Christianity is often worse than his principles. The doctrine of which he makes a noisy boast, has but little influence upon his life. We have known many infidels more correct in their general deportment than many who acknowledged their belief in the retributions of eternity. Yet the latter are permitted to testify, in Court, while the former are not. For our own part, we would quite as quickly receive the testimony of the former as of the latter, and we see no reason why Courts of justice should consider it less reliable.

As to the oath, we cannot say that we object to its use on conscientious grounds. We cannot resist the conviction, however, that many a witness who binds himself under its sanctions, speaks the truth more from a fear of incurring the civil penalties of its violation than from any regard to the consequences of perjury in the future life. Certain it is, that civil penalties constitute all the punishment which a court of justice can inflict upon any one who perjures himself. And why compel a man to bind himself under the sanction of an oath, when there is no power to enforce the sanction? If a court, after requiring a witness to testify under oath, could enforce the sanction, there would be some consistency in it. But it is evident that its power extends no farther than to make a man suffer in this life. We are not quite sure, therefore, but what the formality of the oath might be dispensed with altogether.

The solemn affirmation of the Quaker is admitted, we believe, in all the courts of the land. Does the Quaker bind himself, by his affirmation, under the dread sanctions of a future life? If he does, in what respect does his affirmation differ from an oath, except it be in the mere formality of kissing the Book, or raising the hand? It is a difference only in name, not in reality. If he does not, we see not why his testimony should be considered any more reliable than that of any other man who sustains an equally fair character. If the Athiest is as generally upright in his behavior as the Quaker, we see no reason why his testimony should not be as readily admitted in a court of justice.

JEWS IN HOLLAND.

A letter from Mr. Schwartz, of Amsterdam, to the Missionary Record of the Free Church of Scotland, describes the state of the Jews in that city, and in Europe generally, as deplorable enough. We quote a passage.

I have seen them in Germany, in Hungary, and in Constantinople—have frequently come in contact with them in all these places; but, I do confess, I never knew what a tremendous influence Rabbinism exercises upon its professors, and with what a strong grasp the synagogue holds fast her members, till I came to this place, where thousands of Jews live close together, depending upon one another, where they can scarcely speak or move without being closely watched and observed, so that thousands are tyrannized by the influence of a few rich orthodox men, to whose sway the whole synagogue is subjected. It is impossible to give you by writing an accurate idea of the ignorance and bigotry of the great mass of the Jews here, nor can I describe to you all the various means that are continually employed to keep their minds in ignorance and darkness, and to prevent them from becoming acquainted with the truths of the gospel. For a time we were permitted to go on unmolested; but as soon as the leaders found out that a great many Jews came to our meetings, some of whom attended quite regularly every Saturday, a mighty opposition was raised, threats and promises, earnest entreaties and vile calumnies, were made use of, and it is indeed a wonder that there are still Jews coming so regularly to my house and church, to receive religious instruction, and to speak about the welfare of their souls. It is a great blessing that we are permitted to sow the good seed. Some that promised well, and of whom we expected much, have sadly fallen back—and such disappointments must certainly be reckoned among the severest trials of missionary life—whilst a few have remained steadfast, and especially one Israelite has, as I fully believe, been savingly brought to the Lord.

OUR ANNIVERSARIES.

The Anniversaries of our Missionary, Tract, and Publishing Societies, are to be held with the First Church in Brookfield, Madison Co., N. Y., on the 11th, 12th and 14th days of September next. The occasion is usually one of deep interest, and always of great importance. It is hoped that individuals and churches will remember it in their prayers, and also make provision for the attendance of a large delegation. Meanwhile it may be in place for us to say something in regard to the operations and necessities of these Societies.

The Seventh-day Baptist Missionary Society was organized some eight years ago, for "the dissemination of the Gospel in America and other parts of the world." It has now four missionaries in China, and is aiding feeble churches and destitute regions in this country as means are provided and opportunities offer. During the last year it has, besides meeting its ordinary expenses, raised between three and four thousand dollars to build a missionary chapel in Shanghae. For the collection of its funds and the transaction of its business, the Society relies mainly upon the voluntary and gratuitous agency of its officers and friends in the various churches. Fears have been expressed, that this year, in consequence of the special effort to raise means to build a chapel, the receipts for general purposes would fall short of expenses. We hope that these fears may prove groundless. To this end we beg leave to suggest, that an effort be made in each church, previous to the Anniversary, to raise a sum proportionate to the number of members, which may be forwarded directly to the Treasurer, A. D. Titsworth, of New Brunswick, N. J., or sent by the delegates to the meeting in Brookfield, to be by them paid over to the Treasurer there at the earliest possible moment, so as to be included in his report for the current year. If this plan were generally adopted, the missionary treasury would be replenished, the interest in the forthcoming Anniversary increased, and the hearts of the members of the Board and all connected with them encouraged.

The American Sabbath Tract Society continues its efforts "to promote the scriptural observance of the Sabbath, in connection with the interests of vital godliness and sound morality, by the circulation of religious tracts, and the employment of colporteurs and lecturers." At the last Anniversary it was resolved to raise one thousand dollars for this object during the current year. As yet, however, the receipts have not reached that point by a considerable sum. Many churches have not forwarded any thing. There is still time to do it, however, and it is important that the time be improved. No church should fail to send in its annual contribution. Thomas B. Stillman of New York is the Treasurer.

The Seventh-day Baptist Publishing Society relies for its income mainly upon the receipts from its publications. If this were the place, we would suggest (as there is large occasion to do) the importance of promptness in meeting the claims of the Society on this score. But as we are not now writing a newspaper dun, we will simply say, that the Society is desirous of numbering among its members many whose names are not now found in the list which accompanies each Annual Report. Five dollars makes one a member of the Society, and twenty-five dollars an honorary director with the privilege of attending the meetings of the Board. This money goes to create a fund on which the publishing business is transacted—the profits of the business to be appropriated, under the direction of the Board, to missionary, tract, and educational purposes—and the fund itself, if ever for any reason divided, to be devoted to the same purposes. Within the year a number of brethren have voluntarily sent in the sums necessary to make themselves members, and it is hoped that many others will take advantage of the approaching Anniversary to do the same.

In order successfully to conduct the operations of our Societies—the Boards of which perform all their labors gratuitously, and the funds of which are very little if at all expended in making collections—it is indispensably necessary that churches and individuals feel the obligation resting upon them to contribute their quota promptly and without personal solicitation. In years past this has been done in a commendable manner. We hope that the reports of the Treasurers this year will show a disposition to continue in well doing.

BRITISH CORRESPONDENCE.

[The same mail which brought us Mr. Begg's letter dated July 25th, and published in the *Recorder* last week, brought us also a letter dated June 13, which has probably taken a long journey in some wrong direction. We copy that portion of it which has not been superseded by later intelligence.]

The German correspondent even of *Evangelical Christendom*, (the organ of the Alliance which makes Sunday-keeping one of the objects of its care,) in the number for last month, expresses great suspicion of what may come out of what he calls a "simultaneous crusade against Sunday desecration in France, Austria, and Prussia." He refers to a recently-published decree of the Imperial Austrian Government, proposing to prevent, by the infliction of temporal pains and penalties, not the *desecration*, but the *non*-consecration of Sunday; and fears that it may be but "the introduction to compulsory attendance on the mass." And referring to the expectation of Continental Papists, that they will speedily regain the dominion they lost by the Reformation, he adds, "Nor is there small ground for dreading its realization in countries where Protestantism is an inheritance, not a conviction, and where human compositions, under whatever name, and human statutes, are made the test and the rule of church fellowship, instead of simple adherence to God's revealed Word."

A departure from this "simple adherence to God's revealed Word" is undoubtedly the root of Popery, and it is this amongst Protestants generally which justifies fears of farther departure; but how little this correspondent apprehends his own condition, may be inferred when I add, that he proceeds "with more satisfaction" to notice "The Prussian Evangelical Supreme Ecclesiastical Council's" Report on the same subject of Sunday sanctification, prepared by command of the Prussian monarch. It recommends His Majesty "to command the administrative adoption of such measures" as will insure Sunday observance by "prohibiting and punishing desecration." What then is to be said as to the evil of putting "human statutes" in the place of "God's revealed Word?"

In Scotland, the Inverness Exchange Reading Room, which, at the annual meeting recently held was ordered to be shut on Sundays, was ten days ago voted to be reöpened, by a majority of 35. * * * *

The schism in the Methodist church is extending. The number of members who have seceded from the lordly conference during the past year, as testified by their own organ, from certified statistics, is 55,852. Still there seems little of the spirit of contrition among the leaders; and the courage and confidence of the seceders have been increased by the view taken by the court of the position of many of the chapels with debt upon them. Bonds on such chapels are, in many cases, in the hands of wealthy members who have seceded, and the congregations being weakened in numbers are less able to cancel these bonds, so that when sold they may be purchased for the use of the seceders. This is but a worldly means of success, but the other party also rely on their advantages of similar nature.

J. A. BEGG.

CALLING THE FIRST DAY THE "SABBATH DAY."

To the Editors of the Sabbath Recorder:—

It is time to speak out plainly. It is time to "cry aloud and spare not." The man who has read the New Testament, and still calls the first day of the week the Sabbath day, practices an imposition; because the apostles invariably called the seventh day of the week the "Sabbath day," for many years after the resurrection of Christ, and never called the first day of the week the Sabbath or rest-day. The man who secularizes the seventh-day Sabbath, which Christ says "was made for man," and calls the first day of the week the Sabbath day, is guilty of sacrilege; for he takes that particular portion of time which God has blessed, sanctified, and set apart for a holy use, and converts it to his own use as a day of labor. "Thou that abhorrest idols, dost thou commit sacrilege?" He is guilty of stealing—of taking without liberty that portion of time which God calls "my holy day," and appropriating it to his own use. He is guilty of robbery—of robbing the Creator of the glory of that *memorial* which he has given of his works of creation. "Will a man rob God?" He is guilty of sin; for "sin is the transgression of the law," and that says, "The seventh day is the Sabbath of the Lord thy God," yet he every week transgresses the law of God, which is holy, and just, and good. He is guilty of laying aside the commandment of God, and of teaching for doctrine the commandment of men. He is guilty of "changing the truth of God into a lie;" for "all his commandments are truth—they stand fast for ever and ever, and are done in truth and righteousness." He is guilty of helping to "change times and laws," and to cast the truth to the ground. (See Dan. 7: 25, and 8: 12.) He is guilty of upholding and helping the man of sin, who "opposeth himself above all that is called God." His practice, and the influence of his practice, (if not his words and votes,) persecute and wound the feelings of those who would "keep the commandments of God and the faith of Jesus." Thus the reader may see, that the professedly learned Christian, who stands up in a public assembly, and calls the first day of the week "the Christian Sabbath," imposes upon the Christian religion, imposes upon the New Testament, and imposes upon the feelings of the pious Christian who delights in the law of God.

B. C.

WEST INDIA EMANCIPATION.

The *Christian Watchman and Reflector* says that Rev. Mr. Oughton, who has been laboring as an English Baptist Missionary in Jamaica during the last sixteen years, recently preached several times in Boston. One evening he gave an account of the interesting scenes which occurred in Jamaica, at the time of the emancipation of the slaves on that island, in 1838. He described the entire failure of the apprenticeship system, and the desire of the Colonial Legislature, consisting of the slaveholders themselves, that it might come to an end. Mr. O. was present at one of the famous midnight prayer meetings of the pious slaves, held to usher in the ever memorable First of August. At this meeting the time was principally spent in remarks and audible prayer by the pastor, until ten minutes before twelve o'clock, when all prostrated themselves on their knees in silent devotion, supplication and gratitude to their Almighty Deliverer. When the clock struck twelve, the congregation, consisting of several thousands, arose and broke forth spontaneously in singing, "Praise God, from whom all blessings flow," &c. The next evening another prayer and conference meeting was held, near the close of which, somewhat to the surprise of the pastor, a large, black, gloomy-looking coffin was brought into the meeting-house, and placed on a bier in front of the pulpit. On the top of the coffin was engraved, "SLAVERY IN JAMAICA DIED 1ST OF AUGUST, 1838." They then cast into the coffin the various insignia and accompaniments of slavery. One threw in a pair of handcuffs, another a set of shackles, another a chain, a fourth the lash of a whip cut into a thousand pieces, followed by the handle of the same, which a strong man, over his knee, cracked into shivers; then by torch-light the coffin was carried, with a mock solemnity, to one of the most dismal spots in the neighborhood, and there buried in a deep grave, after which, in the open air, and in the midst of a dense forest, the congregation united again in singing the Doxology in long meter, "Praise God," &c. Mr. O. stated that next day an incident occurred equally expressive of the joy, gratitude and domestic happiness which liberty had brought to the slaves. Thirty couples, attended by twice that number of groomsmen and bridesmaids, appeared on the grass plot in front of his house, the church not being large enough to accommodate them, to be united in holy wedlock. A more joyous wedding never occurred.

REV. DR. PENNINGTON.

The purchase of the fugitive slave Rev. Dr. Pennington, was done on behalf of his friends in Scotland, who raised the necessary funds. When the legal papers were received, they called a public meeting at Dunse, and with much rejoicing presented him with the evidences of his right and title to himself—a thing indispensably necessary to enable him safely to return to New York, and "feed the flock of God, over which the Holy Ghost made him overseer." It was stated at the meeting, that the Committee had raised the sum of £78, of which £54 had been expended, and the remainder was to be applied towards paying the Doctor's expenses home. Speeches were made on the occasion by several individuals, who mingled with their gratulations expressions of their horror and indignation at the system of American slavery. Dr. Pennington spoke long and eloquently in reply to the congratulatory address accompanying the deed of manumission. We copy the following account of his sufferings and labors from a newspaper report of his remarks:—

"No one of the American denominations has ever undertaken any systematic measures for the Christian instruction of the free people of color. There are no provisions for educating ministers and teachers to them. The people have been obliged to get help where best they could to build chapels, and candidates for the ministry have had to seek their own means for education. These difficulties were at their hight when I studied. It was considered intrusive for a colored young man to offer himself as a candidate for admission to a class even in a Theological Seminary. I bought my own books, &c., and paid my own classical tutors. I was refused admission to Yale Seminary, but I was told that I could sit with the classes as a visitor, and hear the lectures, but my voice could not be heard in the class-room asking or answering a question. (Cries of Hear, Hear.) I could not get a book from the library, and my name was never to appear on the catalogue. After submitting to this, will any one tell me that I know nothing about oppression? After my visitorship at Yale Seminary, I was licensed to preach in 1838, and the year following I was ordained as a pastor. From that time till I left home to visit this country, I was constantly engaged as an Anti-Slavery pastor and teacher to the colored people in the Free States. (Cheers.) In connection with local pastoral labors, I have served as an officer of the Vigilance Committee in some of its most perilous and pressing times; also the Connecticut State Anti-Slavery Society, the American and Foreign Anti-Slavery Society, and the American Anti-Slavery Missionary Society; besides these, many demands have been made upon my time in connection with all the popular movements for the immediate relief of the oppressed. But these labors have all been performed under the constant embarrassments and liabilities connected with the position of a self-emancipated but unredeemed man; so that I find myself under a debt of profound gratitude to the kind friends in Dunse, Berwick, and Kelso, &c., who have furnished ample means for this ransom. I am deeply indebted to the Committee at Dunse, and especially to Mr. James Thomson, the honorable chairman, and Mr. Thomas Thomson, the secretary, (cheers,) for having, in connection with my faithful negotiator, John Hooker, Esq., in America (great cheering) managed so admirably the business part of the matter. I am more than ever satisfied, that in the chattel principle lies the diabolism of slavery. A shackled man cannot think, feel, and act freely and fully as a man. This deliverance deepens my experience on the subject. I feel now that I can go and stand up among the men of my country. I shall ever esteem it to be one of the greatest events in my whole life, that by your aid I have been delivered from this property principle of slavery (loud cheering.) I may also, in conclusion, tender you the thanks of my church and Christian congregation in New York, and many other dear friends who have suffered and sympathized with me in all I have suffered, and who are only now impatient to rejoice with me in the result (applause.) I have wrought in your pulpits, I have wrought in your school-rooms, yea, and that my right hand might not forget her cunning, I have wrought a little in some of your blacksmiths' shops (laughter.) I believe I may say, too, that I have introduced the question of American slavery into more Christian pulpits in this country than any preceding visitor from America; and, in addition to the platforms of this country and England, it has been my good fortune to advocate the cause of the slave in three countries of the Continent." (Cries of Hear, Hear.)

CANADIAN REFUGEE HOME SOCIETY.—Under this title a Society has been formed in Michigan for the purpose of raising money to purchase fifty thousand acres of Canada land, which is to be divided into plots of twenty-five acres, and deeded to the family of any refugee from American slavery who is disposed to settle upon it. It is said that there are now between thirty and forty thousand of these exiles in Canada, many of whom are anxious to settle upon farms, and obtain a livelihood by agricultural pursuits. The Canada Company has for sale, in the southern and western parts of the Province, 700,000 acres of land, with a rich soil, well stocked with timber, and in a climate as mild and genial as parts of New York, Ohio, or Michigan. From this it is proposed to purchase as fast as the necessary funds can be raised. Several agents have been commissioned to make collections for the object.

THE COLORED PEOPLE OF INDIANA.—The laws of Indiana are very stringent against the colored people, and a convention was recently held to consider the subject. It is said that there existed among its members a strong inclination to remove out of the State of Indiana to some other country, where they hoped to enjoy greater social advantages. After much debate, a resolution was adopted by a large majority, providing that, should the laws of the State become so oppressive as to be intolerable, they would recommend their people to emigrate to Canada, Jamaica, or elsewhere, in preference to Liberia. Among the countries spoken of for the purpose of migration, besides those mentioned, are Mexico, New Grenada, and Central America; but Canada is generally regarded as most eligible, on account of its accessibility. At last accounts the Convention had under discussion a resolution somewhat contradictory to that which had just been passed, as mentioned above. It asserts, in substance, that the free negroes have a right to remain, if they choose, in the United States, the land of their nativity; and it accordingly recommends them to stay there and strive for their social, political, and intellectual elevation.

CINCINNATI THEOLOGICAL SEMINARY.—The *Independent* learns from the *Presbyterian of the West*, that Rev. Willis Lord, D. D., pastor of a Congregational church in Cincinnati has been unanimously elected a professor and has accepted the appointment. All the professors are pastors of churches, and one of them, Dr. N. L. Rice, is also editor of the paper referred to. Should it succeed on this basis, it may suggest plans applicable to other cities and other denominations. The editor says:—

"The entire success of this seminary, if it has been at any time regarded as problematical, can no longer be so considered. With a central position in the Great West, with a most inviting field within which young men may labor during their course, with boarding and expenses as cheap as in any other seminary, with the advantage of access without charge to an extensive and rapidly increasing library and reading-room, and with a full faculty, we entertain no fears for the future."

A WISCONSIN COLLEGE.—Beloit College, in Wisconsin, held its commencement on the 9th of July. The exercises were in the open air, and the number of graduates three. Concerning the prospects of the College, a correspondent of the *Prairie Herald* says:—

"This is the first class that the College has graduated. It is the first ripe fruit of the prayers and self-denying efforts of the founders and patrons of this institution. And it was a glad day to the many friends of the College who were present; an earnest of the rich harvest they may hope to reap in coming years. The College is in a very prosperous condition. It has an able faculty of a president and four professors, besides a tutor in the languages, and affords ample advantages for a thorough course of collegiate study. Fifteen have already been admitted to the new Freshman Class."

ANTI-MISSION MOVEMENT IN INDIA.—A correspondent of one of the London papers, writing from India, says that the suspension of the State allowance to the temple of Juggernauth, and some cases which have been decided in accordance with the recently-passed Toleration Act, have given rise to an anti-missionary movement among the orthodox Hindoos at Calcutta. At all three Presidencies an English education is considered by all classes of natives as the shortest road to wealth, and the only cheap English education obtainable is that afforded by the mission schools. Many thousands of native children are accordingly educated at these institutions, and now and then a Hindoo youth is converted, much to the scandal of the native community. Many of these, on arriving at years of discretion, are desirous of returning to the religion of their fathers, but they have hitherto been prevented from so doing by the impossible severity of the mode of expiating loss of caste (wandering 48 years as an ascetic) hitherto insisted on. A great meeting of orthodox Hindoos has accordingly been held at Calcutta, for the purpose of substituting a milder form of expiation. It was stated at the meeting, that there were 50 Christian converts at Calcutta, who would return to the Hindoo creed as soon as the milder form of penance was assented to."

ITEMS OF RELIGIOUS INTELLIGENCE.

Rev. Dr. Baird is now on a visit to Europe. His objects is said to be, to procure a number of well-qualified missionaries to labor among the different classes of emigrants landing on our shores, each in his own tongue, to be sustained by the American and Foreign Christian Union. It is also his purpose to establish, if practicable, American preaching-chapels in Paris, Turin, and other cities in Southern Europe.

Rev. Doctor Baker, an energetic missionary of the Old School Presbyterian Church in Texas, visited the North last year for the purpose of obtaining the means of erecting a College in that State. He lately reported himself to have succeeded in collecting the handsome sum of $36,500, with which he proposes to commence the erection of suitable buildings in Austin the present fall.

Rev. William M. Rogers, the founder, and, until recently, pastor of the Central Congregational Church in Winter-street, Boston, died of paralysis on Monday, Aug. 11, in the 46th year of his age. Mr. R. was born in Aldney, England, but educated at Harvard and Andover. His original name was Sam'l Kettle; but he adopted the name of a relative as the required condition of inheriting his estate.

An effort is making to endow the Delaware College, (situate at Newark, Del., and under the auspices of the New School Presbyterian denomination,) by establishing one thousand scholarships at $100 each, i. e., every donor to that amount being entitled to the free instruction of one scholar forever thereafter.

In February, 1850, a chief in Duketown, near Old Calabar, Africa, died, and seventeen slaves were instantly killed and buried with him, and twelve more were bound and doomed to death, but were rescued through the efforts of Mr. Anderson, of the United Presbyterian Church.

The choice and well-selected library of the late Dr. Neander, of Berlin, has been purchased for the use of Lane Seminary, at Cincinnati, for $3,000. It contains 4,600 volumes, and is peculiarly rich in ecclesiastical history, the special province of the learned German.

A number of colored persons, both slave and free, were arrested in New Orleans, not long since, for the crime of assembling to worship God! A New Orleans paper mentions, as an evidence of criminality, that one of them had a Bible and three prayer books.

Dr. Olin, President of the Wesleyan University at Middletown, Conn., died on Sabbath morning last at his residence in Middleburg. Dr. Olin was a man of eminence in the Methodist Episcopal Church in this country.

We see it mentioned that Rev. Mr. Wade, of the Burmese mission, has assumed the charge of the church formerly under the care of Dr. Judson. The number of church members is 149.

At the late Maine Methodist Conference, a donation of $500 was made by R. C. Dunn, as the nest-egg of a permanent fund for the support of the widows and orphans of deceased preachers in that State.

Father Mathew has converted an eminent brewer of Cincinnati to temperance principles. He has closed his establishment, discharged his hands, and will neither drink himself nor brew any more for others to guzzle.

At the late Commencement of Hamilton College, N. Y., the Honorary Degree of D. D. was conferred upon the Rev. Eli Noyes, pastor of the Roger Williams Free-will Baptist Church in Providence.

The American Board of Commissioners for Foreign Missions will hold their annual meeting the present year in Portland, Me., during the second week in September next.

Letters have been received, stating that Mrs. Judson, for whose safety fears had been entertained, was at Cape Town in good health on the 26th of May, to sail for England.

Rev. Daniel Temple, for many years a Missionary of the American Board in Smyrna, recently died at Reading, Mass., where he has been for several years settled as a Pastor.

Thirteen colleges have been enjoying the outpourings of the Spirit of God since the concert of prayer for colleges in February.

SIGNIFICANT INSCRIPTIONS.—A correspondent of the Cleveland *True Democrat* says that the following inscriptions were taken from the grave-stones of a man and his wife, (who were Africans by birth,) in the town of Jaffrey, N. H. They strike him, and probably will others, as not consonant with that line which describes this country as "the land of the free and the home of the brave."

Sacred to the Memory of
AMOS FORTUNE,
WHO WAS BORN FREE, IN AFRICA.
A Slave in America,
He purchased Liberty, professed Christianity,
Lived reputably, and died hopefully,
Nov. 17, 1801, aged 91.

Sacred to the Memory of
VIOLATE;
By sale, the Slave of Amos Fortune;
By marriage, his Wife;
By her fidelity, his friend and solace.
She died his Widow,
September 13, 1802, aged 73.

A CONVERT FROM POPERY.—A distinguished French priest, by the name of Massiot, has recently published a powerful document, in which he renounces Romanism, and avows all of Protestantism but the name. The work is done in a bold and yet Christian spirit. Perhaps his standing aloof from Protestants for the time being may subserve his usefulness. But he cannot and will not stand there long, if he is in truth what his document shows him to be. He says: "I have ceased to be a Roman; I have become again a Catholic." In the sense in which he claims to be Catholic, all true Christians are Catholics.

DROWNING OF A PICKNICK PARTY.—On Fifth-day, Aug. 14, a boat containing a picknick party of thirty-five persons, was upset near Kingston, Canada, and fifteen females and four males were drowned. The boat was ballasted with iron, and went down immediately. Twelve of the bodies had been recovered at last accounts.

General Intelligence.

European News.

Three Steamers from Europe arrived at New York last week, bringing intelligence one week later.

The question of demolishing the Crystal Palace has been postponed till next Spring.

There has been some further discussion in Parliament relative to the case of Mr. Salomons, the Jewish member elect, which resulted in declaring him ineligible to a seat, by a vote of 123 to 68.

Parliament was to be prorogued on the 8th inst., and the members were making preparation for their annual grouse-shooting.

From the opening of the Exhibition till July 26, no less than 2,929,778 visits have been paid to it. £66,638 5s. has been received from the sale of season tickets, and the amount taken in payments at the doors has been £181,011 6s. With subscriptions, therefore, the total incomings of the Royal Commission now considerably exceed £300,000.

The Moniteur publishes the returns of the produce and consumption of beet-root sugar in France since the beginning of the season, from which it appears that there were 304 manufactories in operation on the 1st of July last; that the quantity of sugar manufactured or lying over since last year amounted to 79,463,332 kilogrammes, and that sold for consumption, or stored in the public bonding warehouses, to 70,002,616.

Letters from Warsaw say the defeat of General Neisterow at Serebrickow, and the flight of the Russians on the plains of Tiflis, is unhappily more than true. The loss of the army in men, ammunition, weapons, and horses, is far greater than has been sustained for years; nearely all the strongholds which had been conquered and maintained at such an immense expense, have been again lost.

The principal news from Bombay is of shipwreck. On the 11th of June the Atiet Rohoman, a ship having on board 350 pilgrims returning from Mecca, was wrecked on the Island of Tennery, while attempting to make the harbor in thick weather. Nearly 200 of her crew perished. On the same day the bark Charlotte struck on a reef at Jingoora, to the south of Bombay Harbor, and became a total wreck, her crew, with two exceptions saving themselves on rafts. The Charles Forbes, of Bombay, was also wrecked on the 18th of April, in the Straits of Malacca.

By the latest accounts from Hong-Kong, the progress of the rebellion in the southern province of China appears to be still unchecked, but there is great difficulty in obtaining authentic intelligence from the disturbed districts.

The Brigands of Greece are very bold about these days. A band recently stopped the mail on the road form Sparta to Tripolitza, and took from the bags all letters which enclosed any bank-notes. Two of the robbers had their faces blackened, and the whole of them were well dressed, and armed with costly weapons. Eighty travelers had been stopped and robbed on the same road. On the third of July, Calamata, accompanied by fifty-two brigands, attacked the village of Cheimernaki, in the commune of Ypate, and killed one of the inhabitants who had last year denounced him to the authorities. On the following day he went to the village of Kampia, and, after robbing all the inhabitants, set fire to and destroyed it. He told the villagers that he had procured a list of all traitors, and of all those who persecuted the brigands, that he might chastize them at his leisure. In order to inspire his victims with greater alarm, he told them—"At the village of Kyriacochori you will find Captain Protopapas, and at Selima, Colonel Pharmakis is quartered; go and ask them to assist you." Sixty brigands attacked the village of Gousiartza, and robbed all the inhabitants, and the village of Merali has met with a similar fate.

Three Days Later.

The U. S. Mail Steamship Baltic arrived at New York on Sabbath morning, 16th inst., from Liverpool, which port she left on the 6th inst. She made the passage in nine days and nineteen hours—the quickest passage on record. She brought 145 passengers, among whom was Horace Greeley.

The Ecclesiastical Titles Assumption Bill received the Royal Assent on the 1st inst. It makes unlawful and void all titles and jurisdiction conferred by the Pope, and imposes a fine of £100 for every offense in the way of obtaining and using such titles and jurisdiction.

The weather, which had been very unfavorable, had at last improved, and the Hay harvest was being completed, and that of the Grain commenced and prosecuted under favorable auspices.

Mary Rogers, a servant-girl, aged 28, was on the 2d inst. convicted at Shrewsbury of the murder of her own (illegitimate) child, aged two months, on the 6th ult.; and Maria Cage was convicted at Ipswich on the same day of poisoning her husband, by whom she had seventeen children. Both were sentenced to death.

A fearful occurrence is announced from Russia, which took place in Wladimir, on the 1st of July. According to ancient custom, a procession is held on that day, to carry the wonder-working image of the Virgin from a neighboring convent into the town of Wladimir and back again. This time the concourse was unusually great, and just as the procession was crossing the bridge, the latter gave way, and 149 persons lost their lives; 48 have been recovered, more or less injured during the fearful event.

From the Cape of Good Hope.

The bark Ocean Wave arrived at Boston on the 14th inst., with advices from the Cape of Good Hope to to the 21st June, being three weeks later. The accounts do not show that the British are any nearer a settlement of their troubles than when the war began. By papers captured from the enemy, it appears that the Caffirs and Hottentots intended, if successful, to establish a government of their own—a republic or monarchy, as the case might be—with Grahamtown for a capital. Discoveries have been made of traitors among the Hottentots, apparently favorable to the English. Several expeditions have been sent into the enemy's country, but with little effect thus far, as but few rebels have been killed or captured. At the same time, the enemy continued to steal large numbers of cattle, and also to burn and destroy.

At Theopolis (one of the oldest Missionary Stations) the Hottentots had burnt all the Missionary buildings, and had also murdered in cold blood a number of Fingoes. As the rebels retreated to join their camp in the mountains, parties of Europeans assembled, but were unable to cut off their retreat. A number of lives were lost of natives friendly to the English.

The powerful chief Keeli had gone over to the rebels, and had ordered all the missionaries out of his territories. Large and overpowering forces were gathering in the mountains, and the Boors were panic-stricken and refused to act. Fears were entertained that the enemy would massacre the farmers and their families by wholesale. In one attack the enemy captured 3,000 sheep and 700 head of cattle; they were afterwards attacked by a Cornet with ten men only, who shot 15 of the enemy, retook all the cattle and captured 14 guns.

Fifteen Days Later from California.

The steamship Prometheus, from San Juan de Nicaragua, arrived at New York on the 13th inst., bringing 360 passengers, $578,599 in gold dust, and two weeks later news from California. Her passengers were brought by the steamer Pacific, which left San Francisco on the 14th ult. and arrived at San Juan del Sud on the 29th. The passengers by the Nicaragua route came fifteen miles by land carriage; thence took the steamer Director across Lake Nicaragua; thence the new iron steamer Sir Henry L. Bulwer down the San Juan River to the Prometheus, in 32 hours' running time. They all expressed themselves very much pleased with the route, and say that the country is delightful. They had no sickness. It is thought that by this route the time between New York and San Francisco will be reduced to 25 days.

By this arrival we have, on the one hand, a sickening succession of murders, robberies and incendiary fires; on the other, a rapidly increasing list of trials, condemnations, and executions, perpetrated with relentless severity by the summary action of the people. The following synopsis of the two weeks' news, copied from *Alta California* of July 15, contains all that is important:—

Since the departure of the mail steamer on the 1st of the present month, the only event of moment which has transpired in San Francisco has been the trial, conviction and execution of a felon known as Jim Stuart, by the Vigilance Committee, a body of citizens of the highest respectability and standing in society. He was hung for a multiplicity of offences, and, by his own confession, voluntarily made, was a villain of the most desperate character. He was hung about 2 o'clock on Friday, the 11th inst., at the end of Market Wharf, in the presence several thousand citizens.

A Spanish woman was hung by the people in Downieville, in the Sacramento Valley, for murdering a man named Cannon on the 7th inst.

In Sacramento, Marysville, Stockton, and elsewhere, the citizens have felt themselves compelled to act in their own behalf, the laws having proved so utterly inadequate in themselves, and their administration by the properly constituted authorities so lax.

The recent execution of Stuart produced a temporary excitement among those who entertained opinions antagonistic to the action of the Committee; but it appears to be subsiding. His Honor Mayor Brenham issued a proclamation desiring all good citizens to withdraw from the Vigilance Committee or associations of a like character, and Judge Campbell, of the Court of Sessions, on the 12th instant, charged the Grand Jury of the County that all those concerned in the execution of Stuart had been guilty of murder, or were *particeps criminis*. The Vigilance Committee, however, still continues to exercise its powers, and is using its utmost endeavors to rid the community of the villains who have so long infested it. Their acts are sustained by a majority of the citizens. Organizations of a similar character have sprung up in almost all the prominent places of California, and the Courts have been forced, by the expression of public sentiment, to pay stricter attention to the administration of the law.

The intelligence from the North is by no means pleasant. A party of pioneer emigrants, who had been landed at Point Oxford, above Trinidad, consisting of ten men, under command of Capt. Kirkpatrick, were massacred by the Indians. The Indians in the entire vicinity of Rogue's River and the Klamath region have exhibited the utmost hostility against the whites, and being armed with guns and pistols, as well as bows and arrows, are a most formidable adversary. Several parties of whites were in arms and in pursuit of those who had committed depredations, at the last accounts.

The Indians are still troublesome in Sacramento Valley, and refuse to come in at the place specified by Dr. O. M. Wozencraft, one of the Indian Commissioners.

A rencontre took place on the 1st inst. between Geo. F. Lemon, City Assessor, and Wm. H. Graham, a young lawyer. Shots were exchanged, and Graham was shot in the mouth and left arm. Lemon immediately gave himself up, but his adversary having told him to draw and defend himself, and suited the action to the word, the Recorder discharged him. Graham is out and doing well.

The 4th of July was not celebrated with any great pomp, in consequence of the calamity which has so recently befallen the city. It was, however, observed by the firing of guns, parades, &c.

In Sacramento City a most aggravated highway robbery was committed on the 9th inst., in broad daylight. Impatient of the law's delay, the people, by their united expression, induced the court and the lawyers selected to defend the prisoner, to go into a trial immediately, and at last accounts one of the party was before the court on trial.

The Mormons are making a decided movement toward establishing a direct communication from the Salt Lake to the Pacific. A large party have recently arrived from Salt Lake through the Cajon Pass, about sixty miles from Los Angelos, with an expressed determination to settle in that section. They are said to be negotiating for the purchase of a very fine rancho belonging to Senor Antonio Longo.

The intelligence from the mines continues to be extremely encouraging, and a general spirit of contentment seems to prevail among the miners.

The effects of the late fire in this city are yet perceptible, but the energy and enterprise of our citizens appears to be unabated. The "burned district," although not entirely rebuilt, is pretty thickly studded with tenements of all descriptions, and brick and stone buildings of the most substantial character are in process of erection in all parts.

In the list of deaths in California, we notice the following:—

At Fremont, on Sunday, June 22, Mr. John Chase, formerly of Madison Co., N. Y., aged 27 years.

On the 12th of July, John P. Shannon, of Dansville, Livingston Co., N. Y., aged 27 years.

SHADRACH, THE FUGITIVE SLAVE.—A Montreal correspondent of the Cleveland *True Democrat* says:—

"Did you ever hear of one Shadrach Minkins; the one that ran away from Boston; the very same. Yes, here he is, 172½ Notre Dame-st. I went with Mr. R. Maxcey, a gentleman from Mississippi, to see Shadrach, at Mr. M.'s request. Shadrach is keeping a saloon and doing well, but says he had rather live in Boston, all other things being equal. Mr. Maxcey said of Shadrach: He is a smart fellow, but he knows too much. I would not want him among my niggers."

NOT EXPLAINED YET.—At Seekonk, R. I., a short time ago, the mutilated body of a woman was dug up, and on the supposition that it was the body of a Mrs. Cookson, who had been absent some time, her husband was arrested as the murderer. A few days afterwards, however, a dispatch was received from the State of Maine, that Mrs. Cookson and her child were alive in that State; consequently Cookson, who was in custody on a charge of murder, was discharged by the magistrates at Pawtucket, R. I. Cookson did not appear in the least surprised, saying he knew it would turn out a hoax. The question remains unsolved concerning the murdered woman at Seekonk, and her murderer.

DISASTER AND LOSS OF LIFE AT SEA.—In the month of April last the brig Englishman, Capt. Harris, of Bristol, England, was capsized in a tornado off the island of Fernando Po. It was supposed there were about thirty persons on board, only one of wnom, a native of Africa, was saved. He was picked up on the third day after the disaster, floating on a sbar, by an English ship from Caernarvon, bound to Fernando Po. Among those on board the unfortunate vessel, were Rev. G. W. Simpson and lady, of the Presbyterian Board of Missions of New-York, and Mrs. Harris, wife of the Captain.

SUMMARY.

During the storm on Saturday, says the Boston *Commonwealth*, a white oak tree, near a foot in diameter, fell upon the Contoocook Valley Railroad, in New Hampshire, carrying with it a maple seven or eight inches in diameter. The train coming upon them at a curve in the road, before the engine could be reversed, they were cut through and thrown off on either side, doing little damage save breaking the framework of the engine. The larger tree was partially decayed, the other was sound.

Mr. John Stevens, a broker on Exchange-st., Boston, and for many years Secretary of the Commonwealth Insurance Company, committed suicide at his office on the 14th inst. by severing the main artery. When discovered, he was sitting in a chair, dead—his leg resting upon a coal-hod, which had received his blood. He was respectably connected, and was married the previous Saturday in Groton, Mass. He leaves considerable property.

A steam tug designed for canal navigation has been experimenting in the neighborhood of Albany. It is propelled by an engine of fifty horse power. The wheel is in the center of the boat—the buckets of iron and saucer-shaped, throwing the water into a narrow channel through a groove in the bottom, so that there is no more swell than would be caused by any other boat of equal size, running at equal speed. It is proposed to tow 5 75-ton boats at the rate of 3 miles an hour.

An association of ladies, belonging to the denomination of Friends, has been formed in Philadelphia, for the the relief of sick children during the Summer season. They furnish gratuitously tickets for excursions, either by railroad or steamboat. In extreme cases, if preferred, board in the country is procured for mothers with their sick infants, free of expense.

In 1700 there was one death in England for every twenty-five inhabitants. At the present time there is only one death for forty-five inhabitants. The average length of human life has nearly doubled in that country in 150 years.

It is stated that one fourth of the population of the Canary Islands has been cut off by the cholera and its accompanying maladies. It raged from the 8th to the 20th of June.

Mr. Corry, of Lewis county, Mo., a native of Georgia, has removed a family of ten slaves to Cedar township, in Iowa, bought land for them, and entered into bonds for their good behavior—from motives of philanthropy.

During a recent assize in France, it was discovered that many fires had been promoted by agents of insurance societies, in order to terrify the farmers into insuring.

The Bounty Land office at Washington is now engaged in examining the claims that were lodged in December, 1850. They are taken up in the order of reception.

A small parcel of Polish bearded wheat, sent from the Patent Office, to St. Paul, Min., was sowed on about four yards square of ground, and yielded at the rate of 35 bushels per acre.

The people of Wisconsin are to hold a Mass Free Soil and Anti-Fugitive Slave Law Convention at Watertown on the 17th of September. The State Fair is to come off at Janesville, October 1st and 2d.

The farm of the late N. P. Rust, near Syracuse, was sold on the 14th inst. at auction for $17,500. C. A. Wheaton was the purchaser. It contained 41 acres, and sold at the rate of $428 per acre.

A violent hail storm visited Boston on the 13th inst., doing much damage, and injuring several persons, though none fatally.

In all parts of New-England whence we have accounts, the corn crop is exceedingly good. It has suffered slightly in some localities from drouth, but on the average it will come in heavier than usual. Potatoes have suffered, and in many places ripened prematurely from the dryness of the season; but the quality of those brought to market is generally excellent, and as yet we have heard very little of the rot. Of fruits there will be plenty in the way of peaches and pears, but apples will be short. On the whole, the season is a fair average one for productions in New-England.

On the night of the 2d inst., Mr. Christopher S. Thompson, of Chester District, S. C., while watching, with others, for a runaway slave who had been seen for some days lurking about in the neighborhood, was shot by a negro named Randal, the property of Miss Nancy Steedman. Supposing him to be the runaway, attempts were made to apprehend him, when he fired. How he came to be armed, or for what purpose, is not known. He is now in jail awaiting his trial.

A letter dated Cazenovia, (Madison Co.) Aug. 1851, says: The potato rot is becoming very severe in this part of the country. I do not undertake to prescribe a remedy, but I will explain the cause, which will be new to many people. The mischief is all done by an insect. Let any person go and look at the leaves which begin to decay, and he will find underside the leaves plenty of small green lice. They extract juice the from the leaves, and the leaves dry up and wither to almost nothing.

The summer complaint is prevailing in the Sing Sing prison to a considerable extent, and assumes quite a malignant form. About fifty are now confind to cots, and upward of ninety are under treatment. Several deaths have occurred, but Dr. Belcher, the Physician, informs us that he hopes that the disease has now reached its hight, and that from this time it will gradually subside.

In the Erie Conference of the Methodist Episcopal Church, recently held at Warren, Ohio, resolutions were introduced and passed by a decided majority, reprobating the Fugitive Slave Law, and declaring it to be the duty of Christians to obey the commands of God rather than the inhuman enactments of men.

The *Bangor Whig* says that a Vermonter has invented a machine for making brick by steam power, by which the clay is shoveled up, dried, pulverized, and pressed dry into the moulds, at the rate of fifty thousand a day, and placed in the kiln for burning, no sun-drying being necessary after the bricks come from the mould. The bricks come out in a very handsome and solid shape.

Daniel Burlew, an old gentleman residing in South-Amboy, N. J., while mowing last week in his fields, was struck with paralysis, and being unable to move or make known his situation, remained for two days and two nights in the open air without food or water. A diligent search was made for him by his friends and relatives, but without avail until the lapse of time stated.

The receivers of the Pawtucket Bank, Mass., (Messrs. H. P. Knight, and Wm. Dehon,) give public notice that all claims proved against the Bank will be now paid, on demand, with interest. The circulation of the Bank is now only about $4,500, and will be received at the Suffolk Bank, Boston, and at the Merchants' Bank, Providence.

A National Mass Convention of "Spiritual Rappers" is to be held at Rochester, New-York, in Febauary next, at which it is expected that all the "Mediums" in the United States will be present. There are said to be almost four hundred mediums in the country. If these knockers should assemble at one point, look out for earthquakes.

A Harvest Home is to be held at Lambertville, Hunterdon Co., N. J., on the 23d inst. Several eminent speakers, and a band of Music, are engaged. The day will be ushered in by the firing of cannon, &c. All are invited to attend, and celebrate the ingathering of a fruitful harvest in a becoming manner. The committee of arrangements consists of 43 citizens of the neighborhood.

A dispatch dated Burlington, Vt., Monday, August 11, 1851, says the body of Burdick Sprague, of Morristown, missing for two years past, has been found in Lake Memphramagog with the throat cut. The body was in a remarkable state of preservation, so as to be at once recognized by his friends. Sprague is said to have been wealthy, and was undoubtedly murdered.

The colored people of the city of Albany engaged in an excursion to Hudson the other day, and had "a good time;" though *The Republican*, while it compliments them for their appearance and decorum, is "forced to allude to the misconduct of a number of persons who were white without, and black enough within to interfere with their peaceful pleasures."

Our exchanges give accounts of a most destructive rain and hail-storm on the eastern part of the Ohio Reserve. *The Portage Whig* sums up the damage, as near as it can be done with any degree of accuracy, as follows: 3,000 panes of window-glass were broken; 40 acres corn totally destroyed; 500 acres corn partially injured; with a large quantity of oats and some wheat.

Rev. James Hildreth, formerly and for several years pastor of the Presbyterian Church at Haverstraw, N. Y., and two of his children, died by cholera at Savannah, Ill., on the 20th of July. They died at the same hour, and were buried in the same grave. His wife was attacked first, and lay senseless within a few feet of him at his death. She recovered, and with her remaining children, is still at the West.

John M. Smith, United States Deputy Surveyor, and Oscar W Lyman, a young man in his employ, were both killed on the 24th ult. by the falling of a tree upon their camp. The party were surveying on Wolf River, Wisconsin. A young man by the name of Davis was badly hurt.

Letters from Athens announce that workmen employed, four miles from the city, in draining the field of Marathon, found the place of sepulture of the warriors who fell there in the memorable battle 490 years before the birth of Christ.

St. Joseph is severely afflicted with sickness. *The Gazette* of the 30th ult. notices the death of several valuable citizens in the previous week. Ten or twelve persons had died of cholera in eight days.

A Committee of gentlemen of Louisiana and Mississippi, appointed for the purpose, have issued a Circular, in which they propose a Convention of Delegates from the States of Texas, Mississippi, Alabama, Arkansas, Tennessee, Kentucky, Missouri, Indiana, Illinois and Ohio, to unite with the people of Louisiana and of New-Orleans, to deliberate upon and concert such measures as will be likely speedily to influence the construction of a system of railroads connecting the Gulf States with those of the West and the Northwest, and radiating throughout all the interior.

Workmen are employed at present in repairing the cases containing the orange trees of the Tuilleries garden. These trees are of great age, some going back as far as 700 years, and the youngest 300. Every 20 years the earth in each case is changed, and during the three following years they appear sickly. They then acquire fresh strength, and throw out an immense quantity of blossoms. It is this periodical change of nourishment which has led to their longevity.

The sheriff of Ontario County offers a reward of $100 for the arrest of James Slater, who is accused of the murder of O'Brien, in Canandaigua, on the 7th inst. Slater is an Irishman, 30 years of age, 5 feet 4 inches high, rather thick-set, sandy complexion, light hair, and usually wears a home-made straw hat. When last seen, he had on light summer clothing. He came from Bath, Steuben County, and was a laborer on the railroad.

Dr. Leavitt, of Maysville, Ky., the inventor of a new process for making linen from unrotted flax and hemp, recently showed in New York some samples of linen yarns of excellent quality, fine enough for shirt linen, which he says can be produced as cheap as cotton yarns of the same fineness. He showed also samples of the raw material in the various stages of preparation. His process is entirely different from Claussen's invention.

By the arrival of the bark Cyane, Capt. Loveland, from Rio de Janeiro, which port she left on the 10th ult., we learn that the U. S. surveying steamer Jefferson was lost in June last, at the mouth of the Straits. A portion of the machinery would be saved, but the vessel would prove a total loss.

The Geographical Society of Paris has presented to Commander Lynch, U. S. N., "a grand silver medal," for his voyage to the Dead Sea, and as a "testimony of its estimation of the valuable results for which geographical science is indebted to his learned researches in countries little known but for him."

A dispatch dated Albany, Wednesday, Aug. 13, 1851, says: While the Troy stage was attempting to get on board the ferry boat for the Albany road, at 7 P. M., it got overboard with thirteen passengers inside. Both horses were drowned. All the passengers very narrowly escaped.

Jordan L. Mott, Esq., has forwarded to the Smithsonian Institute several muskets and a blunderbus, which have been recovered from the wreck of the English Frigate Hussar, in Hell-Gate Channel. Professor Henry has acknowledged the receipt of the relics.

The treaty with the Sioux, negotiated by Col. Lea and Gov. Ramsey, gives the United States 23,000,000 acres of land, for which the sum of $1,650,000 is to be paid, in ten yearly installments—about eight cents per acre.

In Buffalo, N. Y., last Sixth-day, a fugitive slave named Davis, who had been serving as cook on the steamboat Buckeye State, was arrested, examined, and sent back to Louisville.

Over 28,000 emigrants arrived at New York last week. The whole number arrived from Jan. 1 to Aug. 13, 1850, 133,810; from Jan. 1 to Aug. 13, 1851, 179,213—increase this year, 45,403.

Wilkins Tannehell, the oldest member of the editorial fraternity now living in Tennessee, has been struck with paralysis.

Halifax papers of the 7th inst. state that the herring fishery along the coast of Nova-Scotia has been an entire failure.

Mr. Ross, the new Governor of Tobago, was killed by being thrown from his gig on his return from the celebration of the Queen's coronation-day.

Purse gloves, which have a pocket inside to contain money, railroad tickets, &c., have been patented in England.

Thirty varieties of cotton have been found growing spontaneously in West Africa, some of it equal to the finest quality of American growth.

Last year the legacy duty was paid on £45,815,694 10s. 11d. in Great Britain, which duty amounted in the one year to £55,633 7s. 6d.

Peter Sky, one of the warrior Chiefs of the Onondagas, died at Onondaga Castle, on the 11th inst., aged 96 years.

New York Market—August 18, 1851.

Ashes—Pots $5 25; Pearls 5 50.

Flour and Meal—The low grades of Western Flour are heavy and inactive; Michigan, Indiana, and State, 3 68 a 3 87; Ohio 3 87 a 4 00; pure Genesee 4 00 a 4 12. Rye Flour 3 44. Corn Meal, 2 94 for Jersey, 3 25 for Brandywine.

Grain—The market for Wheat is dull and unsettled; Southern red 81c., red Ohio 82c., white Michigan 93c., white Canadian 94c., a choice lot of new Genesee 1 15. Rye 74c. Corn 56c. for Western mixed, 58c. for round yellow. Oats 58 a 41c. for Ohio and Jersey, 42 a 44c. for State.

Provisions—Pork, new prime 12 87, new mess 14 62. Beef, 5 00 a 6 00 for prime, 8 75 a 11 00 for mess. Butter is lower—8 a 12c. for Ohio, 10 a 14c. for State.

Wool—State and Michigan Fleece 38 a 46c. Pulled 33 a 42c.

Hay—45 a 50c. per 100 lbs.

Hops—60c. for crop of 1850.

Lime—1 05 for Rockland.

MARRIED,

In Adams, Jefferson Co., N. Y., on the 25th of July, by Eld. A. Campbell, Mr. THOMAS P. JONES to Miss MARY ANN SAUNDERS, all of Adams.

DIED,

July 20th, SARAH MONDAY, a colored sister, who had been for many years a faithful and exemplary member of the Seventh-day Baptist Church in Piscataway, N. J. Her disease was lingering and painful, yet she bore it with much Christian resignation. Commending her numerous family to God, she fell asleep in Jesus, in the forty-third year of her age. W. B. G.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Robert Church, Marshall, Mich.	$2 00	to vol. 8	No. 52
Reuben Titsworth, Plainfield, N. J.	2 00	" 8	" 52
Jacob Titsworth, N. Market, N. J.	2 00	" 8	" 52
Dr. J. E. Clarke, Brooklyn,	1 50	" 8	" 26

BENEDICT W. ROGERS, Treasurer.

The Ohio Association.

THE Seventh-day Baptist Ohio Association will hold its first Anniversary with the church in Jackson township, commencing on the fifth day of the week before the second Sabbath in October, 1851.

J. G. BABCOCK, Cor. Sec.

Yearly Meeting of Rhode Island Churches.

THE Yearly Meeting of the Seventh-day Baptist Churches of Rhode Island and vicinity will be held with the first Church in Hopkinton, commencing on the sixth day of the week before the fifth Sabbath in August, at 2 o'clock P. M. S. S. GRISWOLD.

Executive Committee of the Eastern Association.

THE Executive Committee of the Seventh-day Baptist Eastern Association will (by the permission of Providence) meet at the meeting-house of the first Church in Hopkinton, on the first day of the week following the fifth Sabbath in August, at 9 o'clock A. M.

S. S. GRISWOLD, Sec.

GREENMANVILLE, Ct, July 23, 1851.

Our Anniversaries.

THE MISSIONARY SOCIETY.—The Ninth Anniversary of the Seventh-day Baptist Missionary Society will be held (God willing) with the First Church in Brookfield, Madison Co., N. Y., on the fifth day of the week before the second Sabbath in September. (11th day of the month,) commencing at 10 o'clock A. M. Eld. Nathan V. Hull is expected to preach the opening discourse.

THE PUBLISHING SOCIETY.—The Second Anniversary of the Seventh-day Baptist Publishing Society will be held with the First Church in Brookfield, N. Y., on Sixth-day, Sept. 12, 1851.

THE TRACT SOCIETY.—The Eighth Anniversary of the American Sabbath Tract Society will be held with the First Church in Brookfield on First-day, Sept. 14, 1851.

☞ A meeting of the Seventh-day Baptist Education Society will be held during the Anniversary season, at such time and place as the President of the Society shall appoint and notify.

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH,
JOHN D. TITSWORTH, R. M. TITSWORTH.

Milton Academy.

A. C. SPICER, Principal.
Mrs. S. M. SPICER, Preceptress.

Terms.

The Fall Term of 1851 of this Institution will commence Tuesday, August 19th, and close Thursday, November 20th, continuing thirteen weeks and three days.

The Winter Term of 1851–52 will commence Tuesday, December 2d, and close Thursday, March 4th.

The Summer Term of 1852 will commence Tuesday, March 23d, and close Thursday, June 24th.

Expenses.

Tuition per Term, from $3 00 to $5 00, settled invariably at the commencement of each Term, either by actual payment or satisfactory arrangement.

EXTRAS PER TERM.

Oil Painting,	$7 00
Monochromatic Painting,	2 00
Water-Color Painting,	3 00
Drawing,	1 00

Board can be obtained in private families from $1 00 to $1 50 per week. Rooms can be obtained, by those wishing to board themselves, at a reasonable expense.

Remarks.

All the English branches usually taught in our Eastern Academies, together with the Classics, and the Modern Languages, (French, German, and Italian,) will be taught in this Institution. The mode of instruction will be in accordance with the latest and most popular method adopted in our best Eastern Institutions, aiming, primarily, at a thorough and practical qualification of School Teachers, and preparing students for an advanced standing in a College course.

This Institution is located in the healthy and delightful village of Milton, at the junction of the Milwaukie and Mississippi and the Northern and Southern Railroads, amidst an enterprising and moral community, and removed from the vices and temptations ever attendant on large villages and cities.

Weekly meetings are held in the village by three different evangelical denominations, either of which students can attend.

The plan of instruction and government of this Institution will aim at a harmonious development of all the moral, intellectual, and physical powers of students, in a manner to render them thorough scholars, and practical, useful citizens; and the public may feel assured that no exertion shall be wanting on the part of the teachers and proprietors of the school to render it worthy of patronage and confidence. au14 4t

MILTON, Rock Co., Wis, July 11th, 1851.

In sending the notice of our school to the *Recorder*, we will take the opportunity to assure such Seventh-day Baptists and other friends at the East as may contemplate removing to this State, and yet wish to enjoy the advantages of a good school, that it is intended to afford as good facilities for study and improvement in this school as can be found in any other Academy.

Union Bible Dictionary.

PREFERABLE TO ANY OTHER.—It is unquestionably preferable to any other manual adapted to aid the young in studying the sacred volume. [N. Y. Obs.

FULLER THAN ANY OTHER.—It is nearly a complete summary of all the most valuable learning on the subjects embraced in it. [The Independent.

It is, by far, the completest and most perspicuous Bible Dictionary of its size to be found. It condenses a great amount of learning, and has a fullness of information, for which one would not look in so unpretending a volume, and which is all that most Bible readers would desire on the subject. [N. Y. Evangelist.

CHEAPER THAN ANY OTHER.—There is probably no book, except the Bible itself, in which so great a quantity of matter can be purchased for so small a sum; and happily, it is matter of an important character, all of which helps to elucidate the Bible. It explains the meaning of words, and the names of persons, animals, and objects, which are not defined in ordinary dictionaries. The images of things are also given in pictures, wherever this method is necessary to a just perception of them, or can be made to convey a more ready and accurate idea, than a mere verbal description. [Ch. Mir.

It is a sort of sine-qua-non for a Sunday-school teacher, and should be in the hands of the more forward pupils.

THE BEST OF ITS KIND.—I feel free to express my general approbation of the "Union Bible Dictionary," as a work well calculated to extend the knowledge of the Holy Scriptures, and especially to be a valuable assistant to teachers and scholars in our Sunday-schools.

[Rev. Dr. Alexander.

The mass of various and important information compressed within so small a compass is almost incredible.

[Rev. Dr. Storrs, of Mass.

I regard the present volume as the best of its kind.

[Rev. Dr. Stone.

Just what was wanted by Sunday-schools and Bible-classes. [Baptist Record.

The Union Bible Dictionary is in one vol., 18mo., (double columns,) 650 pages, 150 illustrations, 9,500 references, and sold at 45 cents, by J. C. MEEKS, Agent, 147 Nassau-st., N. Y. au73t

Miscellaneous.

A Western Steamer.

Rev. J. P. Thompson, one of the editors of the New York *Independent*, who has lately been on a Western tour, thus sketches a Western steamer:

"A Western steamboat is at first sight a novelty to one familiar only with Eastern models. The boats on the Western waters are very slightly built, mere shells of pine, shallow, long, narrow, flat-bottomed, open and flaring on all sides, just as represented in Banvard's panorama. There is no cabin either below the deck or upon it. The engines are placed immediately on deck, two huge furnaces flaming upon you as you enter the boat, and giving you rather uncomfortable hints of a choice between fire and water in making your exit from the world. This passing suggestion grows into a fixed apprehension when you notice the carelessness of the structure, and the recklessness of the engineers and firemen. Huge flaming brands and coals are dropping continually upon the thinnest possible sheathing of sheet iron, in many places worn through to the plank; heated pipes on which you cannot bear your hand are in immediate contact with boards as dry as tinder, and perhaps already charred; goods, you know not how inflammable, are strown promiscuously around the boilers, while huge piles of dry pine wood, waiting to be consumed, are crowded in the vicinity of the fires. But not every traveler has the habit that I confess to, of prying into everything about him, and therefore few, probably, enjoy the peculiar sensation of sailing on the rim of a volcano. However, there is nothing like getting used to it, and I learned to sleep quite soundly directly over the boiler; for one most commonly chooses a state-room either over the boiler or alongside the wheel.

The cabin is up stairs, and extends nearly the whole length of the deck, over which it is perched upon sundry rough, unpainted posts, that seem too frail for the summer's breeze; this is divided into a long, narrow saloon from stem to stern, and a row of state-rooms on either hand. An apartment for ladies is curtained off at one extremity, while the main saloon is used for meals, conversation, promenading, card-playing, and whatsoever one may list. The kitchen, pantry, bar, &c., are all contiguous to the saloon; with every convenience for 'life above stairs,' so that passengers may spend days in and around this saloon, without knowing anything of the deck life below. Some of the state-rooms that open both into the saloon and upon the guard, are very airy and pleasant. If, however, there is any deficiency in regard to neatness and comfort, it is in this department of the boat.

Girard College,

As sketched by a visitor, in a letter to the Illinois Advocate.

Ministers are not admitted. Fortunately for us, we are only a professor, and leave what few figments of divinity may chance to cleave to us in the porter's lodge, while we inquire for President Allen, our teacher sixteen years ago. He is grown so portly that we scarcely know him, and he, with equal difficulty, recalled the idea of our physical man; but, once fairly introduced, nothing could exceed the pleasure of our mutual recognition and discourse over the olden time. He conducted us, in person, to all parts, and through all the departments of this magnificent establishment.

The main edfice is modelled after the Parthenon at Athens. Its colonnade is Corinthian, and single; that of the Parthenon was double, and Doric. But here the comparison is at an end. The friezes of the Parthenon were the work of Phidias, and the pride not only of Grecian sculpture, but the architectural glory of the world. The Parthenon cost six millions; Girard College two. It is probably the proudest monumental pile this side of the Atlantic. Each of these magnificent columns cost fourteen thousand dollars; sufficient, column by column, to erect a substantial college edifice.

On entering the lofty door-way, thirty-six feet in height, pay your respects to Stephen Gerard. There he stands right before you, in marble, with his hands crossed before him, in plain citizen's dress, just as he walked the streets of Philadelphia. A plain iron railing surrounds the statue, and keeps all comers at a respectful distance. At the right is the spacious council-room of the directors; at the left, the door-way of the great chapel. Beyond are recitation-rooms. In one, a professor was lecturing to the larger boys on anatomy. When he proposed a question, dozens arose from their seats, and waved their hands in token of being able to answer. The fortunate fellow to whom he nodded, shouted the reply. In the rooms above, were large classes under the care of female teachers. The tender age of the orphans requires, at present, maternal influence; and this they receive, both at the hands of their instructors, and from the matrons of the boarding establishments.

The rooms upon the third floor of the College are lighted from the roof. Here is the library; here is the wardrobe of Girard—the old pantaloons patched upon the knee with pieces of different colors, worn by the millionaire a short time before his death. Here are boxes of shipping papers, his secretary, and iron safe.

From thence clamber to the top of the immense structure. A roof of marble! Six thousand tons of marble in the roof alone, will give the imagination or calculation of the reader some data for the estimation of the enormous weight of the other structure, or of the building as a whole. The building is all marble. Only one little staircase, leading to the roof is wood; the rest is all solid masonry. The reverberations of the lofty ceilings totally unfitted the rooms for school purposes. This had to be remedied by interposing an artificial ceiling of canvas or cotton cloth, to muffle the sound, or stifle the echoes which the slightest word or footfall generated by the million, in the vaulted chambers. In the school-rooms, the desks and seats are elevated by the thickness of a single plank, lest the coldness or dampness of the stone-flagged floor should induce cold feet, and thus injure the health of pupils.

At 5 o'clock we went to the chapel for prayers. Across the entire west end of the chapel is an elevated platform. In its center is a regular pulpit or reading-desk, occupied by the President, in isolated dignity. At his left was a splendid piano; on either hand, on settees and chairs, the faculty of the institution, and visitors, of which they have from one hundred and fifty to two hundred a day. Here collected, in quiet and order, three hundred orphan boys, each section under the care of its own director. Each had his hymn book and Bible. Here three hundred voices joined to sing in moving melody,

"Come, let us join our cheerful songs
With angels round the throne."

No chance for infidelity or heterodoxy here, thought we, as the charming volume of infant voice rolled forth the sentiments, impressing themselves, doubtless, by the power of the ever-present Spirit, signally upon the infant heart:—

"Worthy the Lamb that died, they cried,
To be exalted thus,
Worthy the Lamb, our hearts reply,
For he was slain for us."

When the President took up the Bible, after the singing, every pupil opened to the chapter named, and followed the reading with attention; and when he said "Let us pray," every one kneeled reverently in his place, before that God who has promised to be a "father to the fatherless, and the widow's God." The sight was beyond measure affecting.

Under the efficient management of President Allen and the able Board of Directors, every thing has been reduced to the most perfect system. The lads retired from the chapel as quietly as they had entered it. Merry was the shout that arose from the lawn appropriated for their play ground, when, the restraints of the day over, they were permitted to exercise themselves before tea, in the open air. We saw them at supper. They repair to the dining hall in the same admirable order, section by section. As the procession, two and two, enters the door, they divide at the head of the table, and one line goes down one side, and the other the other, each to his appropriate seat. The fare is simple. Weak tea or water, bread and butter, or bread and molasses, constitute the healthful regimen. The washing-room is a curiosity. Every boy has a tin basin, towel, hair-brush, clothes-brush, tooth-brush, and looking-glass to himself. The supply of water from hydrants was plentiful, and once a week, or oftener, they were required to bathe in rooms or tubs prepared for the purpose. Every boy had drawers or shelves for his clothing, labelled with his name, and in the dormitories, every one was provided with an iron bedstead, with plenty of bedding, covered with a counterpane of spotless whiteness. Nearly all the orphans are from the city and county of Philadelphia. To prevent the interference of friends, they are all indentured apprentices according to the laws of Pennsylvania.

Executions in China.

The New Heaven Palladium publishes a letter from Canton, which contains an account of the horrid butcheries that are perpetrated under the name of capital punishments. During the past year, there have been 444 executions in that city. One female, who had been convicted of adultery and the murder of her husband, was condemned to be *cut to pieces*, or, as the sentence ran, to be executed by eight strokes or cuts of a knife. The death-warrant, as translated, was as follows:

"According to the imperial will, cut to peices, that she die, the culprit woman, named She Wang, who, listening to the adulterer, poisoned her husband, so that he died—and expose her head to the public."

The mode of punishment is thus described:

The two first cuts are by a small knife, by which the eyebrows, with the skin above, are so sliced that they fall over the eyes. The two second cuts displace the muscles of the fleshy part of the arm above the elbows, so that they fall below. The next two cut the breast, so that they are turned over. At the seventh stroke, the knife is changed for a larger one, which the executioner seizes with one hand, and with the other takes a palm-leaf fan, and puts it before the breast of the criminal. He next thrusts the knife horizontally through the fan into the breast, then turns the blade perpendicularly, and cuts down through the entire abdomen. The eighth stroke takes off the head. The fan is used to prevent the blood from flying upon the executioner. This punishment, whether performed with eight or thirty-six strokes, is inflicted upon those who kill their parents, and upon wives who kill their husbands. All the criminals carry their death warrants to the execution ground. Their wrists are tied behind them, and they hold in their hands, in a perpendicular position, a bamboo stick.

Observations on the Mammoth Cave.

The May number of Silliman's Journal contains an interesting account of the Mammoth Cave, in a letter addressed to Prof. Guyot by Prof. Benj. Silliman, Jr., who has recently made an exploration of its mysteries, and also, in connection with Mr. R. N. Mantell, made a collection of the animals found there. One atmospheric phenomenon attracted the attention of these gentlemen, and tasked their ingenuity for a satisfactory explanation viz.: The blast of cool air blowing outward from the mouth of the cave, which renders it nearly impossible to enter with a lighted lamp. If the external air has a temperature of 90° Fahrenheit, the blast amounts to a gale; but if the air without has a temperature of 59° or 60°, no current is observed, and the flame of a lamp held in a favorable position indicates none. "It immediately occurred to me," said Prof. Silliman, "that there must be two currents, one above of warmer air, passing inward, and one below of colder air, passing outward, and the reverse; but experiment soon satisfied me that this was not the case. Only one current could be discovered; and on inquiry of our intelligent guide, I found that this phenomena had attracted his attention, and that he was satisfied from many observations that only one current existed, and that this flared *out* when the external air was above 60°, and *inward* when this was below 60°."

The phenomena is accounted for by Prof. Silliman on scientific principles as follows: The mouth of the cave is the only communication between the external air and the vast labyrinth of galleries and avenues which stretch away for many miles in the solid lime-stone. The air in these underground excavations is pure and exhilarating, which may, in part, be accounted for by the nitre-beds of incredible extent, as the nitrogen which is consumed in the formation of the nitrate of lime must have its proportion of free oxygen disengaged, thus enriching this subterranean atmosphere with a larger portion of the exhilarating principle. The temperature of the cave is uniformly 59°, summer and winter, and this is probably very near to the annual mean of the external air. The expansion which accompanies an elevation of temperature in the outer air is immediately felt by the denser air of the cave, and it flows outward, in obedience to the law of motion in fluids, and the outward current continues without interruption as long as the outer air is possessed of a higher temperature than the cave.

The phenomena of life within the cave are comparatively few, but interesting. There are several insects, the largest of which is a sort of cricket, with enormous long antennæ. There are several species of Caleoptera, mostly burrowing in the nitre-earth. There are some small species of watch-insects, supposed to be crustaceous. Of fish there are two species, one of which, as is well known, is entirely eyeless; the other has external eyes, but is quite blind. The only mammal, except the bats, is a rat, which is very abundant. Prof. Silliman is of opinion that the excavations of the Mammoth Cave have been formed by water, and by no other cause.

From the Christian Watchman and Reflector.

Indian Scenes.

The Northwestern papers have interesting intelligence from the treaty ground up near the head-waters of the Mississippi, were commissioners, at the latest accounts, had been for two weeks gathering in the Indians for the purpose of negotiating sales of their lands. This treaty ground is at *Traverse des Sioux.* On the 4th ult., the Indians began to come in, the Sisseton band, numbering about 200, being among the first. These Indians, never having been victimized by whiskey sellers, are described as better looking, better dressed, and cleaner, than the bands lower down the river. On the following Sunday, the Indians, then numbering about 1000, were remarkably quiet, though in the afternoon 250 of them engaged for a while in their favorite ball play. Of the hundreds of squaws present, it is stated not a dozen over *thirteen* years of age are unmarried. On the 12th, while the commissioners were awaiting the approach of thousands of the remoter bands, an Indian marriage took place in one of the marquees. The man was 30 years old, and the bride 14. Educated in seclusion at the Mission House, she came in, writes one, "trembling like a young falcon." A Justice of the Peace performed the ceremony after the Episcopal form. A dinner and lemonade followed. After this, 19 young Dakota girls, and 15 young men, held the virgin feast.

The vicinity of the treaty ground is described as a region of thunder storms, and the Indians, who dislike rain and fear thunder, had a meeting to consider the matter, and see if they could not secure better weather. Walking Thunder made a speech. He said the high water was unusual. The Great Spirit *growled at them.* Something did not suit him. Their corn fields were deluged; their young men could not hunt, because their powder was wet, and would not burn. He continued:

"But we are poor, very poor. Our ribs may be counted like the poles of a lodge-frame, through the skin. Corn will not grow without sunshine, and if we have nothing to eat, we must starve. Our horses are thin. We thought they could run some; but even Shasta Wasta's (Mr. Tyler's) horse can out-run our fastest buffalo nag. Our dogs are lean, very lean. They are too poor to bark. They howl a little sometimes, but very feebly. We are glad our Father came up here with a litte corn and a little beef, and it may be a few slices of pork, for us to eat. We were very hungry, and we are yet. The red man is always hungry. The white young men are fat. They look very sleek and greasy. The reason is that the Great Spirit gives them more food. We do not like so much rain; it is more than there is any use of. [Ho! ho!] Our tents are soaked with water. It pains us to have our women loaded down with wet baggage when we travel. We cannot bear it. It may be the steamboats drove this flood up the river when they came. The boats brought up a little corn, and a litte beef, and it may be a slice of pork. They are welcome. [Ho! ho!]"

Finally, the orator said it was whispered to him in a dream that, if they had a *round dance*, it might appease the Evil Spirit, allay the storm, and save them much thunder, lightning and rain. *The wing of the Thunder bird*, he said, which had been dashed upon the head of the Blue Earth river, and which had opened the fountain out of which the freshet came, *must be broken.* Accordingly, the round dance took place in the afternoon. The commissioners and upwards of 1000 Indians were present. The dance was called a religious one. An area like that of a circus was closed by aspens. We give a full account of this ludicious scene:

"A pole was planted in the middle of the area, with an image cut out of bark, designed to represent the Thunder bird, hanging suspended by a string from its top. At each of the four arched gateways stood another pole and image of the same description, but smaller than the one in the center. Near the central pole was a little arbor of aspen bushes, in which sat an ugly looking Indian, with his face blackened and a wig of green grass on his head, who acted as sorcerer, and uttered incantations and prophecies with fervent unction, and beat the drum, and played on the Indian flute, and sung by turns, to regulate the various evolutions of the dance.

"Before this arbor, at the foot of the central pole were various mystical emblems—the image of a running buffalo cut out of bark, with his legs stuck in the ground; also a pipe and a red stone, shaped something like a head, with some colored shavings, moss or other material, on the cranium, to represent hair. This red stone is said to represent the Spirit of Evil to be appeased. At a signal given by the sorcerer, the young men sprang through the gateways and commenced a circular dance, in procession, around the sorcerer, who continued to sing and beat his drum, and occasionally changed the order of dancing, or afforded the dancers a respite, by blowing upon his flute. The dancing is the same sort of double-hop, or Shaker step, which we see in their medicine and scalp dances. After fifteen or twenty minutes of violent exercise, the dancers ran out of the ring, returning after a short respite.

"In the third set, a few horsemen, in very gay fastastic costume, accompanied the procession of dancers within the area, by riding around outside of the inclosure. In the fourth and last set, a multitude of boys and girls joined the band of dancers in the area, and many more horsemen joined the cavalcade that rode swift and more swiftly around the area, some dressed in blue embroidered blankets, others in white; and every horseman, as he skillfully and swiftly rode was a subject for the painter, the music quickening and the excited performers flying like a whirlpool of fantastic men and horses—an exhibition so rare and strange, that in New York a Welch would make a fortune out of it in a month, as an equestrian show. Suddenly at the end of the fourth act, several rifles were discharged at the poles upon which the Thunder birds, were suspended, cutting them all instantly down; when the curtain fell, and all dispersed. So ended the Round dance—the most imposing exhibition, probably, that is ever seen among the Sioux."

The Germans—By Horace Greeley.

I have been but two days wholly among the Germans, but I had previously met many of them in England, Italy, and Switzerland. They are seen to the best advantage at home. Their uniform courtesy (save in the detestable habit of smoking where others cannot help being annoyed by their fumes) indicates not merely good nature but genuine kindness of heart. I have not seen a German quarreling or scolding any where in Europe. The deference of members of the same family to each other's happiness in cars, hotels, and steamboats has that quiet, unconscious manner which distinguishes a habit from a holiday ornament. The entire absence of pretense, of stateliness, of a desire to be thought a personage and not a mere person, is scarcely more universal in Switzerland than here. But in fact I have found Aristocracy a chronic disease no where but in Great Britain. In France, there is absolutely nothing of it; there are monarchists in that country—monarchists from tradition, from conviction, from policy, or from class interest—but of Aristocracy scarcely a trace is left. Your Paris boot-black will make you a low bow in acknowledgment of a franc, but he has not a trace of the abjectness of a London waiter, and would evidently decline the honor of being kicked by a Duke. In Italy, there is little manhood but no class worship; her millions of beggars will not abase themselves one whit lower before a Prince than before any one else from whom they hope to worm a copper. The Swiss are freemen, and wear the fact unconsciously but palpably on their brows and beaming from their eyes. The Germans submit passively to arbitrary power which they see not how successfully to resist, but they render to rank or dignity no more homage than is necessary—their souls are still free. And their manners evince a simplicity and frankness which might shame or at least instruct America. On the Rhine, the steamboats are so small and shabby, without state-rooms, berth-rooms, or even an upper deck—that the passengers are necessarily at all times under each other's observation, and, as the fare is high, and twice as much in the main as in the forward cabin, it may be fairly presumed that among those who pay the higher charge are none of the poorest class—no mere laborers for wages. Yet in this main cabin well-dressed young ladies would take out their home-prepared dinner and eat it at their good time without seeking the company and countenance of others, or troubling themselves to see who was observing. A Lowell factory-girl would consider this entirely out of character, and a New York milliner would be shocked at the idea of it.

Cholera among the Indians.

In a conversation with Maj. P. Picot, of the American Fur Company, who came down a few days since on the steamer St. Ange, the Editor of the St. Louis *Republican* obtained a detailed and full account of the prevalence of cholera among the Indians in the past two years.

About Fort Pierre, in the year 1850, the first case of cholera occurred on the 4th of July. Other cases followed this, and the disease continued to spread until some 300 or 400 Missouri Sioux Indians had fallen victims to it.

The ravages of sickness were not confined to the Indians, it would appear. The cholera communicated to the cattle, and Maj. Picot states that from his own knowledge only, some fifty head of cattle died of a sickness for which he cannot account, unless it were cholera. They were seized suddenly with vomiting and purging, and in many instances, indeed in the majority of instances, death ensued after five or six hours from the manifestation of the first symptoms. The fact that cholera should declare itself on animals may appear singular, but is nevertheless true as strange. We recollect very well one case of this kind which occurred in 1839, when the epidemic was at its greatest hight. The steamer Alexander Hamilton, bound for the Missouri River, carried on board two horses, who were seized at about the same time with violent purging, and who died, despite all the ordinary remedies that were applied, a few hours only after the first indications of illness.

When the disease was raging most violently among the Indians, a council was held, after whose decision the entire nation struck camp, and separated for various quarters. A portion of them took refuge in the mountains, and the remainder journeyed toward the north. The cholera followed the party who had repaired to the mountains, and continued to commit sad ravages among them. To add still more to their misfortunes, the small-pox broke out among them about the same time, and while it ran its course there were from five to six hundred of their number who fell victims to it. The traders did all that lay in their power to alleviate the sufferings about them. They were fortunately well provided with vaccine matter, and Major Picot supposes that no less than from fifteen to twenty thousand Indians were vaccinated by them, to start from the occurrence of the first case. The most frightful panic spread itself among the Indians on the appearance of cholera in such a malignant form. Neither interest, nor friendship, nor parentage, were sufficient bonds to keep them together in this time of affliction. Wives were abandoned by their husbands, parents by their children, and friends by their friends. The cholera, as also the small-pox, lingered from July, 1850, to July 1851, abating in the winter to a considerable extent.

New Calculating Machine.

An extraordinary calculating machine is now placed in the Russian Court. It is the invention of a Polish Jew, named Staffel, a native of Warsaw, and works sums in addition, subtraction, multiplication, and division, with a rapidity and precision that are quite astonishing. It also performs the operation of extracting the square root and the most complicated sums in fractions. The machine, which the inventor calls *Arithmetica Instrumentalis*, is about the size of an ordinary toilet, being about four inches high. The external mechanism represents three rows of ciphers. The first and upper row, containing 13 figures, is immovable; the second and third, containing 7 figures each, immovable. The words addition, subtraction, multiplication, and division, are engraved on a semi-circular ring to the right, and underneath is a hand which must be pointed to whichever operation is to be performed. The figures being properly arranged, the simple turn of a hand is then given, and the operation is performed at once as if by magic. The most singular power of the instrument is, that if a question be wrongly stated—as, for instance, a greater number being placed for subtraction from a lesser—it detects the error, and the ringing of a small bell announces the discovery. The inventor has exhibited the powers of this wonderful calculating machine to the Queen, Prince Albert, and several persons of distinction. The inventor also exhibited a machine for ascertaining by weighing the fineness of gold or silver, but this is to be submitted to further and more severe tests. Both machines are, to say the least, extremely curious, and have been rewarded with a silver medal by the Russian Government.

Petrifaction and other Curiosities.

The steamer St. Ange, Captain Labarge, arrived yesterday, says the St. Louis *Intelligencer*, from the Yellow Stone, after a voyage of fifty-two days. Capt. L. informs us that for ten years past he has, in every successive annual trip, observed a remarkable-looking solitary cedar tree standing upon a bleak and elevated point, about fifty miles below the mouth of the Yellow Stone. While coming down, this last trip, he saw that his old acquaintance had fallen to the earth. Curiosity led him to the spot, which was about half a mile from the river, and perhaps 700 feet above its level, when he found, to his surprise, that the whole tree was in the most perfect state of petrifaction. Judging from the shortness of the interval since he had seen it standing, it must have been in that condition while standing erect as it had grown. The trunk was about thirty-six inches in diameter. A fragment from it is now lying upon our table, and is decidedly the most perfect specimen of ligneous petrifaction we have ever seen.

Dr. Evans, U. S. Geologist, who came as a passenger on the St. Ange, found, near the same spot, the shoulder-blade of a mastodon, measuring nearly 3½ feet across—also some enormous foot bones of the same animal. Fossil shells, the head of a snake, and other curiosities, were found by Dr. E. in the same locality.

Among the notabilities of the trip was the catching of a beautiful specimen of the *linnet*—a bird very rarely seen—by some of the boat hands. Its plumage is beautiful, and the melody of its song is most charming.

Mr. Berthold, who also came on the boat, brought with him the stuffed skin of one of the mammoth mountain sheep of the Yellow Stone region. It stands about as large as an ordinary milch cow, and is indeed a remarkable curiosity.

Captain Labarge brought down some beautiful specimens of the rocks found on *Cannon Ball* River, whose name is derived from them. They are perfectly spherical, and, without a very close inspection, would pass for real cannon balls any where. They are of sizes ranging from that of a common toy marble to the bulk of a half-bushel measure. They are seen in measureless abundance, projecting from the face of the steep banks between which the river runs.

French Account of an English Soiree.

The following amusing account of the recent soiree of the Society of Arts in London, is given by a correspondent of *The Paris Constitutionnel*:—

"I have been to a learned soiree. There were a great many cabs at the door, with a great many pundits inside. When my turn came, I entered like the rest. A polite old gentleman, with courteous address and gray hair came up to me. 'Monsieur,' said he, 'have the goodness to step up stairs, and there leave your hat and stick.' As I had been told, so I did. Then I entered the soiree. All the learned pundits were talking about abstruse science and recondite art, so I had no chance. None of the learned pundits knew me, and I knew none of them. Therfore I spoke to no body, and no body spoke to me. Under these circumstances, I sat down in a chair. A drowsy hum provoked sleep. I felt drowsy—then sleepy—and then slept—how long I know not; but I was awakened by the polite old gentleman with courteous address and gray hair, who said, 'Monsieur, have the goodness to step up stairs and fetch your hat and stick.' And so ended the soiree!"

Heavy Land Claim in Ohio.—The people of Defiance County have held a public meeting to remonstrate against the claim of J. W. Allen to a large body of land in the County. It is said that the claim is based on an agreement between Gov. Ford, in behalf of the State, and Mr. Allen, by which the latter was to have one-third of the lands, the title to which he, as the agent of the State, should get released from the General Government. Under this arrangement, Mr. Allen obtained a released of some 75,000 acres, his portion of which (25,000 acres) he selected in the neighborhood of Defiance. Considerable hostility to this state of things is entertained by the people of that County, for fear it shall build up a land monopoly in their midst, and thus retard the settlement and improvement of that region. This resistance to the claim is founded upon a denial of Gov. Ford's authority for making such an agreement. Gov. F. acted upon power granted to him by an act of the Ohio Legislature, passed Feb. 15, 1850, authorizing the Governor to employ such means as he might deem best for the interest of the State, to obtain from the United States any lands to which Ohio was entitled under former grants. [Sand. Reg.

It is estimated at Independence Creek, Nebraska Ter., May 30, that more than 6,000 emigrants have started over the Plains this season for the Pacific coast; 200 wagons had passed Fort Kearney for Oregon up to June 15; 1,700 wagons have left Council Bluffs.

In a case tried in New York last week, it was decided that unless a passenger by steamboat places his baggage under the charge of the owner or agent, the owner is not liable for it in case it is lost or stolen.

Minnesota is, to travelers from Europe, a region of great interest and attraction. Almost every steamboat brings up foreigners of education, who are traveling for excitement, information, and pastime.

The contracts are made for extending the Rock River Railroad, Wis., from Fond-du-Lac to Janesville, 86 miles, and 20,000 tons of rails are on the way from England.

Central Railroad of New Jersey.

Summer Arrangements, commencing Monday, March 31, 1851.

THIS Road extends from ELIZABETHPORT, 35 miles, to WHITE HOUSE, N J, reducing the staging between the terminus of the Road and EASTON to 25 miles.

This line leaves New York by steamboat Red Jacket from pier No 1 North River, and connects with trains on the New Jersey Railroad, which leaves New York from foot of Cortland-st.

TRINS UP—Leave New York by steamboat Red Jacket, pier No 1 North River, at 9 A M, passenger; 1 P M, freight; and 5 P M, passenger; and by N J Railroad, foot of Cortland-st, at 9 A M, and 2 and 5¼ P M.

Trains leave White House and following places for New York as follows:

White House at 3¼ A M, freight; 5 40 A M, passenger, at 1 40 P M.

Somerville at 4 30 A M, freight; at 6 05 A M, passenger, at 2 05 P M.

Bound Brook at 4 50 A M, freight; at 6 15 A M, passenger, at 2 15 P M.

Plainfield at 5 20 A M, freight; at 6 35 A M, passenger, at 2 35 P M.

Westfield at 5 50 A M, freight; at 6 50 A M, passenger, at 2 50 P M.

Elizabethtown at 7 15 A M; freight at 10 30 A M; passenger at 3 15 P M.

Elizabethport at 7 30 A M; freight at 10 45 A M; passenger at 3 30 P M.

On Tuesdays, Thursdays, and Saturdays, trains leave Somerville for Pespack, Lesser Cross-Roads, and Pluckamin.

STAGES will be in readiness on the arrival of the 9 A M train from New York at the White House to convey passengers to Easton, Wilkesbarre, Bethlehem, Allentown, and Mauch Chunk, Penn, and to Clinton, Flemington, Lebanon, Milford, and Belvidere, N J.

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The Christian Review.

THE removal of this Quarterly to New York more than a year since, and its elevation in character, the Publishers are happy to say, have greatly increased its circulation. Seeing this readiness to appreciate and patronize their efforts, they are determined to spare no pains or expense in raising the work to the highest point of excellence, every way worthy of its position in the metropolis of the nation, and as the organ of one of the most numerous and respectable denominations in the land.

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OPINIONS OF THE PRESS.

This periodical has at last taken its true position. It will now challenge comparison with the best religious Reviews—proving that the Baptists have intellectual power and diversity enough to maintain a denominational Quarterly of the highest standard. [Watchman and Reflector.

In tasteful and correct mechanical execution the "Review" is not surpassed by any of the Quarterlies. . . . Every minister should have it; and we wonder that more of our lay brethren, of educated mind, literary taste, and pecuniary ability, do not subscribe. [Michigan Christian Herald.

This is one of the best Quarterlies in the United States, and may, in fact, be regarded as a model of its kind. [Western Literary Messenger.

COLBY & BALLARD, Publishers,
122 Nassau-street, New York.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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Pitcairn—Geo. P. Burdich.
Preston—J. C. Maxson.
Richburgh—John B. Cottrell.
Rodman—Nathan Gilbert.
Scio—Rowse Babcock.
Scott—James Hubbard.
So. Brookfield..Herman A. Hull.
Verona—Christopher Chester.
Watson—Hiram W. Babcock.
West Genesee—E. I. Maxson.
CONNECTICUT.
Mystic Bridge—Geo. Greenman.
Waterford & N. L.—P. L. Berry.

RHODE ISLAND.
Pawcatuck—H. W. Stillman
1st Hopkinton—Daniel Coon.
2d Hopkinton—Charles Spicer.
3d Hopkinton—C. M. Lewis.
Lippitt—Thomas R. Green.
Jamestown—Wm. A. Weeden
NEW JERSEY.
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Marlborough—David Clawson
PENNSYLVANIA.
Cressingville—Benj. Stelle.
Coudersport—W. H. Hydorn.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jona. F. Randolph.
N. Milton—Jeptha F. Randolph
OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Pratt—Eli Forsythe.
MICHIGAN.
Oporto—Job Tyler.
WISCONSIN.
Albion—P. C. Burdick.
Christiana—Z. Campbell.
Milton—Joseph Goodrich.
" Stillman Coon.
Walworth—Wm. M. Clarke.
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The Sabbath Recorder.

From "The Church" for January, 1851.

THE SABBATH QUESTION.

Messrs. Editors,—Your correspondent who furnished an article in your last in answer to a letter from "An Inquirer after Truth," has confined himself within such narrow limits as to be unable to meet fully the arguments he opposes. I have, therefore, ventured to send you a few lines, that I may help to supply what has been left undone. I, for one, am glad that "Inquirer" has written. I am sorry that he holds the views he advocates; but, since he does hold them, it is honest to declare them.

The main positions of "Inquirer" are—that the moral law is abrogated—that not only the Jewish, but the patriarchal and paradisaical observances are done away, and that, consequently, although the Sabbath was one of the precepts engraven on stones, and although found amongst the usages of earlier times, it has passed away with the introduction of the gospel dispensation.

In reply, I would observe—1. That Christ said he came not to destroy the law, but to fulfill it. (Matt. 5 : 17.) He could not mean the ceremonial law; that was repealed. (Col. 2 : 14.) Much less could he refer to the ceremonial as distinguished from the moral law. The eighteenth verse confirms this interpretation. "Till heaven and earth pass," continues the divine teacher, "one jot or one tittle shall in no wise pass from the law." See also Rom. 3 : 31.

"Inquirer" has endeavored to parry the force of these words by saying that Christ refers to the moral law of the universe. Suppose so, then it is the moral law of this world, and the moral law of the graven stones. Indeed, "Inquirer" says, the decalogue was a national declaration of this universal moral law. That is, this law was gathered up, concentrated, and exhibited in the decalogue. They are, then, essentially the same. If, therefore, this moral law of the universe remains undestroyed or unrepealed by Christ, so does the moral law of the decalogue.

2. "Inquirer" has *assumed* that the passage in 2 Cor. 3 : 7, teaches the absolute abrogation of the moral law. How any such sense arises from the verse adduced, it is hard to conceive. Even if the word *covenant* be supplied from the sixth verse, no such meaning is given. Adding the eighth verse to complete the sentence, the passage would then read, "But if the ministration" (of the covenant) "of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, (which glory was to be done away,) how shall not the ministration of the covenant of the Spirit be rather glorious?"

The truth taught here is, that the old ministration or covenant of death had *less glory* than belongs to the ministration or covenant of the Spirit. The eleventh verse speaks of the glory of something that is done away, and the greater glory of something that remains; and, so far as the language of the whole passage is concerned, the apostle appears to be placing in opposition the *ministration* of the two economies. He magnifies his *office.* He shews that the *ministry* of the gospel, and *not* of the law, was committed to him and his fellow laborers. They were able ministers of the *New* Testament.

Dr. Bloomfield thus paraphrases the 7th and 8th verses: "If the *ministry* or *office* of promulgating a covenant which, in the *letter*," (when written on tables of stone,) "brought nothing but death with it, was glorious," (namely, by the appearance of angels with the cloud of glory,) "and *so* glorious, that the children of Israel were not able to look at the face of Moses, because of his countenance, which glory was soon to vanish, *how much more* shall not the *ministration* of the *spiritual* or the spirit-giving dispensation" (*i. e.* the Gospel) "be glorious?" If, then, we apply the words "done away," found in the 11th verse, to the whole passage, the sense would appear to be, that the *ministry* of the old covenant had been superseded by the *ministry* of the new.

I will not, however, insist that this is the meaning of the passage. Many ancient, and several eminent modern commentators, suppose that the opposition is between the two dispensations, and think that some term ought to be supplied or understood which would give this meaning. On one thing, however, it is fair to insist, viz., that the words, "written and engraven on stones," shall not be taken to designate the moral law as distinguished from other parts of the Mosaic economy. We must supply, not moral law, but *dispensation, economy,* or, more properly, *covenant. We must supply that which was the subject of the ancient ministry.* And who doubts that the old covenant has been displaced by the new?

3. Your correspondent does not help his argument by asserting that patriarchal and paradisaical usages have been abrogated with those which are Jewish. "That which was imperfect," he says, "in all these times, has given place to that which is perfect." To this statement I have no objection, but maintain that certain things, which could not be shaken, *remain.* Say, for illustration, that sacrifices were offered by Adam, by Abraham, and by Moses; these offerings must have ceased; but it does not follow that certain moral and abiding requirements might not have been associated with these things that pass away.

This point was argued in Mr. Young's communication in your October number, the drift of which your correspondent seems to have misconceived. In a foot-note he says, "I cannot help pointing out what strikes me as an error in the article in your last number. 'A man,' says Mr. Young, 'is put to death for gathering sticks on the Sabbath day, which would not be done in gospel times. Does it follow that the Sabbath itself cannot belong to this dispensation?' The answer is obvious. It follows that it does not belong to this dispensation *as an enactment in the Jewish law.* If attended to on account of the enactment in Jewish law, the *whole* law must be obeyed." Now, that the Sabbath was binding *as* a Jewish enactment was the very reverse of Mr. Young's conclusion. I understood him to argue, and I would argue with him, that the Sabbath was in force *before* it became a Jewish enactment, and *independently* of it. But if I do not hold a moral precept to be binding *as* a Jewish enactment, *I hold that it may be in force notwithstanding it has been a Jewish enactment;* and so must "Inquirer," according to his own showing. "The horns of the dilemma," then, are not for Mr. Young, but for him.

"The decalogue," "Inquirer" says, "was a national declaration of the moral law of the universe." Then it became a Jewish enactment. Yet as a universal law it is binding on all peoples. *In being placed, therefore, under the moral law of the universe, all men are placed under what has been a Jewish enactment.* For instance, a primary article of this universal law must be, "Thou shalt love the Lord thy God." I cannot conceive of moral law for moral and intelligent *creatures* without such a requirement. Yet this was actually written and engraven on stones. As a part of the moral law of the universe, it must have been binding on Adam, Abraham, Moses, and Paul. And, since Christ came not to destroy it, it must now be binding on "Inquirer." Now, seeing that this has been a Jewish enactment, "Inquirer" must, according to his reasoning, either take the *whole* law and obey it, or allow me, that moral requirements may outlive certain observances with which they may have been temporarily associated.

I am, dear sirs, very truly yours,
A Baptist Minister.

From "The Church" for February 1851.

The Sabbath Question.

We had intended this month closing the already too long continued discussion of this question. We have received many interesting and able letters, which we have been compelled reluctantly to pass by. We hope, however, that *all* our correspondents will have found their opinions expressed more or less fully already. We defer the close of the discussion for another month, only that we may insert the following letter, which expresses the views of a respectable class of Christians—larger in America than in England—with which, therefore, many of our readers may like to become acquainted. Our own concluding observations we hope to insert in our next number. Editor of The Church.

Messrs. Editors,—It has given me much pleasure to see the subject of the Sabbath introduced into your pages, and I agree with your correspondent T. W. B. in regretting that this important question is so seldom allowed to come fully before the public. The great liberality which you always manifest in matters of discussion, and especially in this, induces me to offer a few remarks on this much controverted subject, and I wish it were in my power more ably to advocate the views which I hold to be those taught in the Word of God; but I will refer your readers to the works of Bampfield, Stennett, Cornthwaite, &c., in England, and many others in America, who have, and are still most successfully setting forth the claims of the *seventh-day Sabbath* in such a light as I think unanswerable.

I would just make a few observations upon a passage or two in the article by Mr. Owen. He says, (after proving that the day which is now observed amongst most Christians is not the "Sabbath which God has commanded," in answer to the queries of T. W. B.,) "*The only weekly Sabbath God ever appointed is not the first day of the week, but the seventh.*" Then, why is that day on which God rested from his work of creation, and gave to our first parents to enjoy, and again enjoined on the children of Israel at Sinai, (not as a new law, for he says, "*Remember* the Sabbath day," which implies that they had known it before, for he refers, in this command, to his own resting and hallowing the day,) to be now laid aside, and another substituted for it? I say that no law *can,* or *ever has,* set aside the law given at the mountain; our Lord never set it aside, for he says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill; for verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5 : 17, 18;) and the apostle Paul, speaking of the law, says, "I had not known sin, except the law had said, 'Thou shalt not covet'" (Rom. 7 : 7;) and again, "Do we then make void the law through faith? God forbid; yea, we establish the law" (Rom. 3 : 31.) Surely he recognized the command in the same code which says, "Remember the Sabbath day to keep it holy." The apostle James also says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2 : 10;) and the beloved disciple, John, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2 : 4.)

It is argued by some, that the decalogue was purely national, to be done away with at the coming of Christ, and a new covenant introduced; this is shewn to be a great mistake, in a few lines which I will quote from a very excellent tract.* "Admitting," says the author, "that it was delivered immediately to them [the Jewish nation] in the form of a national covenant, this does not in the least imply that it was not equally binding, as a rule of obedience, upon other portions of the human family. We might as well argue that the New Testament belonged merely to the primitive Christians, because it was delivered directly to them, and constituted the rule of their conduct, and the basis of their hopes. Yea, we might as well suppose that no nation except the Jews were bound not to have any other gods before the Lord, not to kill, not to commit adultery, not to steal, not to bear false witness, as to suppose that the decalogue was purely of a national character, and binding merely on that people during their continuance as a national church; and as the decalogue was not merely national *as a whole,* so there was nothing national in the fourth commandment."

Those who hold the perpetual obligation of the Decalogue, are driven to the expedient that, under christianity, the Sabbath has been changed frome the *seventh* to the *first* day of the week. Here, then, is their weak point. What law, what authority have they for their assertion? Shew us the command, and we will obey it; until another positive law, in so many express terms is given to us, we must consider that the command of God standeth fast; no pretended example of the apostles, no traditions of the church, are of any authority. As Mr. Owen very properly observes, "I cannot see how those Protestants who hold the Sabbath to have been transferred by God form the seventh day to the first, can answer him [the Papist] who relies on the authority of *his* church for the command to keep the first day of the week." Mr. Owen sees no command for it; neither do I. Then, upon what loose ground does he stand, when he rests upon "the examples of the apostles and the churches they planted, in conducting church affairs on this day, (Acts 20 : 7; 1 Cor. 16 : 1, 2), together with the resurrection of Christ, and his repeated visits to the disciples in their assembly on it, and especially in the second week, there being no recorded appearance of Christ to them, from the day he rose till that day week, and the giving of the Holy Spirit at Pentecost on that day." I will endeavor to shew, as concisely as I can, the mistake into which Mr. Owen has fallen, in supposing that any thing of a sacred character is imputed by the apostles to that day.

In the first place, "*the examples of the apostles, and the churches they planted, in conducting church affairs on this day*" (Acts 20 : 7; 1 Cor. 16 : 1, 2.) The first of these passages mentions a meeting of Christians "to break bread" on the first day of the week; but if the reader will refer to the common translation, he will find that there is no authority for the word *day*; why, then, might it not be the first *night* of the week? which would, according to Scripture reckoning, be the evening after the Sabbath—a continuation of their Sabbath meeting. Paul was ready to depart on the morrow, (the first day,) and the brethren were anxious to obtain as much of his counsel and comfort as they could; he, therefore, continued his speech until midnight, in order that he might continue his journey at the break of day, *i. e.*, the first day of the week. But even if this is thought to be a strained explanation of the passage, his breaking bread amongst them carries no proof that they were sanctifying the day; for it is said in Acts 2 : 46, that they did so daily; and what was done daily, could not be peculiar to the Sabbath.

The second passage that Mr. Owen quotes is, 1 Cor. 16 : 1, 2. Here, again, there is no proof of the christians meeting together for any religious purpose; on the contrary, it was their temporal affairs that the apostle wished them to attend to. The common English reader does not perceive that the original much more distinctly expresses the private nature of the command; but it would be better translated thus, "*Let each of you by himself,*" &c., *i. e.*, at home, not in the treasury of the church, as is sometimes asserted. This proves that they were attending to their secular business on the first day, and therefore I shall dismiss this passage as containing no proof whatever.

2. "*The resurrection of Christ*" on that day. Where does Mr. Owen find that our Saviour rose on the first day of the week? In Luke 24 : 1, 2, we find, "Now, upon the first day of the week, very early in the morning, they [the women] came unto the sepulchre, bringing the spices which they had prepared;" and in John 20 : 1, "The first day of the week cometh Mary Magdalene, early, when it was yet dark, unto the sepulchre;" and in Matt. 28 : 1, "In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene." A very good translation of this latter passage, I quote from a review by the Rev. W. H. Black. "The true rendering is," mentioning this verse, "at the end of the week, on the [night] which shone towards the first [day] of the *week.* The word sabbaton occurs alike in each place, and certainly in the plural form, without an article, it means *week,* not *Sabbath.* Besides, the moon was at the full, and shone all night. These two facts appear to have been generally overlooked by translators and critics."* All these passages tend to prove that the Saviour had risen *before* the first day had begun, and at the end of the Sabbath; therefore they have no ground to stand upon who rely for the observation of the first day upon the supposition that the resurrection took place on that day.

3. "*His repeated visits to the disciples in their assembly on it, and especially in the second week; there being no recorded appearance of Christ to them from the day he rose till that day week.*" The first appearance of the Saviour to his disciples I find to be to two of them, as they were going to Emmaus the first day of the week. Surely they could not have attached any sanctity to the day, for they were going a distance of "threescore furlongs," which was more than a Sabbath day's journey; and no doubt our Lord would have upbraided them if they had thus broken the Sabbath. Mr. Owen says, "especially in the second week." I suppose he refers to where it is said our Lord appeared to them *after* eight days; what proof is there that that was the next following first day? Can eight days *after* the first day mean the first day itself? I take it to be the second, or third, or any day after.

4. "*The giving of the Holy Spirit at Pentecost on that day.*" "It is far from being conclusively proved (says the author of the tract before alluded to) that this event occurred on the first day of the week. It is much more likely to have occurred either on the *fifth* or the *seventh.* Indeed, it is quite manifest, from the best calculations that can be made, from the time of eating the passover supper, the first paschal Sabbath, the crucifixion, and the resurrection, that it occurred on one or the other of these days." (Page 21.)

Thus, I hope, I have proved satisfactorily to the minds of some of your readers, that the example of the apostles does not warrant the change of the day; and the perpetuity of the moral law has been fully proved by Mr. Young, in your number for October.

In conclusion, I cannot help referring to a passage by "A sincere Inquirer after Divine Truth," where he says, "If there was a permanent Sabbath law issued at the creation as commemorative of the resting of Jehovah from his works, it is time we went back to the old practice, for, according to our present custom, we do not obey it." I wish, indeed, the old practice were restored; and I hope the author, who is "a friend of truth," will soon see the untenableness of his views, and return to the good old way. One remark must be made on the assertion of Mr. Leigh in the December number: "He is a bold and dangerous innovator who would now tell us, after 1800 years, that the 'faithful in Christ Jesus' have, during that lengthened period, mistaken their Lord's will with regard to such an important matter as the observance of the Sabbath." The argument, I think, by a Pædobaptist, might be turned against him, in his observance of believers' baptism, (which, I suppose, most contributors to "The Church" practice,) that *he* must be a bold and dangerous innovator, if *he* tells the "faithful in Christ Jesus," who think differently from him, that they have mistaken their Lord's will, in observing infant sprinkling instead of believers' baptism. I am, dear Sirs, yours truly,

A Seventh-Day Baptist.

London.

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* The American Sabbath Tract Society's Tract No. 3, p. 10.

* The Scriptural Calendar and Chronological Reformer, for 1849, p. 30.

ON DEATH.

Translated for the Independent from an ancient German Hymn.

My God! I know too well that I must die;
I am but man who soon departeth.
I here inherit no propriety
That long and fast abideth.
Now therefore show me graciously,
How I may meet my death happily.

My God! I know not *when* I must
Away; no moment glides securely.
How soon a potsherd breaketh into dust!
The flower—it fades how easily!
Therefore but make me ever ready
Now in time for my eternity.

My God! I know not *how* I am to die,
For death its ways hath variously.
To one there is a bitter sev'rance of life's tie;
Another passeth off most peacefully.
Still as thou wilt; grant me only this,
My end may be not reasonless.

My God! I know not *where* I am to die,
Nor what 's the sand 'neath which my grave shall lie;
Still let but this my blessed heirship be,
That thy good Word to Life shall waken me;
Then take I gladly any clime whatever,
For all the earth is thine in every part forever.

Now, dearest God! if I indeed must die,
Then take thou, to thee take my spirit,
Christ's blood its only bath and merit,
And have I Jesus only to me nigh,
Then 'tis all one to my poor heart,
When, how, and where I must depart. H.

THE JOYFUL SURPRISE.

In an English village, the name of which is unnecessary for me to give, there dwelt, till lately, an old man whom I shall call John Roberts. Although poor, he was rich in faith, and had acquired an influence which gold could not have bought. He was unwearied in doing good, and particularly in that kind of it which consists in visiting and ministering to the sick. However infectious the disorder, John Roberts shrunk not from the errand of mercy. Where others quailed he went boldly forward, giving consolation to the dying believer, and leading the penitent sinner away from dependence upon himself to a trust on the crucified One.

Flesh and blood will sometimes shrink, however, and murmuringly imagine that no good is done, when no fruit is seen. After a course of usefulness, John Roberts was at one time disposed to grow weary and faint in his mind. How often does such a temptation beset the Christian! How often does he think the precious seed lost, when it is but hid in the ground, ready to spring forth and fructify.

One evening, when betrayed into this state of mind, our hero (for does not such a man deserve the title?) was invited by a friend to call upon a sick man, in a neighboring village. John half doubted the utility of his errand, but at last shook off the temptation. "I will go," he said to himself—"'let us not be weary in well-doing; in due season we shall reap, if we faint not.'"

Arrived at the village, he was not long in finding the place of his destination. It was an ordinary cottage, with a neat plot of garden-ground before it. On knocking, the door was opened by a respectful-looking woman, to whom John explained his errand.

"Come in, sir; he will be so happy to see you, I am sure. The doctor has just left, and has said that he cannot live out the night."

The sick man was found reclining on a bed, which, like the other furniture of the apartment, was plain, but at the same time scrupulously clean.

"My friend," said John, after a few kind inquiries of a general nature, "it is a solemn thing to lie as you now do, with the prospect of so soon going before a holy God, to give in an account of the deeds done in the body."

"Ay, ay, sir, it is a solemn thing," replied the dying man; "but 'I know in whom I have believed.'"

It was cheering to have such an answer; but John Roberts was not one to take things easily for granted. He knew that an apparently strong confidence sometimes rests on a sandy foundation, and that not every one that calls Christ "Lord, Lord," shall enter the kingdom of heaven. The weakest faith that leans on the Saviour is preferable, it has been well said, to the strongest that leans on self. A few other questions, however, brought forth replies which showed that in this case, at least, the work was a genuine one. The poor invalid, convinced of sin, had fled as a penitent to the Saviour, and yielded himself up, under the influence of the Holy Spirit, to his light and easy yoke.

"And how long," said the gratified visitor, "is it since you first knew the Lord?"

"About twenty years ago. Ah, sir!" continued the sick man, turning his eyes full on the visitor; "my conversion was a wonderful one. It was wrought, do you know, by a miracle."

"A miracle!" said John; "all true conversions are miracles. It is as great a wonder for a man dead in trespasses and in sins to be born again by the Holy Ghost, as for a corpse to be brought to life."

"Ay, ay, sir," said the dying man, "that is very true; I don't mean that; mine was a real miracle; as much as any in the Old or New Testament."

"Impossible, impossible, my friend," said John, incredulously; for he was now afraid that, after all, the invalid must have been resting on some delusion.

"You may think so, at first, I dare say; but you won't, I am sure, when you have heard me out," rejoined the invalid. "About twenty years ago, I was living a very ungodly life; I had no fear of God before my eyes. I was a burden to myself and others. I drank, I swore, I profaned the Sabbath. It happened, however, that I was one day sent into a field to mow some hay. I had made an engagement in the evening to meet some companions in the ale-house, and have a night of folly. Well, as I was saying, I went into the field and took my dinner with me, for it was some distance to walk home again. It was only some bread and cheese, for I was kept too poor by drinking to buy any thing better. When I got to the field, I looked about for some place to put it in, and taking my handkerchief, I wrapped it up, and hid it in a hole in the hedge. There was nobody in the field but myself; of that I am quite sure. Well, dinner time came, and I went away to get my bread and cheese. There was the bundle as I had left it. I opened it, all unconcerned, and inside, to my astonishment, lay a little tract. I could not believe my eyes at first, but there it was. I opened it and read it, trembling all over as I did so. I knew that no one else had been in the field, or I must have seen him. God himself must have sent some angel with it, I thought. So I read, and as I began to read it, it told me of my lost and sinful condition, and warned me to flee from the wrath to come. I fell down on my knees then and there, and prayed, 'God be merciful to me a sinner!' I resolved that as he had sent down this tract to me, I would henceforth give myself to my Saviour, and lead a new life. I did not go the ale-house that night, you may be sure. It was long before I got any peace or hope; but at last I was able to believe in the Lord Jesus Christ, and was filled with joy, and peace, and love. Ever since then, I have been, I trust, a new creature; and soon I hope to be with him and praise him for all his mercies to me. Now, sir, was I not right in saying that my conversion was caused by a real miracle?"

As he concluded, the old man looked at John Roberts. The countenance of the latter seemed strangely agitated by the narrative. "How long did you say it was since this happened?" he inquired.

"Twenty years ago, come Michaelmas next," said the old man.

"Was not the field called Ponder's Bush, and did it not belong to farmer Jones?" continued Roberts, in an eager voice. "Praised be God! I can explain your miracle. That morning I myself had gone out to walk along the footpath near that field, when I happened to see through the hedge a man in the neighboring field, looking about as if he wanted to hide something. I was curious to know what it could be, thinking, at first, he had been doing something wrong; and, standing still, I watched till I saw where he put his bundle. On getting nearer I found it was only his dinner, and had a mind to leave it and walk on. Having some tracts in my pocket, however, I said, 'It can do no harm to leave him one.' So I slipped in the tract, and left it; for, thought I, who knows but God may bless it to the man when he comes to read it?"

We must leave our readers to imagine the scene that followed; the tears of pleasure that ran down John's cheeks as he thus found the good seed returned to him after many days; the wondering and yet grateful feelings of the poor man as the mystery that so long had puzzled his simple intellect was thus cleared up. He died shortly afterwards, filled with joy and peace in believing. John Roberts returned home, re-animated and encouraged in his work and labor of love, for he had indeed had a joyful surprise.

A CONVERSION AT MADRAS.

V. Streenavassa Charry, a young Brahmin of the highest or Iyenger caste, unsolicited, and without any intercourse with missionaries or other professors of the Gospel faith on the subject of religion, has spontaneously and deliberately embraced it. He received his education at the Madras University, where theological subjects are not introduced; but, being obliged by his narrow circumstances to seek for employment, he entered about three years since into that of Mr. V. Seth Sam, as a Tamil and Teloogoo Translator. While thus engaged he had free access to Mr. Sam's Library, of which he gladly availed himself, but we are positively assured that no attempt was made by that gentleman to convert him. His own convictions, formed on the Scriptural truths which he had studied, alone brought him, under Divine grace, to forsake the idolatry of his countrymen, and to lay hold on the Christian faith. Obedient to his new convictions, Mr. V. Streenavassa Charry left his home and family on the evening of the 3d instant, and placed himself under the charge of Rev. Mr. Symonds, for the purpose of obtaining baptism; which rite was administered to him, Mr. Symonds having fully satisfied himself of the sincerity of the convert, and of his fitness for admission into the Christian church.

The relatives and friends of the youth, and indeed the members of his caste in general, are, of course, powerfully agitated by his renunciation of Hindooism, which is the greater blow to them, that they cannot attribute it, as is usually done, to the acts and persuasions of missionary zeal. Every effort has been made by them to win him back from the true faith, although his having broken caste in the most decisive manner, places him, we imagine, irreparably without the pale of his quondam religion. Very painful meetings have taken place between himself and family; but notwithstanding the distress occasioned to him by their sorrows, he was enabled to hold fast the good profession he had made. His great desire, we believe, is to become a messenger of Christ to his countrymen, and especially to those of his own caste. [Madras Spectator.

SOLACE OF THE GOSPEL.

The Paris correspondent of the London *Christian Times* relates an instance of the happy effects produced by the gospel of our blessed Lord upon a very poor and wretched old peasant woman, who earns a scanty living by weeding gardens in a town some leagues from the metropolis:—

"Since I embraced the Protestant faith," she said one day, "I have been perfectly happy. Before that, I used to be constantly complaining and unhappy at my condition, saying I was an unfortunate woman, and envying all who were better dressed and better fed than myself. Now, just as I am, I am happy to the bottom of my soul, and I would change conditions with no one; for since it has pleased our God and dear Saviour to make me what I am, I know it is for my good, and I only ask to do the will of my Heavenly Father. There are some who pretend to say that there should be no rich people; I do not think so now; for I see in the gospel that there always have been rich folk; but I do not wish to be one of them, for it is very difficult for the rich to enter into the kingdom of heaven. I have also heard that there are people unhappy enough to say there is no God? How dreadful! The beautiful sun that lightens me—this rose-tree that I am now clearing—but, above all, my heart, my soul, cry aloud that he creates all things, directs all things, and all out of love to us, who are, alas! so bad and ungrateful!" Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

REMINISCENCE OF PRES. EDWARDS.

A correspondent of *Zion's Herald,* in writing from Enfield, Ct., makes the following reference to a well-known occurrence in the life of President Edwards:—

"This place is situated in the town of Enfield, in the north-western corner of Connecticut, and on the banks of the beautiful river which gives name to the State, eighteen miles from Hartford, and eight miles from Springfield, Mass. It was in the Congregationalist church in this town, now situated about a mile and a half from this village, that Jonathan Edwards, of Northampton, during 'the great awakening,' July 8th, 1742, preached his famous sermon on 'Sinners in the hands of an angry God,' from Deut. 32 : 35—'Their foot shall slide in due time.' At this time, the revival, which had commenced in Northampton eight years before, had not reached this place; and previous to the contemplated visit of Mr. Edwards, much prayer was offered by the friends of the work, and the neighboring society, for a blessing on his labors, on this occasion. When he commenced, the audience was as gay and thoughtless, and as undevout as well could be; but before he closed, loud sobs and cries for mercy broke forth from all parts of the house; while the old pastor, who was with him in the pulpit, alarmed and terrified beyond measure, not so much at what he saw, as by the doctrine of the sermon, was seen standing by his side, exclaiming, 'O, Mr. Edwards, is not God a merciful God?'"

THE LIGHT OF NATURE.

The celebrated Mr. Hume wrote an essay on the sufficiency of the light of nature, and the no less celebrated Robertson wrote on the necessity of revelation, and the insufficiency of the light of nature. Hume came one evening to visit Robertson, and the evening was spent in conversing on this subject. The friends of both were present, and it is said that Robertson reasoned with unaccustomed clearness and power. Whether Hume was convinced by his reasonings, or not, we cannot tell; but at any rate he did not acknowledge his convictions. Hume was very much of a gentleman, and as he was about to depart, bowed politely to those in the room, while, as he retired through the door, Robertson took the light to show the way. Hume was still facing the door: "Oh! sir," said he to Robertson, "I find the light of nature always sufficient;" and he continued, "Pray, don't trouble yourself, sir," and so he bowed on. The street door was open, and presently, as he bowed along in the entry, he stumbled over some thing concealed, and pitched down stairs into the street. Robertson ran after him with a light, and as he held it over him, whispered, "You had better have a little light from above, friend Hume." And raising him up, he bade him good night, and returned to his friends.

More frequent Preaching.—I would encourage theological students to preach more frequently than they generally do. I would not have them neglect their studies. But an important branch of studies should be the composition and delivery of sermons; and the maxim that "practice makes perfect," applies to no one more truly than to a minister. I shall never forget the remark made to me, when I was a young preacher. When once putting the day of preaching afar off, under feelings of unfitness and despondency, my honored tutor observed: "*The way to learn to preach, is to preach.*" Those words have come to my mind at distant intervals for more than forty years; and I am more confirmed in their truth than when they were first delivered. I would have young men study prayerfully, diligently, patiently, perseveringly. I would have them meditate on all good and appropriate knowledge; but until they accustom themselves to the utterance of their thoughts, they will never acquire the proper capacity to do so. "The way to learn to preach, is to preach." [Rev. Dr. Sharp.

The Sabbath Recorder.

New York, August 28, 1851.

THE MEETING-HOUSE AND THE GRAVE-YARD.

It is well known, that we have no particular reverence for the wood, brick, and mortar, of which a church edifice is composed, nor do we consider them any more holy than similar materials laid into any other building. Neither do we believe that the building in its finished state, adorned and garnished with all the furniture necessary for a house of public worship, is any more holy than a common building. Certainly it is not holy in any such sense as the Temple of the Old Dispensation was holy, that is, as typifying "good things to come." Nevertheless, as a building dedicated to the worship of Almighty God, the very sight of it naturally reminds us, by a principle of association of ideas, of the great object of our fear, and calls forth the reverential feelings which are becoming to us as the creatures of his hand. Who, that is not hardened in iniquity, can take his seat in such a house, or even walk round about it, without reflecting upon the greatness and power of the Being that is worshiped there? Who does not have his sense of accountability quickened into greater activity? For our own part, we look upon every building dedicated to the worship of the Most High as something calculated to remind us of God and heaven, of Christ and eternal life, of death and our accountability to the Judge of all. And if we do not, when in it or near it, repress our levity and hush our lips in silence and awe, let that be set down to our depravity, and may God have mercy on us. Some may regard this as superstition, but we believe it to be nothing more than the reverence which befits every one who thinks of the Almighty. And, in our opinion, one who habituates himself to looseness of behavior in the house of God, or allows himself to treat the building itself with contempt, is in danger of losing his reverence for the great Being to whom such building has been dedicated. The thoughtless young man, who notches the seats with his knife, or carves grotesque figures upon them, or scratches the walls with his pencil, or even squirts his puddles of tobacco juice upon the floor, forgets that God is there.

We have been prompted to these remarks by seeing the shameful neglect with which houses of worship are sometimes treated, even by those who have built them and set them apart for the service of God. How does it look to see a meeting-house, with its doors standing wide open from one Sabbath to another, affording a harbor for dogs, swine, and whatever else may choose to enter? Or how does it look to see the windows broken in a dozen or twenty places, and remaining so for weeks and months together? How does it look to see the weather-boards loose, and hanging by a single nail, when a little timely attention would remedy the matter? And how unseemly, that the floor should remain unswept for weeks, and be allowed to accumulate mud and dust till decency itself is outraged! And how shameful to leave noxious weeds, and briars, and bushes, growing all around, such as no tidy farmer would allow to remain upon his land! In the course of our peregrinations, lately, we saw a meeting-house so hemmed in with elder-bushes and briars, that, had we seen them about a private dwelling, we should at once have set down the proprietor of it as a drunkard. Such things are perfectly shameful. What is such neglect but a positive injury inflicted upon the house of God? Wherever we see it, we regard it as prima facie evidence that the cause of piety with that church is low. We fear that the members have not the highest reverence for the God they profess to worship. The boy that whittles away the back of the pew with his knife, is regarded as irreverent. But what better is the church that allows the elements to commit their ravages, and time to do its waste, without any attempt at preservation? If irreverence does not steal over the hearts of such people, and steal them away from God, we are mistaken as to the laws of the human mind. Yet these very people will perhaps spend hundreds and thousands upon the improvement and adorning of their own premises. "Is it time for you, O ye, to dwell in your ceiled houses, and the house of the Lord lie waste?"

Akin to this is the neglect of the Grave-Yard. It does strike us as a sort of profanity to treat the last resting place of the dead as some do. Sometimes, instead of a neat fence and handsomely trimmed grounds, we see an apology for an enclosure, of old broken rails, with openings here and there for every cow and sheep that roams at large to enter and trample upon the graves, while hogs are rooting the ground in all directions. There are brambles, and thorns, and thistles, too, covering the whole area; and scarcely an indication is given that the memory of the departed is dear to surviving friends. We cannot abide such things. We love to see the grave-yard kept in good repair. We could scarcely consent to have our remains deposited where the swine trampled and rooted at will. Philosophy, it is true, teaches that it could make no difference to the dead; and after we are dead, we shall not probably offer this objection. But while we are living, we have some feelings which neither philosophy nor logic will control; and we are not sure but what these feelings find some justification in the Word of God. But apart from this, it is fit and becoming that the grave-yard should show the respect of the living for the memory of the dead. Fathers and mothers, and brothers and sisters, and wives and children, were dear to us while they lived. And who does not love to linger about the spot where lies entombed the body which was once the lodging place of a soul whom we loved? If one looks with interest upon the house where once a beloved friend resided, much deeper is the interest with which he contemplates the body in which that friend's soul once dwelt.

We are not sure whether these remarks will hit any of our Seventh-day Baptist churches. But if there is any of them whose meeting-house finds a daguerreotype in our description, or whose grave-yard answers the forlorn picture we have given, we hope that our remarks will serve to stir them up to duty. We confess that we cannot help entertaining an unfavorable opinion of any church that hangs out such unequivocal signs of their own want of public spirit.

BRITISH CORRESPONDENCE.

The Crystal Palace on Sundays—Sunday-keeping in Paris—Jesuits in Ireland and England—The Anti-Popery Bill—Church Property.

GLASGOW, August 8th, 1851.

A correspondent of the *Times* complained lately, that friends of the Commissioners were admitted free, in large numbers, to the Crystal Palace *on Sundays*, and that photographs were *on that day* taken of various pieces of statuary and other objects, without the knowledge or concurrence of the exhibitors. A statue, he affirmed, was mutilated on Sunday week, while being removed to a favorable situation for the process. The statue had been previously sold, but the purchaser had, in consequence, refused to implement the bargain. Col. Sibthorp, in the House of Commons, gave notice that he would put questions to the Government on the subject, which he accordingly did, in the early part of the present week. The questions bearing on the above facts seem to have been distinctly enough put; but Mr. Lewis, in reply, stated that in consequence of the Colonel's notice of motion, he had felt it to be his duty to make inquiry of the gentleman at the head of the Board of Customs, under whose care the building is, and that he had been informed that *no goods under bond had been liberated* on Sunday. Having been reminded what the questions really were, he replied, that he could say nothing about what may have been done by the Committee of Management; he could only speak for the Board of Customs.

The Lord Mayor of London and civic authorities, with nearly five thousand friends, having left London for Paris, and been feted there, serious complaint is made by the friends of Sunday observance, that Sunday was included among the days of amusement, when 100,000 persons went to Versailles, and his Lordship did not duly maintain the sanctity of the day in the French capital. The favorable opportunity of showing to the members of the Church of Rome how much more strictly the members of the Church of England are pleased to keep the day which Rome set apart, was thus lost, and its dignity compromised on an important occasion. Paris certainly makes little pretense of giving the sacred obligations of Sabbath to the Sunday. Even their Courts of Justice seem to be held upon it; for, *on Sunday*, July 13th, two booksellers were condemned in the Court of Assize of the Seine at Paris to three months' imprisonment, and a fine equivalent to about £12 sterling, for selling three books. It is true that these books are asserted to turn the Catholic religion into ridicule; but if there had been a strong feeling of sacredness as belonging to Sunday, it would surely have enabled both priests and police to bear the reproach one day more, and postpone the trial till Monday, seeing the culprits could hardly escape.

A return was presented at the close of last month to the House of Lords of the number of *Jesuits* resident in England and Ireland, (omitting Scotland, we know not why.) From this return it would appear that not a few in this country are members of this dangerous Society, who have not been known as such. On their own showing, also, they can be traced as under the direction of leading members at Rome—whom they are bound by their oaths, as Jesuits, implicitly to obey. Need we, then, be surprised if cabals are formed and disturbance arise? In a lecture delivered last month by the fervent Dr. Newman, he is reported to have spoken thus: "Astonishing to say, Queen Victoria is distinctly pointed out in the Book of Revelation as having 'the number of the beast!'—the number 666. Now she came to the throne in '37, at which date she was 18 years old. Multiply, then, 37 by 18, and you have the very number 666, which is the mystical emblem." We have seen not a few remarkable attempts to penetrate this mystery, but none could surpass in cool assurance the man who can palm even on a Papist audience such a piece of absurdity. The quotient, in a question of simple multiplication, is here correctly stated; but both the multiplicator and the multiplicand a Jesuit only could have found and used for such a purpose. The Queen did not ascend the throne in 37, but in 1837—but this number multiplied by 18 would not give the desired result; it is therefore discarded without ceremony, and 37 conveniently adopted. And the man who thus unblushingly treats the Word of God, calls himself a *priest*—the priest, too, of a church which attaches importance as to what a priest *intends* when celebrating its observances.

The Ecclesiastical Titles Assumption Bill has received the Royal Assent, and is now, therefore, the law of the land. What effect it will have remains to be seen; but with such men as Dr. Newman, just referred to, and with a church which holds that the end sanctifies the means, we have no other expectation than that the law will be evaded, as, indeed, it is said, Wiseman, by anticipation, did by the manner in which he contrived to consecrate two English Bishops on the 25th of last month. The *Tablet* (a Popish newspaper) more openly talks defiance, and declares that the priesthood will give obedience to the Pope's decrees, rather than to acts of Parliament, when the two are opposed—and this is indeed just what might be expected where they have the power to choose, but it is what they have often enough denied.

The Episcopal and Capitular Estates Management Bill had reached to a third reading in the House of Commons, but was then negatived by a majority of 45 against 34. The amount of Church property in one form and another is great, and its management is far from being perfect. In such questions, Sir B. Hall is often a thorn in the sides of the Bishops, who have contrived to secure a much larger revenue than was intended at a former settlement. He opposed this Bill, saying he thought it was a measure "open to some suspicion," but refused to give farther explanation. The assurance of the Chancellor of the Exchequer, that it "was intended only for the good of the Church, and not for that of any private individual," did not save the Bill—a majority seeming to be of the opinion that it was "open to some suspicion."

On the 29th of last month, the House of Commons, by a majority of 75 against 47, addressed Her Majesty the Queen, praying her that measures be taken to preserve the Crystal Palace until the 1st of May, with a view of ascertaining if it could be adapted to purposes of public utility and recreation. The answer given is, that it requires grave consideration; but it is probable, from the interest generally expressed, that it will be made permanent.

The telegraph has just brought the intelligence that Parliament was prorogued this afternoon. There seems to be nothing in the Queen's speech on the occasion requiring notice. J. A. BEGG.

NATIONAL TEMPERANCE CONVENTION.

There was a great gathering of temperance men at Saratoga on the fourth and fifth days of last week for a National Convention. Hon. Reuben H. Walworth presided on the occasion, and among the speakers were some of the most distinguished advocates of the Temperance Cause. The most prominent topic of discussion was the principle embodied in the Maine Liquor Law, viz., that it is the right and duty of the State not only to prohibit the sale of intoxicating liquors, but to destroy all such liquors found on sale as a beverage. The following resolutions, adopted by the Convention, express the general spirit of its deliberations:—

Resolved, That the evils of intemperance cannot be prevented while the traffic in intoxicating liquors to be used as a beverage is continued, and that it is the right and the duty of the people, in self-defense, by legislation and other suitable means, to bring such traffic to an end.

Resolved, That the recent discussion and action in the Legislatures of New Hampshire, Massachusetts, Connecticut, Vermont, Illinois, and Indiana, on this subject—the constitutional exclusion of all licenses in Michigan and Ohio—and the entire outlaw of the traffic in spirituous and intoxicating liquors, as a beverage, in Iowa and Maine, are gratifying tokens of advance in public sentiment, and give reason to hope that, with the divine blessing on judicious and persevering efforts, this immoral and pernicious traffic will ere long be done away.

Resolved, That the principle assumed and carried out in the Maine law, that spirituous and intoxicating liquor, kept for sale as a beverage, should be destroyed by the State, as a public evil, meets the approbation of this Convention, as consonant with the destruction of the implements of gambling and counterfeiting, of poisonous food, infectious hides, and weapons of war in the hands of an enemy; that if the liquor destroyed is private property, it is only so as are the implements of the counterfeiter, dangerous and deadly to the intesests of the community; that its destruction is no waste of the bounties of Providence, more than the destruction of noxious weeds, while its very destruction enriches the State exceeding the amount for which it could have been sold; that it tends to put an end to all subterfuges, frauds, and secret sales, and to the demands for it in the community; that it makes the State a perfect asylum for the inebriate; it is a solemn manifestation to the world of the vile and worthless nature of the article destroyed, and an unmistakable token to the vender of the end to which a righteous public sentiment will ultimately bring his business. For these and other reasons the Convention give it their hearty approbation, and they do strongly recommend to all the friends of Temperance, to cherish it as the sure, and the only sure, triumph of their cause, and continually to urge its adoption upon every Legislature.

THE MAINE LIQUOR LAW.—The enactment of laws, on the part of Maine Legislature, excluding rum, as a beverage, from the State limits, can no longer be considered as an experiment of doubtful issue. A Portland correspondent of *The Newburyport Union* says:

"The Temperance Law is operating much more favorably than was anticipated. There is less resistance on the part of the sellers, and a strong determination with the authorities to drive the whole family of rum from the State. Should the law be supported, it will no doubt lead te its adoption throughout New-England. They look upon and treat the means of drunkenness here, as you do the means of gambling, which are confiscated. For two months there have been no commitments for intemperance in the city, and I learn from the Overseers of the Poor, that it is having a visible effect in that department. If the reform continues, an alms-house may yet become the retreat of the unfortunate and the invalid, free from all association with vice and crime."

COLORED PEOPLE IN INDIANA.

We grieve to say, that the people of Indiana, at their late election, have by a special vote ratified the following, and made it part and parcel of their New Constitution:—

SEC. 1. No negro or mulatto shall come into or settle in this State after the adoption of this Constitution.

SEC. 2. All contracts made with any negro or mulatto coming into this State contrary to the foregoing section, shall be void; and all persons who shall employ, or otherwise encourage such negro or mulatto to remain in this State, shall be fined in any sum of not less than ten dollars nor more than five hundred dollars.

SEC. 3. All fines which may be collected for a violation of the provisions of the above article, or any law which may hereafter be passed for the purpose of carrying the same into execution, shall be set apart and appropriated for the colonization of such negroes and mulattoes, and their descendants, as may be in the State at the adoption of this Constitution and may be willing to emigrate.

SEC. 4. The General Assembly shall pass laws to carry out the provisions of this article.

THE SLAVE TRADE.

In the British Parliament, recently, while a vote of £60,000 for expenses under the acts for the abolition of the slave trade was under consideration, Lord Palmerston made the following very gratifying statements, from which it appears that there is good reason to expect the speedy termination of the Slave Trade:—

"On the coast of Africa, by the great vigilance of our cruisers; by the treaties with native chiefs, which had been observed with great fidelity; by the progress made by the colony of Liberia; by the coöperation of the authorities in the Portuguese settlements, and by the active and friendly assistance of the French and American officers, a great impression has been made on the slave trade on that coast, and, as far as the Line, it might be said to be at present almost extinguished. On the coast of Brazil, the British cruisers having been more concentrated, their operations were becoming more effectual, whilst the Brazilian Government, which had passed a law declaring the slave trade piracy, had at last exerted a proper degree of vigilance and power in enforcing its regulations, and the result had been that, in the course of eight months, they had almost extinguished the Brazilian slave trade. The number of slaves imported into Brazil in 1850 was not above half that brought in former years; in the first quarter of the present year, very few slaves had been brought, and the Government of Brazil was now co-operating heartily with that of England, and fulfilling the obligations of the treaties between the two countries. In Africa itself, legitimate commerce was increasing; an anti-slave-trade feeling was growing up in Brazil, where capital was withdrawn from the traffic of slaves and invested in other speculations; so that, both in Africa and Brazil, there had been a most happy change. That this change would be permanent he also confidently anticipated. At last, therefore, our perseverance had been rewarded, if not by the annihilation of this abominable traffic, at least by having brought it within the narrowest limits."

CHURCH RATES IN ENGLAND.

Rev. Isaac Doxsey, a Congregational minister, whose goods had been seized and sold for church rates, has published a correspondence between himself and the Archbishop of Canterbury on the subject. Mr. Doxsey wrote at considerable length, with much directness and Christian simplicity. We copy from the *Independent* the last paragraph of his letter, and the very curious archiepiscopal letter in reply:—

"I only need remind you that no legislation can make that right which is wrong *per se.* Probably this outrage is according to law, (though of this I am rather doubtful,) but the real character of the act is not thereby altered in the sight of God. And whether the Saviour can regard with pleasure the consecration of a week in commemoration of his last sufferings, and the desecration of one day of that week by so gross a violation of his laws, in the legal robbery of one of the humblest of his followers, I leave you to determine.

"Praying that all concerned in this unchristian transaction may receive pardon from our God, and in heart exercising it toward them,

"I beg to subscribe myself,
"Your 'Grace's' injured brother in Christ,
"ISAAC DOXSEY."

"LAMBETH, April 22, 1851.

"SIR:—I beg to acknowledge the receipt of your letter, treating on a subject which you will *hardly expect me to argue with you.* But pardon me if I observe, that though you cite several texts from Scripture, there is one passage which you have overlooked, and which, if duly pondered, may perhaps in future justify you in your own opinion, *if you submit to similar demands, even while you object to the principle or right by which they are enforced.* I allude to Matt. 5: 40—41.

"And remain, Sir, your obedient humble servant,
"Mr. I Doxsey. J. B. CANTUAR."

"**ATTENTION TO LITTLE MATTERS.**"—The following paragraph from an article on this subject by the editor of the *Western Watchman*, speaks our sentiments exactly:—

"Nothing so clearly marks a truly honest man as honesty in little things. 'He that is faithful in little is faithful also in much, but he that is unjust in little is unjust also in much,' says the Saviour of the world. A truly honest man will never ask to have his paper discontinued till all arrearages are paid. He will never refuse to take his paper from the office till he has paid up fully, as law and justice require."

BAPTIST STATISTICS.—The Baptist Almanac for 1852 (just published) makes the total number of Baptist communicants in the United States 784,028, of whom 62,738 are anti-mission. Baptisms in one year, 52,398. There are 614 Associations, 10,895 churches, 6,406 ordained ministers, 1,211 licentiates. In the State of New York there are 42 Associations, 803 churches, 738 ordained ministers, 91 licentiates, 85,858 communicants, and 3,058 baptized within a year.

MADISON UNIVERSITY.—The Commencement Exercises of Madison University, at Hamilton, Madison Co., N. Y., were held last week. On Sunday evening Rev. Dr. Dowling of New York preached before the Society of Inquiry, on the subject of Missions. The following evening was occupied with an address before the Literary Societies, by Wm. Tracy, Esq. of Utica, followed by a Poem from Wm. H. Burleigh of Syracuse. The next morning Rev. Robert Turnbull preached before the Education Society, and in the evening Rev. S. D. Burchard addressed the Alumni. On Fourth-day came the orations of the graduating class; after which a large number of persons received the title of A.M., and that of D.D. was conferred upon Revs. J. L. Hodge, S. D. Burchard, and R. Turnbull.

COMMENCEMENT AT LEWISBURG, PA.—The first annual Commencement of the University at Lewisburg was celebrated last week. The performances of the graduating class (seven in number) were highly creditable to themselves and to the institution. The degree of Doctor of Divinity was conferred upon the Rev. Horatio G. Jones of Lower Merion. After the conferring of degrees, Professor Bliss delivered his Inaugural Address as Professor of Languages, and the Rev. Dr. Malcom was installed as President of the University. The occasion was one of deep interest to the patrons and friends of the institution.

A MISSIONARY SHIP.—Some two years ago the juvenile friends of missions in England made a contribution, and purchased a missionary ship, which they named the "John Williams." She sailed recently from one of the English ports, taking out seven missionaries and 5000 copies of the Bible in the language of Rarotonga. One of the missionaries, Mr. Darling, has been engaged in the work thirty-five years; another, Mr. Bazacott, has translated the entire Scriptures. Of the others, Mr. William Gill is appointed to Mangaia, Mr. Geo. Spencer and Mr. Ling to Tahiti, and Mr. Law to Samoa.

SUNDAY OMNIBUSES.—Williamsburgh, L. I., is the scene of quite a controversy in relation to running omnibuses on Sunday. It seems that the Board of Trustees licensed one line to run on Sunday, whereupon other lines commenced running on that day so as not to be outdone. This induced the Trustees to pass an ordinance imposing a fine of $25 for each offense. Since then numerous petitions, pro and con, have been sent in, and it is uncertain how the scale will finally turn.

A NEW COLLEGE PROPOSED.—The denomination known as "Christians" propose to establish a Literary Institution to be called "Antioch College." The funds are to be raised by subscriptions and scholarships; and it is said that more than $10,000 have already been subscribed in and about the beautiful village of West Dresden, twelve miles south of Geneva, N. Y., on the west shore of Seneca Lake, and strong hopes are entertained of securing the location of the College at that place.

BRITISH ANTI-SLAVERY SOCIETY.—The British and Foreign Anti-Slavery Society held its annual meeting at Exeter Hall, London, on the 21st of July, Samuel Gurney presiding. Among those on the platform were Rev. Messrs. Beckwith, Eddy, Dresser, Garnet, and Henson, from the United States. The report stated the whole number of slaves to be 7,450,000, the increase in the Spanish Colonies, Brazil, and the United States, being 1,650,000, or 550,000 more than have been emancipated by Great Britain, France, Denmark, and Sweden united.

SCIENTIFIC CONVENTION.—The American Association for the Advancement of Science held its Annual Meeting at Albany last week. Papers on scientific questions were read by a number of distinguished scholars, among whom were Profs. Henry, Agassiz, Pierce, Rogers, and Hosford, Lieut. Maury, E. G. Squier, Dr. LeConte, and Dr. W. I. Burnette. The People and the Authorities of the city seem to have paid considerable attention to the scientific visitors from abroad, entertaining them very hospitably, and showing them round to whatever is curious or interesting in the neighborhood.

EDUCATIONAL CONVENTION.—The American Association for the Advancement of Education met at Cleveland, Ohio, last week. The session is represented by those in attendance as one of unusual interest. The new system of Collegiate Education recently introduced in Brown and Cleveland Universities, was the subject of much discussion. Pres. Mahan, of Cleveland, read a paper explaining and vindicating it. This led to a nine-hour debate between President Mahan, Prof. Green of Brown University, and others on one side, and Dr. Southerland of Philadelphia, Prof. Agnew, Rev. Dr. Duffield of Detroit, Rev. Dr. Anderson of Miami University, Rev. President Manly of the University of Alabama, Bishop Potter, &c., upon the other. The new system was vigorously assailed, but not less vigorously defended.

OUR ANNIVERSARIES.—A letter from A. B. Spaulding informs us that arrangements have been made with Messrs. Allen & Co., stage proprietors, to convey delegates from Utica to Leonardsville—fare 62½ cents. Delegates from the East should leave New York on the evening of Third-day, Sept. 9, which will bring them to Utica at 11 o'clock A. M. of Fourth-day, and to Leonardsville that afternoon. Delegates from Allegany County and vicinity, who come by public conveyance, will find the route by Elmira, Geneva, and Utica, the pleasantest and most economical.

ECCLESIASTICAL RIGHTS.—The decision of the referees in the libel suit between Rev. Mr. Fairchild and Rev. Dr. Adams, of Boston, has been rendered, and is regarded with much interest by the Congregational Churches, as deciding some important points of ecclesiastical polity. The Referees were men of character and ability, whose deliberate decision will have great weight in the action of councils and churches. The suit was brought against Dr. Adams, first, for oral slander in stating in an Ecclesiastical Council his belief of the guilt of the plaintiff in the matter for which he was on trial before that body; secondly, for libel in publishing, as Scribe of the Council, the vote of the Council which excommunicated Mr. F. from the Church for that crime. Dr. Adams pleaded his right to express his opinion in an ecclesiastical trial, and to publish the proceedings of an ecclesiastical body. The Referees decide that a person acting in the discharge of any duty, legal or moral, and in good faith, is privileged in making accusations against another without being held to prove their truth, if made on proper occasions, and that every Christian body has a right to use all requisite means for maintaining its discipline, and to make known its decisions by publication, even though that publication affect the character or standing of the accused. Dr. Adams was, therefore, acquitted on each charge.

ENGLISH BISHOPS.—We find a statement in the papers showing the annual salaries of the Bishops of the English Established Church to be as follows: Archbishop of Canterbury, $217,000; Archbishop of York, $135,520; Bishop of Durham $140,200; Bishop of London, $296,400; the remaining 25 Bishops, $725,000. Making the enormous aggregate of $1,514,100 annually plundered from the people of England, by a single order of the priesthood of the Established Church of that country. Of this vast sum $789,000 is paid to four individuals, making $197,025 each, a salary seven-fold greater than that of the President of the United States. The remaining sum of $725,000 is divided among twenty-five persons, affording each an annual salary of $29,000, which is greater than the pay of the first political officer of this nation.

COLORED PEOPLE IN CANADA—The Board of the Baptist Missionary Convention of the State of New-York have recently sent Messrs. Wheelock and Sheldon, as a deputation to ascertain the condition of the colored people in Canada West, particularly those belonging to Baptist churches. They report the number of colored people in Canada West at about 30,000; and say that the white inhabitants represent them generally as moral, industrious, and good citizens, with no greater proportion of the ignorant and vicious than among whites. They report their Baptist brethren there as worthy of being assisted by the Convention in maintaining schools and the ordinances of religion.

CHINESE IN CALIFORNIA.—The British ship Henrietta arrived at San Francisco, June 25. She is last from Hong Kong, and brings 523 Chinese passengers, a list of whom is before us. The *Herald* exclaims:—

What a collection of Amungs, Atings, and Achoys! Of the 523 names, 190 commence with the letter A, usually terminating with G, or a Y, and in every instance, two syllables in length. But the most singular circumstance connected with this cargo of celestials, is, that out of the whole number, 221 are shoemakers, one a doctor, and one a merchant. Here is destruction to the sons of St. Crispin. Two hundred and twenty-one Chinese cobblers! The idea is terrible! Where, in the name of their patron saint, are the understandings to come from upon which they are to exercise their skill.

FIRST IMPRESSIONS OF THE PAPAL STATES.—Horace Greeley, writing from Civita Vecchia, thus describes his first impressions of Italian industry:—

"Aside from those engaged in fleecing us, I saw but three sorts of men in Civita Vecchia—or, rather, men pursuing three different avocations—those of Priests, Soldiers, and Beggars. Some united two of these callings. A number of brown, bare-headed, wretched-looking women were washing clothes in the hot sun of the sea-side, but I saw no trace of masculine industry other than what I have described, and the place contains 7,000 inhabitants."

CHEAP RELIGIOUS NEWSPAPERS.—The *New York Observer*, one of the oldest religious papers in the country, speaking of the present mania for cheap papers, remarks:—

"We have a right to know something of the cost of newspapers, and will give the result of some experience in the matter of getting them up. The proposition to make and publish a newspaper to compare and compete with the present religious newspapers, and at the rate of one dollar a year, is as idle and preposterous as would be the proposal to bridge the Atlantic."

A HINT NOT EASILY MISTAKEN.—A gentleman in New York, who recently received a letter, unpaid, asking information of use only to the inquirer, sent the following reply:—

"Yours asking information in regard to the cotton market is received, and below you have the latest quotations. I am always happy to serve you, but can do so at less cost if you will prepay your letters, for which purpose I enclose a dozen of the new postage stamps."

COVETOUSNESS.—The Lutheran Synod of Virginia, at its late meeting, passed the following resolution, which other denominations might well adopt:—

Resolved, That it be the duty of each pastor during the synodical year to preach at least one sermon on *covetousness* which is *idolatry*.

RELIGIOUS REVIVAL.—The Norfolk *Argus* states that a great revival in the Methodist church has lately taken place in Nansemond county. Many zealous and able divines were present, and their labors were rewarded by the addition of seventy-five persons to the church.

ITEMS OF RELIGIOUS INTELLIGENCE.

The Annual Report of the Maine Missionary Society, recently published by Dr. Tappan, gives some interesting statistics respecting that State. Of the thirty-two original founders of the Society, in 1807, three only are now living. In little more than a year, three-fourths of the Sewall family, Henry, (æt. 79,) Samuel, (æt. 78,) and Jotham, (æt. 90,) who were all missionaries, have deceased. The Society has kept 90 missionaries in the field, ministering to 104 churches in 30 towns, where no other churches exist—making an aggregate of labor equal to 68 years' service of a single minister.

Rev. Mr. Adlam, pastor of the First Baptist Church of Newport, R. I., issues proposals for the republication of a curious relic of the Baptist persecutions of early times, entitled "Ill News from New-England, an account of the persecution endured by Dr. John Clark, the founder of the Baptist Church, and of John Crandall and Obadiah Holmes, at Lynn and Boston; which resulted in their imprisonment and sentence to be severely whipped; which sentence was publicly inflicted in Boston on one of the party in 1657."

The venerable Dr. Beecher is employing the leisure of his old age in preparing for publication his previously published works, and such sermons and other productions as he desires to be associated with his memory and name. Dr. B. has done good service to his generation—not the least of which is to have reared six sons for the Christian ministry, all of whom are faithfully perpetuating the views and influence of their honored father.

Two Lutheran merchants of Baltimore some time ago resolved upon adopting the plan of laying aside one-tenth of their incomes for benevolent purposes. They had supposed themselves liberal before; but they state in an article in *The Lutheran Observer*, that the system has enabled them to give much more largely as well as wisely; and with such increased facility and comfort that they unite in urging all benevolent persons to adopt the plan.

The Catholic Telegraph claims that, while 650,563 slaves are owned by the various Protestant sects, not a Catholic bishop or priest in the country owns a single slave. On the other hand, *The Presbyterian of the West* affirms that slaves are held in several instances by Catholic religious societies at the South, which are under the control of the clergy; and that slaveholding is as common among the Roman Catholic laity, in proportion to their number, as among Protestants.

The Lutheran Missionary periodical states that a very encouraging progress has been made during the year among the Churches of the Norwegians and Swedes in the Northwest. Several new Synods have been organized—a religious newspaper in the Norsk language has been started—tracts have been printed and circulated—congregations organized, and churches erected. Large accessions have been made by emigration, including several clergymen of ability and character.

The New York State Colonization Society have decided to send a vessel to Liberia early in September. About forty persons have signified their wish to go out. The Sea Mew is daily expected from Africa, and on her arrival every exertion will be made to prepare her to return to Liberia. Donations of farming utensils, seeds, clothing, stationery, books, &c, will be gratefully received at the Colonization Office, Brick Church Chapel, in this city.

There is now going on in Chandlersville, Ohio, a public discussion between Rev. Messrs. Ferguson and Anderson, Old School Presbyterian ministers, and Rev. Mr. Parker, a Methodist clergyman, on the five points of polemics which, from olden time, have been in controversy between Calvinists and Arminians—Divine Decrees, Extent of the Atonement, Saints' Perseverance, Natural Ability, and Sinless Perfection.

Bishop Chase, of New-Hampshire, states in his recently published Diocesan report, that he administered baptism in the hypothetical form to Rev. Willard Presbury, a prelate of the diocese of Mississippi, on a visit to his native State. Mr. P. had received baptism in his infancy at the hands of a sectarian minister; but being in doubt whether that baptism was valid, the rite was performed a second time in the hypothetical form.

An elder of the Dutch Reformed Church at Grand Rapids writes to the Board of Missions of that Church that a congregation of 250 Hollanders exists in that place, and a church of 75 members, most of whom have been converted since their residence there. They are now expecting the arrival of a Netherlands minister, who can preach both in English and Dutch.

A great North American Convention of Colored People is summoned at Toronto, on the 11th, 12th and 13th of September next. In Canada and at the Northwest, efforts are making for a numerous and efficient delegation. One of the main topics of consideration is expected to be the important question of Colonization.

Rev. Calvin Durfee, formerly pastor of the Congregational Church in Dedham, Mass., has been on a tour of exploration among the fugitive slave population of Canada West, in behalf of the American Bible Society. He promised a full supply of Bibles wherever they were needed, and the amount required will soon be sent.

The New School Presbyterian Synod of the Western Reserve, at its late meeting, passed a minute condemning the practice of dancing, and enjoining on Church sessions to institute discipline whenever it occurs among their members.

Rev. Dr. Ide, of Philadelphia, has edited and published a work on Baptism, once famous in the annals of polemics—"Infant Baptism, a part and pillar of Popery," by the celebrated Dr. Gill, the Commentator.

Elder John Blain, an eloquent and pious Baptist clergyman, formerly of Providence, has been excommunicated at Buffalo for holding and preaching the doctrine of the final annihilation of the impenitent.

Recent intelligence from a Methodist Missionary in China states that Rev. Mr. Collins, the Superintendent of the Mission at Fuh Chau, has been obliged by ill health to abandon his work.

Rev. William L. Stilwell, thirty-one years pastor of the Methodist church in Chrystie-street, in this city, performed the marriage ceremony nearly 8,000 times, and read the burial service over 7,000 times.

European News.

The steamer Canada arrived at Boston on the 19th inst., bringing Liverpool dates to the 9th.

The British Parliament was prorogued by the Queen in person on the 8th inst., on which occasion Her Majesty delivered a speech, in which were enumerated all the principal measures of the session, but containing no feature of special importance. The prorogation is until the 4th of September.

The revenue returns for the last year show a surplus of three million pounds sterling, which is regarded as affording indisputable evidence of the progress and prosperity of the various branches of trade, especially of the manufacturing interests.

A collision on the London and Southwestern Railway occurred on the 7th inst., which, although not attended with loss of life, was productive of serious injuries to about 15 or 20 persons.

Late Paris papers are filled with glowing accounts of the brilliant festivals with which the Parisians have welcomed their English visitors.

There is nothing of importance from Rome. Reinforcements of French troops are finding their way into the city. Arrests on political grounds continue to be made.

The Revolution in Cuba.

By the arrival at New York of the steamer Cherokee from Chagres, we learn that another attempt has been made to revolutionize Cuba. Gen. Lopez, with 450 men, landed on the Cuban coast, forty miles west of Havana, on the night of August 10th, since which he is reported to have had several engagements, resulting in the loss of a good many lives. But about his movements there is a great deal of uncertainty. A party of men connected with Lopez's expedition have fallen into the hands of the Spanish authorities. The Spanish war steamer Habanero captured four boat-loads of men—fifty persons in all—at a place called Bahia Honda, about 40 miles west of Havana. It is said that the men were not armed, and that they were steering in the direction of New Orleans. They were brought to Havana by the Habanero, on Saturday morning, at 1 A. M., (Aug. 16,) and placed on board a Spanish frigate lying in the harbor. We have not learned whether any form of trial was held. They were executed at 11.15 A. M. of the same morning. They were shot on the public road in Havana. After the execution they were thrown into hearses by six or eight at a time and taken away and buried. About 20,000 spectators were assembled to witness this horrid spectacle. Many of them were negroes, slaves and free, and possessed themselves of the hats and boots and portions of the clothing, and fixing them on sticks marched through the streets with curses upon the "Fillibusteros," the "Pirates," &c. The following are the names of the victims:—

Col. W. S. Clendennen; Capts. F. S. Sewer, Victor Kerr, T. B. Veacy; Lieuts. James Brandt, J. O. Bryce, Thomas C. James; Doctors John Fisher and K. A. Tournique; Sergeants J. Whiterews and A. M. Cotchett; Agt. R. C. Stanford; Privates M. H. Homes, Samuel Mills, Edward Rulman, George A. Arnold, B. G. Wregy, William Wiseman, Anselmo Torres Hernandez, Patrick Dillon, Thomas Hearsey, Samuel Reed, H. T. Vinne, M. Phillips, James L. Manville, G. M. Green, J. Salmon, Napoleon Collins, N. H. Fisher, Wm. Chilling, G. A. Cook, S. O. Jones, M. H. Ball, James Buxee, Robert Caldwell, C. C. Wm. Smith, A. Ross, P. Brouke, John Christades, Wm. B. Little, Robert Cantley, John G. Lanka, Jas. Stanton, Thomas Harnott, Alex. McIlcer, John Stubbs, James Ellis, Wm. Hogan, Charles A. Robinson. Total, fifty.

Storm and Loss of Life.

A letter in the Burlington (Iowa) *Telegraph*, dated Muscatine, Iowa, Aug. 11, furnishes a detailed account of a frightful storm and flood at that place, on the night of the 10th inst., which resulted in the loss of four human lives and great destruction of property. It seems that a storm set in about 12 o'clock on the night of the 10th, and that the rain fell in ceaseless torrents till 4 o'clock in the morning, when the Pappoose Creek, an ordinarily insignificant stream, which runs through the center of the city, had risen to a hight heretofore unknown, becoming a broad and furious torrent, sweeping away houses, fences, and bridges before it. One dwelling, says the letter before us, was completely destroyed, the inhabitants barely escaping with their lives, losing a great portion of their furniture, &c., and one horse was drowned in a stable, from which it was impossible to rescue him.

Near Sixth-st. a small frame building, occupied by a widow woman who supported herself and three small children by her own exertions, was surrounded by the flood, on the lower side sixty feet in width, and four or five feet deep, on the other thirty or forty feet wide, and fifteen feet deep. The cries of the unfortunate woman aroused her nearest neighbors, but they could render no assistance. She had got out of the window, and was supposed in the darkness to be on the roof with her children, and her screams, and the cries of her babes heard in the gloom, amidst the roar of the flood, were heart-rending to the powerless spectators.

A large tree torn from its roots, and fragments of buildings and drift-wood, swept down with violence against her frail home. It stood the shock, but it is inferred that at this juncture the poor woman, losing her presence of mind, and unable to hear what was said from the shore, attempted to stem the flood and escape with her babes. This was her destruction—all perished, the mother and her three children. Her body was found when light came, partially buried in the huge drift-wood, one hundred and thirty yards below her dwelling.

The Ashtabula *Telegraph* says that large numbers of the fowls of Ohio find their way to the New York market, when they discover themselves to be worth two and sixpence to fifty cents per head, instead of the dime which bought them in their native barn-yard. Three cents a head covers all costs of freight. One week there were shipped in good order from the port of Ashtabula, twelve boxes of chickens, each holding seventy-five—nine hundred in all—and one box of turkeys, all for New York City, and the profits will come up to $200, to say nothing of the eggs laid by the way.

Gross Outrage.—On Saturday night, Aug. 16, as we learn from the *Albany State Register*, the house of Hiram Shaw, of Berlin, Rensselaer Co., was invaded and broken into by fifty or sixty ruffians, who dragged a young lady out of her bed and compelled her to furnish them with a light. They then proceeded to the bedroom of Mr. Shaw and dragged him out by main force. After allowing him to dress, he was taken out of doors, placed in a wagon between two Indians, and, amid the yelping and howling of an escort of savages, driven about five miles to the yellow meeting-house in Stephentown. Here they compelled him to strip, and applied to him a plentiful coat of tar; and then, after threatening him with further and greater outrages, if he should ever do any more business for Lansing & Pruyn, and denouncing against him the penalty of death, in case he sold any more sixty-year lease land on which any one lived, they let him go. Mr. Shaw, says the *Register*, is a highly respectable citizen of Berlin, in the County of Rensselaer, a farmer possessed of considerable property, and has been, for eight years, a magistrate of that town. He has at times acted as agent for Mr. Van Rensselaer and others, and latterly for Messrs. Lansing & Pruyn.

—Since the above was in type, a statement has been put forth that the indignities to Mr. Shaw were not as great as he represented. Gov. Hunt has issued a Proclamation, however, warning citizens against taking part in such outrages, enjoining the magistrates to be diligent in discharging their duty, and offering a "reward of Five Hundred Dollars, to be paid to any of the persons engaged in the commision of the said offense, who shall be the first to make a full disclosure of all the facts relating thereto, giving the names of the conspirators and exposing the particular action of each of them as far as practicable, in the seizure and abduction of said Shaw, which reward shall be paid under the direction of the Court upon the conviction of any of said offenders, and to such persons, not exceeding five, as the Court shall certify to be entitled thereto; and the persons so disclosing and testifying shall be relieved from punishment by the Executive clemency."

The Kingston Calamity.—The Kingston (C. W.) *Argus*, in giving some account of the recent calamity in that vicinity, by which nineteen lives were lost, says:—

"It seems that a party of thirty-four (fifteen of which were ladies,) proceed on a pic-nic party, in a new sailing boat or yacht just built by Mr. Jenkins. Everything went well until they got within a mile or two of French Creek, (being then about three quarters of a mile from the shore,) the wind light, and consequently carrying full sail. Whether, in the enjoyment of the moment, they were not upon the look-out, but a sudden flaw of wind struck the little vessel, and brought her nearly on her beam ends. The little deck being crowded, the unfortunate passengers naturally were all propelled toward the lower side, which completed in a moment what the wind had begun, and down she went. Our informant, who was one of those saved, informs us, that the females, rushing down to the lower side of the vessel, actually, for the most part, plunged into the water, and disappeared."

Dreadful Casualty.—On the morning of Saturday the 8th inst., a man by the name of William Stafford, accidenatlly shot Mr. David Rea, in Shelby township, Ia. The circumstances are these: Mr. Rea, the day previous, had been into the woods and killed three wild turkeys. When he went home he related his good success to Mr. S., and told him the vicinity in which he killed them. The next morning about daylight they both repaired to the place—neither knowing the design of the other. Mr. Rea got upon the ground first, concealed himself by the side of a log, and commenced squalling, in imitation of the turkey, by blowing through an instrument made for the purpose. Mr. S. being a short distance off, heard him, and looking in the direction of the noise, saw Mr. Rea's head rising above the log. Supposing it to be a turkey, he took deliberate aim and shot him in the head, producing instant death.

[Cincinnati Atlas.

Mob Law in Columbus, Ga.—A correspondent writes to the N. Y. *Tribune*, that on the 11th inst., at 4 o'clock P. M., 1,000 persons, principally Irish and rowdies, proceeded to the jail in Columbus, Ga., well armed with every offensive weapon, from a pen-knife to a musket, and proceeded to break open the door. They in fact smashed down three doors, and on reaching the dungeon, dragged forth a negro man, who had been condemned to die for ravishing a white girl. The respectable citizens of Columbus, and of the County at large, had petitioned Gov. Towns to pardon said negro, which he did, but the mob would not let him go. A rope was tied around the negro's neck, by the brother of the girl, and he was carried to the edge of the town on a dray, and hanged, or rather choked, by being tied to the limb of a pine tree. The Sheriff was the only one who offered any resistance.

The Caterpillar.—On Tuesday, says the Charleston *Mercury*, we noticed the presence of the army-worm in the immediate vicinity of the city; they made their appearance simultaneously in the parishes of St. Andrew and Christ Church, adjoining Charleston on the east and west. They are not, strictly speaking, the cotton worm, being somewhat of an omniverous character, generally commencing their attacks on the grasses and small grains, and extending thence to young corn, rice, &c. On one plantation every blade of grass in the pasture was destroyed in the course of twenty-four hours from their first appearance. In the cotton-fields they were scarcely less destructive, stripping the plant of leaves, and also perforating the young bolls, which perish immediately.

The Buffalo and New-York City Railroad, as we learn from the *Buffalo Commercial Advertiser*, is to be put under contract immediately, between Buffalo and Attica. This, says *The Commercial*, settles the question in relation to this section of the road, and secures its early completion through its entire length. Between Attica and Hornellsville the road is now rapidly approaching a readiness for the superstructure along the whole line. We learn that it is the intention of the Company to have the road in operation between Hornellsville and Portage by the 1st of November, and between Portage and Attica by the 1st of January next.

SUMMARY.

There is a female now residing in Clarke County, Georgia, who is 133 years of age. She is quite active, lively and cheerful, converses fluently, reads well without the use of glasses. She says she does not feel the effect of her age, except as regards her hearing—she is slightly deaf. This, too, is partly the result of accident. She has, now living within one mile of her residence, grand-children to the sixth generation. So says *The Augusta Constitutionalist.*

In Concord, Ky., Joseph Moore, 78 years of age, a veteran of the last war with England, was married to Mrs. Tolen, aged 84 years. The magistrate who officiated on the occasion was 72 years old. This union makes the third wife to the groom, and the fifth husband to the bride. Mr. Moore has obtained a land warrant under the act of Congress of 1850, and intends to settle upon it.

The phenomenon of the whirlpool in a funnel always moving in the same direction, if not counteracted, has long been a subject of unsuccessful investigation among scientific men. E. D. Saunders, of Pottsville, Penn., has submitted a demonstration of the principle to the Academy of Natural Sciences of Philadelphia. It traces the cause to the earth's rotation. The demonstration will appear in the next number of the Academy's proceedings.

The slave-catcher, Rust, who knocked down and narrowly escaped killing the negro, Daniel, at Buffalo, was held to answer for an assault and battery. He soon after appeared before the Police Justice, plead guilty, and was let off with a fine of $50! For helping a fugitive to escape to freedom it costs one thousand dollars, besides imprisonment; but for knocking one down and nearly killing him, when the object is to send him to slavery, it only costs $50!

Jerry Blake, a clerk in the store of E. Claussen, of Utica, was drowned at the foot of of the first flight of stairs, at Trenton Falls, last week. He was there on a visit with his wife, who was ascending the stairs a little before him, and upon turning around to speak to him, she discovered him struggling in the water, from which it was impossible to rescue him.

The Oregon Spectator confirms the report heretofore received of the death of Capt. Stewart, in an action with the Indians. It took place on the 17th of June, at Table Rock, on Rogue River, twelve or fifteen miles from the traveled road. The Indians were lying in ambush, and fired on the riflemen as they passed. A conflict ensued, in which about twenty Indians were killed, and many were wounded.

A Bear was shot a few days ago in the notch of the White Mountains. The day before he was seen to cross the Saco on a log near the Willey House, by a gentleman of New-York and a lad from Boston, as they were fishing for trout. As they had nothing but fish poles in their hands, they suffered him to pass on to meet his doom as above.

Christian Roselius, Esq., of New-Orleans, has just succeeded in recovering the lost $114,000 of bonds of the First Municipality, with interest coupons attached, which were stolen from the house of the late John Mc Donogh, shortly after his death. How they were recovered is not stated.

Dr. Wilbur's idiot school at Barre, Mass., is in a flourishing condition, and was visited by a Committee in behalf of the New York State Asylum for Idiots, consisting of Ex-Governor Marcy and John C. Spencer, a few days since, and the result will probably be an invitation for Dr. Wilbur to take charge of the New-York Asylum.

The steamer Union went ashore in a fog on the 5th July, at 3 o'clock A. M., four days out from San Francisco, on St. Quinten's Reef. She is a total wreck. She had 300 passengers on board, and $300,000 in gold dust. The passengers and dust were all saved. No freight saved.

The Richmond Times understands that the Grand Jury there on Saturday presented John M. Daniel, Esq., editor of *The Examiner*, for sending a hostile message to Edw. W. Johnston, Esq., of *The Whig*, a short time since. Other gentlemen, concerned in bearing the message, were, it is stated, likewise presented.

On Sunday afternoon, August 17th, a severe thunderstorm occurred at New-London, in Chester County, Pa., during which the Methodist church was struck by lightning. The Rev. Mr. Bissey, who was preaching at the time, was struck dead, and several of the members were prostrated by the electric fluid.

The tolls collected upon the New-York Canals up to the 14th of August, show an increase over the amount collected last year to same date, of $293,761. This rate of increase, says *The Albany Journal*, through the season of navigation, would give an aggregate increase of half a million.

Mr. I. Marsh Denman, of Newark, has raised some figs much superior in size and quality to any raised in this climate that we have ever seen before—demonstrating what may be done here by careful and skillful culture.

The sickness which a few days since assumed such a formidable aspect in the Sing-Sing Prison is disappearing; but four have died, the residue of the sick are convalescent, and but few new cases are occurring.

The British ship Cecrops was lost on the Roman Beach, near Roman River, on the 26th of June. She was on her passage from Jamaica to Truxillo. She was a total wreck, and two lives were lost.

A dispatch dated Chicago, Saturday, Aug. 23, 1851, says: The Cholera has nearly disapeared from our vicinity. The Board of Health report that there was no case yesterday, and none to-day. The weather is very fine, clear and cold.

Commodore Vanderbilt is arranging a regular steamship line from San Francisco via Nicaragua and New-York to Liverpool. His magnificent new steamship Northern Light is to run hence to Liverpool.

The New-York State Canal Revenue Loan was taken last week at a premium of ½ to 5 per cent. $1,000,000 was advertised, and bids were received for $4,500,000.

On Saturday morning a man by the name of Kelly was run over and instantly killed by a locomotive of the Long Island Railroad.

The Jeffersonian says: "The Rome and Watertown Railroad is steadily progressing, and will be so far finished that cars will reach this village in the course of three or four weeks. The depot, near this village, is nearly complet ed, the turn table is nearly ready for use, the engine house is going up rapidly, and the mason work for the bridge across the Black River is being pushed forward with commendable spirit and dispatch."

"Old Bucktooth," a *very* aged Indian, expired a few days since at his residence, a short distance below the mouth of Little Valley Creek, in Cattaraugus County. He was the last, with the exception of Gov. Blacksnake, of the aged Indians who have lingered so long in the land of the living. One by one, like our own Fathers of the Revolution, have the Indian chieftains passed away; and soon the last will be on his way to the "Spirit Land."

The Kingston Journal of the 13th says that on the morning of that day a number of men were engaged in deepening a well dug last year for R. Gosman. One of them went down; he did not return, and soon another followed, and passed out of sight; then a third, fourth and fifth went down, and the last was seen to reel and fall. The truth soon became known, that the whole five had perished by inhaling the fatal gas so often found in wells.

An accident occurred on the Midland Railway in England on the 19th of May last, in which a Mr. Blake was killed. His wife prosecuted the company, and has just recovered a verdict of $20,000, for damages sustained by the loss of her husband, it being proved on the trial that the accident was caused by care lessness of the Company's agents.

Last Sixth-day evening a terrific tornado struck in Watertown, Mass., and passed through the villages of West Cambridge, part of Somerville and Medford, to Madden, where it expended itself—its path, about five rods wide, presents a scene of fearful destruction. The total damage is estimated at $100,000.

It is stated that the Canal Commissioners of Pennsylvania have had an interview with the representatives of a large number of transportation companies, who desire a further reduction of tolls to enable them to compete with the New York Canals and Erie line. The result of the meeting has not transpired.

Josiah B. Williams of Ithaca, Henry Fitzhugh of Oswego, and Gen. Adams of Clyde, have been appointed by the Governor to investigate in reference to the practicability of draining the Cayuga marshes. An appropriation of $10,000 was made for this purpose, by the last Legislature.

The merchants of New York have presen ten to Mr. E. K. Collins, the founder of the line of American steamships to Liverpool, an elegant tea set of massive gold plate of great value, made by Ball, Tomkins & Black, as a compliment to his enterprise and success.

Great loss of life and destruction of property occurred at Muscatine, Iowa, on the 11th inst., by a freshet on a creek which occurred at night. Houses were swept off, and in one a woman and her three children were drowned. The loss to public works alone is $10,000.

A steamboat speed of eighteen miles an hour will make the voyage from Boston to Liverpool in six days and nine hours. A vessel combining good sea qualities, with the speed of our North River boats, would do it in six days.

The largest deposit of gold dust ever made at the United States Mint at one time, was made by Harnden's Express, for Drew, Robinson & Co., 11,869 oz. 31-100, equivalent to about $220,000.

Of 100 parcels of wool collected from various parts of the United States, for exhibition at the World's Fair, the palm was awarded to Messrs. Patterson, Bedford county, Virginia.

The dysentery is quite prevalent among children in several towns around Northampton, Mass. Dr. Hillman, of Williamsburg, attended twenty cases in one day, within half a mile of his residence.

Letter envelopes, with three cent stamps on them, are sold in Washington at the rate of thirty for one dollar. A very convenient and cheap arrangement.

The rot has commenced among the potatoes in Vermont, and at so early a period as to excite the apprehension that it will be destructive.

We notice in some of our West Jersey exchanges that indications are beginning to be exhibited of the rot in the potato crop.

We notice in some of our West Jersey exchanges that indications are beginning to be exhibited of the rot in the potato crop.

New York Market—August 25, 1851.

Ashes—Pots $5 12 a 5 18; Pearls 5 50.

Flour and Meal—Flour, 3 75 a 4 00 for Michigan, Indiana, and Ohio; 3 87 for State, 4 00 a 4 12 for pure Genesee. Rye Flour 3 44. Corn Meal 2 94 a 3 00 for Jersey, 3 25 for Brandywine.

Grain—Wheat, 82c. for red Ohio, 90 a 94½c. for fair to prime Michigan, 95c. for common State, 1 00 for old and new Genesee mixed. Rye 72c. Oats 37 a 42c. Corn, 56c. for western mixed. 57c. for round yellow, 58c. for round white, 61c. for flat white.

Provisions—Pork, 13 00 for prime, 16 00 for mess. Beef, 5 00 a 6 00 for prime, 8 75 a 11 00 for mess. Butter, 8 a 12c. for Ohio, 10 a 14c. for State. Cheese 4 a 6½c.

Wool—Domestic Fleece 37 a 46c. Pulled lambs' wool 32 a 33c. Extra country pulled 42c.

MARRIED.

On the afternoon of August 12, at Glen Haven Water Cure, by themselves, William L. Chaplin to Miss Theodocia Gilbert, of that establishment.

DIED.

At Saratoga Springs, on Thursday night, August 21, Dr. James D. Billinge, of 95 Avenue C, New York.

In Trivolia, Illinois, August 5th, 1851, of dysentery, Matthew, infant son of M. M. and Ann Elizabeth Ellis, aged one year and nine days.

LETTERS.

W. M. Fahnestock, D. F. Randolph, H I. Garthwaite, A. C. Burdick, C. A. Osgood (sent,) S. Davison, H. Whipple, R. Church, J. T. Edwards, J. G. Babcock, G. Crandall, J. A. Randall, A. Campbell, M. Saunders (paid to Treas.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Daniel Maxson, Petersburg,	$2 00	to vol. 8	No. 52
Polly Randall, "	2 00	" 8	" 52
Asa C. Burdick, Independence,	2 00	" 8	" 52
Wm. S. Livermore, 2d, "	2 00	" 8	" 32
Geo. W. Maxson, Scott,	2 00	" 8	" 52
Josiah R. Taylor, Unadilla Forks,	2 00	" 8	" 52
Elisha Potter, Alfred Center,	2 00	" 8	" 52
Chas. Potter, Jr., Westerly, R. I.	2 00	" 8	" 52
J. A. Randall, Pendleton Hill, Ct.	2 00	" 8	" 43
H. I. Garthwaite, Lake Mills, Wis.	2 00	" 9	" 8
J. Howard Titsworth, DeRuyter,	1 62	" 8	" 52

BENEDICT W. ROGERS, Treasurer.

The Ohio Association.

THE Seventh-day Baptist Ohio Association will hold its first Anniversary with the church in Jackson township, commencing on the fifth day of the week before the second Sabbath in October, 1851.

J. G. BABCOCK, Cor. Sec.

Yearly Meeting of Rhode Island Churches.

THE Yearly Meeting of the Seventh-day Baptist Churches of Rhode Island and vicinity will be held with the first Church in Hopkinton, commencing on the sixth day of the week before the fifth Sabbath in August, at 2 o'clock P. M. S. S. GRISWOLD.

Executive Committee of the Eastern Association.

THE Executive Committee of the Seventh-day Baptist Eastern Association will (by the permission of Providence) meet at the meeting-house of the first Church in Hopkinton, on the first day of the week following the fifth Sabbath in August, at 9 o'clock A. M.

S. S. GRISWOLD, Sec.

Greenmanville, Ct, July 23, 1851.

Our Anniversaries.

THE MISSIONARY SOCIETY.—The Ninth Anniversary of the Seventh-day Baptist Missionary Society will be held (God willing) with the First Church in Brookfield, Madison Co., N. Y., on the fifth day of the week before the second Sabbath in September, (11th day of the month,) commencing at 10 o'clock A. M. Eld. Nathan V. Hull is expected to preach the opening discourse.

THE PUBLISHING SOCIETY.—The Second Anniversary of the Seventh-day Baptist Publishing Society will be held with the First Church in Brookfield, N. Y., on Sixth-day, Sept. 12, 1851.

THE TRACT SOCIETY.—The Eighth Anniversary of the American Sabbath Tract Society will be held with the First Church in Brookfield on First-day, Sept. 14, 1851.

☞ A meeting of the Seventh-day Baptist Education Society will be held during the Anniversary season, at such time and place as the President of the Society shall appoint and notify.

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH,
JOHN D. TITSWORTH, R. M. TITSWORTH.

Milton Academy.

A. C. SPICER, Principal.
Mrs. S. M. SPICER, Preceptress.

Terms.

The Fall Term of 1851 of this Institution will commence Tuesday, August 19th, and close Thursday, November 20th, continuing thirteen weeks and three days.

The Winter Term of 1851–52 will commence Tuesday, December 2d, and close Thursday, March 4th.

The Summer Term of 1852 will commence Tuesday, March 23d, and close Thursday, June 24th.

Expenses.

Tuition per Term, from $3 00 to $5 00, settled invariably at the commencement of each Term, either by actual payment or satisfactory arrangement.

EXTRAS PER TERM.

Oil Painting,	$7 00
Monochromatic Painting,	2 00
Water-Color Painting,	3 00
Drawing,	1 00

Board can be obtained in private families from $1 00 to $1 50 per week. Rooms can be obtained, by those wishing to board themselves, at a reasonable expense.

Remarks.

All the English branches usually taught in our Eastern Academies, together with the Classics, and the Modern Languages, (French, German, and Italian,) will be taught in this Institution. The mode of instruction will be in accordance with the latest and most popular method adopted in our best Eastern Institutions, aiming, primarily, at a thorough and practical qualification of School Teachers, and preparing students for an advanced standing in a College course.

This Institution is located in the healthy and delightful village of Milton, at the junction of the Milwaukie and Mississippi and the Northern and Southern Railroads, amidst an enterprising and moral community, and removed from the vices and temptations ever attendant on large villages and cities.

Weekly meetings are held in the village by three different evangelical denominations, either of which students can attend.

The plan of instruction and government of this Institution will aim at a harmonious development of all the moral, intellectual, and physical powers of students, in a manner to render them thorough scholars, and practical, useful citizens; and the public may feel assured that no exertion shall be wanting on the part of the teachers and proprietors of the school to render it worthy of patronage and confidence. au14 4t

Milton, Rock Co., Wis, July 11th, 1851.

In sending the notice of our school to the *Recorder*, we will take the opportunity to assure such Seventh day Baptists and other friends at the East as may contemplate removing to this State, and yet wish to enjoy the advantages of a good school, that it is intended to afford as good facilities for study and improvement in this school as can be found in any other Academy.

Union Bible Dictionary.

PREFERABLE TO ANY OTHER.—It is unquestionably preferable to any other manual adapted to aid the young in studying the sacred volume. [N.Y.Obs.

Fuller than any other.—It is nearly a complete summary of all the most valuable learning on the subjects embraced in it. [The Independent.

It is, by far, the completest and most perspicuous Bible Dictionary of its size to be found. It condenses a great amount of learning, and has a fullness of information, for which one would not look in so unpretending a volume, and which is all that most Bible readers would desire on the subject. [N. Y. Evangelist.

Cheaper than any other.—There is probably no book, except the Bible itself, in which so great a quantity of matter can be purchased for so small a sum; and happily, it is matter of an important character, all of which helps to elucidate the Bible. It explains the meaning of words, and the names of persons, animals, and objects, which are not defined in ordinary dictionaries. The images of things are also given in pictures, wherever this method is necessary to a just perception of them, or can be made to convey a more ready and accurate idea, than a mere verbal description. [Ch. Mir.

It is a sort of sine-qua-non for a Sunday-school teacher, and should be in the hands of the more forward pupils.

The best of its kind.—I feel free to express my general approbation of the "Union Bible Dictionary," as a work well calculated to extend the knowledge of the Holy Scriptures, and especially to be a valuable assistant to teachers and scholars in our Sunday-schools.
[Rev. Dr. Alexander.

The mass of various and important information compressed within so small a compass is almost incredible.
[Rev. Dr. Storrs, of Mass.

I regard the present volume as the best of its kind.
[Rev. Dr. Stone.

Just what was wanted by Sunday-schools and Bible-classes. [Baptist Record.

The Union Bible Dictionary is in one vol., 18mo., (double columns,) 650 pages, 150 illustrations, 9,500 references, and sold at 45 cents, by J. C. MEEKS, Agent, 147 Nassau-st., N. Y. au7 3t

Miscellaneous.

The Migration of Birds.

Birds migrate northward and southward; so that there is in our latitudes at least a periodical ebb and tide of spring and winter visitors. The former gradually work their way, as the season advances, from the warm South, were they have enjoyed food and sunshine, and arrive here to cheer us with their songs, and make our summer months still more delightful. The latter, being inhabitants of the arctic circle, and finding in the forests and morasses of that region a sufficient supply of food in summer, are only led to quit their homes when the early winter begins to bind up the lakes and surface of the earth, and to deprive them of their sustenance. It is then that they seek our milder shores; and accordingly, at the season when our summer visitants are leaving us to proceed on their journey southwards, these songless inhabitants of the north arrive to take their places, and to feed on such winter fruits and berries, and such insects and aquatic plants, as are denied to their own inhospitable climate. These visitors, though mute, are of no mean value, for many of them are considered delicate food; and, in consequence, the red wing, field-fare, woodcock snipe, pidgeon, &c., are wont to receive homage and admiration from those who could listen to the sweet warblings of the nightingale or the tender cooings of the turtle-dove with perfect indifference.

The visits of these birds, as well as of those from the south, depend greatly on the state of the weather, which appears to hasten or retard their flight as the season may be. Thus, we often find that a few of our summer birds leave the main body and arrive sooner than the rest, while the others have been kept back by a sudden return of unfavorable weather, according to the adage, "One swallow does not make a summer." It is a singular fact that the early comers are male birds, arriving, as it would seem, in search of a fit spot into which to introduce their mates. The bird-catchers are aware of this, and prepare their traps accordingly, so that nightingales and other singing birds are often snared on their first arrival, and spend the short remainder of their lives in captivity. Many birds return not only to the same country, but to the very spot they left in the preceding season, a fact which has been ascertained by catching and marking some of them, while others do not confine themselves to a particular country, but range from one country to another, as circumstances may dicate.

It has been observed that migratory birds do not leave their summer abode, unless the winter is one of unusual severity. This fact is surprising, and the question, "By what means is the bird instructed as to the coming season?" naturally presents itself to the mind, but still remains unanswered.

Most birds perform their migrations during the night; but there are some that travel only by day, and others that stop neither by night nor day. Among the first are the owl, black bird, &c., and a great number of aquatic birds; among those that travel by day, are the crow, pie, titmouse, wren, wood-pecker, chaffinch, goldfinch, swallow, lark, and some others; and of those which do not intermit their flight are the wag-tail, heron, yellow-hammer, stork, crane, plover, swan, and wild goose. These choose a bright moonlight season in which to set out on their journey.

The flight of birds has been estimated from fifty to one hundred and fifty miles per hour, though some heavy birds scarcely exceed thirty miles an hour. Bishop Stanley mentions, in his "Familiar History of Birds," an easy way by which the flight of birds may be determined with tolerable accuracy. Supposing any bird—a partidge, for instance—should rise from the middle of a stubble, and fly a stright line over a hedge, all the observer has to do is to note by the second hand of a watch the number of seconds between the bird's rising and that of its topping the hedge; and then ascertain the distance between the point from whence it rose and the hedge, by stepping, counting the number of paces; when, supposing each pace to be a yard, we have a common rule-of-three sum.

Thus, if a partridge in three seconds flies one hundred yards, how many yards will it fly in 3,600 seconds. or one hour?

Another method of ascertaining the flight of birds is by carrier pigeons. The same author tells us of a recent instance, in which fifty-six of these birds were brought over from Holland, and set at liberty in London. They were turned out at half past 4 o'clock in the morning, and all reached their dove cots at home by noon; but one favorite pigeon called "Napoleon," arrived about a quarter before ten o'clock, having performed the distance of three hundred miles at the rate of above three hundred miles an hour, supposing he lost not a moment and proceeded in a straight line; but, as they usually wheel about in the air for some time before they start, the first bird must have flown, most likely, at a still quicker rate.

Of all migrating birds, cranes may be considered the most remarkable. They seem to be endowed with foresight, and have the appearance of consultation and regular preparation for the time of their departure. They utter peculiar cries several days before, and assemble with much noise and bustle. They then form themselves into two lines, making an angle at the vortex, of which one of their number, who is looked upon as the general director of their proceedings, takes his place. The office of the leader seems to be to exercise authority and issue orders to the whole party, to guide them in inclement weather in their circling flight, to give the signal for their descent, feeding, &c. Piercing cries are heard, as if commanding and answering to the command. If the leader grows tired, his place is taken by the bird next him, while he retires to the end of the line; and thus their orderly flight is accomplished.

In order that birds may fly with ease, and continue long on the wing, they must fly against the wind; and patiently do they wait for a favorable time in this respect. The sudden change of the wind will sometimes cause numbers of quails, which are heavy in their flight, to be drowned in crossing the Mediterranean sea. Yet there are certain seafaring birds so wonderfully endowed as to remain almost continually on the wing, and which are often found at the distance of more than a thousand miles from land. The gigantic albatross is one of these, with its enormous expanse of wing, measuring fourteen feet, or even more, from tip to tip.

But the bird which surpasses all others in its power of flight is the frigate bird, which seldom visits the land except at the breeding season, and is never seen to swim or rest upon the waters. With such an instance of adaptation to the regions of the air, we need no longer wonder at the power by which our birds are enabled to remain so long on the wing as to perform their periodical migration to other lands.

It has been observed that the least willow wren and the stone curlew generally appear amongst us during the last week in March; while the following birds are not often with us till from about the 14th to the 20th of April—the nightingale, black-cap, chimney-swallow, red-start, yellow willow-wren, grass-hopper, lark, martlet, and pied fly-catcher. At the end of April and the beginning of May are seen the lesser red-sparrow, cuckoo, sand martin, great willow wren, spotted fly-catcher, black martin, and landrail; while, about the middle of May, the swift and the goat-sucker or fern-owl, usually join the throng.

> "Ye tell a tale of the beautiful earth,
> Birds that o'ersweep it in power and mirth!
> Yet, through the wastes of the trackless air,
> Ye have a guide; and shall we despair?
> Ye over desert and deep have pass'd;
> So shall we reach our bright home at last."
>
> [Washington paper.

Jenny Lind and the Birds.

We find the following gossip in the correspondence of the N. Y. *Tribune*. A youthful stripling does the honors of charioteer to a party of travelers from Utica to Trenton Falls, and entertains them by the way with amusing chat about the notabilities of the season. He narrated or invented the following incident as occurring during Jenny's transit over the same thoroughfare:—

"Have you heard Jenny Lind, sir?" inquired my Antinous of the stables.

"Yes, often."

"Great woman, sir. Do n't you think so?"

"Most decidedly."

"She was here last week, sir—get up, Charlie!"

"Did you hear her?" I asked.

"Yes, sir, and I drove with her to the Falls—that is, Tom Higgins drove, but I sat on the box."

"And was she pleased?"

"Yes, sir; only when she was going to see the Falls, every body in the hotel ran to the door to look at her, so she went back to her room and then slipped out of the back door. But there was something better than that, sir."

"What was that?"

"She gave Tom Higgins fifty dollars when he drove her back. But there was something better than that, sir."

"Indeed! What was that?"

"Why, sir, as we came back, we passed a little wood, and she stopped the carriage and stepped out with the rest of the party, and Tom Higgins and I, and went into the wood. It was toward sunset, and the wood was beautiful, sir. She walked about a little and picked up leaves and flowers, and sang, like to herself, as if it were pleasant. By and by she sat down upon a rock and began to sing loud. She sings some, sir, and it sounded a great ways. But before she stopped, a little bird came and sat upon a bough close by us. I saw it, sir, with my own eyes, the whole of it—and when Jenny Lind had done, he began to sing and shout away like she did. While he was singing she looked delighted, and when he stopped she sang again, and oh! it was beautiful, sir. But the little bird would n't give it up, and he sang again, but not until she had done. Then Jenny Lind sang as well as ever she could. It seemed to fill the woods all up with music, and when it was over, the little bird was still a while, but tried it again in a few moments. He could n't do it, sir. He sang very bad, and then the foreign gentlemen with Jenny Lind laughed, and they all came back to the carriage."

Amusements at Madrid.

At Madrid, July 25, the Bull Circus of Aranjuez became the theater of a spectacle worthier of the age of the Romans of the empire than of the 19th century. Several wild beasts were introduced successively to fight in the arena. The Queen-Mother and her family, together with the King and the Duke of Rianzares, were present in the box. The first fight was, between a wolf and several dogs. The wolf looked at first excessively frightened, and made several leaps to clear the lofty iron grating which surrounded the arena. These efforts became desperate when he saw bound into the circus four powerful dogs, which in a few moments reduced him to such a pitiful state that it was necessary to withdraw him. The wolf stood on the defensive—he shook off the dogs, but he did not attack them. Next entered a hyena, against which four dogs were likewise loosed. One of the dogs distinguished himself greatly in this combat, and several times mastered the hyena alone, dragging him over to the ground, but he was so punished by the fierce bites of the wild beast, that his master was fain to enter the arena and withdraw him from the combat' amid salvos of applause. The hyena was then withdrawn in rather a mangled condition. The next wild beast that appeared was a sturdy, surly bear, against whom were launched as many as 13 dogs. The enemy was now evidently of a more formidable kind, for the dogs were no longer so eager to grapple with the object of their attack, but contented themselves with barking around him in a ring; and when any of the number ventured into closer quarters, he received a hug and bite which left him apparently lifeless during several seconds. The public now loudly called for the intrepid dog who had mauled the hyena. This was the first of the pack who dared to seize the bear with his teeth. The others imitated his example with less pluck, but no effect seemed to be produced by any of the assailants upon the shaggy beast, and the bravest of them seemed baffled by the thickness os his coat, which defied the gripe of his adversaries. The last act of the spectacle was that which had more particularly attracted crowds by railroad to Aranjuez. The fight was now between a lion and a bull. The first was one of the finest of his species. No sooner was he loosed into the arena and espied the bull than he made toward him at once, and attacked him with fury. But the lion only succeeded in seizing the tail of his horned foe, by which he clung on with his claws. The bull, thus attacked from behind, was unable to defend himself by his horns, but presently the lion, having bitten his tail close off to the rump, the bull turned on him, and frantic with pain charged with tremendous fury, tossing the lion, notwithstanding his size, into the air, which so damped the pluck of the latter that it became at once clear on which side the victory would be declared. The lion sat down dejected and moaning with pain, while the bull charged him several times in succession, instigated by the crowd outside the grating more than by his own will, for as soon as the lion was *hors de combat* the bull sought no longer to molest him, and would have left him alone, but for the stimulation which was applied to him by the spectators. The lion was killed.

Grand Bassa, Liberia.

The Congregationalist publishes an interesting letter to Commodore Gregory, of the U. S. Navy, from Capt Marston, an exploring agent sent out to Liberia. The following extract contains the most essential facts:—

The County of Grand Bassa, of which Bassa Cove, although not the most populous, is the County town, was formerly under the protection of the Pennsylvania Colonization Society, and is principally inhabited by emigrants from Virginia and Maryland, and a few from South Carolina, Georgia, Kentucky and Tennessee; with a very small number from New York and Connecticut. The town of Bassa Cove lies on the point formed by the junction of the rivers St. Johns and Benson, and almost immediately opposite, at the reunion of the St. John's and Mecklin rivers, is situated the town of Edina, and seven miles further up the St. John's is the town of Bexley.

Bassa Cove contains two hundred and sixty inhabitants, Edina four hundred and thirty, and Bexley three hundred and eighty, about one one-fifth of whom in each town are natives; the remainder are emigrants from the United States.

All these places are regularly laid out into streets running at right angles; and the squares are three hundred feet, allowing each building lot to be sixty feet by a depth of one hundred and fifty. The buildings are constructed chiefly of wood, which in my opinion is bad policy, as the constant interchange of wet and dry seasons causes them to rot; and, added to this, the myriads of insects which this climate supplies, make them soon go to decay. This could be avoided by substituting stone or brick, the latter article being now made in various parts of the Republic; but that which I should recommend in place of either of the above articles, is iron, which, I presume you are aware, is now used extensively, in a galvanized state, in the United States, for the construction of houses; and although the effects of galvinism would be fully tested in this humid climate, yet I doubt not that iron would form the best article for the construction of houses.

It gave me much pleasure to learn from all with whom I conversed, that the moral and religious condition of this part of the Liberian Republic is most cheering; there being but little vice, while a truly gratifying religious character is very apparent. Bassa Cove contains two churches, one belonging to the Baptists, the other to the Methodists. Edina has three churches, one to each of the denominations, composed of Methodists, Baptists and Presbyterians.

Attached to each of these churches is a flourshing Sunday school, attended by natives, as well as American children. The average attendence in the above three towns being two hundred and eighty-five—of whom one hundred and twenty-one are native youths. There are also at Bexley two day schools; and Bassa Cove and Edina each has one. At these, however, are taught at present only the rudiments of an education; but this cannot continue long, as the desire for instruction is too strong to prevent the cause of education going ahead.

The condition of the people at Grand Bassa cannot but be considered as highly prosperous, as they are slowly but steadily increasing in agriculture and commerce.

The cultivation of coffee is receiving at this place special attention—Judge Benson alone having twenty-five acres devoted to that object; and there are others but little below him in that quantity of land. In the whole country there are twenty-nine thousand trees planted, so that Grand Bassa produces more coffee than all other parts of Liberia united, the quality of which is equal to the best Java. This article can be cultivated to any extent, as it is indigenous to the soil, and is found in great abundance.

The exports of Grand Bassa consist chiefly of palm oil, camwood, ivory, arrowroot, ginger, and as yet a small quantity of coffee, and amounted last year from Bassa Cove and Edina alone to about twenty-five thousand dollars. The imports embrace the usual necessaries of life, with but few luxuries, the amount of which I was unable to obtain.

Exploration of the Interior of Africa.

Correspondence of the Jour. of Commerce.

WASHINGTON, Thursday, Aug. 14 1851.

I recently mentioned that Lieut. M. C. Watkins of the Navy had projected a scheme for the exploration of Africa. He laid his plan before the Secretary of the Navy a few days ago. His offer is under consideration, and if the President should make no objection, I presume it will be accepted and the design put in execution without delay.

Lieut. Watkins' plan is simple, and costs the Government nothing. He simply asks leave of absence, on present pay, for himself, one midshipman, one engineer, and six mechanics, now belonging to the naval service, and doing little or nothing. He also asks for the use of a small iron steamer, to be built under his direction—which steamer he will take out to Africa in one of the Government store-ships. This boat will be made in two pieces, and will be so light that she can easily be carried around the falls and other obstructions that may be met with in the rivers. Mr. Watkins does not even ask for rations for his party, as he expects to procure supplies very cheaply by traffic with the natives. Ten thousand dollars will cover all the expenses of the expedition which the Government is called upon to pay. Mr. Watkins will take a draughtsman, a naturalist, and a physician, with his party. Suitable men, who are already acclimated, will volunteer for the enterprise. Six or eight colored men from Liberia, who are accustomed to the natives, and have been engaged in former explorations, will complete the exploring party. One of the men, Moore, accompanied Capt. Trotter, of the British navy, in his expedition.

Mr. Watkins will first explore the St. Paul's—a very interesting river—and trace it to its source. The valley of the St. Paul's is very rich and beautiful, and will be of great importance to Liberian commerce, by reason of its valuable products. He will next trace the Niger and Congo, and other important rivers, from their mouths to their sources, and proceed to explore the vast and now unknown regions of the interior, where, for aught we know, natural products of novel and rich character, new forms of civilization, and unknown races of men, may exist.

Mr. Watkins is confident, from the information which he derived in Africa, during his former visits, that he can find coal fields on the St. Paul's; and if so, one of the chief obstacles to the establishment of steam communication between this country and Africa will be removed. This expedition will greatly promote the success of the proposed African line of steamers; it will promote the colonization and civilization of Africa, by ascertaining and making known its resources and its geography; it will open to the native tribes of Africa a new subject for commerce, of a much more profitable kind than the slave trade; and it will widen the boundaries of modern science and knowledge. Certainly such an enterprise as this will, even if attended with partial success, reflect great credit on those engaged in it, and upon our naval service, and upon this country.

An Expedition to the Interior of Africa.

Our readers will remember that early in 1850, Mr. Richardson, an agent of the British Government, together with two German savants, and a select escort, started from Tripoli on an expedition to explore the interior of Africa. The latest information from these gentlemen is contained in a letter from one of them, Dr. Barth, to the British Consul General at Tripoli, dated the 28th February last. The expedition had reached Kano, on the road to the kingdom of Barnon, where they expected to arrive in the month of April. The expedition had passed through many dangers and difficulties, with no greater misfortune than the loss of a little property, of which it was robbed by the Tuariks. This is a powerful tribe who inhabit oases in the Sahara, or Great Desert, and are noted for their inhospitality to travelers. It is a singular and interesting fact, that these Tuariks, whose only food is camel's milk and a few dates, are the most powerful, athletic, and warlike race of the center of Africa.

Dr. Barth mentions a vast tract of fertile land through which he passed in the region of the Great Sahara, and which has remained entirely unknown to travelers and geographers. He describes it as being of considerable extent, beautifully wooded, with a number of small rivers passing through it, and susceptible of the highest degree of cultivation. It is inhabited only by animals, among which he mentions the elephant, buffalo, lion, giraffe, &c. During the progress of the voyage, Dr. Barth was very near perishing in the desert whilst the expedition was passing through the country of the Tuariks. Having left the caravan for a short time, for the purpose of making some geological investigation, he was unable to find it again, and wandered through the sands for three days and nights. He was found, when already in a state of delirium preceding a final dissolution, by a Tuarik, and brought back to his caravan. [Republic.

The Express Business.

A very important branch of business now is one which, indispensable as it is to every considerable merchant in all the large communities, is conducted by the express establishments. A few years ago expresses for business purposes were entirely unknown; now they are the most valuable auxiliary of commerce. Prior to the establishment of rail-roads, parcels, &c., used to be given to stage-drivers, boatmen, &c. A great deal was sent by private hands, and passengers had the felicity of filling their trunks half full of packages and letters for their acquaintances.

A rail-road conductor named Harnden, being daily laden with commissions of this kind, conceived the idea of making a business of it, and to him is due the credit of having originated the expresses. Relinquishing his situation as a conductor, he advertised that he was prepared to transport between Boston and New York such letters and small valuable parcels as he could carry in his carpet-bag. He found customers at once, and his business increased so fast that soon a single trunk could not hold all that was given him to carry. Presently it had grown so much that he was obliged to have messengers, clerks, crates and wagons, and a partner, Mr. Dexter Brigham, Jun.

Foreseeing the ultimate permanent success of this new description of public transportation, Mr. Alvan Adams, of Boston, started another express on the same route, and for about two years these two expresses were the only ones known in the world. Rich as he now is, Mr. Adams had no capital at that time, but on the contrary had many debts, (which he has since paid, principal and interest;) and only his indomitable perseverance, and the enterprise of his New York partner, Mr. W. B. Dinsmore, could have sustained the new express against the competition of the original establishment, which was then making money hand over hand.

At an early stage of the competition, Harnden & Co., elated by their well-merited success, extended their enterprise to Europe. But the concern met with an irreparable loss in the death of Mr. Harnden who was lost one cold winter night in the ill-fated steamboat Lexington, which was burnt on Long Island Sound. Mr. Brigham the remaining partner was chiefly occupied with their British and European operations, to which the firm of Harnden & Co., No. 51 Broadway, is now entirely devoted. The express business formerly pursued by them has passed through various hands to Messrs. Thompson & Livingston, the present proprietors, who paid undoubtedly a handsome bonus for the good will and name of Harnden's Express.

Agriculture in France.

A letter writer for the *Republic* says:—"A trip of six hundred and fifty miles, from the nothern to the southern extremity of France, justifies me in the expression of my opinion, that God's sun does not shed its rays on so fair a land, or one so thoroughly cultivated. The whole country is literally a garden. Every square foot, from the mountain top down to the lowest ravine, is made to produce something, if it be susceptible of it. Their mode of planting or sowing their crops, whether on plain or hill-side, produces the finest effect on the appearance of the landscape; the space allotted for each crop is laid out in squares or parallelograms, with mathematical precision, and, whether large or small, the best garden could not be divided with greater accuracy. As there are no fences or hedges, and as the different crops are in various stages of maturity, you can imagine the variety of hues that meet the eye, and the magnificence of the panorama that stretches out in every direction as far as the vision can penetrate. I am sorry to add in this connection, that seven-eighths of the agricultural labor is performed by females, while two or three hundred thousand stalwart men in uniform are idling away their time in barracks of the cities and villages. In the absence of fences, cattle secured by ropes are driven about their pasturage by females; and sheep are confined within the required limits by boys, assisted by shepherd dogs. Speaking of cattle reminds me that notwithstanding fresh pork is abundant enough in market, both in England and France, I have not seen a live porker in either country."

ARMY UNIFORM.—The New Army Uniform is minutely described in a general order lately issued from the Department of War, having received the approval of the Secretary. The old dress, it is said, may be worn by the commissioned officers of the army until the 1st of January next, after which time the new regulations are to be strictly enforced. *The Washington Republic* furnishes the following details of the most important changes made in the uniform heretofore worn: All officers are to wear a frock coat of dark blue cloth, the skirt to extend from two-thirds to three-fourths of the distance from the top of the hip to the bend of the knee; single-breasted for captains and lieutenants; double-breasted for all other grades. The uniform coat of all enlisted men is to be scarlet; infantry, light or Saxony blue; riflemen, medium or emerald green; and dragoons, orange colored. The caps for all officers and enlisted men are to be of dark blue cloth, according to pattern, and so ornamented and varied in trimmings as to denote rank and the several branches of service. Feathers give place to pompons.

SINGULAR CASE.—On the 1st of July, (says a Glasgow paper,) during the thunder-storm, a man named Raeburn, residing in the Croft, Paisley, was struck dumb. Raeburn, it appears, was standing near a window, when one of the flashes of lightning, more vivid than usual, had such an effect on his organs of speech that he could not articulate a syllable. The advice of several medical gentleman was obtained, but all to no purpose; and, what was strangest of all, no hurt or defect whatever could be observed. Next day, Raeburn was advised to try what galvanism could effect in his case, and he at once proceeded to Mr. Ferguson's galvanic operating rooms in Sneddon-st. Here, after the application for a few minutes of the battery to his neck, he was able to articulate one or two syllables; his joy at this, it may be imagined, was very great; and we are happy to say, that after six applications from the galvanic apparatus, his speech has all but recovered its former fluency. Raeburn is about 23 years of age; and all that he felt at the time he was struck dumb was a kind of giddy feeling for about a minute.

ROMANCE IN REAL LIFE.—*The Potomac* (Mich.) *Sentinel* says, that some twenty-five years ago, Jacob McKinney, of that place, married a Miss ——. After residing together, rather unhappily, as man and wife for some years, and after having two children, they separated, and McKinney joined the U. S. army, during which time he was steward of an hospital for about sixteen years. Mrs. McKinney, supposing her husband dead, about twelve years ago married a Mr. Thornburg, an industrious and well-disposed man, by whom she has had a number of children, Recently, McKinney, after an absence of twenty years, returned to claim his wife, covered with scars and wounds received in the Mexican war. Under all the circumstances, as his children are both dead, the recommendation that Mr. McKinney should retire for another twenty years, is undoubtedly very good.

WATER-MELON SUGAR.—*The Chicago Tribune*, in acknowledging the receipt of a small quantity of genuine saccharine matter, extracted from the water melon, says:—"We have seen and used sugar made from cane, maple, corn, and beets, but we have never seen any so pure and deliciously sweet as this. To our mind it is equal to the best quality of honey. The water-melon possesses a great amount of saccharine matter in a very pure state, and we do not see why making sugar from it could not be made a profitable business, in a climate adapted to the growth of it."

WHITE WHORTLEBERRIES.—The editor of *The Boston Journal* has had presented to him some *white whortleberries*, picked on the farm of Jeremiah Gardner, in North-Kingston, R. I. They are about the size of the black whortleberry. Their color is pearly-white. They grow upon a bush of about the same size, and yield abundantly. There is upon Mr. Gardner's farm a plot of some twenty feet covered with the bushes which bear these white berries, while all around them the common black species grow in profusion. On no other spot on the farm or in that vicinity have the white berries been found.

HOW TO TOAST BREAD.—If you would have a slice so toasted as to be pleasant to the palate, and wholesome and easily digested, never let one partical of the surface be charred. Chestnut brown is even too far deep for good toast; and the color of a fox is rather too deep. The nearer it can be kept to a straw color, the more delicious to the taste, and the more wholesome it will be. This is done by keeping the bread a proper distance from the fire, and exposing it to a proper heat.

"STEALING MY THUNDER."—The origin of this singular phrase is thus explained in D'Israeli's Miscellanies. Jon. Dennis wrote a tragedy which the actors refused to perform to empty houses; but they retained some excellent thunder which Dennis had invented, and it rolled one night when Dennis was in the pit, and it was loudly applauded. He suddenly started up, and in a fit of passion, cried out to the audience at the top of his voice, "They won't act my tragedy, but they steal my thunder!"

There is only one way to boil potatoes, of which the majority of people seem to be profoundly ignorant. Have the water boiling before you put the potatoes into it; and after cooking them sufficiently, pour the water off, and allow them to "steam" about five minutes previous to serving up. You will find them deliciously mealy. The potato is a fine vegetable, but it is too often most barbarously cooked.

A village in Macedonia is a collection of mud huts with tiled or thatched roofs, one story high, having generally but one room, and that partly under ground, and quite likely has neither floor, window, nor fire-place, and only the scantiest furniture. The people sleep in the clothes which they wear during the day, and have little else than a blanket for bed and bedding.

Central Railroad of New Jersey.

Summer Arrangements, commencing Monday, March 31, 1851.

THIS Road extends from ELIZABETHPORT, 35 miles, to WHITE HOUSE, N J, reducing the staging between the terminus of the Road and EASTON to 25 miles.

This line leaves New York by steamboat Red Jacket from pier No 1 North River, and connects with trains on the New Jersey Railroad, which leaves New York from foot of Cortland-st.

TRINS UP—Leave New York by steamboat Red Jacket, pier No 1 North River, at 9 A M, passenger; 1 P M, freight; and 5 P M, passenger; and by N J Railroad, foot of Cortland-st, at 9 A M, and 2 and 5¼ P M.

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Somerville at 4 30 A M, freight; at 6 05 A M, passenger, at 2 05 P M.

Bound Brook at 4 50 A M, freight; at 6 15 A M, passenger, at 2 15 P M.

Plainfield at 5 20 A M, freight; at 6 35 A M, passenger, at 2 35 P M.

Westfield at 5 50 A M, freight; at 6 50 A M, passenger, at 2 50 P M.

Elizabethtown at 7 15 A M; freight at 10 30 A M; passenger at 3 15 P M.

Elizabethport at 7 30 A M; freight at 10 45 A M; passenger at 3 30 P M.

On Tuesdays, Thursdays, and Saturdays, trains leave Somerville for Pespack, Lesser Cross-Roads, and Pluckamin.

STAGES will be in readiness on the arrival of the 9 A M train from New York at the White House to convey passengers to Easton, Wilkesbarre, Bethlehem, Allentown, and Mauch Chunk, Penn, and to Clinton, Flemington, Lebanon, Milford, and Belvidere, N J.

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The Christian Review.

THE removal of this Quarterly to New York more than a year since, and its elevation in character, the Publishers are happy to say, have greatly increased its circulation. Seeing this readiness to appreciate and patronize their efforts, they are determined to spare no pains or expense in raising the work to the highest point of excellence, every way worthy of its position in the metropolis of the nation, and as the organ of one of the most numerous and respectable denominations in the land.

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OPINIONS OF THE PRESS.

This periodical has at last taken its true position. It will now challenge comparison with the best religious Reviews—proving that the Baptists have intellectual power and diversity enough to maintain a denominational Quarterly of the highest standard.

[Watchman and Reflector.

In tasteful and correct mechanical execution the "Review" is not surpassed by any of the Quarterlies. . . . Every minister should have it; and we wonder that more of our lay brethren, of educated mind, literary taste, and pecuniary ability, do not subscribe.

[Michigan Christian Herald.

This is one of the best Quarterlies in the United States, and may, in fact, be regarded as a model of its kind. [Western Literary Messenger.

COLBY & BALLARD, Publishers,
122 Nassau-street, New York.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

From "The Church" for March, 1851.

THE SABBATH QUESTION.

Editorial Remarks.

Perhaps most of our readers will except a few remarks from us on this subject; otherwise, since it is clear that we cannot please all of them, we would rather forbear. Of all the *letters* on the subject, that by Brother Owen of Cranfield, in our September number, approaches most nearly to the views of the writer of this article. We think the word "Sabbath" Jewish and inappropriate—the transference theory a pure figment, worthy only to be placed side by side with the transference of circumcision to infant baptism, and with not a tittle more of evidence in its favor—and our preference for the day, as the day of Christian worship, is founded on the simple fact, that it had its origin in New Testament times, and has been employed for the purpose so universally ever since, that, if other grounds failed, *expediency* would still demand its retention.

One circumstance of importance has not been brought forward, viz., the contrast of the New Testament legislation with the former one in regard to its *positive* character. The law of the Old Testament is distinguished as *prohibitory*, which is, indeed, the general character of *law*, since "it is added on account of transgression." "*Thou shalt not*" is its characteristic formula. "Touch *not*, taste *not*, handle *not*." In perfect harmony with this, thou shalt *not* work is the explanation of the command to keep the seventh day *holy*. In the New Testament, we meet with not a single syllable on the point of abstinence from work; but, in marked congruity with its distinguishing glory as a dispensation of "the spirit of life," of "love to God and man," its *very genius* is that of fellowship and worship. No one questions the daily or frequent "assembling of themselves together" by the disciples, or that the word "church" itself, the collective designation of Christ's followers, means an assembly. There was, in fact, no need to *legislate* that Christians should meet, at least weekly, for worship; the spirit which was given them was, in this respect, a law unto them. Nor can *we* easily conceive, now, of any devout mind being willing to employ the day in those secular avocations which must almost nullify its use as a day of worship.

On the subject of its obligation as a part of the *moral* law, there appears to us some little confusion in some of the views expressed in the correspondence. With Mr. Owen, we have never been able to see the morality of one part of the law as distinguished from the other. To those to whom it was given, all was equally moral, in the sense of being *obligatory*; but in the sense of its springing from the natural relations between God and men, or between man and his fellow-man, and being therefore perpetually binding, we can know how far it is so only by the light which Christianity throws on those relations, and not by mere position in the code. The grand intent of the Jewish Sabbath in its relation to Christianity, we hold, with Calvin (see Institutes, book ii. chap. 8), is to prefigure the REST IN CHRIRT, in which the christian ceases from his own natural work, and, taking Christ's yoke on him, finds rest to his soul. Paul, as he observes, when denouncing the observance of Sabbaths, &c. (Col. ii. 15, 17), does so because the *body*, the reality which the things typified, is Christ. The Jewish Sabbath no more typified a like institution under Christianity, than did circumcision and the passover; but, like these ordinances, foreshadowed a glorious and spiritual reality,—"the rest which remaineth for the people of God." In the same chapter, Calvin also states, that he would not bind the churches to slavery to the seventh day, not being concerned about that number; he would leave them free to observe any day, provided they did so without superstition.

It would grieve us much to know, that, through any letters admittted into our Magazine, any one should be led to slight or misuse "the Lord's-day." We do think it "the Pearl of days." But the *grounds* of its observance are quite another question, and we assuredly do think that much of a carnal Judaism has intruded here. In Churchmen this is natural enough, as also their Jehu-like zeal for legislative protection; but Baptists would do well to be cautious of sanctioning wrong *principles* of argument even for so good an end as the observance of the Lord's-day. With Dr. Carson, we must say that our appeal "should be to the New Testament alone, and that, much *as we prize the day*, we would not bring in a mass of Popish rubbish in order to retain it."

On this point, too, we may surely extend the most cordial indulgence to those who differ from us. It would seem as if we had been specially cautioned against "judging" each other in regard to days (Rom. xiv. 4, 5, 6; Col. ii. 16). Whether the "Spirit of Christ" lead us "not to neglect the assembling of ourselves together," but thankfully to use the *Lord's-day* for that purpose, or whether we hold ourselves bound to do the same thing by Sinaitic or Paradisiacal enactments, can make no *practical* difference; though to *us* the former will appear the view most in accordance with our dispensation, and the latter a retrogression even from the light obtained at the Reformation. The only *general doctrine* derivable from the fourth commandment, we conceive, with Calvin, to be, that "sacred assemblies should be diligently attended to, and those external helps made use of which serve to aid the worship of God."

We imagine the reasonings of our *seventh-day* friend will not seem conclusive to many minds, so far as they attempt to invalidate the common view of the New Testament passages he adverts to. As Christ was crucified on the Friday, with those who believe his own assertion that the *third day* he should rise again, it is clear he rose on the Sunday. As to Acts xx. 7, our translators are quite right. The humblest Greek scholar knowns that had the writer meant "*night*," that word would have been inserted. It meant "*day*" however, in the sense of the twenty-four hours, the commencement of which, very probably, was at sunset, as the meeting was held at night (see v. 8, 11). It should, of course, be remembered, that the Sabbath in the New Testament, as well as the Old, always means Saturday; and it is to be regretted, on three grounds, that the *word* should ever be applied to Sunday. 1st, because it appears to make the Apostle Paul condemn our day of worship. 2dly, because it obscures to common readers the narrative of the resurrection. And, 3dly, because it gives so comparatively low a view of the day itself. The associations of the word "Sabbath" are rather with severe and Jewish prohibitions, and the *grave* of Christ, than with the life-giving spirit of the new dispensation, and the crowning triumph of our risen Lord.

REMINISCENCES OF WASHINGTON.

Arthur's Home Gazette has recently given a series of articles by Arthur J. Stansbury, entitled "*Recollections and Anecdotes of the Presidents of the United States*," from which we select the following Reminiscenes of Washington.

HIS PERSONAL APPEARANCE.

Gilbert Stuart, whose painting of him has immortalized, not his subject, but himself, and who, as one long familiar with the human countenance, is eminently fit to speak on such a subject, often said, that the head and face of Washington were unlike those of any other human being that ever had come under his observation. There was a breadth about the base of the nose, and a largeness and peculiar form of the sockets of the eyes, which distinguished the face from all others. It is not generally known, but it is nevertheless true, that there was a slight defect about the eyes; the eyelid did not rise entirely to its place; this communicated that peculiar downcast look which distinguished the eye of Washington, giving it an air of thought, of modest reserve, of composure, almost approaching to heaviness, which any one that saw him never forgot. It affected the carriage and motion of his head, occasioning him to raise it, when looking upon a stranger approaching him, more than would have been necessary, or natural, had the eyelid been entirely free. Yet so slight was the cause, that by most persons the effect only was noticed. Stuart failed to catch this expression, but Peale has preserved it with admirable fidelity in the portrait which hangs in the Senate Chamber at Washington. When he was reading or writing, you could not perceive it; when he was speaking, it gave modest gravity, and dignity to his expression; under strong excitement, as in the heat of battle, it vanished, and his eyes shone like stars.

REBUKED FAMILIARITY.

It need hardly be said, that the idea of personal familiarity with Washington never entered into the thoughts of the many, of all ranks, conditions, and endowments, who at different times approached him. The awe of his presence fell alike on all men.

There was, indeed, a person, (whether worthy of the name of a man, is doubtful, certainly not of an American,) who once, for a wager, made the venturous attempt of a familiar approach to him. As General Washington was walking up Chesnut street in Philadelphia, having shortly before left his lodgings, this individual, in the view of his companions on the other side of the street, who had witnessed the bet, and were curious to see the issue, came up to the General, and slapping him familiarly upon the back, exclaimed with a jocose air, "Well, my old fellow, how do you find yourself this morning?" Washington stopped; turned round; looked him full in the face; and with freezing solemnity said, "Sir, what have I ever said, or done, which induces you to treat me in this manner?" The man shrank into nothing, and was extinguished. No man ever repeated the experiment.

MY FIRST SIGHT OF WASHINGTON.

My first sight of him seems like a remote vision; it was only from a distance and in my early childhood. I had been walking up Market street, Philadelphia, when I saw approaching from the South a great cavalcade, attended and surrounded by floods of people, all whose looks seemed to be bent on one object. On a dark sorrel horse, which he rode with military grace and ease, was an officer of large size, wearing the triangular cocked hat, which appears in all paintings of the battle scenes of the Revolution, and attended on either hand by officers of his staff. They were all so heavily loaded with dust as to be entirely of one color. Hats, coats, boots, hands, saddles, holsters, horses, seemed all of one uniform drab, as if they had been riding for hours along a highway, without stopping to remove the dust as it accumulated upon them. They told me that was General Washington; and I afterwards heard my father read from the papers of the day, an account of his having been crowned, as he passed the bridge at Gray's Ferry, with a chaplet of flowers, and greeted by a band of beautiful young ladies, chanting a song of welcome to the Hero who had closed the eventful struggle for freedom by the then recent victory of Yorktown. I was too far off to recognize his features; but the mounted figure is even now before my mind's eye; and I instantly recognized it again, when I saw, for the first time, Trumbull's Picture of the Surrender at Yorktown, that now occupies one of the panels in the Rotunda of the Capitol. The Washington there drawn is precisely what I saw coming into the city by the road from Gray's Ferry.

WASHINGTON AT CHURCH.

My next view of him was a nearer and more distinct one—it was as a worshiper. My parents, who were Episcopalians, had a front pew in the gallery of Christ's Church, in Philadelphia; and from that favorable post of observation, I noticed, in the middle aisle, a pew lined with crimson velvet, fringed with gold, into which I saw a highly dignified gentleman enter, accompained by two others, younger than himself, and most respectful in their deportment towards him, who, as I have since learned, were members of his military family. I was but a young boy, and the impression, as I well remember, on my youthful mind was, that I had never seen so grand a gentleman before. Everybody else seemed to be of the same mind; for I do not consider it a slander on the respectable congregation worshiping in that church, to say, that far more looks were fixed upon that pew than on the pulpit, (unless, indeed, it happened to be occupied by that most excellent and venerable of prelates, Bishop White.) The deportment of Washington was reverent and attentive; his eyes, when not on the praper-book were on the officiating clergyman, and no witless or irreverent worshiper could plead Washington's example. I have since been in the church at Alexandria, in Virginia, which was his parish Church—have handled the prayer-book he used, and seen his well-known autograph in the front of his Bible; and here the same impresssion existed as to his regular and exemplary attendance and demeanor.

HIS ADDRESS TO CONGRESS.

But I once had an opportunity far more favorable, of beholding this greatest of men, under circumstances the best possible for exhibiting him to the fullest advantage.

I was but a school-boy at the time, and had followed one of the many groups of people, who, from all quarters, were making their way to the Hall in Chesnut street, at the corner of Fifth, where the two Houses of Congress then held their sittings, and where they were that day to be addressed by the President, on the opening of his second term of office. Boys can often manage to work their way through a crowd better than men can; at all events, it so happened that I succeeded in reaching the steps of the Hall, from which elevation, looking in every direction, I could see nothing but human heads; a vast fluctuating sea, swaying to and fro, and filling every accessible place which commanded even a distant view of the building. They had congregated, not with the hope of getting into the Hall, for that was physically impossible, but that they might see Washington. Many an anxious look was cast in the direction from which he was expected to come, till at length, true to the appointed hour, (he was the most punctual of men,) an agitation was observable on the outskirts of the crowd, which gradually opened and gave space for the approach of an elegant white coach, drawn by six superb white horses, having on its four sides beautiful designs of the four seasons, painted by Cipriani. It slowly made its way, till it drew up immediately in front of the Hall. The rush was now tremendous. But as the coach door opened, there issued from it two gentlemen, with long white wands, who, with some difficulty, parted the people, so as to open a passage from the carriage to the steps, on which the fortunate school-boy had achieved a footing, and whence the whole proceeding could be distinctly seen. As the person of the President emerged from the carriage, a universal shout rent the air, and continued, as he very deliberately ascended the steps. On reaching the platform, he paused, looking back on the carriage, thus affording to the anxiety of the people, the indulgence they desired, of feasting their eyes upon his person. Never did a more majestic personage present himself to the public gaze. He was within two feet of me; I could have touched his clothes; but I should as soon have thought of touching an electric battery. Boy as I was, I felt as in the presence of a divinity. As he turned to enter the Hall, the gentlemen with the white wands preceded him, and with still greater difficulty than before, repressed the people, and cleared a way to the great staircase. As he ascended I ascended with him, step by step, creeping close to the wall, and almost hidden by the skirts of his coat. Nobody looked at me; everybody was looking at him; and thus I was permitted, unnoticed, to glide along, and happily to make my way (where so many were vainly longing and struggling to enter) into the lobby of the chamber of the House of Representatives. Once in, I was safe; for had I even been seen by the officers in attendance, it would have been impossible to get me out again. I saw near me a large pyramidal stove, which, fortunately, had but little fire in it, and on which I forthwith clambered, until I had attained a secure perch, from which every part of the Hall could be deliberately and distinctly surveyed. Depend upon it, I made use of my eyes.

On either side of the broad aisle that was left vacant in the center, were assembled the two Houses of Congress. As the President entered, all rose, and remained standing till he had ascended the steps at the upper end of the chamber, and taken his seat in the Speaker's chair. It was an impressive moment. Notwithstanding that the spacious apartment, floor, lobby, galleries, and all approaches, were crowded to their utmost capacity, not a sound was heard; the silence of expectation was unbroken and profound; every breath seemed suspended. He was dressed in a full suit of the richest black velvet; his lower limbs in short clothes, with diamond knee-buckles, and black silk stockings. His shoes, which were brightly japanned, were surmounted with large square silver buckles. His hair, carefully displayed in the manner of the day, was richly powdered, and gathered behind into a black silk bag, on which was a bow of black ribbon. In his hand he carried a plain cocked hat, decorated with the American cockade. He wore by his side a light, slender dress sword, in a green shagreen scabbard, with a richly ornamented hilt. His gait was deliberate, his manner solemn but self-possessed, and he presented, altogether, the most august human figure I had then or have since beheld.

At the head of the Senate stood Thomas Jefferson, in a blue coat, single-breasted, with large bright basket buttons, his vest and small clothes of crimson. I remember being struck with his animated countenance, of a brick-red hue, his bright eye and foxy hair, as well as by his tall, gaunt, ungainly form, and square shoulders. A perfect contrast was presented by the pale, reflective face and delicate figure of James Madison; and above all, by the short, burly, bustling form of Gen. Knox, with ruddy cheek, prominent eye, and still more prominent proportions of another kind. In the semi-circle which was formed behind the chair, and on either hand of the President, my boyish gaze was attracted by the splendid attire of the Chevalier D'Yrujo, the Spanish ambassador, then the only foreign minister near our infant government. His glittering star, his silk *chapeau bras*, edged with ostrich feathers, his foreign air and courtly bearing, contrasted strongly with those nobility of nature's forming who stood around him. It was a very fair representation of the old world and the new. How often has the same reflection occurred to me since, on witnessing the glittering, and now numerous, company of foreign dignitaries collected round our Presidents on an inauguration day, or the recurrence of our national anniversary. True, the individuals who form that brilliant *coterie* are, for the most part, men eminent for general intelligence, as well as the virtues of private life, men who meet, and well deserve a cordial welcome on our shores, and often carry from it the sincerest regrets. But how do the personal attainments and characters of the men themselves put out the blaze of the gold and diamonds with which their governments has covered them? And if, even in the unadorned presence of his successors, these decorations seem puerile in republican eyes, how would they have faded away and been lost in the chilling grandeur of the public presence of Washington.

Having retained his seat for a few moments, while the members resumed their seats, the President rose, and taking from his breast a roll of manuscript, proceeded to read his address. His voice was full and sonorous, deep and rich in its tones, free from that trumpet ring which it could assume amid the tumult of battle, (and which is said to have been distinctly heard above all its roar,) but sufficiently loud and clear to fill the chamber and be heard, with perfect ease, in its most remote recesses. The address was of considerable length; its topics, of course, I forget, for I was too young to understand them; I only remember, in its latter part, some reference to the Wabash river, (then a new name to my ear,) and to claims or disputes on the part of the Indian tribes. He read it, as he did every thing else, with a singular serenity and composure, with manly ease and dignity, but without the smallest attempt at display.

Having concluded, he laid the manuscript upon the table before him, and resumed his seat; when, after a slight pause, he rose and withdrew, the members rising and remaining on their feet until he left the chamber.

The paper was then taken up by Mr. Beckley, the Clerk of the House, and again read from beginning to end. Beckley's enunciation, by the by, was admirably clear, giving every syllable of every word, and, I may say, he was almost the only officer whose official duty it is to read, whom I ever heard read well.

This form having been gone through, the members of the Senate retired, and I took advantage of the bustle to descend from my unwonted and presumptuous elevation, and mingle with the dissolving crowd.

A PREDETINARIAN ROMANCE.

By the clear light of the moon we could distinguish the emaciated form and features of an old Jogee. He was sparingly dressed, in the usual ochre-colored cotton clothes, and sat upon the ground with his back against the trunk of the tree. As he caught sight of us, he raised himself upon his elbow, and began to beg in the usual whining tone. "Thy gift will serve for my funeral," he said with a faint smile, pointing to a few plantain leaf platters, containing tumeric, red powder, rice, and a few other similar articles. We inquired into what he considered the signs and symptoms of approaching dissolution. It was a complaint that must have caused him intense pain, which any surgeon could have instantly alleviated. We told him what medical skill could do; offered to take him at once where assistance could be procured, and warned him that the mode of suicide which he proposed to carry out, would be one of the most agonizing description. "I consider this disease a token from the Bhagwan (the Almighty) that this form of existence is finished!" and he steadfastly refused all aid. We asked whether pain might not make him repent his decision, perhaps too late. His reply was characteristic of his caste. Pointing to a long sabre cut, which seemed the length of his right side, he remarked, "I have been a soldier, under your rule. If I feared not death in fighting at the word of the Feringe, am I likely, do you think, to shrink from it when the Deity summons me?"

It is useless to argue with these people; so we confined ourselves to inquiring what had made him leave the Company's service. He told us the old story, the cause of half the asceticism in the East, a disappointment in an *affaire de cœur*. After rising to the rank of *naick*, or corporal, very rapidly, in consequence of saving the life of an officer at the siege of Poobah, he and a comrade obtained leave of absence, and returned to their native hamlet, in the Maharatta hills. There he fell in love, desperately, as Orientals only can, with the wife of the village Brahman. A few months afterward the husband died, and it was determined by the caste brethren that the relict should follow him, by the suttee rite. The soldier, however, resolved to save her, and his comrade, apprised of his plans, promised to aid him with heart and hand. The fire was heaped up, and surrounded by a throng of gazers collected to witness the ceremony so interesting and exciting to a superstitious people. At length the suttee appeared, supported by her female relations, down the path opened to her by the awe-struck crowd. Slowly she ascended the pile of firewood; and, after distributing little gifts to those around, sat down, with the head of the deceased in her lap. At each of the four corners of the pyre was a Brahmin, chanting some holy songs. Presently the priest who stood fronting the south-east retired to fetch the sacred fire.

Suddenly a horseman, clad in yellow clothes, dashed out of a neighboring thicket. Before any had time to oppose him, his fierce little Maharatta pony clove the throng, and, almost falling upon his haunches with the effort, stood motionless by the side of the still unlit pyre. At that instant the widow, assisted by a friendly hand, rose from her seat, and was clasped in the horseman's arms. One touch of the long Maharatta spur, and the pony again bounds, plunging through the crowd, toward the place whence he came. Another moment and they will be saved. Just as the fugitives are disappearing behind the thicket, an arrow shot from the bow of a Rankari, missing its mark, pierces deep into the widow's side. The soldier buried his paramour under the tree where we were sitting. Life had no longer charms for him. He never returned to his corps, and resolved to devote himself to futurity. It was wonderful, considering the pain he must have been enduring, to hear him relate his tale so calmly and circumstantially. The next morning, when we passed by the spot, three or four half naked figures, in the holy garb were sitting like mourners round the body of the old Jogee. [Goa and the Blue Mountains.

ACKNOWLEDGMENT OF A GIFT.

[The following lines, acknowledging the receipt of a volume of poems, were written by Mrs. L. M. Carpenter, just before she left DeRuyter in prospect of an early departure on a mission to China.]

Thanks for the Gift! Thou knowest not
  Its priceless worth to me;
Though thou couldst never be forgot,
  Yet on the dark blue sea,
Or in a strange and cruel clime,
  A living voice shall swell
Up from that precious gift of thine,
  And whisper, "*All is well.*"

And thou wilt still remember me;
  When China's name is heard,
The murmur that it brings to thee
  Shall with my name be stirred;
And thou wilt raise the fervent plea,
  "Be merciful, O God,
And comfort those who toil for Thee,
  With both thy staff and rod."

Aug. 5, 1846.

A SERMON ON SCOLDING.

Text—"Fret not thyself in any way to do evil."

I. IT IS A SIN AGAINST GOD.

It is an evil and only evil, and that continually. David understood both human nature and the law of God. He says, "Fret not thyself in any way to do evil." That is, never fret or scold; it is always a sin. If you cannot speak without fretting or scolding, keep silence.

II. IT DESTROYS AFFECTION.

No one ever did, ever can, or ever will love an habitual fretter, fault-finder or scolder. Husbands, wives, children, relatives, or domestics, have no affection for peevish, fretful fault-finders. Few tears are shed over the graves of such. Persons of high moral principle may tolerate them; may bear with them. But they cannot love them more than the sting of nettles, or the noise of musquitoes. Many a man has been driven to the tavern, and to dissipation, by a peevish, fretful wife. Many a wife has been made miserable by a peevish, fretful husband.

III. IT IS THE BANE OF DOMESTIC HAPPINESS.

A fretful, peevish, complaining fault-finder in a family, is like the continual chafing of an inflamed sore. Wo to the man, woman or child, who is exposed to the influence of such a temper in another. Nine-tenths of all domestic trials and unhappiness spring from this source. Mrs. D. is of this temperament. She wonders her husband is not more fond of her company. That her children give her so much trouble. That domestics do not like to work for her. That she cannot secure the good will of young people. The truth is, she is peevish and fretful. Children fear her, but do not love her. She never yet gained the affection of young people, nor never will till she leaves off fretting.

IV. IT DEFEATS THE END OF FAMILY GOVERNMENT.

Good family government is the blending of authority with affection, so as to secure respect and love. Indeed, this is the great secret of managing young people. Now, your fretters may inspire fear, but they always make two faults where they correct one. Scolding at a child, fretting at a child, sneering at a child, taunting a child, treating the child as though it had no feelings, inspires dread and dislike, and fosters those very dispositions from which many of the faults of childhood proceed. Mr. F. and Mrs. F. are of this class. Their children are made to mind; but how? Mrs. F. frets and scolds her children. She is severe enough upon their faults. She seems to watch them in order to find fault. She sneers at them. Treats them as though they had no feelings. She seldom gives a command without a threat, and a long, running, fault-finding commentary. When she chides, it is not done in a dignified manner. She raises her voice, puts on a cross look, threatens, strikes them, and pinches their ears, snaps their heads, &c. The children cry, pout, sulk, and poor Mrs. F. has to do her work over pretty often. Then she will find fault with her husband, because he will not fall in with her ways, or chime with her as chorus.

V. FRETTING AND SCOLDING MAKE HYPOCRITES.

As a fretter never receives confidence and affection, so no one likes to tell them any thing disagreeable, and thus procure for themselves a fretting. Now children conceal as much as they can from such persons. They cannot make up their minds to be frank and openhearted. So husbands conceal from their wives and wives from their husbands. For a man may brave a lion, but he likes not to come in contact with nettles and musquitoes.

VI. IT DESTROYS ONE'S PEACE OF MIND.

The more one frets, the more he may. A fretter will always have enough to fret at. Especially if he or she has the organ of order and neatness largely developed. Some will always be out of place. There will always be some dirt somewhere. Others will not eat right, look right, sit right, talk right; he will not do these things so as to please them. And fretters are generally so selfish as to have no regard for any one's comfort but their own.

VII. IT IS A MARK OF A VULGAR DISPOSITION.

Some persons have so much gall in their disposition, are so selfish, that they have no regard for the feelings of others. All things must be done to please them. They make their husbands, wives, children, domestics, the conductors by which their spleen and ill-nature are discharged. Wo to the children who are exposed to such influences. It makes them callous and unfeeling, and when they grow up they pursue the same course with their own children, or those entrusted to their management, and thus the race of fretters is perpetuated. Any person who is in the habit of fretting, sneering, taunting their husbands, wives, children, or domestics, shows either a bad disposition or else ill-breeding. For it is generally your ignorant, low-bred people that are guilty of such things.

From the Sunday School Penny Magazine.

A YOUNG GIDEON.

A boy belonging to one of the schools established by the missionaries in the South Seas, had heard so much of the sin and folly of idolatry, that his confidence in idols was shaken, and he longed to know for a certainty whether the images he had been accustomed to worship were really possessed of power or not. One day his father and mother went out, and left him at home alone. He had spent some time in reading his task, and thinking over what he had been taught at the school the day before. At last the idea came into his mind that it would be a good thing to burn the idols. He was, however, afraid, partly on account of his parents, and partly from the dread he had of offending the gods, and bringing down upon him swift destruction. In this difficulty he knelt down, and entreated the God of the Christians to take care of him and help him. He then rose and taking up one of the smallest idols; he put it on the fire; the flames kindled about it, and in a short time not a vestige of it remained. The terrified child looked on with astonishment; but no sooner was the first consumed than he threw on another, and another, and another, till, like Gideon of old, he had thoroughly cleansed his father's house. When, however, the flames had subsided, and all was over, the boy became alarmed at his own temerity. He had no more fear of the gods of wood and stone, but he trembled at the thought of what his father might say, and he was half inclined to repent his rashness. In this extremity he shut up the dwelling and went into the woods; and the best way he could, devoted himself to God, promising that if God would befriend him and be his God, he would serve him all the days of his life. While he was there, his father and mother returned, and missing at once the idols and the boy, they feared that some spirit had come and taken them away together. As soon as they could recover themselves a little, they went to the missionary and asked him if he knew anything about their son. He said he did not; but, suspecting what had been done, he offered to accompany them to find him out. After going in various directions, they bent their steps to the wood, and there at some distance, under the shadow of a large tree, they saw the lad kneeling before God. The parents were so thankful to see him again, and to find that not a hair of his head had been hurt, they forgot their rebukes, were persuaded to renounce their heathenish customs, and henceforth gave themselves up to the study of the Holy Scriptures. The boy, encouraged by the Divine goodness, was confirmed in his resolution to be the Lord's, and afterwards became a zealous teacher in the schools, and a preacher of the gospel among his brethren.

JOHNSON'S BENEVOLENCE.

"Johnson's charity to the poor," writes Boswell, "was uniform and extensive, both from inclination and principle." Like Goldsmith, when he had exhausted his own purse in acts of liberality, he would beg for others, if in real distress; this "he did judiciously as well as humanely." The Rev. Dr. Maxwell says, "He frequently gave all the silver in his pocket to the poor, who watched him between his house and the tavern where he dined." "Those," records Miss Reynolds, "who knew his uniform benevolence, and its actuating principles—steady virtue and true holiness—will readily agree with me, that peace and good will towards man were the natural emanations of his heart. I shall never forget the impression," she continues, "I felt in Dr. Johnson's favor, the first time I was in his company, on his saying, that, as he returned to his lodgings at one or two o'clock in the morning, he often saw poor children asleep on the thresholds and stalls, and *that he used to put pennies into their hands to buy them a breakfast.*" "And this at a time," observes Croker, "when he himself was *living on pennies.*"

Boswell observes, "Johnson's love of little children, which he discovered upon all occasions, calling them 'pretty dears,' and giving them sweetmeats, was an undoubted proof of the real humanity and gentleness of his disposition."

Retrenchment in charity he thought should be the last consideration when obliged to economize. He writes to Mrs. Thrale, at the same time not allowing her to diminish a two-guinea annual subscription, "Whatever reasons you have for frugality, it is not worth while to save a guinea a year by withdrawing it from a public charity." But, beneficent as he was himself in alms-giving, he thought it better, in general, to spend money than to give it away. "A man," he said, "who spends his money, is sure he is doing good with it; he is not so sure when he is giving it away. A man who spends ten thousand a year will do more good than a man who spends two thousand and gives away eight."

* * *

In the first ten years of missionary effort in Bengal, there were 26 hopeful conversions; in the second 161; in the third 403; in the fourth 675; in the fifth 1,045; and in the present ten years the conversions are going on at the rate of between 2,000 and 3,000. These are strictly among the natives, not including the European and East Indian residents.

The Sabbath Recorder.

New York, September 4, 1851.

ABANDONING THE SABBATH.

Many cases of forsaking the Sabbath have occurred in the history of our denomination, but we should like to see the man who had abandoned it from principle. We should like to interrogate him as to the process by which he was led to see Sabbath-keeping to be unscriptural. We have read in some old author, pretty generally reputed orthodox, that "by the law is the knowledge of sin." And we should like to know what law he was reading, when he discovered the keeping of the seventh day to be a sin against God.

We shall not undertake to say that no one ever acted conscientiously in leaving our denomination, and attaching himself to the communion of those who observe the first day of the week; but we are very confident that, if none others had left us except such as were moved by conviction, our numbers would be vastly greater than they now are. In nine cases out of ten, those who leave us do so because a rigid obedience to our principles involves such constant sacrifice of convenience, and, in many cases, of pecuniary advantage, that their meagre piety will not longer sustain them in making it. They are absolutely "weary in well doing." At the same time, they wish in their hearts that all men would observe the seventh day, so that they might continue to keep it without inconvenience to themselves. They see the necessity of a reformation in the community in regard to the Sabbath; they wish it were already brought about; but they are tired of doing any thing more towards it themselves.

Such persons evidently misconceive the nature of the Christian calling. They appear to think that they are called only to enjoyment, and to well doing only so far as it is promotive of their enjoyment. Hence, when, after a longer or shorter trial, Sabbath-keeping is found to be still attended with discomfort, they are ready, first to abandon it, and then to look up reasons which will justify them in doing so. Is it any wonder that, in such a state of mind, the Bible itself appears to afford what they are looking after? Nevertheless, even in this state of mind, they never succeed in persuading themselves that the Bible any where says, "The first day of the week is the Sabbath of the Lord thy God." Such glaring perversion of the sacred oracles has been effectually forestalled by the training they have had already. The only conclusion they possibly *can* come to, and the only one they ever *do* arrive at, is that there is no Sabbath at all under the gospel.

But does this conclusion satisfy them? If it does, it is strange that they are never willing to act it out. It is strange that they are not found at work seven days in the week. Why is it that they still suspend their labor one day in seven? Does not this very suspension show, that they still feel that there is a necessity for a day of rest, notwithstanding all that they have argued concerning the abrogation of the fourth commandment? They may attempt to cheat themselves with the idea, that all they care about is a *day of worship;* but their own sober common sense tells them that a *day of rest* is essential to the existence of a day of worship. Destroy the former, and the latter will surely die, though it may drag out a feeble existence for a time. This they understand well enough. Hence, though they have not a particle of divine law to sanction the day which they have commenced observing, they feel impelled to throw all the force of example in its favor. Therefore they keep it—not quite as strictly as they used to keep the day of the fourth commandment, it is true, nevertheless—with far more strictness, and more like a Sabbath, than is justified by the new theory which they have adopted. Now, from the fact that they do not act out their theory, we infer that there is something in their very nature—something in their conscience—which pleads earnestly for the law of the Sabbath, and *so* earnestly, that they do not, and can not, feel entirely satisfied with themselves. They have fallen into the popular practice, it is true, but, from their inmost soul, they wish that the popular practice were more in accordance with the Bible.

We say that such persons mistake their calling. A Christian is a *reformer*. His calling makes him such. All are not Luthers, it is true; and there is but here and there one, whose name is destined to be sounded through the world as an overturner of abuses. Nevertheless, the disciple who does not regard himself as sent into the world to bear some part towards rectifying the errors of mankind, would better pause, and consider why he was called into the service of Christ at all.

Ye are my witnesses, saith the Lord; and, as witnesses, they are sworn to testify the truth. As a person having a suit pending in court expects to gain his cause by the help of witnesses good and true, so has the Lord Jesus Christ a suit pending. It is the antagonism of truth and error; and the cause of truth will prevail, if the witnesses of Christ do not prove false in their testimony. Shall a sworn witness testify one thing to-day, and another thing to-morrow? Think of this, ye who contend for the Sabbath to-day, and to-morrow are found giving your testimony in behalf of a human tradition. Remember that you were put upon your oath, to testify that "the seventh day is the Sabbath of the Lord thy God." A lusty *bribe,* in the shape of better prospects for a living, or greater honor among men, may be a strong inducement for you to contradict the testimony you have heretofore given. But if there is a secret conviction in your heart that your former testimony was according to truth, beware how you yield to temptation.

It is not many months since we received a letter from a brother at the West, alluding to some cases of defection which had come under his notice, and which, as they afford a good illustration of the principle by which too many professors are governed, we take the liberty of holding up to our readers. He says:—

> "I recently paid a visit to some former Sabbath-keeping friends in the lower counties of this State, not one of whom now observes the holy Sabbath of Jehovah. Those who held out the longest, relinquished it some two months ago for the advantages of fellowship with a First-day Baptist Church recently formed in their own neighborhood. Still they stated, with much feeling, that their convictions and feelings were entirely with the observance of the seventh day, and that it was not even agreeable to them to hear the first day of the week called 'the Sabbath,' for '*for they knew that there was not a word of Bible authority for its observance as such.*'"

Take another extract:—

> "Two families of Sabbath-keepers left their church privileges at the East, to provide lands for their children at the West. The old people held to their faith until death. The two families have now become *seven*; but one by one, unto the last of them, they have fallen into the popular usage, *not from conviction of divine requirement*, but from a pressing necessity of *present convenience*. How long shall these things waste us?"

These cases require no comment. We might present hundreds of similar ones, all going to show that, in most cases, the Sabbath is abandoned for want of that rigid, uncompromising piety, which holds on its way without weariness. Truly, we may ask with our brother, "How long shall these things waste us?"

EARLY INSTITUTION OF THE SABBATH.

To the Editors of the Sabbath Recorder:—

The No-Sabbath heresy prevails to a great extent in this part of the country. Its defenders tell us that no Sabbath was commanded or kept between the time of the creation and the giving of the law at Sinai; therefore, they conclude, the Sabbath was for the Jews only. Prove to us, say they, that the Sabbath law existed before it was commanded at Sinai, and we will admit it is binding now, and will keep it.

To these my friends I would say, I am glad you have made this promise, and shall be *gladder* still if you perform it, for I propose to prove from the Scriptures, (and you admit their truth,) that *the Sabbath law existed and was obeyed by Abraham in his day.*

But, before I proceed to the proof, I will premise, what you will readily admit, that the covenant made with Abraham (Gal. 3:17) was the gospel, or everlasting covenant. (Gal. 3:8.)

Now to the proof. Gen. 26:5—"Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." This text proves that God had commandments and laws, and that Abraham kept them in his time. Psalm 105:6—"O ye seed of Abraham my servant, ye children of Jacob his chosen; He is the Lord our God; His judgments are in all the earth; He hath remembered his COVENANT forever, the word which he COMMANDED TO A THOUSAND GENERATIONS; which covenant he made with Abraham, and his oath unto Isaac, and confirmed the SAME unto Jacob for a LAW, and to Israel for an EVERLASTING COVENANT." This affirms, positively, that the covenant made with Abraham was the *same* that was *confirmed* to Jacob for *a law*, and to Israel for an *everlasting covenant.*

Now, if we can find the covenant that was confirmed to Jacob for a law, we shall find, at the same time, the covenant made with Abraham, the laws and commandments of which he obeyed; and also the EVERLASTING COVENANT — *the word which he commanded to a thousand generations.* Exodus 24:12—"And the Lord said unto Moses, come up to me into the mount, and be there; and I will give thee *tables of stone*, and *a law and commandments which I have written*, that thou mayest teach them." Deut. 4:13—"And he declared unto you HIS COVENANT which he commanded you to perform, EVEN TEN COMMANDMENTS, and he wrote them upon *two tables of stone.*" Now, if the Sabbath commandment is one of the ten, I have fully sustained my proposition.

And now the question arises, Will you submit to the authority of divine truth, or will you be found among "them who forsake the HOLY COVENANT?" Can you strike hands with him who has "indignation against the holy covenant," and thinks to "change times and laws?" (Dan. 11:30, and 7:25.) You talk much of the "new covenant." What is it? "I will put MY LAW in their inward parts, and write it in their hearts." And this is not all. "They shall *teach no more* every man his neighbor, saying, Know the Lord; for they shall ALL know me." The gospel is now preparing the way to that happy state of things; and if we "keep the commandments of God and the faith of Jesus," we shall be prepared to share in the fulfillment of the glorious promises of the everlasting covenant. For the covenant always contained, not only that which we are "commanded to perform," but "exceeding great and precious promises" of what God will do for those who obey him.

ROSWELL F. COTTRELL.

MILL GROVE, Erie Co., N. Y., Aug. 18, 1851.

AN INFANT'S TESTIMONY TO A MOTHER'S PIETY.

Beautiful, indeed, is woman's piety—still more beautiful a *mother's* piety, who has a peculiar sphere to exercise that grace, and enjoys a more favorable opportunity to display it effectively in impressing its fruits on the plastic minds of tender youth—yet thrice more beautiful is a mother's piety, when reflected in the cherished emotions of her artless offspring; which hallowed emotions, and their conservative influence, I shall not attempt to trace on this occasion, as I have not taken up my pen to indite an essay, but merely to relate an anecdote—an anecdote that may exhibit, much better than an elaborate article, the abiding impressions of a mother's bearing and a mother's training in the nursery.

A conscientious and exemplary mother, (a much cherished relative of the writer, and a woman of exalted piety and sterling worth,) was removed from her family, of seven small children, about six months since, at which time her youngest child, Louis, was but two and a half years of age. A few weeks since this little child, Louis, in company with his brother Charles, about seven years of age, was spending the day with an aunt, and while partaking of a repast spread for the two children on a small table against the wall, over which hung a picture of the "*Last Supper,*" Louis looked up, and after gazing at it intently for a few moments, asked his brother: "What are those people doing round that bench?" Charles replied: "It is the Saviour with his disciples at the last supper." Brightening up, little Louis sprang to his feet, clasped his hands, and staring with anxious longing depicted on his countenance, exclaimed: "*Look, Charley, and see whether dear mother aint there!*"

What better testimony could a mother leave of her piety among her children, than to have one so young identify her destiny with the Redeemer's disciples? Volumes could not pourtray, more emphatically, her constant theme among her little ones, and the holy aspirations she diligently endeavored to implant in the bosoms of her tender flock. Here is a simple but a touching evidence of a mother's faithfulness and a mother's success. Simple as the exclamation was, it *tells* most conclusively of her *faith*, of her *hopes*, of her *confidence* in a crucified Redeemer—*that where He is, there also shall she be.* Such was the consistency of her Christian deportment, and such the heavenly-mindedness of her converse, while here below, that her little Louis, not three years of age, could identify her companionship with the Saviour, and confidently look to find her among the Disciples, even when named in connection with a picture. How beautiful, how truly beautiful, must be the impressions of that sainted mother on the minds of her stricken lambs; and how touching, how tenderly touching, is the exclamation of such an artless child, seeking his lost mother among the *redeemed of the Lord.* Such memorials are worth the labor of a whole life, yet such sanctified memories mothers may leave behind them, by a faithful discharge of their mission while they tabernacle in the flesh. Honored is the mother of such a child, and thrice blessed are the children of such a mother.

W. M. F.

BORDENTOWN, N. J., September 1, 1851.

"TOO CONSCIENTIOUS."

Recently, an intelligent Christian young lady, who had been educated in the observance of the first day of the week, being taught that it was the "Christian Sabbath," came to investigate for herself that question. The investigation resulted in a thorough conviction that she had been erroneously taught—that the first-day observance was a fallacy—and that the true Bible doctrine was according to the fourth commandment. But now came the struggle. Her convictions were clear, that her Maker required the observance of the "*seventh*" day. Her family and church connections, her associations and sympathies, were all upon the other side. After passing sleepless nights and anxious days, offering many prayers and shedding many and bitter tears, she finally yielded to her convictions of duty, and commenced the observance of the Lord's holy day. Determined efforts were now made on the part of her friends to dissuade her from her purpose. Finding that her faith was too intelligent for their sophistry, and that an appeal to the plain teachings of the Bible was but a palpable exhibition of the weakness of their cause, resort was had to another species of argument. Her mother, especially, attempted to overcome her firmness and purpose by telling her that her course of conduct was exceedingly humbling and mortifying to her friends, and *degrading* to herself! Finally, failing by her arguments and appeals to convince her daughter, she closed by saying that she was always "*too conscientious!*"

Z.

AN ILLUSTRATION OF ROMANISM.

To the Editors of the Sabbath Recorder:—

On the 3d of August, I preached for the Baptist Church at Andover, Allegany County, N. Y. On arriving at the place, I was informed that the Roman Catholics had held a meeting in the morning, but that it had already closed. During the intermission between the two services which I attended, a man passed along the street in front of the house where I stopped for refreshment, and as he was *very drunk*, attention was called to him, and the gentleman of the house remarked, "*That man served as deacon for the Roman Catholic congregation this morning!*" *Query*—Was that a "true son" of "holy mother?" If so, what might an *apostate* son be?

N. V. HULL.

ALFRED CENTER, August 14, 1851.

METHODISM IN ENGLAND.

The British Correspondent of *The Independent* gives a sad account of the condition of the English Wesleyan Methodists as developed at their 108th Conference, which was recently held at Newcastle-on-Tyne—the great coal-exporting port. The reception of the members was exceedingly significant of the state of public feeling, the preachers having been put to shifts for accommodation. Dr. Beaumont, undoubtedly the most popular man in the connection, was degraded from the superintendency, and declared incapable of filling any office; his offense being, that as superintendent of one of the London districts he had not proceeded rigorously toward the Wesleyan Reformers. The Doctor made a noble defense, but in vain. An aged and much respected minister, Rev. Mr. Walton, was also degraded; he had been guilty of writing and publishing "Counsels of Peace." He was told that he was not at liberty to follow the dictates of his own individual judgment! The overtures of the delegates of the Reformers for peace, reconciliation and reform, were rejected—five hands were held up in opposition to the resolution declining all negotiation, and upon this Dr. Bunting said he should like to know who the five were! and the president actually called upon the five preachers to stand up in order that Dr. Bunting might identify them! There are large deficiencies in the funds. A "special fund," to meet the apprehended deficiency, had been constituted, to which £2,500 had been contributed. Drs. Bunting and Alder, the missionary secretaries, gave in their resignation. Ecclesiastical history presents nothing more afflictive than the tone and temper of the Conference, and of the Wesleyan preachers generally.

TRACT ON COLONIZATION.

A colored man residing in the city of New York has offered a premium of $150 for the best tract on Colonization, written with reference to counteracting the opposition of his brethren to the scheme of colonization in Liberia. With a view to interest community in the subject, the gentleman who holds the money has published a statement of the circumstances from which the offer of a premium arose. It seems that this colored man was once the cook of a vessel which was shipwrecked on the coast of Africa, in the neighborhood of a slave-trading station. The traffickers in human flesh offered him a free passage to Cuba, but on his arrival there they sold him as a slave with the rest of their cargo. An American in Cuba became acquainted with his case, and appealed to our Government to procure his release. Through the agency of Mr. Buchanan, as Secretary of State, and General Campbell, our late Consul at Havana, this was accomplished, and his captors were obliged to pay him wages for the whole time of his detention, amounting to $2,400. On his arrival in New York, he placed this money in the hands of three trustees, until he should learn how to sustain himself in a land of freedom, and employ his capital with advantage. But a residence in New York did not operate favorably on his habits; he yielded to the temptations which beset his race, became dissipated, improvident, and sunk to the low condition of his associates. At last "he came to himself," renewed his early resolutions, became owner of a colored boarding-house in the vicinity of the city, part owner of a coasting schooner, and the husband of a wife. A short time ago, on the settlement of his trust, there remained to him $502, of which he appropriated $100 to the Colored Asylum, and $150 for the production of a tract on emigration to Liberia.

The gentleman, to whom this money was committed, to be applied at his discretion, has offered $100 of it as a prize for the best tract on the subject, and reserved $50 to be applied to the stereotyping and distribution of the tract when prepared. He says, "The tract must be plain and practical; free from fine writing and from all superfluity of words. Facts must be its only eloquence. It is desirable that it should not exceed eight duodecimo pages in length." "If the best should proceed from the pen of a colored writer, so much the more satisfactory. If no one should be deemed singly all that is desired, and it should be thought proper to make a compilation from the contents of two or more, the amount shall be fairly apportioned accordingly." "It is hoped that persons interested in the subject, and qualified by special information in regard to it, will respond to this invitation within the next three months. The amount of compensation offered is, indeed, no great inducement, but that compensation is not proposed as the chief incentive to the exertion required; and it was for the purpose of suggesting reasons for a more particular and higher interest in the task, that mention has been made of the singular circumstances out of which this invitation has grown."

A NOBLE EXAMPLE.

A pious mechanic, relating his Christian experience, thus described a circumstance which under God was the means of his conversion:—

"On New Year's day, 1827, I reflected that I had never attended a monthly concert of prayer in the city of New York, and determined that for once I would go. I went early, found only the sexton in the room, and sat down. Soon there came in a plain man, who spoke very pleasantly to the sexton, and then coming and sitting by my side, after a kind salutation, said, 'I trust you love the Saviour?' I had been preached to at arms length all my days; but this was the first time in my life that ever a Christian kindly and directly put such a question to my heart.

"We conversed considerably together, in the course of which, at his request, I gave him my name and residence. The next day he came into my shop, and brought the tract, 'Way to be Saved,' which he thought I might like to read. He called again and again. I became interested in him, and the next Sunday joined his Sunday-school; and was brought, as I hope, to Christ, and soon united with the church. But for him, I would probably have sunk into a miserable eternity!"

That good man who was enabled by grace to rescue this poor sinner, was Harlan Page, whose incessant labors fully entitle him to the inscription on his tomb, "He ceased not to warn every one night and day with tears."

JEWISH WORSHIP.—One of the editors of the *Puritan Recorder* recently attended Jewish worship for the first time at a synagogue in Boston. His description answers so well for the service of every synagogue, that we copy the essential part of it:—

"The whole service was in the Hebrew language. The men and women sit apart, and the men remain covered during the whole service. Before the service commences, the men cover themselves with a long fringed shawl or scarf. In one of the long pieces of fringe ten knots are tied. These knots represent the ten commandments. When the person puts on his shawl, he is to look upon the ten knots, and inquire of himself which of the commandments he has broken. The Rabbi reads the service in a tone half way between reading and singing. In some portions of the service the reader and congregation read alternately. The Old Testament is written on a roll, and kept in a closet called an ark. With much ceremony the roll is taken from the ark, unrolled and read in the congregation. The Rabbi stands with his back towards the assembly, and seven individuals by turns go and stand by him, and he reads a portion of the law or prophets to each. When this is accomplished, the holy writings are returned again to the ark. The service closes with a prayer, one petition of which is, that the *Anointed One may speedily come.*"

TEMPERANCE IN WISCONSIN.—The North-Western Temperance Convention at Berlin, Wisconsin, adopted the following resolution on the License Law:—

Resolved, That while we oppose the present License Law of our State, and would call for its repeal at the earliest minute possible, and while we deem it unconstitutional in the highest degree for any temperance man, in his official capacity as Alderman, Village Trustee, or Town Supervisor, to grant licenses for the sale of intoxicating drinks, we believe it to be the duty of every friend of the cause, to use the said law to the utmost extent for the furtherance of the cause, by seeing that its provisions are strictly enforced in the case of those who procure license under it; and by availing themselves of the power conferred in the 10th section to curtail, as far as possible, the sale of intoxicating drinks.

They also adopted the following resolution in relation to petitions:—

Resolved, That we adopt the following form of petition to our next State Legislature; "We, the undersigned, citizens of the State of Wisconsin, respectfully ask your honorable body to enact a law prohibiting the manufacture, importation, sale or gift, of intoxicating drinks in the State; and to connect therewith such penalties and forfeitures as may be required to enforce said law."

TEMPERANCE IN MAINE.—The law passed by the last Legislature of Maine, making alcoholic beverages contraband, and requiring that they be seized and destroyed by the municipal authorities, appears to be working admirably. We copy the following paragraphs from a late Maine journal:—

There were five convictions week before last in the city of Portland, under the new liquor law. Two of the persons convicted were fined $10 and $3 costs, each. The fifth was a case where liquors were seized, and the person from whom they were taken was fined $20 and the liquors ordered to be destroyed.

About $1,400 worth of liquor was seized in Belfast on the 11th. The liquor was sent back to Boston. The owners, five in number, agreeing to pay all the costs, and coming under a promise to abandon the traffic. $100 worth was seized in Searsport and destroyed.

THE DEAF AND DUMB.—The Second Annual Convention of American Instructors of the Deaf and Dumb was held at Hartford, Ct., last week. A large number of delegates were present, including the principal teachers of the country. The subject of a High School or College for the Instruction of the Deaf and Dumb was extensively discussed—and it was finally disposed of by appointing a committee, with instructions to report at the next Convention on the points of expediency and feasibility; and, if the report be affirmative, with such practical suggestions for carrying the same into effect as they may deem advisable.

MISSIONARIES EXPELLED FROM VIRGINIA.—The people of Wythe County, Virginia, have commenced a crusade against the missionaries within their borders who are guilty of having been born at the North. It seems that one white man was recently murdered and another wounded by a negro; whereupon the citizens called a meeting and resolved to expel from South-western Virginia all pretended missionaries hailing from Free States, who have preached abolition doctrines.

METHODIST BISHOPS.—Two of the senior Bishops of the Methodist Church at the North are lying very sick, with but feeble prospects of recovery. Bishop Hedding is represented by a correspondent of the *Christian Advocate* as very weak, but cheerful, humble, and simple in manners, according to the primitive pattern of Methodist Bishops. Bishop Hamline is also very feeble, and expects to survive but a little time. His state of mind is what would be expected of him—perfect peace.

CUMBERLAND PRESBYTERIAN COLLEGES.—The Cumberland Presbyterians have now six Colleges in operation; one in Kentucky, two in Tennessee, one in Missouri, one in Ohio, and one in Pennsylvania. All except one have been established within the last eight years. Two others are proposed—one in Missouri and one in Texas, and two of their academies are soon to be enlarged into Colleges.

DR. JUDSON'S FAMILY.—Mrs. Judson, the wife of the Missionary, is expected soon to reach this country. She brings with her two of Mr. Judson's children by his second wife, and her own little daughter Emily. Three other children of Mr. Judson by his second wife have for several years been under the care of a sister of his first wife, residing in Massachusetts.

The Fugitive Slave Case at Buffalo.

Judge Conklin, before whom the case of Daniel, the fugitive slave recently arrested at Buffalo, was argued, at Auburn, has granted a writ of *habeas corpus*, on the ground of insufficient testimony. It seems that Daniel was employed on a steamboat, on board which vessel the arrest took place. The claimant proceeded on board with an officer, and stationed himself above a small hatchway, beneath which the negro was at his work. He then sent a message to summon the man, and with a stick of wood in his hand awaited the appearence of his victim. The moment that the man's head appeared so far above the hatchway as to give the desired opportunity, he struck him one full blow, which felled him instantly upon a stove in the cabin below, and then *ran away*. Before the victim could recover his footing, he was a prisoner in the Marshal's hands; and while he was bleeding and bewildered in consequence of this violence, the hearing took place which ended by consigning him to the tender mercies of this tyrant. When he reached the Commissioner's presence, and was called by name to stand up, "he was *roused* by his counsel—being throughout *in a state of half stupor* and wholly unable to communicate with his counsel from the effect of the wound upon his skull—and rose from his seat"! The counsel of this helpless creature moved, when the claimant's case was concluded, that the court should adjourn the defense, as the man was partially insensible. This request the Commissioner *refused!* Without farther parley, he decided that the case had been made out—that it was fully proven that the man owed service—that he had been identified by the son of his master, and "that nothing remained but to find, as he did find, that the man was a fugitive from slavery, and must be returned as such to his master in Kentucky."

P. S.—On Sabbath afternoon last, as we learn from the Buffalo *Commercial*, Daniel was brought before Judge Conklin on the writ of *habeas corpus*, and discharged. His friends had a carriage standing ready, in which he immediately took passage for Canada.

A Fugitive Slave Case in New York.

A fugitive slave case was before the courts in New York last week. It appears from the *Evening Post*, that about four years ago, a man, somewhat darker than the average of white men, but much less dark than many white men, came into this State and took up his residence at Poughkeepsie, in Dutchess county. He was then about twenty years of age, intelligent, industrious, and distinguished for his fine, manly appearance. He soon became established as a tailor, and prosecuted his trade with success in that city. About three months ago he married the sister of his partner in business, and everything in the future wore abundant promise of happiness and usefulness. The name of this man was John Bolding.

On Monday morning of last week a warrant was issued by U. S. Commissioner Brigham, for the arrest of Bolding, on the claim of Mr. Barnet Anderson, as a fugitive slave from Columbia, South Carolina. The warrant was promptly executed by the U. S. Marshal; the alledged fugitive was found at his work in a shop next door to the Eastern Hotel. Without having any opportunity of arranging his business, or of taking leave of his family, he was hurried off to a place of confinement, where he was detained until the whistle of the cars announced that the time of their departure had arrived. He was then run on board and locked, and was soon in the Tombs of New York.

The examination of the case continued each day through last week, and was ended on Second-day of the present week, by a verdict consigning the fugitive Bolding to bondage.

Massachusetts Railroads, &c.

The city authorities of Boston propose to celebrate, by a festival at Faneuil Hall, and other appropriate ceremonies, "the final completion of the great lines of railway uniting the tide-waters at Boston with the Canadas and the Great West; also the establishment of the American line of steamers between Boston and Liverpool." In making this announcement, the Mayor says:

"There are now completed and in operation, in Massachusetts alone, about 1,200 miles of railway, and in New-England 2,400 miles. Massachusetts alone has expended in the completion of these roads, the enormous amount of $54,000,000; and it appears from the reports of the several Railroad Corporations in this State, made to the last Legislature, that there were transported over the Massachusetts roads alone, during the year 1850, 9,500,000 passengers, and 2,500,000 tuns of freight. But this is not all. The several lines connecting us with the Canadas, Northern New-York, the Great Lakes and the Far-West, are now completed, uniting us by railroad and steam navigation with thirteen States of the Union, comprising an area of 428,795 square miles, the two Canadas, the Lakes with their 5,000 miles of coast, and bringing within our commercial sphere a population of ten millions of inhabitants. And if we look for a moment at the business of the Lakes and the Canadas, and observe its rapid yearly increase, we shall be still more astonished. It is estimated that the imports and exports of the Lake Harbors, exclusive of the Canadas, during the present year, will be 200 millions of dollars. The annual increase of this business is found to be 17½ per cent., thus doubling itself in less than six years. In addition to this, the imports and exports of the Canadas will amount, during the present year, to fifty millions of dollars."

EPISCOPAL MISSIONS IN CHINA.—Missionary Bishop Boone, of China, has recently made his Sixth Annual Report, which gives an encouraging account of the Missionary enterprise of that Church. Twelve Chinese have united with the Church during the year, one aged 40. The whole number baptized by these Missions is 32. Nine more are receiving special instruction as candidates for baptism. The communion is administered every month. A translation of the New Testament has been completed. Amicable relations have been established with the English Missionary Bishop, the Bishop of Victoria.

General Intelligence.

European News.

The steamer Asia, with Liverpool dates to Aug. 16—seven days later—arrived at New York on the evening of Aug. 28. The news is unimportant.

The Great Exhibition still attracts crowds of visitors, and the English papers are constrained to acknowledge the superiority of several American inventions, particularly of our Agricultural implements.

The Potato rot has made its appearance in Ireland, but not to such an extent as to excite much alarm.

The English Government finds the subjugation of the Kaffirs and Hottentots a hard job, and has made very little progress toward its accomplishment.

The Porte, it is said, has definitively determined to release Kossuth and his companions on the 1st of Sept.

In France, since the adjournment of the Assembly, the friends of Constitutional Revision have renewed the agitation of that subject. The question of the Presidency excites the deepest interest among all parties.

The *Piedmontese Gazette* quotes a letter from Padua, stating that a violent storm has destroyed about 10 houses and 30 huts at Mestrino; and Lissaro, in the Province of Vicenza, has had a similar visitation. Many lives have been lost, and a great number of houses, farms, &c., destroyed by the consequent inundation of the Brenta.

Several journals speak of a great conspiracy in Italy, the discovery of which led to the rigorous reinforcement of the state of siege in Lombardy and Venice. It appears that at the beginning of July a nobleman, who had long been suspected by Government, died suddenly of apoplexy. The Government commissioners, on affixing the seal to his papers, found a sealed packet, which contained a plan, signed by above one hundred conspirators, of a great and fearful revolt, the object of which was to assassinate the Emperor, as soon as he came to Italy, and to murder all the Austrian officers in one night in Venice. The conspirators found only one accomplice in Verona, twenty-five in Bresica, and the remainder in Bologna. It is said that they have all been arrested.

The *Risorgimento* of the 9th inst., says, the Great Criminal Court of Naples sentenced Gaetan Reale, guilty of having printed a book, entitled "The Martyrs of Cozeuza," to banishment during seven years; to be deprived of his license as printer during a year, and to pay costs.

The Great Criminal Court of Aquita sentenced Joseph Ferriot and Francis Corchiazzi, guilty of having sold a book entitled "Satan and the Jesuits," to imprisonment during seven months, to a fine of six ducats, and to costs.

The Athens journals contain further and sad accounts of the brigandage in different parts of the territory. It appears by *The Courier d'Athenes* that near Marathon a band of 12 brigands had pillaged two houses, and horribly tortured two women by pouring boiling oil into their bosoms. After this act the brigands approached nearer to the Capital, and on their way had a conflict with some gens d'armes, five of whom they wounded seriously. Near the forest of Achia, a party of travelers, twenty in number, were attacked by another band, and robbed of their money and effects, and three valuable horses; one of the travelers was wounded by a pistol ball. Near Lamia a band of brigands, under the orders of a notorious chief, named Chiriacon, were attacked by a party of mounted gens d'armes. Two of the brigands were killed, the rest made their escape. The gens d'armes had two horses killed.

The U. S. Mail Steamer Atlantic, Capt. West, arrived at New York on the 1st inst, bringing Liverpool dates to Aug. 20, four days later. The King of Denmark had a narrow escape on the 14th Aug., his horses having run away and broke up the carriage in which he was riding, but without injury to His Majesty. Besides this item we see nothing worth mentioning.

The Cuban Business.

The piratical attempt to revolutionize Cuba finds a good many supporters in the Southern part of the United States. Meetings have been held in several places, and the Spanish authorities denounced in unmeasured terms. At New Orleans a mob demolished the printing office of the Spanish paper, destroyed the desks and furniture of the Spanish Consul's office, burnt the Consul in effigy, and would probably have taken his life if he had not found refuge in the jail while their fury lasted. Companies are being formed, it is said, to proceed to Cuba and aid in the revolution, and some are reported to have gone already. Meanwhile the U. S. authorities are doing what they can to check the movement.

In regard to the operations and condition of Lopez on the Island there is no definite information, but rumors without number, with which we do not think it worth while to encumber our columns. The following paragraph, sent by telegraph from Baltimore to the N. Y. papers, and published on Second-day last, gives the most rational account we have seen of the circumstances leading to the arrest of the company whose execution we mentioned last week:—

"It appears from letters published in the New Orleans *Picayune* of the 23d August, that Col. Crittenden and one hundred and fourteen men were left at Bahia Honda by Lopez, in charge of the baggage, while Lopez himself advanced to Los Pozas. On the next day, 700 Spaniards landed from the Pizarro, and cut off Crittenden from his companions. Col. Crittenden made one attempt to rejoin his comrades, but was repulsed. The Spaniards afterwards made a charge, and completely routed Crittenden's little party, who spent two days and nights in the chapparels, without any sustenance. Fifty of them afterwards made their way to the sea-shore, where they found some boats, in which they embarked. They spent the night on the ocean, and next day were taken prisoners by the Habanero, as detailed in previous reports. There are still sixty-four of this party missing. Forty of them are known to have been shot in a small farm house; and a Spanish lieutenant reports that, on the 14th, he came upon twenty of them guarding an equal number of their wounded comrades, *all* of whom were massacred. It was reported, also, on Spanish authority, that the remaining twenty-four were afterward slaughtered."

Letters written by several of the victims on the morning of their execution, have been received at New Orleans, and made public. One of them says:—

"About 50 of us, Col. Crittenden's command, were taken prisoners yesterday—have not received our sentence yet, but no doubt we shall be shot before sunset. Lopez, the scoundrel, has deceived us; there is no doubt but all those reports about the Cubans rising were trumped up in New Orleans. Lopez took nearly his command and deserted us; we were attacked by some 500 or 700 of the Queen's troops the second day after we landed. Our own gallant Col. Crittenden done all that any man could do—but we saw we had been deceived, and retreated to the seashore with the intention of getting off to our own country if possible. Got three boats and got off with the intention of coasting until we fell in with an American vessel, and were taken prisoners by the steamboat Habanero."

Needle Manufactory.

The Newark Advertiser says that the only needle manufactory in this country is in that city—established by a gentleman from Manchester, England. The manner of making needles is described as very interesting—some sixteen different processes being necessary for their completion. The wire from which they are made is imported from England. It is cut into lengths sufficient for two needles each, and after being rubbed straight, they are pointed upon a stone, at the rate of one hundred per minute. They are then stamped with impressions preparatory for the eyes, which are punched by a press, at the rate of fifty a minute, and then strung upon wires and placed in another machine to be filed and fashioned into the forms of needles. The hardening is now done by a hot furnace and they are afterwards tempered, straightened and gathered into bunches of about 50,000 each, which are saturated with oil and emery, tied in a cloth and placed in a trough with a heavy plank moving backward and forward over them; so that after some nine days chafing in this manner, they are relieved of imperfections and rendered smooth enough for the final polishing. The temper is then taken out of the eyes, and they are drilled to prevent their cutting the thread.

New Feature in Trade.—*The Buffalo Express* mentions, as a new feature in trade, that "the first shipment of Corn from the Upper Mississippi, by the way of Chicago and Buffalo, to New-York, was made on the 13th of last June, from Fort Madison, Iowa, situated about 200 miles above the mouth of the Illinois river. At Fort Madison, about 7,000 bushels were shipped in bulk, on board the canal boats Indiana and Heonepin, and the balance in sacks on board steamer Kentucky, which took the canal boats in tow, and proceeded to La Salle, the terminus of the Illinois and Michigan Canal. At that point the cargo of the Kentucky was transferred to canal boats, and all brought to Chicago by canal. At Chicago it was shipped on board brig Fashion for Buffalo. The whole cost of transportation from Fort Madison to New-York, a distance of some 2,000 miles, was about 28c. per bushel."

Indian Treaty.—A correspondent of the *N. Y. Tribune* says that by far the greatest event in the history of the North-west, in the last decade, has taken place this Summer, in the successful conclusion of a treaty between the Sioux or Dacota Indians, and the Commissioners appointed by the President of the United States. The amount of territory ceded to the United States is computed to be about 90,000 square miles—a tract of land nearly as large as the States of New-York and Pennsylvania together. The Government agrees to pay the Indians for these lands about $2,700,000. $400,000 of this money is to be paid down, and the remainder is to be placed at 5 per cent. interest, yielding them annually about $125,000, which sum will be paid for 50 years. All annuities are then to cease, and the principal revert to the Government.

N. Y. Asylum for Idiots.—Those intrusted with that duty are corresponding with gentlemen in various parts of the State, for the purpose of ascertaining the residences of persons proper to be placed in the Asylum for Idiots. The *Allegany Advocate* publishes a letter from Lieut. Gov. Church to Hon. E. E. Norton, soliciting his coöperation, and giving the following as the peculiarities of those to be admitted: 1. Male, under 12 years of age. 2. Not insane or deranged, but so imbecile in intellect as to be generally considered an idiot. 3. Of respectable parents, without the pecuniary ability already mentioned. 4. Free from any infectious disease, or great personal deformity. It is hoped that there will be a building furnished for the reception of the unfortunates as early as the 1st of October.

We were shown the other day, says the editor of the *Literary Echo and Pawcatuck Advertiser*, part of a cambric needle, which had just been taken from the wrist of Mrs. H. S. Berry. Some five weeks ago she stuck the needle (which was the part that had the eye on it, and consequently was quite blunt) into the palm of her hand, from which position it had worked through the metacarpal bones, coming out at the top of the wrist. The needle was about five-eighths of an inch in length. The most singular part of the circumstance is, that during the whole time the needle remained in her wrist, it did not disable her from doing her ordinary business, or even pain her in the least.

Died, at Worcester, Mass., July 15, Rev. Kazlitt Arvine, aged 31 years, a graduate of Yale College. Although contributing to various periodicals and papers, and for some time editor of the *Free Missionary*, he was most generally known as an author by his Cyclopedia of Moral and Religious Anecdotes.

Miss Bremer has made full preparation to publish a work containing her observations on America, to appear soon after her return to her own country. It will be translated into English by Mary Howitt, and will undoubtedly attract great attention.

SUMMARY.

The jewelers of Providence and vicinity, with their families, numbering about 1,000 in all, had a mammoth clam bake at Wyatt Point, Aug. 23. The bill of fare comprised the following: 54 bushels of clams; 150 dozen green corn; 500 lbs. fish, in chowders; 50 loaves of brown bread; 200 loaves of white bread; 200 lbs. butter; 1 bbl. crackers; 275 mince pies; 50 apple pies; 30 loaves cake; 1 bbl. of sugar was used in coffee; 6 bbls. of lemonade, &c.

It was announced a few days since, that the entire line of the Michigan Southern Railroad, from Munroe and Toledo on Lake Erie, to the Indiana State line, was completed and opened for travel. It is now opened, in connection with the Northern Indiana Road, to Bristol in Indiana, making a line of 137 miles from Lake Erie now in operation. It will be extended to South Bend, 23 miles further, within a few weeks, by the 10th of September proximo. These Roads will have 160 miles in operation from Lake Erie.

An intelligent merchant, not dealing in either corn or potatoes, writes as follows, from Western New-York: "If the appearance of the *vines* are any indication of the situation of the *root*, the Potatoes must be nearly a total loss in Western New-York. I trust it will not be the case; but one thing is certain, the vines are decaying fast. The weather, too, is quite too cool for the Corn crop, and I think that crop must be a light one in Western New-York, if not at the West."

The steamship Honda, recently built by Mr. Webb, at Greenpoint, Long Island, is now moored at a wharf in Brooklyn. She is the smallest steamer that has been fitted out at this port, being only one hundred and five feet in length, and one hundred and six tuns burden. She has one engine, and two masts, schooner rigged. She draws six feet of water, and is intended to run on the river Magdalena, New-Grenada.

Mrs. Davis, a colored woman, was recently arrested in Wilmington, Delaware, for a violation of the law passed at the last session of the Legislature of that State, forbidding the immigration of free colored persons. She was born in Delaware, and lived there 20 years, but living out of the State when the law was enacted, by her return she became liable to the penalty. She was fined $50, and is required to find security that she will leave the State.

A Cincinnati paper states that three years ago a poor orphan girl applied and was admitted to set type for that paper. She worked two years, during which time she earned, besides her board, about $200, and availing herself of the facilities which the printing office offered, acquired a good education. She is now an associate editress of a popular paper, and is engaged to be married to one of the smartest lawyers in Ohio.

During the year ending on the 30th of June, 1851, of the many dead letters transmitted by Deputy Postmasters to the General Post Office, upwards of ninety-eight thousand of them, we learn, had passed through the British Post Office, written from various countries in Europe, and directed to persons living in all parts of the United States. As the postage on them had been prepaid to England, they will be returned to the authorities of that nation.

Rev. H. J. Durbin (brother of Rev. Dr. John P. Durbin, of Philadelphia) died recently at Greensburg, Ia., from the effects of injuries received during the prevalence of a storm. He has been long and favorably known in Southern Indiana as a minister of the Methodist Episcopal Church, many years ago represented Switzerland County in the State Legislature, and was, at the time of his death, agent of the American Bible Society.

On the 22d ult. as Barnum's traveling Menagerie were performing at Glen's Falls, there came up a violent storm, accompanied by very high wind. The large Pavilion was prostrated and damaged to a considerable extent, frightening and severely, though not dangerously, injuring several persons. Through the energy of the managers, the ground was promptly cleared of the torn canvas, broken poles, &c., and after the shower the performances were continued.

The Editor of *The Ploughman* writes from Keene, N. H., that he has seen no symptoms of the potato rot on his journey hence. In the neighborhood of Portsmouth, N. H., on the contrary—a large potato-growing region—the vines are affected in many places. The Sleetville (Upper Canada) paper says of the crop in that vicinity—"It is as black as the ink with which we write."

At the Albany Post-Office, before the passage of the new Postage law, the average, number of letters mailed per day was 1,660, of which, on an average, there were prepaid 400, or about one quarter. Monday of last week there were mailed from that office 2,513, of which 964 were prepaid by stamps, and 665 by money, or about two-thirds. This is about the same ratio of paid and unpaid as prevails in the New-York office.

The Meiggs County (Ohio) *Telegraph* says, that Pomeroy has the greatest salt well yet discovered in the United States. The well discharges in an unbroken stream, fifty gallons of water per minute. The water will yield a bushel to each 50 gallons—a bushel a minute, or 240 bushels a day. There is water enough, making allowance for waste, for 200 bushels a day.

A drunken row took place among the Irish employed on the Buffalo and State Line Railroad in Brant, on Sunday last, during which several Irishmen, armed with clubs, cowardly attacked one singly, who, in self-defence, discharged a pistol at his assailants, killing one and fatally wounding another, who died on the following day—whereupon the assailed, then defenseless, was beaten until he was quite lifeless and almost a jelly.

Two young gentlemen in New York were a few evenings since trying the strength of their arms by clasping the right hand of each and resting the elbow on the counter, and then trying each to force the hand of the other down. In the struggle the arm of one was broken short off above the elbow, causing a report loud enough to be heard from one extreme of the saloon to the other.

A company has been organized for the construction of a Railroad across Staten Island. The Directors, thirteen in number, and mostly residents of the island, are gentlemen of means, energy and character. The amount necessary to secure the incorporation under the general law has been subscribed and paid in, and the proper certificate filed at Albany.

Bayard Taylor left Philadelphia last week for England, whence he will proceed by Vienna and Trieste to the Levant, and thence to the site of ancient Nineveh. Thence he hopes to make his way by the Desert and the Red Sea to Egypt, the Pyramids, the Cataracts, and, if life and health are spared him, to the sources of the Nile, or at least as far into the heart of Africa as any European traveler has penetrated from the North.

The Essex County (Mass.) *Freeman* says: "Mr. B. D. Hill, Jr., of South-Danvers, informs us that the tomatoes in that vicinity are being destroyed by a disease resembling the potato rot. As soon as the fruit becomes ripe, a speck appears upon the end of it, which spreads and immediately destroys the whole." The same disease has appeared in some of the tomatoes in Roxbury.

The Committee to make arrangements for the holding of the Pennsylvania State Agricultural Fair, on the 22d, 23d and 24th of October next, have selected the field of David Hummel, Esq., one mile above Harrisburg, for this purpose, and advertised for proposals to fence in 14 acres. They have engaged the tents used at the New-York Agricultual Fair.

General Thos. Jefferson Sutherland, an able and efficient advocate of Land Reform in the United States, is now engaged in forming an association of individuals with a view to plant them as a Colony in the Territory of Nebraska, where he proposes shall be carried out his principles of Land Reform and the principle of Land Lamitation.

A little child three years old was lost in the woods, near Watertown, Wis. It was missed on Friday, and although hundreds joined in the search, the little creature was not discovered until Sunday morning. It was insensible, but was soon restored by proper care. It was exposed to one of the worst thunder-storms of the season.

The keeper of the Penitentiary at Syracuse got wind of a conspiracy among six of his prisoners to escape. They had obtained a key, bludgeons and other weapons. The keeper questioned them in regard to the movement; but they strenuously denied having any desire to escape. The fact, however, was known, and the key found in a spittoon.

On Friday, Harnden's Express conveyed to the Mint in Philadelphia, for Drew, Robison & Co., 24,368 ounces and 61-100 of gold dust, equivalent to $390,000. The last deposit for the same parties was $220,000; which was larger than any ever before made at the Mint by one house.

A man, apparently about 38 or 40 years of age, was instantly killed on Sunday at Morrisania, by being run over by the 8 o'clock train from this City. Deceased was lying on the track, supposed to be intoxicated, and was passed over by the entire train, numbering eight cars.

Many slaves in Hampshire county, Va., are making the present a season of a 'great rush' towards Pennsylvania. *The Cumberland Unionist* says: A large number have absconded from this vicinity within the last week, some of whom have been arrested, but the largest portion of them, we believe, have as yet evaded pursuit.

During Sunday, Aug. 24, the New York Coroner held inquest upon the bodies of six men. Of these, one was drowned, two died from injuries received by falling from scaffolds, one from apoplexy, one from disease of the heart, and one committed suicide. All were of foreign birth.

We copy the following advertisement from the *St. Paul's* (Minnesota) *Pioneer* of a late date: One hundred able bodied *lawyers* are wanted in Minnesota, to break prairie land, split rails and cord wood. Eastern and Southern papers please copy."

The recent census returns show that there are nearly 4,000 persons doing business daily in Boston, but who reside out of the city. This state of things has been brought about by the numerous railroads and their low fares.

On the night of August 19th, a house was burnt the in town of Brighton, Ohio, and five children, aged 2, 11, 12, 14 and 16 years, perished in the flames.

We learn from Detroit, that Dr. Fitch, the leader of the gang of Michigan Railroad Conspirators, died Aug. 25th. He is the third one who has died since the commencement of the trial—a singular fatality, and it is supposed that they poisoned themselves.

The British war steamers Cherokee and Minos, which formerly cruised upon Lake Erie, were sold a few days since under an Admiralty order—the former for $4,000 and the latter for $1,200.

Josiah J. Marr, a resident of Lowell, and a man highly respected, was killed at North Monmouth, Me., on the 16th ult., by the accidental discharge of a gun. He was recently and very happily married.

Miss Barnes, a young lady of Cincinnati, entered a closet with a lighted candle, when a gust of wind shut her in, and her clothes being ignited, she was burnt to death without chance of escape.

The receipts of the Irving House in N. Y. are said thus far for the present season to have averaged $1,800 per day, and the arrivals now vary from 150 to 275 per day.

Alexander Gladding has been convicted in the U. S. Circuit Court at Auburn, of abstracting a note from a letter at Syracuse, and sentenced to the State Prison for three years.

The Library of the late Dr. Jarvis, embracing 10,000 rare theological works, is to be sold at auction about the 1st of October.

The citizens of Auburn have secured the location of the proposed College for females in that city, by subscribing $20,000 toward its establishment.

Ex-Gov. James McDowell, of Virgina, died a few days ago at his residence near Lexington. Deceased was a Representative in Congress during the last eight years.

Thompson's Bank Note Reporter is making vigorous war upon the principle of Life Insurance Companies as carried on in this country.

The steamer John Neilson takes to New-York, from New-Brunswick, about two thousand baskets of New-Jersey peaches per day.

Five men in Fitzhugh & Co.'s extensive flouring mill at Oswego, packed 650 bbls. of flour in one day, last week.

The clover-fields in Hunterdon Co., N. J., have been desolated by grasshoppers.

The work of laying the rails on the Canandaigua and Corning Railroad will be completed this week, and it is expected that the cars will commence running about the 1st of September. The people of Canandaigua are discussing the expediency of constructing a railroad from their village to Niagara Falls, a distance of ninety miles.

M. Claussen's manufacturing discoveries are about to be brought into operation under the auspices of a joint stock company. It is proposed to commence with a capital of £250,000, with power to increase the amount to half-a-million, "the preemption to be with the original shareholders."

A man named Johnson committed to Madison County jail on an infamous charge, committed suicide by taking opium, supposed to have been furnished by his wife. His son, a lad, refused to comply with his request to furnish him with poison.

There was a fire at Concord, N. H., on the night of Aug. 25, which destroyed property valued at $125,000. Among the establishments burnt was a Hotel, the Exchange, one bank, several stores, three railroad offices, and three newspaper offices.

Hon. Luke Woodbury, of New Hampshire, hung himself in his barn between 8 and 11 o'clock on Wednesday morning, Aug. 27, having made his Will the day before, which embraces many bequests. He was 55 years old, and leaves a wife but no children.

Three men named Phillips, Oswall, and Upston, were recently drowned in the Licking, near Cincinnati, and it is feared that another man, who was with them on a pleasure excursion, also perished.

The duties paid on goods imported in the Cunard steamers in five months of 1851, were $1,018,309 against $2,597,221 in the whole of 1850.

Messrs. Benedict and Belletti, the principal assistants of Jenny Lind at her concerts, sailed for Europe last week, in the Steamer Atlantic.

Of 44,000 acres of public lands taken up in Illinois during the second quarter of this year, 36,000 were claimed on Mexican land warrants.

An explosion took place, on the 19th ult., in James C. Oliver's mines, near Pottsville, causing the instant death of three men, and serious injury, perhaps death, of nine others.

A man at Port Jefferson died lately of strangulation of the bowels, produced by swallowing a lemon seed.

Dr. Kendrick, the Roman Catholic Bishop of Philadelphia, is about to be made a Cardinal by the Pope. So it is stated.

J. Fennimore Cooper and Hon. Levi Woodbury are reported dangerously ill.

The Hudson River Railroad, it is said, will be completed this month.

General Cass is said to be suffering from a severe attack of fever and ague.

Syracuse has 25 churches to 25,000 people.

New York Market—September 1, 1851.

Ashes—Pots $5 12; Pearls 5 50.

Flour and Meal—Flour, 3 75 a 4 00 for Michigan, Indiana, and Ohio, 3 87 for State, 4 00 a 4 12 for pure Genesee. Rye Flour 3 31. Corn Meal 2 94 a 3 00 for Jersey.

Grain—Wheat, 81c. for red Ohio, 93c. for white Michigan, 1 05 for prime new Genesee. Rye 66c. New Barley 80c. Oats plenty and lower—say 35 a 40c. Corn 56c. for passable western mixed.

Provisions—Pork, 13 75 for prime, 15 75 for mess. Beef, 5 00 a 6 00 for prime, 8 75 a 11 00 for mess. Lard 8½ a 9¼c. Butter, 8 a 12c. for Ohio, 10 a 14c. for State.

Hops—40c. offered, 50 asked, for new crop.

Lime—Common, 85c. per bbl.; Lump 1 12.

Lumber—Pine and Spruce Boards 10 00 a 12 00.

Seeds—Clover 10c.—Timothy 20 00.

Wool—Prices are very irregular; domestic Fleece say 30 a 36c., pulled 29 a 35c.

MARRIED.

In Brookfield, Madison Co., N. Y., Aug. 26th by Eld. Joshua Clark, Mr. John F. Walters to Miss Olive N. Ckark, both of the above place.

DIED.

In Mount Bethel, N. J., on the 10th of August, of consumption, Miss Christian F. Randolph, aged about 30 years. She was a beloved member of the Seventh-day Baptist Church in Plainfield, N. J., and had been a teacher in the Sabbath School from its commencement. Her sickness was borne with exemplary patience, and her death was peaceful.

In Alfred, N. Y., August 27th, of billious pneumonia, Dr. John B. Collins, in the fifty-eighth year of his age. Dr. Collins was one of the early settlers of this town, having resided here more than thirty-two years. He was intimately acquainted with the history and condition of our country, and once represented our county in the lower branch of our State Legislature. He has also been justly esteemed one of the best physicans of the country, and will be greatly missed by his many employers as well as by the community at large. Every attention that could be bestowed was rendered by Drs. Hartshorn and Nye of our town, and Robinson of Almond. But all human skill was unavailing. His appointed time had evidently come, and he now sleeps with the numberless dead that have gone before him to that bourne "whence no traveler returns." N. V. Hull.

Alfred Center, August 28, 1851.

LETTERS.

Joshua Clark, Wm. M. Fahnestock, Daniel Coon, Perry Cole, H. W. Stillman, D. R. Stillman, O. Stillman (sent,) Wm. M. Jones (no.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

A. M. Babcock, Westerly, R. I.		$2 00	to vol. 8	No. 52
Stanton Clarke	"	2 00	8	52
Jonathan Maxson	"	2 00	8	52
Jonathan Maxson, Jr.	"	2 00	8	52
Charles Maxson	"	2 00	8	52
Benj. P. Bentley	"	2 00	8	52
Nathan H. Langworthy	"	2 00	8	52
Welcome Stillman	"	2 00	8	52
Ephraim Gavit	"	2 00	8	52
Horatio S. Berry	"	2 00	8	52
Joseph W. Bliven	"	2 00	6	52
Peleg Saunders, Hopkinton, R. I.		2 00	8	52
Emily H. Babcock	"	2 00	8	52
Jacob D. Babcock	"	6 00	8	52
Sands C. Carr	"	4 00	7	52
Franklin Burdick	"	2 00	8	45
Lewis Langworthy	"	2 00	8	52
C. C. Lewis	"	2 00	8	52
C. C. Lewis, Jr.	"	2 00	8	52
Benj. Potter	"	2 00	8	52
Archibald G. Coon	"	2 00	8	52
J. C. Whipple, Mystic Bridge, Ct.		2 00	9	10
Wm. Keeney	"	4 00	7	52
Frank Champlin	"	2 00	8	52
E. D. Barker	"	2 00	8	52
P. C. Kenyon, Carbondale, Pa.		2 00	8	52
Perry Cole, Cussewago, Pa.		2 00	8	40
Delilah Crossley	"	2 00	7	52
Hiram Boyd	"	2 00	7	52
Ray Green	"	6 00	7	52
Benjamin Stelle, Crossingville, Pa.		2 00	8	52
James Stelle,		2 00	8	52
David Clarke, Brookfield,		2 00	8	52
John X. Jones, New York,		2 00	8	52
Wm. Thomas	"	50	8	20
Matt. Marlin	"	25	8	13

BENEDICT W. ROGERS, Treasurer.

The Ohio Association.

THE Seventh-day Baptist Ohio Association will hold its first Anniversary with the church in Jackson township, commencing on the fifth day of the week before the second Sabbath in October, 1851.

J. G. BABCOCK, Cor. Sec.

Our Anniversaries.

THE MISSIONARY SOCIETY.—The Ninth Anniversary of the Seventh-day Baptist Missionary Society will be held (God willing) with the First Church in Brookfield, Madison Co., N Y., on the fifth day of the week before the second Sabbath in September, (11th day of the month,) commencing at 10 o'clock A. M. Eld. Nathan V. Hull is expected to preach the opening discourse.

THE PUBLISHING SOCIETY.—The Second Anniversary of the Seventh-day Baptist Publishing Society will be held with the First Church in Brookfield, N. Y., on Sixth-day, Sept. 12, 1851.

THE TRACT SOCIETY.—The Eighth Anniversary of the American Sabbath Tract Society will be held with the First Church in Brookfield on First-day, Sept. 14, 1851.

☞ A meeting of the Seventh-day Baptist Education Society will be held during the Anniversary season, at such time and place as the President of the Society shall appoint and notify.

People's Line of New York and Albany Steamers.

THE steamers ISAAC NEWTON, Capt. Wm. H. Peck, and HENDRIK HUDSON, Capt. A. P. St. John, forming the People's Line between New York and Albany, leaving foot of Cortland-st., New York, every evening at 6 o'clock, and Albany evening on the arrival of the Express Train from Buffalo.

The steamer NEW WORLD, Capt. Acker, leaves foot of Chambers-st., New York, every Tuesday, Thursday, and Saturday morning, at 7 o'clock, and Albany on alternate days.

For passage or freight apply on board, or to A. P. Schultz at the office foot of Cortland-st.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH,
JOHN D. TITSWORTH, R. M. TITSWORTH.

Union Academy.

THE Academic Year of this Institution (located at Shiloh, N. J.) for 1851 and '52 will commence the first Wednesday in September, and continue forty-four weeks, including two vacations, of one week each, between terms.

The year is divided into three terms:

The First commencing Wednesday, September 3d, and ending Tuesday, December 9th.

The Second commencing Wednesday, December 17th, and ending Tuesday, March 23d.

The Third commencing Wednesday, March 31st, and ending Tuesday, July 6th.

Board of Instruction.

WM. C. WHITFORD, Principal,
And Teacher of the Classics, Natural Sciences, and higher Mathematics.

Miss RUTH R. HEMPHILL, Preceptress,
And Teacher of French, Painting, Drawing, and assistant in Mathematics.

Teachers' Classes will be formed at the opening of the Fall and middle of the Winter Terms, and continue seven weeks. Those intending to teach District Schools are solicited to become members of this department. Especial attention will be given to the common English branches, and to familiar lectures and discussions on School-Teaching.

During the Winter Term the Agricultural Department will be under the instruction of Prof. Gurdon Evans, A. M., and will embrace the study of the best authors, and daily recitations. Two hours each day will be spent in the Laboratory well furnished with apparatus and chemicals, where students will be instructed in the Elementary Analysis of Soils, Minerals, Ashes of Plants, &c., and the various modes of testing for their constituent elements. Also, a course of Public Lectures will be delivered on the application of Science to Agriculture, and illustrated by a great variety of philosophical and chemical experiments. The object of this course of instruction is to afford ample facilities for farmers to become *scientific*, as well as *practical;* and enable them to render waste and worn-out lands productive, and retain them constantly improving under a high state of cultivation.

In connection with classes, Courses of Lectures will be delivered, during the Fall Term, on Natural Philosophy and Elementary Chemistry; during the Winter Term on Astronomy and Physiology; during the Spring Term on Geology and Intellectual Science.

Tuition—from $3 50 to $5 00 per term, *to be settled in advance*, or by satisfactory arrangement. Extras—Drawing, $1 00; Oil Painting, $6 00; Monochromatic, $3 00; Agricultural Chemistry, including chemicals, (breakage extra,) $10 00.

Board in private families from $1 25 to $1 50 per week. Rooms can be obtained at a moderate expense.

Every care will be taken to render the school of the highest advantage to the student. The regulations will be few, but strictly and steadily enforced. Our object is at the same time we cultivate the intellectual and moral powers to develop also the practical.

Nothing sectarian will be taught or countenanced in the school. The exercises of the Institution will be suspended on the first and seventh days of each week.

LEWIS HOWELL, Pres. of the Board of Trus.

Election Notice.

State of New York, Secretary's Office,
Albany, August 27, 1851.

TO the Sheriff of the City and County of New York: Sir,—Notice is hereby given that at the General Election, to be held in this State, on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Samuel A. Foot.

A Secretary of State, in the place of Christopher Morgan.

A Comptroller, in the place of Philo C. Fuller.

A State Treasurer, in the place of Alvah Hunt.

An Attorney-General, in the place of Levi S. Chatfield.

A State Engineer and Surveyor, in the place of Hezekiah C. Seymour.

A Canal Commissioner, in the place of Charles Cook.

An Inspector of State Prisons, in the place of Alexander H. Wells.

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Court, for the First Judicial District, in the place of James G. King, whose term of service will expire on the last day of December next.

Also, a Senator for the IIId, IVth, Vth, and VIth Senate Districts, in the place of Richard S. Williams, Clarkson Crolius, James W. Beekman, and Edwin D. Morgan, whose terms of service will expire on the last day of December next.

County officers to be elected for said County:

Sixteen Members of Assembly.

A Register, in the place of Cornelius V. Anderson.

A Recorder, in the place of Frederick A. Tallmadge.

Two Judges of the Superior Court, in the place of Thomas J. Oakley and John L. Mason.

A Judge of the Court of Common Pleas, in the place of Daniel P. Ingraham.

A Surrogate, in the place of Alexander W. Bradford.

A Commissioner of Streets and Lamps, in the place of Jacob L. Dodge.

Two Governors of the Alms-House, in the place of Simeon Draper and Francis R. Tillou.

All whose terms of service will expire on the last day of December next.

Also, there is to be elected a Justice for each of the six Judicial Districts, into which the City of New York is districted, pursuant to Chapter 514, Laws of 1851. Yours respectfully,

CHRISTOPHER MORGAN, Secretary of State.

Sheriff's Office, August 28, 1851.—I hereby certify that the above is a correct copy of the notice of the General Election, to be held on the Tuesday succeeding the first Monday of November next, received this day, from the Hon. Christopher Morgan, Secretary of State.

THOMAS CARNLEY,
Sheriff of the City and County of New York.

N. B.—All the public newspapers within this County will please publish this notice once in each week, until the Election, and send in their bills for advertising the same as soon as the Election is over; so that they may be laid before the Board of Supervisors and passed for payment. Sept. 4.

Miscellaneous.

"What shall be the End of these Things."

When another life is added
To the heaving, turbid mass;
When another breath of being
Stains Creation's tarnished glass;
When the first cry, weak and piteous,
Heralds long-enduring pain,
And a soul from non-existence
Springs, that ne'er can die again;
When the Mother's passionate welcome,
Sorrow-like, bursts forth in tears,
And the Sire's self-gratulation
Prophesies of future years—
It is well we cannot see
What the end shall be.

When across the infant features,
Trembles the faint dawn of mind;
When the heart looks from the windows
Of the eyes that were so blind;
When the incoherent murmurs
Syllable each swaddled thought,
To the fond ear all affection
With a boundless promise fraught,
Kindling great hopes for to-morrow
From that dull, uncertain ray,
As by glimmering of the Twilight,
Is foreshown the perfect Day—
It is well we cannot see
What the end shall be.

When the boy upon the threshold
Of his all-comprising home,
Puts aside the arm maternal
That enlocks him ere he roam;
When the canvas of his vessel
Flutters to the favoring gales,
Years of solitary exile
Hid behind its sunny sails;
When his pulses beat with ardor,
And his sinews stretch or toil,
And a hundred bold emprises
Lure him to that eastern soil—
It is well we cannot see
What the end shall be.

When the youth beside the maiden
Looks into her credulous eyes;
When the heart upon the surface
Shines too happy to be wise;
He by speeches less than gestures
Hinteth what her hopes expound,
Laying out the waste hereafter
Like enchanted garden ground;
He may falter—so do many;
She may suffer—so must all:
Both may yet, world-disappointed,
This lost hour of love recall—
It is well we cannot see
What the end shall be.

When the altar of religion
Greets the expectant bridal pair,
When the vow that lasts till dying
Vibrates on the sacred air;
When man's lavish protestations
Doubts of after-change defy,
Comforting the frailer spirit
Bound his servitor for aye;
When beneath Love's silver moonbeams
Many rocks in shadow sleep
Undiscovered, till possession
Shows the danger of the deep—
It is well we cannot see
What the end shall be.

Whatsoever is beginning
That is wrought by human skill,
Every daring emanation
Of the mind's ambitious will;
Every first impulse of passion,
Gush of love or twinge of hate;
Every launch upon the waters,
Wide-horizoned by our fate;
Every venture in the chances
Of Life's sad, oft desperate game,
Whatsoever be our motive,
Whatsoever be our aim—
It is well we cannot see
What the end shall be.

A New Motor.

The Cincinnati Atlas announces the discovery, by a Mr. Solomon, of a new motive power, which looks exceedingly promising on on paper, at least. *The Atlas* says:

"On Monday last, an engine was kept in operation during the day, and hundreds of spectators witnessed and were astonished at its success. The motive power is obtained by the generation and expansion, by heat, of carbonic acid gas. Common whiting, sulphuric acid and water, are used in generating this gas, and the "boiler" in which these component parts are held is similar in shape and size to a common bomb-shell. A small furnace, with a handfull of ignited charcoal, furnishes the requisite heat for propelling an engine of 25-horse power. The relative power of steam and carbonic acid is thus stated: Water at the boiling point gives a pressure of 15 lbs. to the square inch; with the addition of 30 degrees of heat the power is double, giving 30 lbs.; and so on, doubling with every addition of 30 degrees of heat, until we have 4,840 lbs., under a heat of 452 degrees—a heat which no engine can endure. But with the carbon, 20 degrees of heat above boiling point give 1,080 lbs.; 40 degrees give 2,160 lbs.; 80 degrees 4,320 lbs.—that is, 480 lbs. greater power with this gas than 451 degrees of heat give by converting water into steam. Not only does this invention multiply power indefinitely, but it reduces the expense to a merely nominal amount. The item of fuel for a first-class steamer between Cincinnati and New-Orleans, going and returning, is between $1,000 and $1,200; whereas $5 will furnish the material for propelling the same distance by carbon. Attached to the new engine is also an apparatus for condensing the gas after it has passed through the cylinders and returning it again to the starting place, thus using it over and over, and allowing none to escape. While the engine was in operation on Monday, it lifted a weight of 1,200 lbs. up the distance of five feet pependicular, five times every minute. The weight was put on by way of experiment, and does by no means indicate the full power of the engine. Mr. Solomon will immediately commence the construction of another engine on the same principle, of 350-horse power."

African Cotton.

Some fifty-odd years ago the first few bales of American Cotton were stopped at the Liverpool Custom-house, on the ground that they could not be the product of the United States. Now, our export of that staple exceeds in value the commerce in any other single article sent forth by any nation. A vaster structure has hardly ever risen from a smaller beginning.

A few weeks since, the weekly list of imports at the same port contained eight bales of Cotton from Monrovia, the capital town of Liberia, beside twenty bales from Natal. Who can say that this is not the beginning of a trade which, in time, may rival ours in its extent? The African soil and climate are more favorable to the production of Cotton, and it is said produce a better article more abundantly, than any that we have in America. We hear from Liberia that a great deal of land has been planted with this crop, and the same thing has been done at Sierra Leone. A missionary writes from there that native chiefs and others in the vicinity are procuring seed in considerable quantities, and that for the first time a native had just applied to him to buy a cotton gin. He is confident that, in a few years, Cotton will be extensively exported from the West Coast generally.

We trust the efforts making to accomplish this end may be crowned with success. Nothing could do so much to put a stop to the Slave trade, and lay the foundation of civilization in Africa, as the establishment of regular commerce to any considerable extent in some article of agricultural production. Cotton is decidedly the easiest and best thing to make a trial on. [N. Y. Tribune.

Indians of the North-West.

Correspondence of The N. Y. Tribune.

St. Paul, Wednesday, Aug. 6, 1851.

The anxiety of our people is now over. We consider Minnesota without doubt destined to be admitted into the Union within a *very* few years. Some millions of acres of the best country in the world was bargained for yesterday, or, rather, the treaty which has begun with the upper bands of the Dahcotas (or Sioux) was concluded with the lower bands, after the digestion of very many pounds of beef, the smoking of much tobacco, and the holding of sundry controversial "talks." The Indians on the Mississippi have made one treaty with the United States previous to this, some balances of which were unpaid thereon. This afforded them an opportunity for caviling and protracting the treaty, of which, notwithstanding the anxiety of the Commissioners for dispatch, they continued to avail themselves. You will gather some idea of the matter, as well as of the true character of Indian eloquence, by a speech of Little Crow, (which I will transcribe, as reported *verbatim*) and the replies of the Commissioners. Crow's village is six miles below St. Paul. He is reported to be one of the wisest and most eloquent of the nation; certainly, he is the most fluent and graceful speaker I have seen among them all, if there can be anything like grace in the actions of a man whose motions are restrained by his clothing, who has but one hand at liberty, the other being employed in clutching his blanket around his waist. After the council on Thursday was opened, as usual, smoking, Wabeshaw, who claims to be the Head Chief of the whole Dahcota nation, rose with dignity and said:—

Father! I have listened with attention to the words of the Great Father which you have spoken to us. I expect, my Father, that whatever these persons (looking around upon the Chiefs) have to say, they will say it. I will listen for the present to what may be said by them.

Afer a moment of silence, Little Crow rose, and letting his blanket drop from his shoulders around his hips, gathered it before in his left hand, leaving his right free for action.

My Father! these persons sitting around me have somewhat to say to you, and I am deputed to speak it. These Chiefs who are older than me, are either of them to be thought of as speakers rather than myself, but they say their mouths are closed. These Chiefs went to Washington some time since, (at the time of the last Treaty,) and brought back a good report, which was gladly heard by the men, women and children of our nation. But it has not taken place as promised. Therefore these men sit still and say nothing; perhaps they are ashamed to speak. But you, Fathers, are the cause of it. They spoke of some money that was promised and is due them, and made mention of it the other day. Gov. Ramsay spoke also of this money at the first Council but they have not yet seen the money; they wish to *see* it laid down. We thought that this money due upon the old Treaty would have been paid, and that a new Treaty would not be spoken of until it was paid over.

Col. Lea—We have listened attentively to the words which "Little Crow" has spoken. I have read the Treaty to which he alludes, and I find that the money which he speaks of, was to be expended at the discretion of the President. He thought it should be employed in educating the children of the Dhacotas. They thought differently, and thus a misunderstanding has arisen in regard to this money between the Dahcotas and their Great Father. He did not wish to keep back any of the moneys due them. But as the Dhacotas would not have it expended as he desired, there has as yet been nothing done with this money, which has been accumulating for some years. They all rose from a difference of opinion in regard to the Treaty. We wish now to make a Treaty with you, in which there can be no misunderstanding, and as I stated on Monday, if we can come to a conclusion upon the more important subjects now before us, this money matter shall be arranged in a manner no doubt satisfactory to you.

Gov. Ramsey—If *this* Treaty can be satisfactorily arranged, as much money shall be paid you as you have heretofore received in three years, and it shall be paid out equally among men, women and children, or otherwise if you desire it. Before we can get this money ready, however, we may as well discuss the other matters pertinent to this present Treaty.

Little Crow, (with some excitement.)—We will talk about this money and nothing else, until next Spring, if we do not get it.

Mr. Ramsey—You may talk about money, but you must remember that $30,000 is a large sum, and it takes time to get so many boxes of money ready and arranged for payment. You cannot be very much in want of the money, or you would go on with this treaty, being assured that at the conclusion of it, it will be paid you. If you do really want it so badly, you know the most ready way of obtaining it.

Col. Lea—Do you suppose that your Great Father at Washington is so destitute of men of truth around him that he would send you a liar? Do you think Gov. Ramsey would speak falsley to you? I tell you that his tongue and mine are strait and truthful; that what we have said and may say to you is spoken in truth and friendship, and may be relied upon. We tell you that this money shall be paid you as soon as this treaty is made. If you make and sign a treaty today, to-morrow the money shall be paid you. But if you have not confidence in our words, there is no further necessity of holding council. We have made known our proposition to you and will have the interpreter repeat them to you, if you will; if not, the Council will now adjourn.

The Council did adjourn, but after three or four more days passed in talk and eating, they finally concluded a treaty, which provides as follows:

That there be perpetual peace between these Indians and the United States; that they cede all of their lands, but have a reservation for a home; that the United States pay them the sum of $1,410,000; that the Chiefs receive $220,000 on the ratification of this treaty; that they receive $30,000 for the establishment of school-houses and other buildings; that the remaining sum remain in trust with the United States, at five per cent. for 42 years, and that the principal then revert to the United States. That they receive the following annuities:—$12,000 Agricultural Fund; $6,000 Educational Fund, $10,000 in Goods and Provisions; $30,000 in cash. The money left to be expended by the provisions of the old treaty at the discretion of the President, is by this made payable in cash.

Rules to be Observed in an Editor's Sanctum.

1. Come in at all times—what business has he to be private?

2. Take his papers with perfect freedom—what use can he have for them?

3. If you bring in a long communication, just "to fill up his paper," insist on reading and discussing it. Why shouldn't he be glad to spend an hour in listening?

4. If you see his exchanges piled up in an orderly manner on his table seize and scatter them. What business has he to be particular?

5. If you find his chair vacant at any time, sit in it. Why should he wish to keep his stationery and scissoring from his visitors?

6. If you can't get *that* chair, though there are a dozen others in the sanctum, be sure to sit on a table and put your feet on another. If you can't practice such freedoms in an editor's room, where can you do it?

7. If you see the editor particularly engaged in writing a "leader," talk to him as industriously as you can. Will he not be gratified to hear you? *Of course* he will.

[Benjamin Franklin.

Science in Agriculture.

A specimen of soil of good appearance was given to Sir Humphrey Davy, from Lincolnshire, in England, as remarkable for sterility. On analyzing it he found sulphate of iron. He recommended a top-dressing of lime; and the sulphate of iron was forthwith converted into the sulphate of lime; a noxious substance was at once changed into an element of fertility. It was the boast of Franklin, that he had stripped lightning of its perils and had chained the thunderbolt. Chemistry does more. Poisons are changed by its alchemy into the means of subsistence.

The Hon. Reverdy Johnson purchased, in 1849, a small farm, near Baltimore, in the last stage of impoverishment. Such was its reduced condition that the last crop of corn was not more than one peck to the acre. He states that all the vegetable matter growing on the two hundred acres of cleared land, including briars, sassafras, and other bushes, if carefully collected, would have been insufficient for the manufacture of one four-horse wagon load of manure. He applied to Dr. David Stewart of Baltimore, an able chemist, who rode out to the farm and procured specimens of the soil, which he carefully analyzed. He found that it contained an abundance of lime, potash, magnesia, iron and organic matter, duly mixed with alumina and sand. On element of a fertle soil was wanting, phosephoric acid; and of this, there was no trace. He recommended an application to the soil of the biphosphate of lime, a preparation of bones, as the best mode of supplying the deficient element. The remedy was given at the expense of ten dollars per acre. It was the one thing needful. Health was restored to the exhausted patient, and the grateful soil yielded last year twenty-nine bushels of wheat per acre to the proprietor. Nothing else was applied, indeed nothing else was wanting. Here was a beautiful triumph of science. There is no doubt about the facts; the experiment came under our observation and attracted the attention of hundreds. It was detailed to the writer by Mr. Johnson himself, and various others worthy of perfect reliance. It has been made known to the country in the American Farmer.

In each of these cases, a mere practical farmer would have groped his way in the dark, ready to be led away by any ignis fatuus, in his efforts to find some means of improvement. He might have applied lime or stable manure. The first would have been worthless, if not injurious, and the second would have given no result commensurate with the expense. The same is probably true of guano, for though the best specimens contain as much as twenty-two per cent. of phosphates, yet the expenditure would have been out of porportion to the result, if enough had been applied to give a sufficiency of phosphoric acid.

Indian Skill and Ingenuity.

By the courtsey of the Commissioner of Indian Affairs, says the editor of the *National Intelligencer*, we were shown some specimens of needlework and embroidery, brought by him to Washington from his just concluded mission to Minnesota and the Northwest, of surpassing beauty and workman, or workwomanship, we don't know which. Three table covers were exhibited to us so admirably embroidered by the Tonowanda Indians, that, in point of chasteness of design, close imitation of natural leaf and fruitage, and minuteness of finish, we should think have never been excelled by any people, however skillful in these arts. They were intended, we are told, for exhibition at the World's Fair in London, but were commenced too late to be ready in time. No doubt the destination they have reached is quite as good, if not a better one, than that originally meditated. What makes this work the more difficult, and yet the more beautiful and valuable, because never liable to fade, is the fact that the material of these embroideries is *moose-hair*, a substance not easly managed, though almost indestructible in itself.

We also saw ladies' moccasins of various styles and patterns, and of a taste in cut and embellishment equal to anything of Parisian orgin. It surprised us to be told that they were the work of North American Indians.

Besides these articles of *vertu*, we found the Commissioner's table set out with sundry Sioux *calumets*, constructed from the beautiful morone-colored pipe-stone of western Iowa, a mineral, by the way, justly prized by the Indians, and which will one day be a matter of some national interest. Fan-like insignia of savage prowess, various costumes, tipped eagles' feathers, each of such and such scalp-value—according as it records the destruction of man, woman, or child—are among the pledges thus brought of the Indian's disposition to be at lasting peace with his white brethren. The accession thus made to the cabinet of curiosities of the Indian Bureau will attract much interest.

Administration of Justice in Rome.

From the London Times.

Rome is at present governed by a bishop and priest who derive their material power from French bayonets and Austrian guaranteers. Into the several departments of this administration we forbear from entering at present, as our narrative applies solely to one of them—the distribution of justice. Arrests are made at Rome, as in other countries, upon information, and the accused person is allowed to defend himself by counsel, but the advocate must be approved by the Judge, who may substitute at pleasure a nominee of his own. The prisoner is served with what we term a copy of the indictment, but he is not confronted either with his accuser or with the impreaching witnesses, and the case is dispatched in secret. Under these conditions of trial it may be reasonable expected that convictions frequently ensue, and the convict undergoes or awaits his sentence in abodes of the description following:

The Roman jails are divided into cells of between 7 and 8 feet square, or, as it may be disirable to state the exact proportions, of 8 feet 11 inches in length, 7 feet 7 in. in breadth, and 7 feet 10 in. in hight. In each of these are shut *two* prisoners, who are thus placed on an allowance of air little greater than that required for the consumption of one. But this seperate incarceration is a privilege to be earned only by formidable guilt or purchased by considerable bribes. For the common class of prisoners their is a common room, where they lie day and night, like negroes in a slave ship, on straw too foul for a stable. On provocation given or assumed the jailor has the power of inflicting severe flogging, or of attaching to the legs of his victims a weight of iron so great as almost to incapacitate them from moving. Besides these apartments there are others designed to hold ten prisoners each, but for which *twenty* is now considered a fitter complement, and in these the single window is so high from the ground that the inmates can only obtain a breath of air by mounting upon each other's shoulders in turn. Once a month only is any visit allowed from friends or relatives, and then in the presence of the jailors and with a double iron grating intervening. We have confined ourselves to a simple statement of facts without any comment, but the reader will probably not be surprised when we add, that within the space of a few days, as credibly reported, six prisoners had died of starvation, two had been put in irons for attempting suicide, and two had been carried raving to a mad-house. Even this, however, is but an imperfect sketch of the horrors prevailing. So frightful are the practices of these rooms, where the very vilest of desperadoes are herded together without any effectual supervision, that the political prisoners are glad to provoke solitary confinement by any breach of discipline.

Redeeming an Author.

Dr. Johnson used to relate with infinite humor the circumstances of his rescuing Goldsmith from a ridiculous dilemma by the purchase-money of his "Vicar of Wakefield," which he sold on his behalf to Dodsley, a London publisher, and, it is thought, for the sum of ten pounds only. He had run up a debt of some few pounds with his landlady for board and lodging, and was at his wife's end how to wipe off the score and keep a roof over his head except by closing with a very staggering proposal on her part, and taking his creditor to wife, whose charms were very far from alluring, whilst her demands were extremely urgent. In this crisis of his fate he was found by Johnson in the act of meditating on the melancholy alternative before him. He showded Johnson his manuscript of "The Vicar of Wakefield," but seemed to be without any plan or even hope of raising money upon the disposal of it. When Johnson cast his eye upon it, he discovered something that gave him hope, and immediately took it to Dodsley, who paid down the price above-mentioned, in ready money, and added an eventual condition upon its future sale. Johnson described the precautions he took in concealing the amount of the sum he had in hand, which he prudently administered to him by a guinea at a time. In the event he paid off the landlady's score, and redeemed the person of his friend from her clutches.

Incombustible Gas.—On Thursday, says *The Newark Daily*, Mr. C. Dowden of this city made an experiment with an incombustible gas for putting out fire. He filled a barrel, open at both ends, to about one half its capacity, with tar, dry shavings, and other combustible materials, and when ignited, and in full blaze, a few sheets of common wrapping paper, saturated with the gaseous preparation, was put under the barrel, and the flame was extinguished in a few seconds, leaving nothing but a smoke produced by the gas, mixed with a small portion of smoke of the fire. To those standing in close proximity it was found innoxious. This experiment was several times repeated with like results. The barrel was then removed, leaving the combustibles in a heap upon the ground, which were fired, and when fully ignited and in a blaze, Mr. D. applied the gaseous paper, and it was instantly extinguished, leaving nothing but the smoke referred to above. The philosophy of the thing, according to Mr. Dowden, is this: The gas used is incombustible, and flames cannot exist in it, or even where there is any considerable portion of it. Hence he supposes that the correct mode of using any incombustible gas is to put out the flame of a burning building, and when the flame is stopped a very small quantity of water will reduce the temperature of the cinders below the burning point. Mr. D. considers this process of extinguishing flame a discovery by himself accidentally made. He intends to make other experiments on the subject.

Indiana and the People of Color.—*The Albany Register*, speaking of the provisions of the new Constitution of Indiana in relation to the colored people, says:

"We are inclined to think these provisions are in conflict with the Constitution of the United States, and that Indiana cannot exclude the free colored 'citizens' of New-York from her borders. Some such idea seems to have haunted the minds of the Indiana Convention, and, therefore, instead of imposing penalties on the negroes, they make all contracts which the whites may enter into, with them void, and fine those who employ or encourage them to remain in that State. But that is hardly allowing to 'the citizens of each State all the privileges and immunities of citizens in the several States,' as required by the Constitution of the Union. If we are correct in this, then the Constitution of Indiana is obnoxious to the same objections as the laws of South-Carolina, which exclude free blacks, or the laws of Vermont, which attempt to annul the jurisdiction of the United States Courts and authorities, and transfer the same to State tribunals. We have been surprised to find this Indiana 'outrage' so tamely and quietly submitted to. Scarce a murmur has been breathed against it."

Extraordinary Gardening.—A letter from Paris, in *The Boston Atlas*, says: "A gardener near the Jardin des Plantes, has the good fortune to collect the aristocracy in his green-houses, this week—you see the gardeners are in full tide to fortune now—for he appears to possess one of Moses's gifts. In the middle of one of the borders of his garden are several dahlia stalks and rose-bushes, covered with leaves, but without a single blossom, or even buds; after you have closely examined these plants, the gardener takes a watering-pot, filled with liquid composition, waters the plants, and then covers them with a glass and asks you to look at them. In a minute you see the plant in travail, a bud is formed, it expands, it becomes a flower—all in ten minutes. Cut the flower, and it appears as perfect as if it had been nurtured by the sun. Nor is this all. In an adjoining bed he has cherry-trees covered with leaves; he performs the same operation I have just recounted, and in eight minutes you have a plateful of ripe cherries."

Harlem as it Was.—Harlem (the upper part of New York) was founded for the amusement and recreation of the citizens, in 1658. We find in the ancient Dutch Records that "the Governor and Council, desirous to form a new village at the end of Manhattan Island, proposed to settlers grants of land of 45 acres each, at 13 shillings the acre, free from tithes for ten years, and to assign fifteen soldiers for their defence—to erect a sub-court of Justice, when there should be 25 families established—to provide a clergyman, half of whose salary should be paid by the Government, and to make a road to the City by the Company's negroes."

Effects of Alcohol.—*The Medina* (Ohio) *Citizen* is responsible for the following:

"We understand that about one hundred and fifty of the two thousand hogs belonging to the Oak Orchard distillery, when it was burnt a few days since, partook of the fire-water as it came flowing into their styes; and as a consequence got drunk. Three of the number died in the ditch. The fish in Oak Orchard creek were still more unfortunate. The fatal liquid mingled with their own pure element, and they drank and died by thousands. Oak Orchard creek was converted literally into a stream of death."

Getting a Wedding Coat.—Among the anecdotes detailed by Dr. Bushnell, in his sermon at Litchfield, illustrative of the Age of Homespun, was one which deserves to be told by itself, and better than we can repeat it. One of the aged divines of that county, still living' was married during the Revolution, but under singular difficulties. There was an obstacle to the wedding that seemed insurmountable. He had no wedding coat, nor was wool to be had to make one, and it was in the dead of Winter. Yet all parties were ready, and he was anxious to be married without delay. At last the mother of the intended bride discovered the difficulty, and promptly had some of her sheep shorn and *sewed up in blankets*, to keep them warm, while of the wool she spun and wove a coat for her reverand son-in-law. [Boston Commonwealth.

Guilt and Shame—An Allegory.—"Guilt and Shame," says the allegory, "were at first companions, and in the beginning of their journey inseparably kept together. But their union was soon found to be disagreeable and inconvenient to both; Guilt gave Shame frequent uneasiness, and Shame often betrayed the secret conspiracies of Guilt. After long disagreement, therefore, they at length consented to part for ever. Guilt boldly walked forward alone to overtake Fate, that went before in the shape of an executioner; but Shame being naturally timorous, returned back to keep company with Virtue, which, in the beginning of their journey, they had left behind. Thus, my children, after men have traveled through a few stages in vice, Shame forsakes them, and returns back to wait upon the few virtues they have still remaining."

Variety.

The leading Daguerrians of New York city are organizing an Association, to be composed exclusively of photographists, which shall have for its object the advancement of the Daguerreotype art. Its members are to contribute certain fees and dues for the purpose of raising a fund, which is to be appropriated to the encouragement and purchase of all discoveries and improvements connected with photography; and these are to be held and shared in common by the members of the Society, and no others.

The Saco Union, published at Saco, Me., says that in the trial of Nathaniel Seavey, of that place, for a violation of the license law, Judge Green, referring to the evidence brough, foward, and the manner in which it was obt tained, decided that on the principles of "morality, philanthropy and philosophy," the Government had failed to make out their case, and ordered the prisoner discharged, the witness having admitted in his testimony that he bought the liquor for the purpose of making proof against him.

We learn from *The New-Bedford Mercury*, that Mr. James Robinson, of that city, recently discovered in Fairhaven, near the fort, a large stone of very remarkable formation, specimens of which he has sent to several distinguished geologists. Professor Hitchcock, of Amherst, says the rock is coarse porphyritic granite. It contains large and perfect crystals of feldspar, a portion of which is *graphic granite*, which is remarkable.

The construction of two powerful engines has been commenced at the Morgan Iron works for a line of steamers in connection with the Erie Railroad at Dunkirk and the Northern Indiana and Southern Michigan Railroad. These engines will have 72-inch cylinders and 12-feet stroke of piston, or a propelling power surpassing that of some of our large steamships. They are to be completed by the 1st of May next.

Central Railroad of New Jersey.

Summer Arrangements, commencing Monday, March 31, 1851.

THIS Road extends from ELIZABETHPORT, 35 miles, to WHITE HOUSE, N J, reducing the staging between the terminus of the Road and EASTON to 25 miles.

This line leaves New York by steamboat Red Jacket from pier No 1 North River, and connects with trains on the New Jersey Railroad, which leaves New York from foot of Cortland-st.

TRINS UP—Leave New York by steamboat Red Jacket, pier No 1 North River, at 9 A M, passenger; 1 P M, freight; and 5 P M, passenger; and by N J Railroad, foot of Cortland-st, at 9 A M, and 2 and 5¼ P M.

Trains leave White House and following places for New York as follows:

White House at 3½ A M, freight; 5 40 A M, passenger, at 1 40 P M.

Somerville at 4 30 A M, freight; at 6 05 A M, passenger, at 2 05 P M.

Bound Brook at 4 50 A M, freight; at 6 15 A M, passenger, at 2 15 P M.

Plainfield at 5 20 A M, freight; at 6 35 A M, passenger, at 2 35 P M.

Westfield at 5 50 A M, freight; at 6 50 A M, passenger, at 2 50 P M.

Elizabethtown at 7 15 A M; freight at 10 30 A M; passenger at 3 15 P M.

Elizabethport at 7 30 A M; freight at 10 45 A M; passenger at 3 30 P M.

On Tuesdays, Thursdays, and Saturdays, trains leave Somerville for Pespack, Lesser Cross-Roads, and Pluckamin.

STAGES will be in readiness on the arrival of the 9 A M train from New York at the White House to convey passengers to Easton, Wilkesbarre, Bethlehem, Allentown, and Mauch Chunk, Penn, and to Clinton, Flemington, Lebanon, Milford, and Belvidere, N J.

N B—All BAGGAGE at the risk of the owners until delivered into the actual possession of the Agents of the Company and checks or receipts given therefor.

The Christian Review.

THE removal of this Quarterly to New York more than a year since, and its elevation in character, the Publishers are happy to say, have greatly increased its circulation. Seeing this readiness to appreciate and patronize their efforts, they are determined to spare no pains or expense in raising the work to the highest point of excellence, every way worthy of its position in the metropolis of the nation, and as the organ of one of the most numerous and respectable denominations in the land.

TERMS.

For a single copy, three dollars per annum. No subscriptions received for less than a volume commencing with the Jan. No. of each year.

Every person forwarding the subscription price of four copies, shall receive a fifth copy gratis.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

THE ENGLISH.

The last of Horace Greeley's "Glances at Europe."

LIVERPOOL, Wednesday, Aug. 6, 1851.

I do not wholly like these cold and stately English, yet I think I am not blind to their many sterling qualities. The greatness of England, it is quite confidently asserted, is based upon her conquests and plunderings—on her immense Commerce and unlimited Foreign Possessions. I think otherwise. The English have qualities which would have rendered them wealthy and powerful though they had been located in the center of Asia instead of on the western coast of Europe. I do not say that these qualities could have been developed in Central Asia, but if they *had* been, they would have insured to their possessors a commanding position. Personally, the English do not attract or shine, but collectively they are a race to make their mark on the destinies of mankind.

In the first place, they are emphatically *industrious.* I have seen no country in which the proportion of idlers is smaller. I think American labor is more efficient, day to day, hour to hour, than British; but we have the larger proportion of non-producers—petty clerks in the small towns, men who live by their wits, loungers about bar-rooms, &c. There is here a small class of wealthy idlers (not embracing nearly *all* the wealthy, nor of the aristocracy, by any means,) and a more numerous class of idle paupers or criminals; but work is the general rule, and the idlers are but a small proportion of the whole population. Great Britain is full of wealth, not entirely but mainly because her people are constantly producing. All that she has plundered in a century does not equal the new wealth produced by her people every year.

The English are eminently devotees of *Method* and *Economy.* I never saw the rule, 'A place for everything, and everything in its place.' so well observed as here. The reckless and the prodigal are found here as everywhere else, but they are marked exceptions. Nine-tenths of those who have a competence know what income they have, and are careful not to spend more. A dutchess will say to a mere acquaintance, 'I cannot afford' a proposed outlay—an avowal rarely and reluctantly made by an American, even in moderate circumstances. She means simply that other demands upon her income are such as to forbid the contemplated expenditure, though she could of course afford this if she did not deem those of prior consequence. No Englishman is ashamed to be economical, or to have it known that he is so. Whether his annual expenditure be fifty pounds or fifty thousand, he tries to get his money's worth. I have been admonished and instructed by the systematic economy which is practiced even in great houses. You never see a lighted candle set down carelessly and left to burn an hour or two to no purpose, as is so common with us; if you leave one burning, some one speedily comes and quietly extinguishes the flame. Said a friend: "You never see any paper in the streets here as you do in New York, (swept out of the stores, &c.,) the English throw away nothing." We speak of the vast parks and lawns of the aristocracy as so much land taken out of use and devoted to mere ostentation; but all the land is growing timber or furnishing pasturage—often both. The owner gratifies his taste or his pride by reserving it from cultivation, but he does not forget the main chance. So of his fisheries and even game preserves. Of course, there are noblemen who would scorn to sell their venison or partridges; but game is abundant in the hotels and refectories—too much so for half of it to have been obtained by poaching. Few whose estates might yield them ten thousand a year are content with nine thousand.

The English are eminently a *practical* people. They have a living faith in the potency of the Horse-Guards, and in the maxim that 'Safe bind is sure find.' They have a sincere affection for roast beef. They are quite sure 'the mob' will do no harm if it is vigilantly watched and thoroughly overawed. Their obstreperous loyalty might seem inconsistent with this unideal character, but it is only seeming. When the portly and well-to-do Briton vociferates 'God save the Queen!' with intense enthusiasm, he means 'God save my estates, my rents, my shares, my consols, my expectations.' The fervor of an Englishman's loyalty is usually in a direct ratio with the extent of his material possessions. The poor like the Queen personally, and like to gaze at royal pageantry; but they are not fanatically loyal. One who has seen Gen. Jackson or Henry Clay publicly enter New York or any other city, finds it hard to realize that the acclamations accorded on like occasions to Queen Victoria can really be deemed enthusiastic.

Gravity is a prominent feature in the English character. A hundred Englishmen of any class, forgethered for any purpose of conference or recreation, will have less merriment in the course of their sitting than a score of Frenchmen or Americans would have in a similar time. Hence it is generally remarked that the English of almost any class show to least advantage when attempting to enjoy themselves. They are as awkward at a frolic as a bear at a dance. Their manner of expressing themselves is literal and prosaic; the American tendency to hyperbole and exaggeration grates harshly on their ears. They can only account for it by a presumption of ill breeding on the part of the utterer. Forward lads and 'fast' people are scarce and uncurrent here. A Western 'screamer,' eager to fight or drink, to run horses or shoot for a wager, and boasting that he had 'the prettiest sister, the likeliest wife, and the ugliest dog in all Kentuck,' would be no where else so out of place and incomprehensible as in this country, no matter in what circle of society.

—The *Women* of England, of whatever rank, studiously avoid peculiarities of dress or manner and repress idiosyncrasies of character. No where else that I have ever been could so keen an observer as Pope have written:

> 'Nothing so true as what you once let fall;
> Most women have no characters at all.'

Each essays to think, appear and speak as nearly according to the orthodox standard of womanhood as possible. Hardly one who has any reputation to save could tolerate the idea of attending a Woman's Rights Convention or appearing in a Bloomer any more than that of standing on her head in the Haymarket or walking a tight rope across the pit of Drury Lane. So far as I can judge, the ideas which underlie the Woman's Rights movement are not merely repugnant but utterly inconceivable to the great mass of English women, the last Westminster Review to the contrary notwithstanding.

I do not judge whether they are better or worse for this. Their conversation is certainly tamer and less piquant than that of the American or the French ladies. I think it evinces a less profound and varied culture than that of their German sisters; but none will deny them the possession of sterling and amiable qualities. Their physical development is unsurpassed, and for good reasons—their climate is mild, and they take more exercise than our women do. Their fullness of bust is a topic of general admiration among the foreigners now so plentiful in England, and their complexions are marvelously fair and delicate. Except by a very few in Ireland, I have not seen them equaled. And, on the whole, I do not know that there are better mothers than the English, especially of the middle classes.

—I did not find the Aristocracy so remarkable for physical perfection and beauty as I had been taught to expect. Some of them are large, well formed, and vigorous; but I think the caste is not noticeably so. Among the ladies of 'gentle blood,' however, there is more of the asserted aristocratic symmetry and beauty than among the men.

—The general stiffness of English manners has often been noted. Not that a gentleman is aught but a gentleman any where, but courtesy is certainly not the Englishman's best point. No where else will a perplexed stranger inquiring his way receive more surly answers or oftener be refused any answer at all than in London. Even the policeman, who is paid to direct you, replies to your inquiry with the shortest and gruffest monosyllable that will do. Awkwardness of manner pervades all classes; the least elaborate and most thoroughly natural, modest, and easy-mannered man I met with was a Duke, whose ancestors had been Dukes for many generations; but some of the most elaborately ill bred men I met also inherited titles of nobility. And, while I have been thrown into the company of Englishmen of all ranks who were cordial, kind, and every way models of good breeding, I have also met here more constitutionally arrogant and unbearable persons than had crossed my path in all my previous experience. These, too, are found in all ranks, I think the military service exhibits some of the worst specimens. But Bull in authority any where is apt to exhibit his horns to those whom he suspects of being nobodies. Elevation is unpropitious to the display of his more amiable qualities.

—I have elsewhere spoken of the indifferent figure made by most Englishmen at public speaking. Many of them say good things; hardly one delivers them aptly or gracefully. Any Frenchman having Lord Granville's brains would make a great deal more out of them in a speech. I attribute this national defect to two causes; first, the habitually prosaic level of British thought and conversation; next, the intense pride which is also a national characteristic. John is called out at a festive gathering, and springs to his feet really intending to be clever. But the next moment the thought strikes him—"This is beneath my dignity, after all. Why should I subject myself to miscellaneous criticism? Why put myself on the verdict of this crowd? Does it become a gentleman of my standing to fish for their plaudits? What will success amount to, if attained?" Or else he criticises his own thoughts and meditated forms of expression, pronounces them tame, trite, or feeble, and recoils from their enunciation as unworthy of his abilities, position, and reputation. The result is the same in either case —he hesitates, blunders, chokes, and finally stammers out a few sentences and subsides into his seat, sweating at every pore, red-faced with chagrin, vexed with himself and every body else on account of his failure, which might not have occurred, and certainly would not have been so palpable, had his self-consciousness been less diseased and extravagant.

I have said that the British are not in manner a winning people. Their self-conceit is the principal reason. They have solid and excellent qualities, but their self-complacency is exorbitant and unparalleled. The majority are not content with esteeming Marlborough and Wellington the greatest Generals and Nelson the first Admiral the world ever saw, but claim a like supremacy for their countrymen in every field of human effort. They deem machinery and manufactures, railroads and steamboats, essentially British products. They regard morality and philanthropy as in effect peculiar to "the fast anchored isle," and liberty as an idea uncomprehended, certainly unrealized, any where else. They are horror-stricken at the toleration of slavery in the United States, in seeming ignorance that our Congress has no power to abolish it, and that their Parliament, which *had* ample power, refused to exercise it through generations down to the last quarter of a century. They cannot even consent to go to heaven on a road common to other nations, but must seek admission through a private gate of their own, stoutly maintaining that their local church is the very one founded by the Apostles, and that all others are more or less apostate and schismatic. Other nations have their weak points—the French, glory; the Spaniards, orthodoxy; the Yankees, rapacity; but Bull plunders India and murders Ireland, yet deems himself the mirror of beneficence and feeds his self-righteousness by resolving not to fellowship slaveholders of a different fashion from himself; he is perpetually fighting and extending his possessions all over the globe, yet wondering that French and Russian ambition *will* keep the world always in hot water. Our Yankee self-conceit and self-laudation are immoderate; but nobody else is so perfect on all points—himself being the judge—as Bull.

* * * * *

—Yet the better qualities in the English character decidedly preponderate. Naturally, this people love justice, manly dealing, fair play; and though I think the shop-keeping attitude is unfavorable to this tendency, it has not effaced it. The English have too much pride to be tricky or shabby, even in the essentially corrupting relation of buyer and seller. And the Englishman who may be repulsive in his out-of-door intercourse or spirally inclined in his dealings, is generally tender and truthful in his home. There only is he seen to the best advantage. When the day's work is over and the welcome shelter of his domestic roof is attained, he husks off his formality with his great-coat, and appears to his family and his friends in a character unknown to the outer world. The quiet comfort and heartfelt warmth of an English fireside must be felt to be appreciated. These Britons, like our own people, are by nature not demonstrative; they do not greet their wives before strangers with a kiss, on returning from the day's business, as a Frenchman may do; and if very glad to see you on meeting, they are not likely to say so in words; but they cherish warm emotions under a hard crust of reserve and shyness, and lavish all their wealth of affection on the little band collected within the magic circle of home. Said an American who had spent two years as a public lecturer throughout Great Britain: "Circumstances have introduced me favorably to the intimacy and regard of many English families, and I can scarcely recollect one which was not, in its own sphere, a model household." My own opportunities have been very limited, yet so far as they go they tend to maintain the justice of this remark. There are of course exceptions, but they would be more abundant elsewhere. And I regard the almost insuperable obstacles here interposed to the granting of divorces, no matter on what grounds, as one cause of the general harmony and happiness of English homes. [New York Tribune.

THE CHILD ANGEL.

"She did but float a little way
Adown the stream of time,
With dreamy eyes watching the ripples play,
Liensting to their fairy chime;
Her slender sail
Ne'er felt the gale;
She did but float a little way,
And putting to the shore,
While yet 'twas early day,
Went calmly on her way,
To dwell with us no more.
No jarring did she feel,
No grating on her vessel's keel;
A strip of silver sand
Mingled the water with the land,
Where she was seen no more—
Oh, stern word, nevermore."

How few whose names are written *wife, mother*, have any idea or understanding of the solemn responsibilities resting upon them in these relations! A few years of butterfly existence—the finish given at a fashionable boarding-school, a short wooing, a gay bridal, a gayer honeymoon, and the young creature seats herself at last by her own hearthstone, and wonders if life is all a holiday.

Such a one comes up to my recollection; the life of the social circle in which she moved, always carrying sunshine wherever she went, merry-hearted as a bird, thoughtless of the morrow; light, air, motion, all sources of the keenest enjoyment, roving like the bee from flower to flower, extracting only honey; sensitive, ardent, impulsive, warm-hearted—but "remembering not her Creator"—lacking the "one thing needful." I loved her, as did all who knew her, for the world had not yet spoiled her frank and generous nature; but with all that wealth of feeling, and without the guiding-star of religion, I could only say, "May God keep her!"

Her husband was like herself, fond of the gay world, but fully able to appreciate the strong, deep love she bore him.

A babe was given her. With a flood of joyful tears she welcomed it. At once she became the self-sacrificing, patient, enduring mother. You could not have charmed her away from that babe's cradle, "charmed you never so wisely." Concerts, parties, balls, were alike forgotten; her chief joy was to watch those tiny features—to caress that fragileform. The gay, ringing laugh was heard less frequently—a sweet, calm seriousness marked her whole demeanor. She would sit for hours gazing on its cherub face with moistened eyes. Years passed on. The child grew up a delicate, fragile thing, with large, thougtful, earnest eyes, through which the soul seemed ever speaking; moved to tears by a strain of sweet melody, or the gorgeous beauty of the sunset cloud—caring naught for the sports of childhood, but, like the child Saviour, "hearing and answering questions."

The love and devotion of Alice for her mother almost amounted to idolatry. At night her fairy hand was outstretched from the little bed, to rest in that of her mother. By day she was ever at her mother's side, with her book, or with those large brown eyes fixed on her mother's face, intensely interested in her conversation. When there were visitors, she would take a seat in some quiet corner, never losing a word, pondering all she heard. If any one advanced an opinion different from the views expressed by her mother, Alice would timidly venture forth and say, "I don't think it *can* be so; *my* mother doesn't think so;" or, "I'm sure you are right, for I've heard *my mother* say so." On these occasions an expression of seriousness, almost amounting to distress, would settle upon the mother's face, and her eyes would often fill with tears.

I watched that mother and child with the most intense interest. I looked for the time when all this weight of responsibility should lead her to the foot of the cross. I saw (with spiritual eyes) this child angel invisibly drawing her thither. Nor did I look long, nor in vain. One morning she came to me with a burst of tears, and said, "Oh, teach me how to go with that child to heaven!" I told her simply, earnestly, her duty; she listened with eager interest; nay, more—for, God be thanked, my prayer was heard—she tried hard to perform it.

And now, little Alice's mission on earth being accomplished, the mother's new-born faith and trust in God were to be put to the trial. The Good Shepherd called her lamb gently to his fold. The little feet faltered—the large eyes grew dim. With a flood of bitter tears the mother cried, "If it be possible, let this cup pass from me?" But grace prevailed, and as she closed the child's eyes in death, I heard her pallid lips say, "Not *my* will, but *Thine* be done."

Since then the grave has closed over the husband of her youth; poverty, suffering, and trial have marked her pathway, and now she can look back and see the kindness of her heavenly Father in thus early sheltering the little shrinking lamb from the storm and the tempest.

"Full short her journey was; no dust
Of earth unto her sandals clave;
The weary weight the aged must,
She bore not to the grave.
She seemed a cherub who had lost her way
And wandered hither; so her stay
With us was short, and 'twas most meet
That she should be no delver in earth's clod,
Nor need to pause and cleanse her feet,
To stand before her God."

A VISIT TO JOPPA.

From a Letter of Dr. Bacon to "The Independent."

The city of Joppa is enclosed with walls, except on the side toward the sea, and there is only one gate for entrance or egress by land. At the present day the walls and gates of Turkish cities are chiefly for the convenience of the government in the collection of duties on commodities passing from the country into the city, or from the city into the country. For all the passing in and out of Joppa, especially since half the population has begun to reside without the walls, a single gate is altogether insufficient. From morning to night it is constantly crowded. * * *

Joppa has doubtless been a seaport ever since Jerusalem began to be a city. Under the Hebrew form of *Japho* the name occurs in the book of Joshua, but not in such a connection as to imply that it was then a place of any considerable importance. In the age of Solomon, Joppa was the port of Jerusalem, as it is now, and as it always has been, except while it was superseded by the artificial port of Cesarea. It was from Joppa that Jonah embarked on his voyage to Tarshish. It was to Joppa that the timber from Lebanon was brought in floats by Tyrian navigators, for the building of the first temple and the second. But the most memorable historical distinction of Joppa is its connection with the events of the New Testament. It was here that Simon Peter, while he was lodged in the house of one Simon, a tanner, "by the sea-side," looked forth, in his daily devotions and meditations, on a wider "sea" than that placid lake upon which, with hardly a thought beyond the hills that embosomed those bright waters, he spent the years of his youth. Here, perhaps, for the first time in his life, he was looking upon Roman galleys and "ships of Tarshish" —how unlike the little fishing-boat from which he was called by the summons, "Follow me, and I will make thee a fisher of men." Here he was beginning to see the concourse of men from distant lands—men of strange aspect and garb, and of language and races unknown to Galilean fishermen. Here, in his hours of prayer, on the house-top, the remembrance of that great commission, "Go ye into all the world, and preach the gospel to every creature," might well awaken in him new thoughts concerning the breadth and depth of its significance, and earnest searching of heart as to whether he had fully grasped its meaning.

* * * * *

To me the question as to the particular spot occupied by the house of Simon the tanner—whether a few rods farther north or a few rods farther south—was a question of very little interest. Nor should I care to trace exactly the footsteps of the messengers sent by Cornelius from Cesarea to Joppa. Through what villages they passed, where they passed, where they turned from the sea-shore, at what point they crossed the rivers, and where they lodged the night they spent upon the way—were points in regard to which I felt no painful curiosity. It was enough for me that "two of the household servants" of Cornelius, "and a devout soldier of them that waited on him continually," were sent from Cesarea some three hours or more before the sunset of one day, and arrived at Joppa not long after the noon of the next day; and that in like manner Peter, returning with them, left Joppa on one day, and "on the morrow after" entered into Cesarea. I had just gone over the same ground, and my measurement of the distance between the two places agreed with theirs. But in other respects how different! Their Cesarea was a splendid provincial capital, adorned with all that wealth and art, and royal power, could lavish upon it, the seat of a Roman procurator and garrisoned with Roman legionaries. Of all that splendor there now remains only a monumental ruin; and the Cesarea which I had seen is without a human inhabitant; not even one black tent of a wandering Arab was pitched within sight of it. They passed over, in their two days' journey, one of the most beautiful and populous districts in the world. I had passed over the same district, beautiful still in its natural features, but utterly desolate. Wave after wave of barbarous invasion has swept away all but the last traces of ancient civilization. The quickening and renovating light from heaven, which was then beginning to shine upon these lands, has long since been overshadowed with the grossest errors and superstitions. Priestcraft, ignorance, wickedness, each the ally of the others, have wrought their effects on the people and have been visited with Divine penalties, till now the traveler from those ends of the earth to which the gospel has been propagated, wonders at so terrible a desolation, and adores the severity of God. When shall the healing and renovating light return? How long, O Lord! how long?

DEATH OF A CALIFORNIA ADVENTURER.

The following lines, from the New England Diadem, were "suggested by hearing read an extract of a letter from Captain Chase, giving an account of the sickness and death of his brother-in-law, MR. BROWN OWEN, who died on his passage to California. The whole poem is painfully interesting in every line, and it will be read with 'teary eyes,' by many who have lost brothers, fathers, husbands, or sons, on their way to, or after having reached, the land of Gold and Graves."

Lay up nearer, brother, nearer,
For my limbs are growing cold,
And thy presence seemeth dearer,
When thy arms around me fold;
I am dying, brother, dying;
Soon you'll miss me in your berth,
For my form will soon be lying
'Neath the Ocean's briny surf.

Hearken to me, brother, hearken,
I have something I would say,
Ere the veil my vision darken,
And I go from hence away;
I am going, surely going,
But my hope in God is strong,
I am willing, brother, knowing
That He doeth nothing wrong.

Tell my father, when you greet him,
That in death I prayed for him;
Prayed that I might one day meet him,
In a world that's free from sin;
Tell my mother, (God assist her,
Now that she is growing old,)
That her son would glad have kissed her,
When his lips grew pale and cold.

Listen, brother, catch each whisper,
'Tis my wife I'd speak of now;
Tell—oh, tell her how I missed her,
When the fever burned my brow;
Tell her, brother—closely listen,
Don't forget a single word—
That in death my eyes did glisten,
With the tears her memory stirred.

Tell her she must kiss my children,
Like the kiss I last impressed,
Hold them as when last I held them,
Folded closely to my breast;
Give them early to their Maker,
Putting all her trust in God,
And He never will forsake her,
For He's said so in His Word.

Oh, my children!—Heaven bless them!
They were all of life to me;
Would I could once more caress them,
Ere I sink beneath the sea;
'Twas for them I crossed the ocean;
What my hopes were I'll not tell,
But they've gained an orphan's portion,
Yet He doeth all things well.

Tell my sister I remember
Every kindly parting word,
And my heart has been kept tender,
By the thoughts her memory stirred.
Tell them I ne'er reached the haven
Where I sought the "precious dust,"
But have gained a port called Heaven,
Where the gold will never rust.

Urge them to secure an entrance,
For they'll find their brother there;
Faith in Jesus, and repentance
Will secure for each a share—
Hark! I hear my Saviour speaking,
'Tis, I know his voice so well,
When I am gone—oh, don't be weeping;
Brother, here's my last farewell!

INFIDELITY ALLIED TO MENTAL IDIOCY.

The following earnest and indignant language of Dr. Chalmers, when speaking of the high-sounding but empty claims of infidelity to literary and scientific greatness, and mental independence, have lost none of their significance at the present day.

"Let the enemies of our faith show the world that their infidelity rests on higher grounds than a stale invective against the jugglery of priests, or the pertness of a flippant witticism; let them bring along with them the spirit of cool and candid reflection, an anxiety after truth, and a ready submission to evidence. How little do they think, as they strut along in the pride of the infidel philosophy that is in them—of that humble, cautious spirit which Bacon taught, and on which Newton rests the immortality of his genius. There is a puppeyism in infidelity for which I have no patience. I thought that now-a-days both gentlemen and philosophers would have been ashamed of it. At the commencement of last century one had some credit in sporting the language of unbelief and infidelity—for they were supported by the countenance of Shaftesbury and Bolingbroke, who, in addition to their being peers of the realm, had a sufficient acquaintance with their mother tongue. But infidelity, like every other fashion, has had its day; and since the masterly and triumphant defenses of our English divines, it has been generally abandoned by the superior and more enlightened classes of society, and, to use the words of an Oxford professor, is now rarely to be heard but in the language of bakers, and brewers, and bricklayers, and bell-menders, and bottle-blowers, and blackguards. I revere Christianity, not because it is the religion of my fathers—I revere it, not because it is the established religion of my country—I revere it, not because it brings to me the emoluments of office; but I revere it because it is built upon the solid foundation of impregnable argument; because it has improved the world by the lessons of an ennobling morality, and because, by the animating prospects it holds out, it alleviates the sorrows of our final departure hence, and cheers the gloomy desolation of the grave."

'SOW BESIDE ALL WATERS.'

While at Soratoga, a short time since, we visited 'Congress Spring,' and were thus reminded of a pleasing incident that once occurred there, and which shows that some professing Christians, instead of leaving their religion behind them, while at places of fashionable resort, improve their opportunities for promoting the spiritual welfare of those with whom they come in contact. A few years ago, while a good deacon of a Baptist church was at this Spring, a lady, to whom he was a stranger, was about to drink of the renovating mineral water, when he put to her the question—'*Did you ever drink at that Great Fountain?*' The lady's countenance manifested much displeasure as she walked away. The next fall, the deacon providentially attended a prayer meeting in Rochester, N. Y., and after the close of the services, in which he engaged, he was invited home by one of the brethren. Finding the gentleman's wife very sick, he went into her chamber to converse with her. On seeing him, she remarked—'Do you remember asking a lady at Congress Spring if she had ever drank at that Great Fountain?' 'I do,' said the deacon. 'Well,' she continued, 'I am that individual. At the time, I was much displeased with your remark, but I couldn't throw off its effects upon my mind. By day and by night, that question rung in my ears, and I found no peace till I drank at that Fountain of living waters, of which, if a man drink, he will never thirst. Oh,' she added, 'be faithful to others, as you were to me, and God will bless you.'

'A word fitly spoken is like apples of gold in pictures of silver.' 'Blessed are ye that sow beside all waters.' [Watch. & Refl.

JOHN CALVIN.

From Teodore Beza's Eulogium, published in Henry's "Life and Times of Calvin."

Calvin was not of large stature: his complexion was pale, and rather brown: even to his last moments his eyes were peculiarly bright, and indicative of his penetrating genius. He knew nothing of luxury in his outward life, but was fond of the greatest neatness, as became his thorough simplicity: his manner of living was so arranged, that he showed himself equally averse to extravagance and parsimony: he took little nourishment, such being the weakness of his stomach, that for many years he contented himself with one meal a day. Of sleep he had almost none: his memory was incredible; he immediately recognized, after many years, those whom he had once seen; and when he had been interrupted for several hours, in some work about which he was employed, he could immediately resume and continue it, without reading again what he had before written. Of the numerous details connected with the business of his office, he never forgot even the most trifling, and this notwithstanding the incredible multitude of his affairs. His judgment was so acute and correct in regard to the most opposite concerns about which his advice was asked, that he often seemed to possess the gift of looking into the future. I never remember to have heard that any one who followed his counsel went wrong. He despised fine speaking, and was rather abrupt in his language; but he wrote admirably, and no theologian of his time expressed himself so clearly, so impressively and accurately as he, and yet he labored as much as any one of his cotemporaries, or of the fathers. For his fluency he was indebted to the severel studies of his youth, and to the natural acuteness of his genius, which had been still further increased by the practice of dictation, so that proper and dignified expressions never failed him, whether he was writing or speaking. He never, in any wise, altered the doctrine which he first adopted, but remained true to the last—a thing which can be said of few theologians of this period.

Although nature had endowed Calvin with a dignified seriousness, both in manner and character, no one was more agreeable than he in ordinary conversation. He could bear, in a wonderful manner, with the failings of others, when they sprung from mere weakness: thus he never shamed any one by ill-timed reproofs, or discouraged a weak brother; while, on the other hand, he never spared or overlooked willful sin. An enemy to all flattery, he hated dissimulation, especially every dishonest sentiment in reference to religon: he was therefore as powerful and stormy an enemy to vices of this kind, as he was a devoted friend to truth, simplicity, and uprightness. His temperament was naturally choleric, and his active public life had tended greatly to increase this failing; but the Spirit of God had taught him so to moderate his anger, that no word ever escaped him unworthy of a righteous man. Still less did he ever commit aught unjust toward others. It was then only, indeed, when the question concerned religion, and when he had contend against hardened sinners, that he allowed himself to be moved and excited beyond the bounds of moderation.

OLD GABRIEL'S EXPERIENCE.

He had been a slave, and was now infirm, near eighty, and respected by all as a devout and consistent Christian. "One hot day," he said, "I was hoeing in the field, the sun shine berry hot, my feet so burn on the hot sand I feel hot all over; I take my hoe, I makes a hole right deep in the ground, I puts my feet down and cover them over wit de ground; and, massa, you don't believe how cool it feel to my feet. While my feet so in de ground; I begin to think about heaven and hell, how hot hell was. I got so troubled about it that I could not rest—yes, massa, so long all trouble, day and night—I know not what matter, till I tell one day Baptist minister. He tell me what it was; he tell me how I must pray to Christ; how Christ hab died for us. I pray to Christ; Christ here me; he forgive my sins, and make me happy. Now, massa, I am a pilgrim traveling on to Canaan, singing hallelujah." [American Messenger.

GLORY OF HEAVEN.

The celebrated John Howe once had such a view of heaven, and such a desire to depart, that he said to his wife: "Though I think I love you as well as it is fit for one creature to love another, yet if it were put to my choice, whether to die this moment, or live through this night, and living this night would secure the continuance of life for seven years longer, I would choose to die this moment." Still the glory of a christain is to be neither afraid of death nor impatient after it; to be willing to go to heaven the next hour from the greatest comforts, or to wait for it through many lingering years, amid the greatest hardships, the most self-denying and laborious duties, and the severest and most complicated suffering. [James.

Every virtue which gains a man respect in society, every quality which ministers to individual happiness, together with the several practices which advance the general good, are all enjoined upon us by the Christian Scriptures, and make up a part of the true Christian character.

The Sabbath Recorder.

New York, September 11, 1851.

"THE CHURCH" AND THE SABBATH.

The previous five numbers of the *Recorder* have been occupied with a discussion of the Sabbath question, taken from a London magazine published by our Baptist brethren. In his review of the subject, the editor of that print avows himself better pleased with the sentiments put forth by "Brother Owen of Cranfield" than with those of his other correspondents. Upon looking over what "Brother Owen" has written, we find that he rests the obligation to observe the "Lord's day" upon "the example of the apostles and the churches they planted, in conducting church affairs on this day; together with the resurrection of Christ, and his repeated visits to the disciples in their assembly on it, and especially in the second week, there being no recorded appearance of Christ to them from the day he rose till that day week; and the giving of the Holy Spirit at Pentecost on that day." These facts, he thinks, "sufficiently point out the duty of all godly people to observe religiously this very day, without applying to it the severities of the Sabbath law."

We have so often shown the fallacy of the argument for Sunday observance as grounded upon these facts, that we shall not trouble our readers with any thing in reference to it in this connection. We will admit, for the sake of argument, that these facts do "point out the duty of all *godly* people to observe the day." But what is the duty of the *un*godly? Does "the example of the apostles and the churches they planted, in conducting *church affairs* on this day," lay under obligation those that are out of the church? Be it so, that "*men of God* will ever hail it with joy as the best day of the seven," without being constrained to do so by the severities of law, will *men of the world* have any such feelings? What is to bring these to the observance of the day, if not constrained by law, or even to convict them of sin in not doing it, since where no law is there is no transgression? Mr. O. himself appears somewhat sensible of the weakness of his argument in this respect, for he says, "In relation to the community at large, let us be satisfied to support its necessity and importance just as we do that of food, clothing, health, and mental improvement, by *expediency*," &c. He makes no account of the example of the apostles and early churches here. Nothing but expediency, when the practice of worldly people is concerned.

But to urge a day of rest upon one class of people by one set of motives, and upon another class by a different set of motives, is, in our humble opinion, a poor way to promote its *universal* observance. And as for expediency, of course every man will judge for himself. It may appear expedient at one time to keep a day of rest, and at another time it may appear very *in*expedient. There is no difficulty in making men see the expediency of taking food, wearing clothing, taking care of health, &c.; for they are urged to these things by the cravings of their nature. Let a man be hungry, and he needs no argument to show him the expediency of eating. Let him be sick, and he needs no argument to show him the expediency of looking after his health. But when do we find men thus ready to look after the wants of their moral nature? Necessary as a day of rest may be in order to give opportunity for religious worship and instruction, and though it may be "a wise and kind regulation" to appoint one, what man of the world is sensible of it? It is "wise and kind," on the part of the Almighty, to give men the gospel; and sound reasoning shows that it is adapted to fill and bless all the faculties of their nature. It is as important, in this respect, as food and clothing are to the body. But do men ever embrace it on the ground of expediency? Men of the world are slow to see the expediency of becoming Christians; and till the conviction is forced upon them, that "he who believeth not shall be damned," they give themselves no trouble to secure the advantages of religion. So with a day of rest. It may be very necessary to the welfare of the community; it may be indispensable to a person's best interests; but if men are not driven to the observance of it by the stern mandate of law, they will never come to it at all. To place it upon the ground of mere expediency is to abandon its interests altogether.

It may appear much more logical to ground the observance of the "Lord's day" upon New Testament authority alone, than to attempt to find authority for it in the Fourth Commandment. We certainly think, with the editor of "*The Church*," that "the transference theory is a pure figment;" and if the facts, upon which he and his favorite correspondent rely to establish the claims of the first day of the week to religious regard, did really prove any thing, we should be inclined to yield the argument. That is, we should go so far as to admit that *Christians* have an institution, which devolves on them with an obligation like that of the Supper—a memorial of the Lord's resurrection, as the latter is of his death. But we could not, even then, admit that mankind at large had any thing to do with it. We should be compelled to say, that sinners were under no more obligation to commemorate the Resurrection by keeping the "Lord's Day," than they were to commemorate his Death by partaking of the "Lord's Supper." And, convinced as we are, that the world needs a day of rest, we should have to go back to the Law, and maintain the everlasting perpetuity of the institution enjoined in the Fourth Commandment. Thus we should have two weekly observances; the one a *Sabbath* for the world at large, the other a *Festival* for the Christian Church.

Such actually was the state of things in the early ages of Christianity. We mean, not the apostolic age, but the age succeeding it for three or four centuries. The churches observed the Sabbath according to the commandment, and then observed the first day of the week purely as a religious festival. But no one in that age pretended to keep the Sunday festival out of respect to Scripture authority. The example of Christ and the Apostles was not pleaded at all. It was a voluntary practice altogether. And if Christians of the present day would be content to do the same, and not make their Sunday-keeping a pretext for setting aside the claims of the law, we should have but little to dispute with them.

We may possibly recur to this subject again, though we do not think there is any great need of it, as the several writers have exposed one another's fallacies pretty effectually.

BRITISH CORRESPONDENCE.

The Crystal Palace and Sunday—Sunday in London—Sunday in France—Papists in Ireland—Guvazzi—Close of the Exhibition.

GLASGOW, August 22d, 1851.

Some of our religious journals have spoken in terms of satisfaction that the Exhibition in London has been kept shut on Sundays. Rapid as the strides are by which "desecration," in the Church's sense of that word, proceeds, we certainly had no expectation that the doors of the Crystal Palace were to be thrown open on that day. Nor did we doubt that foreigners from Papal lands, where ecclesiastics claim for their church *the honor* of having made Sunday what it is, would perceive a material difference between the manner of its observance in our country and their own. However, inconsistently the Church of England seeks to have it believed that she obeys the Fourth Commandment, and finds the sanctification of the Sunday therein enjoined. Rome, on the other hand, avers that the Commandment being abrogated, she, by right of the authority with which she has been invested, appointed the day partly for worship and partly for play. But the value of the Protest, even such as it was, which the Palace was to present against Papal desecration, has been greatly diminished by events which have transpired. While the doors were shut, work was going on within. Before Parliament was prorogued, Col. Sibthorp, in the House of Commons, put a question to the Government as to whether it was true that persons were admitted to the Building on Sunday, and allowed to copy articles there. The answer which he received from Mr. Lewis conveying no information on the point, the Colonel repeated his question subsequently to Mr. Laboucherie, the President of the Board of Trade. He admitted that the Executive Committee had *employed* a person to procure illustrations of useful articles, a record of which they wished to preserve, and that *on Sundays* he had been allowed to make photographic experiments, and that in consequence a work of art had been destroyed; but, he added—as if losing sight of the fact that the point of the question related to Sunday desecration—compensation would be made for the loss sustained.

Among the visitants to the Crystal Palace, the representatives of the provincial press have been included. Those from Scotland seem by some articles which have since been published, to be more surprised at the extent of Sunday *desecration* in the great metropolis than it was expected would have been felt by Continental visitors by its *sanctification*. The increased number of cabs, the ordinary routine of omnibuses, the open shops for the sale of spirits, victuals, &c., seem to have taken them by surprise, although their own columns have often reported progress in these things, and *Chambers' Journal* for June 1st, 1850, contained a full and graphic account of the London Sunday Market.

A farther illustration of the French mode of sanctifying the day was furnished *last Sunday*, when "the inauguration of the railroad from Tours to Nantes took place, with the usual manifestations. They were followed by a banquet, at which the Minister of the Public Works made an impressive speech in honor of the occasion, and in general commendation of the labors of industry." Such is the form in which it appears without comment even in the London "*Watchman and Wesleyan Advertiser*" of 20th inst. Surely, the "watchmen" are becoming very familiar with these sanctifying scenes on the day of the Church's observance—and are helping to make their people also familiar with them.

The Roman authorities in Ireland held a demonstration in Dublin this week, to intimate their dissatisfaction with the recent enactment, and to enact all *safe* rebellion against it. There was much swaggering talk, but a seeming wish on the part of most to keep within the limits of the law. The notorious "John of Tuam," and another of the Bishops, appear to me fully committed by the signatures they have appended to documents published since the passing of the obnoxious statute. It is now a matter of interest to see how the Government will deal with the criminals. It was boldly declared at the Dublin meeting, that they *will* disregard the enactment, and that yet the Government they vilify will not dare to touch them. If they are permitted to trample on this law, it will serve no purpose to pass another—and we believe no *honest* legislators will be a match for the cunning of unprincipled priests, who can get and grant dispensations for every iniquity which is perpetrated for the good of the Church. At the meeting of which we speak, the aid of "the Queen of Heaven" was invoked, and is relied on. Would the blessed Virgin, whose faith challenges our admiration and imitation, lend help to such idolaters, if she had the power? It were to suppose her unworthy of the gratulations which she anticipated all generations would accord.

Guvazzi, whose addresses to the Italian refugees in London produced such impression, has delivered two orations this week to immense audiences in the City Hall of Glasgow. Like many more, we were present, not to *hear* addresses delivered in a language we do not understand, but to see the man and be witness of his manner. His oratory has been highly eulogized. It is, we believe, in perfect accordance with the standard of his country; but we have little wish to see it introduced into our own. It may be easy to him now, but it can hardly be considered natural; nor do we think that almost any of his excessive gesture would be regarded as graceful if adopted by an English speaker in any kind of assembly. It has too much of the characteristic of pantomime, in which action is used, not as an aid to impressive speech, but rather to supply the place of words. These remarks, however, apply wholly to his manner; for his matter, even in translation, furnishes evidence all-sufficient of a most powerful mind, well furnished for the warfare he has undertaken against his apostate mother Church. The fiery denunciations which he has poured forth against every individual part of the Papal system, leave us room to wonder that he should still regard himself as belonging in any way to it, instead of utterly separating himself from the mass of corruption he so fearfully portrays.

The Exhibition of the Industry of all Nations in London is to close on the 11th of October. A great medal has been awarded, it is stated, by the Council of Chairmen of Juries, to Mr. Cyrus Hall McCormick, for his American Reaping Machine. This machine was lately subjected to full trial on the harvest field by the eminent scientific Agriculturist, Mr. Mechi of the Tiptree Farm, Essex. After a whole day's work, Mr. M. intimates in the *Times* his conviction that on ordinary level ground it will be quite successful, and that it can be farther improved. An after experiment was made by another farmer on less favorable ground, where also it met entire approval. Our English ship-builders have shown a reluctance to expose their craft in competition with the "America," of new rig, lately arrived to challenge them. She is, however, entered as competitor for the prize at one of the annual displays of nautical skill, to be exhibited immediately. J. A. BEGG.

FALLS—GENESEE—NIAGARA.

Water-falls are universally regarded as adding much of the grand and picturesque to the scenery of nature. The rapid rush—the rising spray, wreathed in rainbows—the low, musical thunder of the falling water—affect the mind least susceptible to the beautiful, the grand, the sublime, and raise it from these up to the Author of all that is beautiful and great. Western New York is highly favored with such sights and sounds. Not to mention the numerous cascades, delightful in outline, soul-inspiring in the dash of waters—not to mention the falls of Taghannac, Hector, and Lodi—there is sufficient in the wild rush of those of the Genesee, and the deep thunderings of the cataract of Niagara, to give renown to any region. Indeed, Niagara has spoken to the people of not only this but the other continent, and they, responsive to the call, have sent their poets, painters, lovers of nature, with a due intermixture of representatives from the various professions and callings in life, on a pilgrimage to its shrine. The Niagara and the Genesee are two streams alike in destination, adown the St. Lawrence to unite with the broad Atlantic, but unlike in origin, and contrasting well in many particulars. One comes from the wild uplands of the Alleganies, wending its way amid scenery romantic and varied, through farms rich and far-famed for their wheat-growing; the other is the concentration of waters having their rise far up in the north-west, thence alternately expanding into vast inland seas and contracting into rivers or straits. One is youthful and buoyant, leaping from precipice to precipice in sportive glee; the other seems to have known no youth, but is majestic and calm, save when it takes its one great leap, and that is the leap of a giant. If you approach Niagara by the Genesee, the tremulous rushings of the latter fall upon your ear like the quick crack of musketry before the shock of the main engagement of battle, or like the distant rumblings of thunder before the bursting of the full storm. If you stand by Niagara first, and take the Genesee in a receding view, it is like that same musketry after the fierceness of the battle has passed, or like the fainter and still fainter mutterings of the retiring thunder-cloud, after the crash of the vertical thunder-bolt has died away, and the bow is seen spanning the east. We have in a measure enjoyed both. The approach—the ascending series—is the more exciting; the receding—the descending series—is the more quieting, reflective, and dreamy.

The sun was just tipping the hill-tops with gold, the gray mists of morning still lay along the vallies, as we stood by the falls of the Genesee at Portage, and gave ourselves up to the strange witchery of their wild waters. The Portage falls are three in number, of the hight of sixty-six, ninety-six, and one hundred and ten feet, respectively. The scenery is picturesque. Perpendicular cliffs raise their rocky fronts, from one hundred to three hundred and fifty feet in hight, looking down, solemn and majestic, upon you. The Genesee Valley Canal saucily worms its eely length along upon the very verge of the perpendicular precipices by the middle and upper falls, tearing away the rocks, and hurling them down the declivities to make for itself a way. Although man has spanned the river with a massive canal aqueduct above the upper falls, with a bridge directly above the middle, and is soon to throw across a railroad bridge of huge dimensions and vast hight by the lower falls, thus driving the shaft of improvement wherever he can obtain a foothold, the lower falls remain, as yet, embowered in primeval forests. Here, after clambering down the precipitous banks by grasping every root, bough, and twig within your reach, you will behold the freaks of nature in her most sportive moods. From here the river meanders through a deep gorge, until, at Mount Morris, it flows out into the broad and beautiful Genesee Valley.

The falls at Rochester are very similar to those of Portage, being three in number, and of about the same hight and general appearance, except the middle fall, which is but twenty-five feet in hight, scarcely deserving the name of a fall. The upper falls are nearly encircled by the city. The steady hum of the latter, and the watery rumble of the former, fall upon your ear like the music of kindred spirits. There is an island jutting out over the brow of the precipice, dividing the falling stream into two parts. This island is as well suited as noted for Sam Patch leaps. The far-famed Rochester mills have drained off a large share of the water from the falls, thus sacrificing grandeur to utility. The lower falls, about a mile below the upper, are enjoying more of the repose and beauty of nature, yet the city is rapidly stretching down to it, and it will soon be surrounded with the clatter of business.

The Portage falls are formed by the passage of the Genesee over the hard, enduring sandstones of the Portage group, to the softer shales below. The upper falls at Rochester are formed by the limestone of the Niagara group; the middle by the Clinton group; and the lower, by the Medina sandstone.

So much for the Genesee. Now let us step (by steam) to the Niagara. We have ever been led to look upon Niagara as one of the classic rivers of America. It does not need, like the muddy Tiber, or the sluggish, insignificant Ilissus, the aid of poesy and song to give it an undying voice. Its majesty—its strength, that knows no weakness—the everlasting thunder of its voice—are more powerful immortalizers than even the touch of genius. It runs its short course between the territories of two powerful, ambitious, and rival nations. The blood of some of their bravest sons has crimsoned its waters. The province of the Canadas seems a mystical, indefinite region. With a sufficiently definite southern border, it stretches away into the cold, lifeless regions of the north, with a jagged outline which the most daring of Her Majesty's subjects have not been able accurately to define. The politicians of the States universally think that it needs the spirit of liberty infused into its institutions and society, in order to give them life and energy. On the other hand, there are three millions of human beings within the States—the broad banner of stars and stripes waving proudly over their heads, its flag-staff resting for its support upon the sentiment 'all men are created equal and free'—who are robbed of their citizenship, ground into the dust, degraded to a level with brutes, and compelled to "thank their stars for their stripes." These are looking to the despised Canadas as the only oasis in the desert wilds of life—the paradise around which all their earthly hopes cluster—the only spot, this side of heaven, where the oppressor ceases from pursuing and troubling, and the oppressed are at rest. As we stepped into these British dominions, we felt conscious of breathing an air that no slave can breathe and be a slave.

> "If their lungs
> Receive this air, that moment they are free;
> They touch this country, and their shackles fall."

We could but look back upon the States as a land over which slavery, like some evil spirit, hovers, with claws of iron, and broad, bat-like wings, which, as they ominously flap, shut out the light of heaven, and render the atmosphere murky and sulphurous. Its long, shriveled neck, and blood-hound head, are greedily thrust into every quiet vale and hamlet, in search of humanity clothed with ebon skin.

As we arrived in the neighborhood of the falls, the first news that fell upon our ear was that a man had gone over the falls. He resided, according to report, on Grand Island, and had been over to Chippewa with a boat-load of provisions, which he sold, taking in part payment a jug of rum. On his return, being stupified by the effects of the rum, he fell asleep. The swift current began to carry him rapidly down towards the falls. A man from the shore discovered his situation, and commenced calling to him. He partially aroused, and carelessly looked about, then dropped his head and slept on. His friend ran along the shore, and continued to call, but he continued to sleep until his boat struck the rapids, when, with a frenzied look, he sprang to his feet, caught his oars, struck two or three clips, when his boat upset, and he was dashed headlong over the falls. The next day, his body was seen in the whirlpool below the falls; and as we passed down the river to Lake Ontario, a body supposed to be his, had just drifted ashore—mangled and torn in a most shocking manner.

How emblematic this of every drinker's course and end! He sips from the poisoned cup—sleeps, and is carried swiftly down the rapids of intemperance. Friends may call to him from shore, yet he heeds not, but sleeps on, until aroused by the surgings of the waters of destruction. He gives a frenzied shriek, and plunges down the cataract of death. His soul, stranded on the shores of eternity, bereft of virtue, torn and mangled by sin, is tossed in the whirlpool of eternal misery. ALLEGAN.

OBERLIN COLLEGE.

The Annual Commencement of the College at Oberlin, Ohio, took place on the 26th and 27th days of August. On the 26th, nine young ladies, who had completed the four-years' course termed the "Young Ladies' Course," read their graduating essays, which are spoken of as very creditable. On the 27th, nine young gentlemen and three young ladies, graduates of the regular College Class, took part in the public exercises. Prof. Charles G. Finney has been elected President of the College, and Rev. Henry E. Peck of Rochester, N. Y., Professor of Sacred Rhetoric. A correspondent of the *N. Y. Tribune* speaks of the condition and prospects of the College as follows:—

"Oberlin College was never more prosperous than during the year past. In no previous year has the number of students in attendance been so great; in none has more harmony prevailed among both pupils and teachers; in none has there been manifested a more earnest devotion and fervent love on the part of both teachers and taught for their work. Internally, the College has been eminently prosperous. Externally, the effort commenced last November for its endowment has been prosecuted thus far with encouraging success. The mark having been set at $100,000, nearly $78,000 have been already pledged. The balance must be filled during the ensuing Autumn.

"The Oberlin College works on the principle of uniting manual labor in term times,, and school-teaching in vacation, with its course of study. It knows no caste of either color or condition. It aims to give to the laboring masses the best education for the least money, and thus in fact to bring the choicest facilities for education within the reach of every young man or woman who is free-hearted enough to buy it at the price of being both frugal, industrious, and studious."

MISSIONS AMONG THE INDIANS.

At a Monthly Concert held in Boston on the first Monday evening in September, Rev. Dr. Anderson communicated some interesting facts in relation to the Missions of the American Board among the Indians.

The Choctaw Mission, which is a third of a century old, is still presided over by Mr. Byington, who has been there from the beginning. Its stations number seven, and are all flourishing. A Choctaw reading book, a hymn-book, and an edition of the Old Testament, are in press. In one district the Chief, all the Judges, the School Commissioners, and twelve Captains out of fifteen, are members of the church. In another district the missionary asserts that intemperance is entirely unknown. The Churches are making decided progress in knowledge and civilization, notwithstanding the increase of white population among them. The annual meeting of the missionaries, held on the 4th of August, was mainly occupied in discussing the great want of more missionaries.

Missionary operations among the Ojibewas have been greatly interrupted by the excitement incident to their change of residence, the Government requiring them to emigrate northward. Meetings and schools, however, have been well attended, and the Indians are more than ever well disposed.

The missions to the New York Indians consist of four stations among the Senecas, and one among the Tuscaroras. The Tuscaroras are near Niagara Falls. Both they and the Senecas are making cheering advances in civilization. They are bringing more land under cultivation, erecting more convenient and substantial houses, planting orchards, and making roads. The railroad across the Cattaraugus and Alleghany Reservations is giving them a new impulse. They are learning also to imitate the vices of the whites as well as their virtues; and yet the Tuscaroras are generally temperate, and have banished the traffic in intoxicating drinks from their community.

THE SUNDAY IN CANADA.

One of the editors of the *New-York Tribune*, who has been enjoying a week's vacation, writes from Montreal, Canada, in the following strain:—

"I observe with curiosity the conflict of French and English social habits as here exhibited. The English seem to carry off the victory, as is proper to their position of conquerors political, and yet the more mercurial element has insinuated itself, and has its way to a degree that in England would be shocking. On Sundays no steamboats are allowed to run, no mails are dispatched, no theaters or concerts suffered, and the Saxon part of the people turn out in obedience to the church bells. No Hebrew or Seventh-day Baptist, anxious to depart on that day, is dismissed from the city, nor even suffered to send a letter for the consolation of his waiting wife and family at home. So far even Puritan Boston could not be more exemplary, or more utterly contradict every Gallic fashion and impulse. But underneath this English rigidity of observance, luxuriate those native sons and daughters of frolic who welcome the Sunday as a time of recreation. Then the laugh of gayety is heard ringing from the sidewalks and the open doors of the workmen's tidy cottages, the cabs flit about busier than ever, blackeyed, quick-voiced young fellows, with sisters and sweethearts, or fathers with wives and children, pile themselves into these locomotive snuggeries, and away they bowl around the mountain, into the country, wherever they hope for pleasure and a day remote from ordinary cares. Boston would positively be outraged by such depravity, carried off as it is with an air of supreme innocence and enjoyment. Only yesterday, while all the propriety of Montreal was convened in the Churches and Chaples, Episcopal, Methodist, Presbyterian, or Unitarian, a thousand of these Canadians, who had either gone or failed to go to early mass beforehand, went off in a railway train to St. Hyacinthe, some thirty miles distant, to some races there to take place despite the day."

THEOLOGICAL SEMINARIES.—The Anniversaries of the Andover and Bangor Theological Seminaries took place last week. At Andover, Rev. Mr. Hoisington, a returned missionary from India, addressed the Society of Inquiry, in a very able sketch of the moral, political and religious condition of India. The number of alumni gathered on the occasion was very large, and their greetings constituted a pleasant feature of the occasion. Twenty-three orations were delivered by members of the graduating class. At Bangor, eight orations were delivered by the members of the graduating class. . . . The effort which has been on foot for some time past to endow two professorships in this Institution has been so far successful that no doubt remains of obtaining the complete sum. . . . The Baptist Theological Seminary at Newton, Mass., also had its Commencement last week. The examination of the several classes was thorough and satisfactory. Addresses were delivered by nine young gentlemen of the graduating class. A closing address was made to the class by Prof. Hackett, who presided on the occasion.

THE CASE OF BOLDING.—$2,000 has been raised in New York, Poughkeepsie, and Albany, to purchase the freedom of the fugitive Bolding, who was recently sent back from this city to Columbia, S. C. It was believed, before his examination, that he would be redeemed in case of conviction; and probably the money would have been paid over and the man set free at once on the conclusion of the examination, if the Fugitive Law had not provided officers and spending money to carry him back to slavery. As it was, the son of the U. S. Marshall, accompanied by the necessary officers, took the man to South Carolina, and then a dispatch was sent them to bring him again to New York, where a sum nearly double what he cost his claimants had been deposited for his redemption. He is expected in New York about the 13th inst.

NO SABBATH IN AFRICA.—The editor of the *Savannah Journal* says that he has "been permitted by a friend to peruse a letter received by him from a citizen of Liberia, who went from Savannah to that country, in which he gives a very interesting account of a travel on foot in the interior, and states that he crossed three or four mountains which have never been explored by civilized man. Two of these mountains he declares to be of rock or stone, and two of iron. The object of his visit was to teach the natives, whom he found entirely regardless of any thing like a Sabbath, or any thing pertaining to religion, but willing to be taught, and very desirous to read the good Book. Many of them he so far reformed as to induce them to abandon the practice of working on their farms on the Sabbath day."

AN OLD ECCLESIASTICAL BODY.—An exchange informs us that Rev. A. D. Gillett, of Philadelphia, has edited the Minutes of the venerable Baptist Association of that city for the first hundred years of its existence, and is about to publish them in an octavo volume. The Association was formed in 1707, and is one of the oldest, as it has been the most prosperous of the Baptist ecclesiastical bodies in this country. Rhode Island College, now Brown University, was originated by this Association, and it was also a pioneer in Education, Temperance, Missions, Religious Publications, and all other benevolent enterprises now approved of by the denomination. The volume will also contain the sermon of Dr. Jones, preached in 1807, at the centennial anniversary of the Association.

CHEAP PAPERS.—The Methodist church, it is well known, has, within the last few years, been experimenting somewhat on cheap papers. Their *Advocate and Journal* is now published for $1 25 per annum, strictly in advance. The publishers, however, have recently announced to the church, that it can not be sustained at that price with their present list of thirty thousand subscribers.

FINANCES OF THE AMERICAN BOARD.—The income of the American Board of Commissioners for Foreign Missions, for the year ending July 31st, was $274,902—an increase of $23,276. The expenditure was $284,830, being nearly $10,000 more than the income, and making the Board's debt $43,990.

BAPTIST MISSION IN CANADA.—The Baptist Mission at Grand Ligne, C. E., reports recently an encouraging progress. Several baptisms of converted Roman Catholics have taken place—on one occasion, amid great confusion and interruption on the part of hostile neighbors.

HARVEST SERMONS.—The German Reformed Churches of Pennsylvania have a pleasant custom, derived from Fatherland, of holding special religious services at the completion of the harvests, when annual collections for benevolent purposes are taken up.

Testimony against Slavery.

At the General Assembly of General Baptist Churches, by their Messengers, Elders, and Representatives, holden at Worship street, London, on the 10th day of June, 1851—

Proposed by Dr. Thomas Sadler, seconded by the Rev. J. C. Means, and resolved unanimously—

That this Assembly desires to express its utter and unqualified abhorrence of Slavery, its deep conviction that it is irreconcilable with the spirit and principles of the Gospel, and its most heartfelt sympathy with those of our brethren who, in this important crisis, prove themselves to be faithful brothers to the slave; and that the conduct of the American Legislature, in bringing into operation the Fugitive Slave Law, deserves the loud and unanimous reprobation of the friends of Christianity and of human freedom.

JOSEPH CALROW MEANS, } Joint Secretaries.
WM. HENRY BLACK,

To the Editors of the Sabbath Recorder.

MANUMITTED SLAVES.—The last will and testament of Elihu Creswell, late of New Orleans, sets free fifty-one slaves—ten men, twenty-six women, and fifteen children from five to twelve years of age. The will also makes it the duty of his executors to remove the slaves to one of the Free States. Accordingly J. E. Caldwell, an agent of the executors, has written to Governor Hunt, of New York, inquiring if there is any law to prevent their settlement in the Empire State, and asking for advice as to the best location. Gov. Hunt publishes the letter, and requests that the philanthrophic citizens of any towns or villages in this State who are ready to lend practical assistance to the cause of emancipation, by receiving the slaves when liberated, and making suitable provisions for their employment and maintenance, will communicate the fact to Mr. Caldwell, with such information as may seem to aid him in the performance of his trust.

ANDOVER THEOLOGICAL SEMINARY.—Dr. Woods. the venerable Emeritus professor at Andover, recently preached two discourses in the Seminary Chapel, giving a succinct history of the origin and progress of that prosperous institution. The first idea of the Seminary he attributed to Rev. Samuel Spring, of Newburyport, who opened his mind to one of his deacons, then a poor sick man. The good deacon caught the importance of the plan, and remarked, "I am unable to do anything myself, but I hope Billy will." Billy was his son—the late William Bartlett, to whose munificence, and that of another Newburyport man, deacon Brown, the Seminary owes its existence. Dr. Wood was its first tutor, and continued his connection with it until quite recently, when his place was supplied by Prof. Park.

METHODIST PRESIDENTS.—Three Presidents of prominent Methodist Colleges at the West and South have recently resigned their offices, for the purpose of resuming the active duties of the ministry in that Church—Rev. Dr. J. T. Peck, of Dickinson College; Rev. G. F. Pierce, of Emory College, Ga.; and Rev. Wm. H. Ellison, of the Wesleyan Female College, Macon, Ga. "These resignations are probably the fruit of a movement which has lately been made by the prominent journals of the denomination, against leaving the itinerant work of the ministry for teaching and other literary pursuits."

FRUITS OF ONE THEOLOGICAL SEMINARY.—The whole number of clergymen educated at the Congregational Seminary at Andover, is said to be 1,111. Of this number 204 have deceased, leaving 907 living, of whom 102 are Foreign Missionaries, 148 Home Missionaries at the West, and 69 connected with Colleges as Professors, &c. About 1,500 students have been connected with the Seminary for a longer or shorter period. It was from this Seminary that the founders of the Tract Society, Education Society, and Temperance Society, proceeded.

EPISCOPACY IN WESTERN NEW YORK.—At the Convention of the Episcopal Diocese of Western New York, held last month, the Bishop reported, that during the year six priests had been ordained, eight deacons, four new canditates for holy orders admitted, and two rectors instituted; 231 persons had been confirmed in seventy-eight congregations. The diocese now contains one Bishop, 120 clergymen, ten candidates, 140 organized churches, forty-five missionaries, employed at an expense of $5,000, and the total amount contributed to benevolent objects, $10,552 37.

AMERICAN AND FOREIGN BIBLE SOCIETY.—We learn that the receipts of the American and Foreign Bible Society, for the month of August, exceeded by $1,400 those of August, 1850, and that the receipts of the five months now closed exceed those of the corresponding months of last year by about $500. The forthcoming periodical paper, we understand, will give a favorable view of the operations of the Society, with interesting items of foreign intelligence.

LAWYERS TURNING PREACHERS.—Martin P. Sweet, a lawyer, and late Whig candidate for Congress in the Galena District, Ill., has received an appointment as preacher in the Methodist Episcopal Church, and has commenced his labors at Princeton, in that State. Delazon Smith, Esq., also a lawyer, and extensively known in Michigan, has received an appointment as Minister in the same Church, and has been stationed at Keosauqua by the presiding elder of that district.

DELICATE ATTENTION.—While Rev. Dr. Ide, the pastor of the First Baptist Church in Philadelphia, was recently absent on denominational business, the ladies of his congregation, aware of his intention to remove his family to a new house, quietly raised a sum wherewith to furnish in a neat appropriate manner his destined abode, to greet him on his return.

CAMPBELLITE MISSIONS.—The Disciples, or Campbellites, of the Western States, have determined to engage in the Foreign Missionary enterprise, and have selected Jerusalem as the field of their operation. Rev. Dr. Barclay has been selected to explore the ground, who has safely arrived at his destination.

MORMONISM.—A correspondent of *The Philadelphia Ledger*, writing from Nauvoo, states that "Mormonism at this day is as different and distinct from anything which the Prophet Smith ever taught or ordained as Mahometanism is different from Christianity. The sect is already split into seven different bodies, each repudiating the other. These are as follows: "Rigdonites, who are the simon-pure of the sect, are scattered through the land; Brighamites, usurpers, occupying the valleys of Utah; Strangites, a Force, Beaver Island, Lake Michigan; Hydites, squatters on the unsurveyed public lands in Western Iowa—Kanesville their head quarters; Cutlerites, settled on Silver Creek, Mills county, Iowa; Brewsterites, at Socorrot New-Mexico; Bishopites, at Kirkland, Lake, county, Ohio. The Strangites, Brewsterites, and Bishopites, are new lights; the Cutlerites are reformers; and the Hydites are the Whig branch of the usurpers of the government of the church after the assassination of Prophet Smith."

General Intelligence.

European News.

The steamer America, with three days later news from Europe, arrived at Boston on the 5th inst.

Cotton had improved considerably, and Breadstuffs, except Indian corn, fallen.

The Queen had signified her intention to pass through London on the 27th August, on her way to Scotland, and in connection with the arrangements for the journey of the Royal party, considerable merriment, on one hand, and vexation on the other, has been occasioned by the refusal of the Vestry of St. Pancras Parish to put a certain road into a fit state for use in time for Her Majesty to pass over it to the railway station. The Parish coolly informed the Queen that the road would be closed on the day named, and that, consequently, Her Majesty could not pass over it.

Mr. Stevens's challenge to the yacht clubs to sail the America for ten thousasnd guineas against any of their vessels, had not been accepted up to the 23d. The America tested her sailing powers on the 22d, in the Ryde Regatta, and beat all her English competitors by a long distance. It is said, however, she will not be declared the winner of the cup, in consequence of her neglect to observe one of the sailing regulations.

The Great Exhibition was becoming less attractive to the public, the receipts having fallen to about £2,000 per day. The five shilling fee has been wholly discontinued. The Exhibition will positively close on the 11th of October, and on the 15th of that month the reports of the juries will be received, the awards made, the prizes declared, and a formal leave taken of the Foreign Commissioners.

A meeting of the Catholics of the United Kingdom was held at Dublin on the Tuesday preceding the departure of the America, and had led, as was anticipated, to scenes of disorder and violence.

The question of a packet-station in Ireland has been revived, and is being warmly discussed in the Irish journals, and at public meetings in Dublin and elsewhere.

In Paris the opinion gains ground that the Prince de Joinville will be started as a Candidate for the Presidency at the approaching election.

At Paris, two gentlemen connected with *The Semaine*, Messrs. Sarrans & Cox, have been condemned—the first to six months', the second to three months' imprisonment, and each fined 2,000f, for an article on the treatment endured by political prisoners at Belle Isle.

In Java the Cholera, after making most fearful ravages, has greatly subsided. Throughout the Dutch possessions it is estimated that from 12,000 to 13,000 were attacked during the late visitation, of which number fully one-half perished.

Much damage is said to have been done to the coffee plantations in Ceylon, by large swarms of rats which have recently made their appearance.

A French paper mentions that the town council of Orleans has granted a salary of £20 a year to a lecturer on the art of grafting and pruning fruit trees.

Excursion tickets for Madeira and the West Indies are now issued by the Royal West India Mail steam-packet Company.

A terrific explosion lately took place in a colliery at Washington, England; 34 persons were killed.

California News.

Two weeks later news from California (to August 1st) has come to hand since our last. It was brought by way of San Juan.

During the stay of the passengers at San Juan del Norte, a carpet-bag, containing $1,000 was stolen from a man named Selden Goff, of New York. A waiter at the hotel, who was seen near the missing money, was susbjected, and without delay a short investigation was held, and the prisoner was then taken to the woods, guarded by two Californians, and followed by a third bearing a long coil of rope. Arriving at the place appointed for the execution, a noose was made and adjusted to the prisoner's neck, the other end being thrown over a branch of a tree. His eyes were blinded, his hands tied, and he was told that he had only six minutes to make his peace with God. He knelt for a moment, and then rose to his feet. He was asked where his relatives resided, when he replied that he hoped they would never know what had transpired to-day. After choking him for some time, without getting any confession as to where he had hid the gold, they released him. The police attempted to interfere and arrest the ringleaders, and aid was sought from an English brig-of-war, which was refused. The Prometheus was searched, but the affair ended without their making any prisoners.

The San Francisco *Morning Post* of July 31st, sums up the events of the previous two weeks as follows:—

The events of the past two weeks are of a less exciting character than those embraced in the summary of the last steamer. No great outrage has occurred to highten the excitement in the public mind; the subsisting excitement has abated. Under the amended Criminal Code, which took effect on the 1st instant, and which allows the Jury a discretion to punish either with imprisonment or by death, those guilty of arson, robbery, burglary, &c., (among many other rigorous provisions,) a few trials have been had, among the most conspicuous of which, is the case of Robinson, Gibson and Thompson, convicted at Sacramento of the robbery of James Wilson, and condemned to death.

The reports from all the mining districts are more favorable than at any period during the present year, and the shipments of gold for August and September, will doubtless far exceed those of any previous month.

The most remarkable feature of mining operations are the numerous undertakings, by companies, all along the veins and tributaries, to divert the waters from their channels; the extensive canals on the tributaries of Calaveras, Tuolumne, American and Yuba, to carry water upon placers known to be rich, but without water: and lastly the fair prospect of a practical and successful beginning of quratz mining, with heavy, improved machinery.

There is increased confidence in the ultimate success of quartz mining, and the belief is every day becoming more general, that this will become the great and permanent source of gold. The age of prospecting is past; combined capital and labor, directed by systematic and scientific principles, will succeed where a blind trust in fortune and in individual efforts has failed.

The subject of agriculture is beginning to attract considerable interest. Although the past Winter and Spring were unusually dry, experiments have proved eminently successful, and there is a desire among many who came here as mere sojourners, to settle permanently in California, and gather around them the comforts of a home. It is estimated that there are already twenty thousand persons settled and devoted to agricultural pursuits.

The Indian hostilities have ceased on the southern and eastern borders, and broken out on the northern frontier.

Late intelligence from Sacramento gives account of an extensive slaughter of Indians at Pitt River On the morning of the 6th July, a party of fifteen men, under the command of Capt. B. F. Harvey, made an attack upon some 800 Pitt River Indians, some 20 miles from Shasta. A warm fire immediately commenced, and was kept up for some considerable time, during which some 60 or 70 were killed, and a large number mortally wounded. The party captured and brought in four squaws, and one young child about six years old. On the following morning 150 men, well armed, left for Pitt River, and all other parts of the country where the Indians were to be found. On the night of the 14th, a party of five men, (miners,) were attacked in the night, four miles from Shasta. A man by the name of Mathews, from Iowa, was shot dead on the spot, and three others badly wounded, one of whom has since died. His name was Osborn, from Salem, Mass. They were all brought in. The Indians are daily committing depredations, killing one, two, or three at a time every few days.

End of the Cuban Invasion.

The steamship Empire City arrived at New York on Sabbath afternoon last, bringing Havana dates to Sept. 1st.

Havana had been the scene of jubilee and rejoicing for the three days previous, owing to the capture of Gen. Lopez and his forces. The news reached Havana on the 30th ult. Flags were hoisted, and guns fired. At night buildings were illuminated, and torch-light processions formed. In fact, it was a day of general rejoicing.

Lopez was taken in the interior, wandering alone—nearly exhausted from fatigue and hunger. He asked for something to eat at a farm-house, and permission to lie down; while asleep he was bound and made prisoner. Of his followers, one hundred and fifty-five are now imprisoned, and are to be sent to Spain for ten years confinement in a dungeon. They say their sufferings before taken were intense. For several days they lived on the leaves of trees, &c. The last meat they ate was the *horse* of Gen. Lopez. They had no arms when taken. The remainder of the party have either been shot or they perished from hunger. Capt. Platt, of the U. S. Sloop-of-War Albany, visited them in prison, and thereby gained some important information, which he will dispatch to the Government.

The steamers Habanero, Almegdares, Pizarro, and Isabella Catholica, were on Sunday, Aug. 31, dispatched to Bahia Honda and Mariel, to bring up the troops, preparatory to the execution of Lopez.

Lopez was *garroted* on Monday morning, Sept. 1, at 7 o'clock. [The punishment of the *garróte* is described as placing the victim in an easy chair, clamping his limbs, placing a band around the neck, and gradually pressing a screw until the neck is broken.] The scene of execution was at the "Punta," opposite the "Moro." There were assembled from eight to ten thousand troops, and as many citizens. A few minutes before 7, Lopez was brought forward, and ascended the platform with a firm and steady step. Facing the multitude, he made a short speech, and his last words were, "I die for my beloved Cuba." He then took his seat—the machine was adjusted; at the first twist of the screw his head dropped forward—and he was dead. Thus ended the career of Gen. Lopez, so long the dread and terror of Cuban authorities.

In no instance, (the prisoners say,) have the Creoles of the Island manifested the least disposition to join them.

The excitement in Havana is fast subsiding, since the annihilation of Lopez and his forces. No more fears of an invasion are entertained.

—The Editor of the N. Y. *Tribune* refers to the lengthy official accounts of the progress and termination of the Lopez invasion, as establishing the following facts:—

1. That the bodies of the prisoners shot at Havana with Crittenden and Kerr were not mutilated nor anywise maltreated, and the story that they had been was fabricated to excite indignation and procure reinforcements in this country.

2. That the invaders achieved no important success at any time, beyond the killing of Gen. Enna and the consequent repulse of the detachment led by him;

3. That they killed no 2,000, 1,000, nor even 200 of the Spaniards;

4. That they at no time were able to act on the offensive, but fought for their lives from the first, and were at length surprised and utterly routed;

5. That, though they were landed in the very quarter of Cuba where Lopez was most likely to obtain aid, yet they received none of any kind, and were not joined by a single corporal's guard from the hour of their setting foot on the soil of Cuba;

6. That the Creoles, or natives of Cuba, so far from affording them such aid as even cowards friendly to them might safely have done, evinced the most active and deadly hostility throughout to the invaders and their cause. We cannot doubt that they furnished the information which led to the surprise and route of Lopez; we know that they finally deceived, betrayed, bound and delivered him to Concha.

It is stated that a company has been formed for the transportation of coal from Wilkes-barre to New-York, which has entered into engagements to convey from the mines to this city, through the Lehigh and Morris Canals, 200,000 tuns the first year, 300,000 the second, and 400,000 tuns each year thereafter. It is expected that the coal will be delivered at Jersey City at an expense of $2 50 for transportation. The value of the coal in the mine is 50 cents per tun, and the cost of mining it is estimated at 50 cents. This will make the price, opposite New-York, $3 50 per tun.

From Oregon.

By way of San Francisco, Oregon dates to July 22d have been received.

A rumor prevailed at Astoria, at the latest date, which awakened fears for the safety of Gov. Gaines and party, who, when last heard from, were at a crossing of Rogue's River. They had been in pursuit of Indians, and, it was reported, had been surprised and captured by an overwhelming force.

The troops in the hostile Indian country, under Gen. Lane, had had several skirmishes with the Indians at last accounts, and succeeded in driving them into the mountains, killing 40 or 50, and wounding a large number. None of his men were killed, and but two of them wounded. About 30 prisoners had been taken. It was thought that the Indians were not disposed to give further battle, and so Gen. Lane had gone into the mines, breaking up his camp.

The principal feature of the Oregon intelligence is an account of the safety of Capt. Kirkpatrick and the party under his command, who were reported to have been missed from Point Orford, under circumstances justifying a suspicion that they had been murdered by the Indians.

SUMMARY.

The receipts of the Erie Railroad for August are unexpectedly large, and show a considerable gain on the estimates of the Company. Compared with July they show a gain of over $35,000, or more than $1,200 per day. The figures are:

Passengers and Mail	$153,793 05
Freight	$110,171 08
	$263,964 12
Same month, 1850,	$129,206 12
Increase	$134,758 00

The number of sea letters received by the mail steamers, at the New-York Post-Office, for the month of August, was 166,496. The number of letters dispatched by steamers for the same period was 198,812. The number of newspapers received was 77,910—the number dispatched to foreign countries, 108,807. The number of ship letters, by merchant vessels, sent from the Post-Office, for the last month, was 2,397.

We have heard, says the *N. Y. Tribune*, of a new style of carriage to be used on common roads and in the streets of the city, to be propelled by the weight of a single man. The structure is firm, with driving wheels four feet two inches in diameter, with an elegant wire frame work body, with seats for two persons over the front wheels, which are four feet in diameter. A speed, equal to fifteen miles per hour, can be easily attained, although it is designed to run but about ten miles per hour.

We regret to have to state, says the Charleston *News* of August 27th, that Rev. C. P. Elliott was killed on Sunday last, while proceeding from Stateburg to Manchester, to perform his clerical duties. His horse having taken fright from the falling of a tree, Mr. Elliott jumped out of the vehicle in which he was riding, and while standing on the road was struck on the head by the limb of a falling tree, which killed him instantly.

A fatal railroad accident occurred at Andover, on the Erie Railroad, on Monday, September 1. As the train was approaching that place, a gentleman and lady attempted to cross the track in front of the locomotive with a horse and buggy; but the horse being vicious, stopped on the track, and the gentleman and lady were instantly killed, also the horse. Henry Fitzsimmons is said to be the name of the unfortunate gentleman.

The Mayor of New York has received a letter from John P. Brown, of our Legation at Constantinople, confirming the reports in regard to the liberation of Kossuth. The illustrious exile has declared his intention to come to this country, on board the U. S. steamer Mississippi, and will probably arrive here by the 1st of November. He will be accompanied by all the refugees who were with him at Kutahia, except Count Batthyani and wife.

As a gentleman belonging to Dover, N. H., was fishing from the rocks at the Pool, a well-known place of resort near the mouth of the Saco river, a few days since, a heavy wave washed up to the rock where he was standing, and swept him into deep water. His wife, with admirable presence of mind, threw her fishing-rod to him, which he caught, and she towed him by means of a line she held in her hand, to a place of safety.

The Hillotype, or Daguerreotype in colors, invented by Mr. L. L. Hill, is announced by the Dauguerrian Journal to have been so far perfected that the pictures will be exhibited in September. It is the inventor's purpose to select a committee of gentlemen to examine them, who shall make a report to the world. One hundred frames are now being made for the pictures. The mode by which he proposes to dispose of his discovery has not yet been made public.

A private letter from Chattahoochee, Fla., gives an account of the ravages of the storm of Aug. 22, in that vicinity. A large amount of property was destroyed, including the whole of the tobacco crop, and a number of barns, cotton sheds, and other buildings. The late corn crop was almost entirely destroyed, and the cotton crop sustained essential damage.

The *Burlington* (N. J.) *Gazette* states, that a short time since, William Rogers, Esq., found on his farm near the village of Crosswicks, two land tortoises with the following inscription cut on their shell: O. B. 1809, and E. R. 1810, thus making it 41 and 42 years since so cut. How much older they are, deponent saith not.

Miss Hunt, a young lady of St. Louis, being about to visit Europe, has made several munificent donations to the Catholic Church, of which she is a member. Among them is a gift of a lot worth $20,000 to the Archbishop, for the erection of a Cathedral, and another lot for the establishment of a community of Sisters of the Good Shepherd.

The town of Middleboro', Mass., has within its limits five Baptist Churches. The First Church, to which the venerable Isaac Backus ministered about half a century, was constituted in 1756; the Second in 1757, the Third in 1761. The remaining two have been more recently formed.

Hon. John. G. Miller, of Boonville, Mo., a member of Congress, a native of Danville, Ky., and a graduate of Center College, has determined to devote himself to the ministry of the Presbyterian Church.

Mr. John Q. Hewlett, residing about three miles from Baltimore, on the Frederick turnpike-road, raisedt his season *seven hundred and eighty bushels* of prime white wheat on a field containing 18 acres, 2 roods, and 6 perches—being a very small fraction under *forty-two* bushels per acre. The grain was sold for ninety-five cents per bushel.

The Irish labores on the Central New Jersey Railroad, about 12 miles from Easton, last week got up a quarrel among themselves about some local differences in their own country, which was not quieted until two men were killed and several others wounded.

On the 6th inst., at Newark, Del., twelve miles south of Wilmington, a man named Edward Ginn shot his wife, her sister, and his own child. They all died instantly. Cause not known. Ginn escaped, but the officers are on his track.

The Southern Press announces the death of Beverly Tucker, Esq., one of the Faculty of William and Mary College, more extensively known as a politician of the Nullification and Secession school. He was a member of the last Nashville Convention.

The distinguished politician Judge Woodbury, died at his residence in Portsmouth, N. H., on Thursday evening, September 4, at the age of 61. The immediate occasion of his death was an inflammatory tumor of the stomach, which rendered him incapable of taking nourishment.

Rev. Henry Giles, the lecturer, is suffering from a recent paralytic shock, by which he has lost the use of his lower limbs. He was obliged to deliver his oration, at the recent commencement in Waterville College, in a sitting position.

A gentleman received a letter by the Atlantic, the postscript of which announces the arrival in London, at the moment of dispatching the letter, of Mrs Judson and her children, all apparently in good health. They may be expected here in a short time.

Land Warrants are in fair demand at $155 for Mexican, but the supply is very much decreased. The new warrants, of which some 40,000 have been issued, mostly 40 acres, are unsaleable, but are disposed of in some instances at about 50c. per acre.

The ship Constellation, from Liverpool, arrived at New-York last week, with nine hundred and sixteen emigrants. This, we believe, is the largest number that has been brought to this city by one vessel.

The Treasurer of the Missionary Society of the North Ohio Methodist Conference says that the Missionary collections alone, of the present year, exceed those of any former year by some $1,200 or $1,400.

The Boston Commonwealth has been mulcted in the sum of $400, at the suit of Richard R. Sheckels, for certain reflections upon the case of the negro barber in Springfield last winter.

The President has removed the Collector at New-Orleans, for allowing the steamer Pampero to depart with Lopez and his companions for Cuba.

The works of the Pomeroy Manufacturing Company at Wallingford, Ct., were partially destroyed by fire on the 5th inst. Loss $1,000.

The Largest Toll ever paid on one boat's cargo from New-York to Buffalo, was paid last Friday by the American Transportation Company, viz. $419 74.

The receipts of gold from California last week were estimated at $2,650,000.

New York Market—September 10, 1851.

Ashes—Pots $5 12 a 5 18; Pearls 5 50.

Flour and Meal—Flour, 3 68 a 3 94 for Michigan and Indiana, 3 81 a 4 00 for Ohio, 3 81 a 3 87 for State, 4 00 a 4 12 for old pure Genesee.

Grain—Wheat, 84c. for red Ohio, 93c. for white Michigan, 1 00 for common Genesee, 1 23 for a lot of prime Genesee Seed Wheat. Rye 65c. Barley 85c. Oats 32 a 33c. Corn, 60 a 61c. for mixed Western, 62c. for round yellow.

Provisions—Pork, 12 50 a 13 25 for mess, 15 00 a 15 75 for prime. Beef, 5 00 a 6 00 for prime, 8 75 a 11 00 for mess. Butter, 8 a 12c. for Ohio, 10 a 14c. for State. Cheese 4 a 6½c.

Beeswax—Prime 27c.

Feathers—Prime Western 38c.

Seeds—Clover 10c., Timothy 15 00 a 20 00 per tierce.

Tallow—7c. for prime country.

Wool—Sales have been made at 31 to 44c. for Fleece, which is a decline. Pulled 29 a 32c.

MARRIED,

In Hopkinton, R. I., on the 4th inst., by Eld. John Green, Mr. EDWARD D. SPICER, of DeRuyter, N. Y., to Miss ELIZA WELLS, of Hopkinton, R. I.

In Independence, N. Y., Aug. 19th, 1851, by Eld. T. E. Babcock, Mr. LEWIS P. SCOVEL to Miss CLARINDA SCOFIELD, both of Independence.

In Scott, N. Y., on the 30th of August, by Rev. J. R. Irish, Mr. JANNA N. PRATT to Miss MARY ANN HUBBARD, both of Scott.

DIED,

In Verona, N. Y., on the 4th of September, of consumption, MARIETTA WILLIAMS, aged 18 years. She went to Rhode Island last September on a visit, in hopes to improve her health, and for several months her friends thought the change favorable. During the past winter a series of meetings was held at the Valley School House in Hopkinton, which she attended, and there she sought and found Jesus to be precious to her soul. She united with the Seventh-day Baptist Church at Rockville, of which she remained a member until her death. A few weeks previous to her return to Verona, her health began to decline, and she was anxious to go home to the land that gave her birth. On the 20th day of August she arrived at her brother's, in Verona, much fatigued with the journey; she continued to fail, and two weeks after her arrival she fell asleep in Jesus. Her end was calm and peaceful. C. C.

At Quebec, (Canada,) on Monday, August 26, of cholera, THOMAS J. WILCOX, of Rockland Lake, N. Y., formerly of Westerly, R. I., aged 48.

In DeRuyter, N. Y., August 31st, of fits, SILAS MATTHEW, son of Robert and Anna Stillman, aged 15 months and 12 days.

LETTERS.

James R. Irish, W. C. Kenyon, C. P. Rood, N. Wardner, James Hubbard, E. D. Randolph, D. C. Green, E. H. Babcock, A. W. Coon, C. Chester, T. E. Babcock, J. M. Allen (cr. Rec. July 10.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Truman Lanphear, Westerly, R.I.	$2 00	to vol. 8	No. 52
George Gavit, "	2 00	8	52
J. A. Clarke, "	2 00	8	52
S. A. Champlin, "	2 00	8	52
Joseph Chapman, "	36	8	9
J. Manwaring, East Lyme, Ct.	2 00	8	52
A. M. Dunham, Plainfield, N. J.	2 00	8	52
M. Stillman, Jr., Alfred Center,	2 00	8	52
Silas Stillman,	2 00	8	52
Henry Shelden,	2 00	8	52
Jesse Burdick, Scott,	2 00	8	52
Amelia M. Green, "	2 00	8	52
E. D. Spicer, DeRuyter,	2 00	8	52
Of J. R. Butts, Southampton, Ill., for Visitor,			$1 00
" Clark Rogers, New York,	"	"	1 00

BENEDICT W. ROGERS, Treasurer.

North-Western Association.

THE North-Western Seventh-day Baptist Association will hold its Fifth Anniversary with the Church in Christiana, Dane County, Wisconsin, commencing on the fourth day of the week before the first Sabbath in October, 1851. A. W. COON, Cor. Sec.

The Ohio Association.

THE Seventh-day Baptist Ohio Association will hold its first Anniversary with the church in Jackson township, commencing on the fifth day of the week before the second Sabbath in October, 1851.

J. G. BABCOCK, Cor. Sec.

Our Anniversaries.

THE MISSIONARY SOCIETY.—The Ninth Anniversary of the Seventh-day Baptist Missionary Society will be held (God willing) with the First Church in Brookfield, Madison Co., N. Y., on the fifth day of the week before the second Sabbath in September, (11th day of the month,) commencing at 10 o'clock A. M. Eld. Nathan V. Hull is expected to preach the opening discourse.

THE PUBLISHING SOCIETY.—The Second Anniversary of the Seventh-day Baptist Publishing Society will be held with the First Church in Brookfield, N. Y., on Sixth-day, Sept. 12, 1851.

THE TRACT SOCIETY.—The Eighth Anniversary of the American Sabbath Tract Society will be held with the First Church in Brookfield on First-day, Sept. 14, 1851.

☞ A meeting of the Seventh-day Baptist Education Society will be held during the Anniversary season, at such time and place as the President of the Society shall appoint and notify.

Morning Line for Albany.

THE new and elegant steamer REINDEER, Capt. Albert Degroot, will leave New York from pier foot of Murray-st. every Monday, Wednesday, and Friday morning, at 7 o'clock, and returning, leave Albany every Tuesday, Thursday, and Saturday, at the same hour, making the usual landings each way. ☞ Meals served on board. For further information apply to JAMES BISHOP & CO., 3 Beaver-st.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call. that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH,
JOHN D. TITSWORTH, R. M. TITSWORTH.

Union Academy.

THE Academic Year of this Institution (located at Shiloh, N. J.) for 1851 and '52 will commence the first Wednesday in September, and continue forty-four weeks, including two vacations, of one week each, between terms.

The year is divided into three terms:

The First commencing Wednesday, September 3d, and ending Tuesday, December 9th.

The Second commencing Wednesday, December 17th, and ending Tuesday, March 23d.

The Third commencing Wednesday, March 31st, and ending Tuesday, July 6th.

Board of Instruction.

WM. C. WHITFORD, Principal,
And Teacher of the Classics, Natural Sciences, and higher Mathematics.
Miss RUTH R. HEMPHILL, Preceptress,
And Teacher of French, Painting, Drawing, and assistant in Mathematics.

TEACHERS' CLASSES will be formed at the opening of the Fall and middle of the Winter Terms, and continue seven weeks. Those intending to teach District Schools are solicited to become members of this department. Especial attention will be given to the common English branches, and to familiar lectures and discussions on School-Teaching.

During the Winter Term the Agricultural Department will be under the instruction of Prof. Gurdon Evans, A. M., and will embrace the study of the best authors, and daily recitations. Two hours each day will be spent in the Laboratory well furnished with apparatus and chemicals, where students will be instructed in the Elementary Analysis of Soils, Minerals, Ashes of Plants, &c., and the various modes of testing for their constituent elements. Also, a course of Public Lectures will be delivered on the application of Science to Agriculture, and illustrated by a great variety of philosophical and chemical experiments. The object of this course of instruction is to afford ample facilities for farmers to become *scientific*, as well as *practical*; and enable them to render waste and worn-out lands productive, and retain them constantly improving under a high state of cultivation.

In connection with classes, Courses of Lectures will be delivered, during the Fall Term, on Natural Philosophy and Elementary Chemistry; during the Winter Term on Astronomy and Physiology; during the Spring Term on Geology and Intellectual Science.

TUITION—from $3 50 to $5 00 per term, *to be settled in advance*, or by satisfactory arrangement. Extras—Drawing, $1 00; Oil Painting, $6 00; Monochromatic, $3 00; Agricultural Chemistry, including chemicals, (breakage extra,) $10 00

Board in private families from $1 25 to $1 50 per week. Rooms can be obtained at a moderate expense.

Every care will be taken to render the school of the highest advantage to the student. The regulations will be few, but strictly and steadily enforced. Our object is at the same time we cultivate the intellectual and moral powers to develop also the practical.

Nothing sectarian will be taught or countenanced in the school. The exercises of the Institution will be suspended on the first and seventh days of each week.

LEWIS HOWELL, Pres. of the Board of Trus.

Election Notice.

STATE OF NEW YORK, SECRETARY'S OFFICE,
Albany, August 27, 1851.

TO the Sheriff of the City and County of New York:

SIR,—Notice is hereby given that at the General Election, to be held in this State, on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Samuel A. Foot.

A Secretary of State, in the place of Christopher Morgan.

A Comptroller, in the place of Philo C. Fuller.

A State Treasurer, in the place of Alvah Hunt.

An Attorney-General, in the place of Levi S. Chatfield.

A State Engineer and Surveyor, in the place of Hezekiah C. Seymour.

A Canal Commissioner, in the place of Charles Cook.

An Inspector of State Prisons, in the place of Alexander H. Wells.

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Court, for the First Judicial District, in the place of James G. King, whose term of service will expire on the last day of December next.

Also, a Senator for the IIId, IVth, Vth, and VIth Senate Districts, in the place of Richard S. Williams, Clarkson Crolius, James W. Beekman, and Edwin D. Morgan, whose terms of service will expire on the last day of December next.

County officers to be elected for said County:

Sixteen Members of Assembly.

A Register, in the place of Cornelius V. Anderson.

A Recorder, in the place of Frederick A. Tallmadge.

Two Judges of the Superior Court, in the place of Thomas J. Oakley and John L. Mason.

A Judge of the Court of Common Pleas, in the place of Daniel P. Ingraham.

A Surrogate, in the place of Alexander W. Bradford.

A Commissioner of Streets and Lamps, in the place of Jacob L. Dodge.

Two Governors of the Alms-House, in the place of Simeon Draper and Francis R. Tillou.

All whose terms of service will expire on the last day of December next.

Also, there is to be elected a Justice for each of the six Judicial Districts, into which the City of New York is districted, pursuant to Chapter 514, Laws of 1851. Yours respectfully,

CHRISTOPHER MORGAN, Secretary of State.

SHERIFF'S OFFICE, August 28, 1851.—I hereby certify that the above is a correct copy of the notice of the General Election, to be held on the Tuesday succeeding the first Monday of November, next, received this day, from the Hon. Christopher Morgan, Secretary of State.

THOMAS CARNLEY,
Sheriff of the City and County of New York.

N. B.—All the public newspapers within this County will please publish this notice once in each week, until the Election, and send in their bills for advertising the same as soon as the Election is over, so that they may be laid before the Board of Supervisors and passed for payment. Sept. 4.

Miscellaneous.

American Contributions to the Great Exhibition.

The carriages of American manufacture are well worthy attentive examination. The first characteristic which would strike an untraveled Englishman with surprise, in viewing these vehicles, is their extreme lightness and the apparent incompetency of the slender axles and the thin spokes and narrow tires of the wheels to encounter the rough work of transatlantic roads. We are assured, however, that they traverse their course with impunity, surmounting all obstacles, even some nearly high enough to touch the axles, by the combination of that very lightness with toughness of timber and iron, and solidity of workmanship. Our attention was particularly attracted by one carriage, which, to all outward appearance, was a phæton on four wheels, and with a hood, built for the accommodation of two persons only, but with a stand projecting behind on a level with the base of the body, as if for the tiger in attendance. By an ingenious contrivance, however, the body of the vehicle is slid back to the extremity of the aforesaid stand, and from beneath the seat another seat is drawn forward towards the splash-board, and, by this simple action, not occupying more than two minutes, the vehicle becomes capable of accommodating four persons with ample room for sitting. This carriage is called by the American builders a slide-top buggy, although, as we have said, it bears much more resemblance to the English idea of a phæton than to that lumbering, jogging vehicle, hooded and two-wheeled, so many of which, in years agone, rumbled along London-st., and bore the euphonious designation of buggy.

Among the recent arrivals from the United States, is a species of moss, large quantities of which are found in wild parts of the Mississippi, hanging to the trees in masses, reaching sometimes the size of a man. When subjected to a baking process and other operations, it presents the appearence of horse-hair, and, being equally elastic, is offered as a cheaper substitute for that material as stuffing for mattresses, cushions and similar purposes, the price at which it could be made up being estimated at about one-third the cost of horse-hair.

In the United States divison is also exhibited a compass, on a new principle, by Mr. J. R. St. John, professing to remedy the deficiency of the old compass in notshowing the variations of the needle, and to mark those variations at all times, under all circumstances, and whether aising from local or artificial causes. The means he uses to accomplish that object may be briefly stated as two asteroids, one being electrically charged positively, and the other negatively, marking the variations upon the segments of circles beneath them. The instrument, we hear, has been submitted to the Admiralty, and will no doubt receive the attention of scientific men.

Gathering and Keeping Fruit.

To insure the safe keeping of apples for winter use, one point is of more importance than all others, although there are many minor points of some importance; and this is that they shall be singly and individually *hand picked*, and when barreled not be tumbled in from a basket, falling the height of the barrel, but either carefully handed down, or a small basket lowered and carefuly emptied. Freedom from bruises is one of the absolute conditions of safe keeping.

Apples intended for late keeping, should be gathered before heavy frosts occur in the fall. A temperature a little below thirty-two, or the freezing point of water, bursts the vesicles containing the juices, and causes an incipient fermentation, a loss of flavor, and premature ripening.

Apples barreled, from the tree especially, if put up in tight barrels, sweat, and the condensed vapor settles and is held by capillary attraction at the points of contact, causing eventually rot and decay. This may be avoided by laying them on a floor from ten to fourteen days, not over eighteen inches deep, and not long enough to allow wilting. A dry cellar, and the temperature from twenty-eight to thirty-two, greatly insures their preservation from decay.

Apples intended for transportation any distance, should be so shaken down and the barrel entirely filled, that in heading up, the upper tier should absolutely touch the heading, and even be bruised a little, by the force required to put the head to its place.

Fruit intended for late or spring eating should, about February, be overhauled, wiped and re-packed.

Those intended for family use, should be so arranged, that the period of rip ening, or eatability, should come along in succession according to their respective properties—*par example*, mark Holland Pippins, No. 1; Seeknofurthers, No. 2; Greenings, No. 3; Spitzenburgs, 4; Swars, 5; Russets, 6; and so on, according to the varieties the orchard produces. Apples are flat, tasteless and insipid, unless eaten in their season of perfection.

Apples put into a water-tight cask, and allowed to stand all winter in an open outhouse, whereby they are frozen like rocks, invariably come out bright and fair in the spring.

It is an abstruse subject, and the *rationale* difficult to arrive at, as to what causes the entire change of principles in some vegetables, roots and fruits, that takes place in freezing and thawing. The potato once frozen and thawed in cold water, in the dark, has all its original properties so entirely changed as to bear no analogy to its former constituence.

Vinegar may be so frozen as to lose its properties of acetous acid, and become an inert composition of malate of potash and sugar, and various other substances are so changed as not to be recognized. [Rural N. Yorker.

Experiment with the Fire-Annihilator.—An experiment was made on Sunday in the Champ de Mars, at Paris, by Mr. Phillips, of his method of extinguishing fires. A building of about 40 feet long and 25 feet high was constructed of wood, with a staircase outside, leading up to the first story. At about 4½ o'clock the construction was set fire to, and in a few minutes the flames were seen to burst out from every part. About a dozen men then rushed up the staircase, and placing themselves on a sort of gallery which ran outside, broke each a bottle containing the composition prepared by the inventor, and almost immediately the flames subsided, and the fire appeared extinguished. The experiment seemed to have succeeded, when all of a sudden the flames burst out again, and Mr. Phillips not being provided with a further supply of his liquid, it obtained the mastery, so that it was found necessary to call in the aid of the firemen to demolish the building. Generals Magnau and Carrelet were present, and Mr. Phillips explained to them the cause of his failure, declaring that he would take measures to secure its success on the next occasion.

Hay in England.

In England hay is scarcely ever put in barns. It keeps well in stacks, made up as they are in the neatest manner, and carefully thatched with straw. Nothing is more beautiful than the workmanlike manner in which they are put up; and for hay the long stacks are decidedly preferable to those of a round form, as it is cut down for use, in such case, to more advantage. The formation of a stack, which is often done by women, is a work of much skill, which is the fruit only of practice; the thatching of a stack in the best manner requires both art and experience, and there are men who make it a profession. When well executed, the hay for years is impervious to wet.

During the formation of the stack—which, when intended to be large, must sometimes wait for several days the progress of haymaking, the most careful farmers have tarpauline or canvas covering, to suspend upon poles over the stack, in order to protect it from rain. I refer to these minute circumstances, to illustrate the extreme carefulness with which much of the husbandry is here conducted. When the hay is to be used, a whole stack is never removed to the stable at once, but it is carefully cut down, as a loaf of bread might be cut, and always done up and bound in trusses, intended to be of fifty-six pounds each, and in that way carried to be distributed to the animals. This requires some extra labor; but the farmers find their account in it. How different this is from the careless and wasteful manner in which things are managed with us, where I have often seen horses and oxen standing knee-deep in the litter of the very best hay, which has fallen and been tossed out of the mangers. [Coleman.

The Eye Sight.

A correspondent of the Portsmouth (*N. H.*) *Journal* furnishes these hints:—

"The direction in which the light is admitted is very important. It should not come directly in front or on a line with the eyes, nor below them; for in these positions the direct rays fall into the eyes, and so fill them with the light that they cannot receive the reflected rays from the object at which we are looking, while it is from these reflected rays alone that we must perceive the objects viewed. Any one may prove this by laying a sheet of paper upon which he is writing, directly before him, with the lamp in front and upon a level or below his eyes; after looking at the writing in this position for a few moments, let him remove the lamp so as to cause the light to come a little from the rear and above the line of his eyes; he will at once perceive the relief afforded, and the greater distinctness given to the writing. Or let him, when the lamp is in the former position, shade his eyes with his hand so as to shut off the light but what is reflected from the paper, and the same effect will be noticed.

"The best direction for the light to come in reading is a little from the rear of the left shoulder. In the evening the lamp should be placed just so that it cannot be seen from the corner of the eye. But in writing or working at a family table in the evening, it may be necessary to have the light come in front. In this case the astral lamp with the ground glass shade is a good light, provided it be high enough and sufficiently opon below the shade to permit the rays to fall upon the table all around. The modern solar lamp, with the shade wholly closed at the bottom, is excellent for lighting rooms, but is not suitable for the centre of a working table. The cutting of figures in plain glass on the ground glass shades destroys their value as shades, and indeed makes them more painful and injurious to the eyes than to have them wholly of plain glass. But the best of the lamps for the eyes is the old fashioned bonnet lamps, or such as are now sometimes sold under the name of study lamp. The interior of the bonnet should not, however, be pure white or bright, as in that case it operates too much as a reflecter, casting the rays too strongly down upon the objects on the table, especially if these be white paper or work. A cream color for the inner surface of the shade or bonnet will be found sufficient if the lamp be tolerably powerful."

Wheat Crop in New-York.

For several years past, says the *Albany Evening Journal*, the farmers in some of the River and Northern counties in this State have been very unsuccessful in raising Wheat of a quality that would compare with that grown in the valley of the Genesee; and in some it has been found impossible to raise any on account of the insect. But this year a total change has taken place. Dutchess, as well as Columbia, has raised Wheat sufficient to supply their entire population for a year to come. A considerable amount has been grown in Rensselaer and Albany, but to what amount we are as yet unadvised. The farmers of old Washington now boast of growing Wheat of the best quality; and it is confidently asserted by competent judges that the quantity of Wheat raised in that county this season will be more than sufficient to supply the entire population of Washington County for a year to come. It is a well-known fact, that in some sections of the State a portion the crop has been destroyed by the weevil; but more than a sufficiency has been raised in other parts of the State to make up the deficiency found to exist in those localities. In the State the crop is large, probably a full average, if not rather larger than last year.

The American Reaping Machine.

Mr. Mechi, of Triptree-half, Kelvedon, Essex, has addressed the following letter on the subject of reaping by machinery to *The London Times*:—

I write a hasty line to say that the American reaping-machine, by McCormick, has been at work all day on my farm, cutting a heavy crop of wheat, very long in the straw, partially laid, and estimated at five quarters per acre. I have arrived at the following conclusions: that it will act perfectly on level land, with a standing crop; that it will cut from 10 to 16 acres per day, according to circumstances; that the quantity cut depends much on the activity and strength of the man who has to remove it by rake from the board on which it falls—it is hard work for a man to remove one acre and a quarter per hour; that our open furrows and deep water furrows are much against the perfect action of the machine; that the paddle-wheels do not in any way beat out or injure the corn; that certain trifling modifications in its details will be required where (as in my case) the straw is very long; that it will cut laid corn where it falls toward the machine; that where it falls from it, it is desirable to cut such portions by hand; that a proportionate number of hands to bind the cut corn will be required according to the crop. The machine will be cutting all day tomorrow. I should wish to have finished my harvest with it, but the proprietor desires to try it in other counties. In conclusion, I feel a conviction that all our reaping will soon be done by horse or steam machines.

To Make Cheese.

A person, whose dairy enjoys a high reputation, gives the following directions for making cheese:—

"Take a gallon and a half of water, and throw into it a pint and a half of common salt, boil and skim it, and add three or four ounces of rose leaves. After it is sufficiently steeped, let it cool, and put in one ounce of saltpetre and four runnets. A great spoonful of this preparation is enough to turn fifteen gallons of milk. When the curd is made, dip it out carefully, and put into a cloth that sets in a vessel with its bottom perforated with holes. Let a person on each side of the cloth take up the corners, and raise the curd carefully and turn it from one side to the other in the cloth, in order to the better draining off the whey; then lay it as before, in a vessel perforated with holes, and thus turn it once in fifteen or twenty minutes, and in the intervals place a follower upon it, with a stone, above; cutting the curd through each time. When the whey it out, season it with salt to suit your palate, while cutting it up in small pieces with a suitable knife; then put it up for pressing. Let it stand under thirty or forty pounds' weight twenty-four hours and then turn it, and let it stand twenty four hours, more under the same. A severe pressure, which is sometimes given, spoils a rich cheese entirely.

"Set your cheese in closets made for the purpose, which flies cannot enter. The outside may be rubbed with a mixture of butter and Spanish brown, which answers very well, but other mixtures may answer equally well. A small quantity of otter, say the size of a kernel of rye, *sewed up in a cloth*, may be put in each cured.

"Never wash out your cheese cloth with soap, but boil it out in whey. [Complete Far.

The Art of Embalming Rediscovered.

At a meeting of the Asiatic Society in London, some time ago, a human hand and a piece of beef, preserved by means of a preparation of vegetable tar, found on the borders of the Red Sea, in the vicinity of Mocha, were presented; a specimen of the tar accompanied them. Col. Holt, who presented the specimens, observes:—

During my residence on the Red Sea, a conversation with some Bedouin Arabs, in the vicinity of Mocha, led me to suspect that the pincipal ingredient used by the ancient Egyptians in the formation of mummies was nothing more than the vegetable tar of those countries, which is called by the Arabs, Katren. My first trials to prove the truth of this conjecture were legs of mutton; and though made in July, when the thermometer ranged at 94 deg. in the shade, they succeeded so much to my satisfaction, that I forwarded some to England, and have now the pleasure to send to the society a human hand prepared in a similar way four years since. The best informed among the Arabs think that large quantities of camphor, myrrh, aloes, frankincense, etc., were used in the preparation of the mummies. These specimens will however prove that such additions were by no means necessary, as the tar applied alone penetrates and discolors the bone. This tar is obtained from the branches of a small tree or shrub, exposed to a considerable degree of heat, and it is found in most parts of Syria and Arabia Felix."

Remarkable Spell.

The Rondout Courier notices a very singular case as occurring at Napanoch. About a month ago a daughter of a citizen of that place fell, without previous monition, into a deep sleep, lasting an unusual time, and since then reccurrent attacks have followed at intervals, one of which, an apparently profound slumber, lasted within a few hours of six days! During all this period of sleep, about a wineglass full of milk was all the nutriment which could be adminstered. Every effort to arouse her when in these torpors fails, save with a remarkable exception. The voice of a former Pastor of the Church at Napanoch appears to arouse consciousness, and, with some exertion on his part, the spell is broken for a time. The case seems to baffle all medical skill so far. The patient is 15 years of age.

Some year or two ago, adds *The Courier*, it will be remembered that a man from Ellenville was taken to the New-York Hospital in an appearent deep sleep, from which he could not be aroused. We noticed this fact, but forgot to mention that he died in a brief time, insensible to the last. Post-mortem examination established, that in his case a depression, or spiracle from the skull into the brain, produced the torpor. This case, however, is different from the other, as, we understood, the man never recovered from the first attack.

Origin of the Penny Postage.

A traveler sauntering through the lake districts of England some years ago arrived at a small public house just as the postman stopped to deliver a letter. A young girl came out to receive it. She took it in her hand, turned it over and over, and asked the charge. It was a large sum—no less than a shilling. Sighing heavily she observed that it came from her brother, but that she was too poor to take it in, and she returned it to the postman accordingly. The traveler was a man of kindness as well as of observation; he offered to pay the postage himself, and in spite of more reluctance on the girl's part than he could well understand, he did pay it, and gave her the letter. No sooner, however, was the postman's back turned, than she confessed that the proceeding had been concerted between her brother and herself; that the letter was empty; that certain signs on the direction conveyed all that she wanted to know; and that, as they could neither of them afford to pay postage, they had devised this method of franking the intelligence desired. The traveler pursued his journey, and as he plodded over the Cumberland fells he mused upon the badness of a system which drove people to such straits for means of correspondence, and defeated its own objects all the time. With most men such musings would have ended before the close of the hour, but this man's name was Rowland Hill, and it was from this incident and these reflections that the whole scheme of penny postage was derived.

Prescott the Historian.

In her very entertaining book of travels in this country, recently published, Lady Emeline S. Wortley thus refers to Prescott the historian:—

I had the great pleasure of a visit from Mr. Prescott before I left Boston; he came from Nahant to see me with his daughter. I was delighted to have an opportunity of making acquaintance with this justly celebrated historian, whose works I had read with such lively interest. Even by the side of his handsome (and, by the way, very English looking) daughter, he still looks quite a young man, and he seems to have a flow of spirits equal to those of Lord Stanley; there is not a particle of pomposity about him, and his style of conversation is of the most fresh, original, agreeable and striking kind; and with all his stores of learning and varied knowledge, there is the most complete absence possible of anything approaching to pedantry. His eyesight is unfortunatly defective, but no one would observe this in society. He appeared rather absent. A short time after he had taken leave and left the room with his daughter, we heard a knock at the door; on saying "Come in," Mr. Prescott apppeared again, and said he had left his cane there. He looked, and we looked; chairs were inspected, sofas pushed about, and tables trotted out, from their places, when presently I heard a subdued exclamation from Mr. Prescott, who had found the cane—in his hand, were I certainly did not think of looking for it. He laughed good humoredly at his forgetfulness, and he and his cane vanished presently together.

The Scourge of Consumption.

During the prevalence of Cholera we called attention to the fact that the deaths by Consumption through the year, in many eastern cities, equal the mortality by a cholera season. Circumstances having led us to take special notice of diseases of the Respiratory system, we are still more deeply impressed with their prevalence and fatality. The statistics on Public Hygiene prepared by the American Medical Association, present the following facts. In the city of Boston, during a period of three years, from 1846 to 1848 inclusive, there were 6888 deaths from Consumption, while in the same period there were 2826 from Typhus Fever, and 1606 from Dysentery. From 1844 to 1848 inclusive, five years, of 48,733 deaths in the whole *State* of Massachusetts, 13,004 were from diseases of the Respiratory system, and only 2020 from diseases of the Digestive system. The deaths in Massachusetts from diseases of the organs of respiration average only thirty per cent. of the whole mortality. In Lowell, in every 10,000 deaths about 2500 are from diseases of these same organs. The sanitary reports of the city of New York disclose similar facts. It is no unusual thing in the weekly report of deaths in this city to find from 30 to 50, and upward, from Consumption. In Philadelphia the proportion of diseases of the Respiratory system is also large, and even as far south as Baltimore, of 2996 deaths in 1846, 548 were from Consumption; in 1847, of 3414, 580, and 1848, of 3861, 620 were from the same cause. [Independent.

The First Inventor of Steamboats.—The Vienna correspondent of *The Morning Chronicle* says: In the archives of Venice an interesting discovery has been made, from which it would appear that a Frenchman of the name of Gautier, professor of mathematics at Nancy, and member of the Royal Society of Paris, was the first to invent navigation by steam. In the year 1756 he submitted his plan to the society, of which he was a member, and it met with no countenance from that body. He then published a treatise on the subject, which attracted the attention of the Venetian Republic, and procured for him an invitation to the shore of the Adriatic; he went, but death soon put an end to his labors. A year or two afterwards the theory of Gautier was practically exemplified on the Seine, amidst the acclamations of the Parisians. The treatise by Gautier on "Navigation by Fire" is the discovery alluded to above.

Fire Annihilator.—*The European Times* dwells upon the importance of this invention, and says: It has been fully tested; and the results have been highly satisfactory. Numerous public exhibitions have taken place in London and also upon the Thames to prove its power to the admiralty and shipping companies for the effectual protection of life and property on ships. The gas employed for extinguishing fire by means of these machines is carbonic gas with nitrogen, and steam, which rushes from the small machines with great force. The vapor is perfectly harmless to life, and enables parties to breathe in the densest smoke, not only extinguishing fire, but preserving life. We understand that a building is about to be erected at the north end of the town for the purpose of demonstrating the efficacy of the Fire Annihilator Machine, for which Messrs. Mortons are the sole agents; and it is also intended to have a demonstration on the river if an old vessel can be had for the purpose.

Remedy for Plum Knots.—The old-fashioned remedy, "*to cut and keep cutting*," still proves infallible. Unfortunately it is very rarely applied, even by those who think they have given it a fair trial. Perhaps the disease has been permitted to advance for two or three months before it has even excited attention. The knife is then made use of, and a single operation is regarded as enough. No wonder that a remedy, applied in such a burlesque manner, should be considered inefficient. We observe that the application of copperas water to the wounds made by the excision of the knots on the larger branches, is spoken of highly by different cultivators.

Father Mathew, the devoted apostle of Temperance, has administered the total abstinence pledge to six thousand persons in Buffalo. Since his arrival in the United States upward of five hundred thousand persons have taken the pledge at his hands.

Horrible Accident.—*The Pittsburg Gazette* says that a terrible accident occurred near Turtle Creek, about one o'clock on Friday last. A number of persons on their way home from a party, were compelled to pass a precipice about two miles from the place where the party was held. The night was very dark, but most of those who were in the company knew the way. The foremost couple soon began to fear that those behind them had wandered off the path, and called to them to take care. They replied, however, that they knew their road. At that very instant a cry of horror was heard, succeeded by a crash, as of some heavy bodies having fallen from a great distance to the ground; deep groans followed, and all was still. The terror-stricken party, though conjecturing the fearful nature of the accident which had happened to some of them, were unable to afford immediate assistance. A light was procured as soon as possible from the nearest farm house, and after descending to the bottom of the crag, it was found that a Mr. McElroy, and a young lady with whom he had been in company, lay at its foot. Mr. McElroy was perfectly dead, and his body was most horrible crushed. It would probably have been better for the young lady had she too shared his fate, for her back and legs were broken. She had, besides, been otherwise severely injured, so that it was a matter of surprise to all how she escaped instant death. No hopes of her recovery are entertained.

A Slave Whipped to Death.—*The Winchester Virginian* gives the following particulars of a horrid affair in Clarke County, Va. on Wednesday week, which has excited great indignation in that section. The result of it was that Col. Jas. Castleman, and his son Stephen, were indicted on Monday, for having cruelly and unmercifully beaten two slaves the Wednesday previous (causing the death of one of them,) belonging to the former. They have been held to bail in the sum of $5,000 each.

The Winchester Republican says: From the evidence of the principal witness, a white lady, the negro was fastened up for punishment, by having his hands tied and a chain put round his neck, thrown over a beam, and locked, just leaving sufficient length for the unfortunate object to stand upon the ground. He was then whipped with the tongue-strap of a wagon, having a heavy buckle at the end, having been previously stripped, that the blows might be laid on the bare skin. After beating him in the most unprecedented manner, for some time, they left him bound in the situation described, for the purpose of whipping his companion. The occurrence took place about sunset. A son of Castleman deposed that, about 10 o'clock at night, his father came into his house, and announced that the negro was dead. He had been left in the standing position in which he was whipped and died in that way.

The Language of Young Ladies.—The Rev. A. Peabody, in an address before the Newburyport Female School, which has been published, enlarges upon the use of exaggerated, extravagant forms of speech—saying *splendid* for *pretty*, *magnificent* for *handsome*, *horrid or horrible* for *unpleasant*, *immense* for *large*, *thousands or myriads* for more than *two*. "Were I," he says, "to write down, for one day, the conversation of some young ladies of my acquaintance, and then to interpret it literally, it would imply that, within the compass of twelve or fourteen hours, they had met with more marvelous adventures and hairbreadth escapes, had passed through more distressing experiences, had seen more imposing spectacles, had endured more fright, had enjoyed more rapture, than would suffice for a dozen common lives."

Variety.

A new method of ballasting vessels for a voyage without cargo, has lately been brought out, which, it is thought, will be found exceedingly convenient, as well as economical. The system is a tier of water-proof bags along each side of the keel inside, and one or two forward and aft. These are filled with water, which can be easily pumped out again. There can be very little loss of time, either in receiving or discharging such ballast, and there is no expense in getting it in.

Some interest has been excited in Pittsburg by the performance of a Mr. McCormick, who walks, head downwards, on (or rather under) a slab of polished marble, to which his feet attach themselves, as he asserts, by atmospheric pressure. He made some six or seven steps, the slab being only nine feet long. This experiment is said to be the result of many years' research and labor, and involving philosophical principles.

A capital of but little less than $2,000,000 is used in the various branches of the salt manufacture at Syracuse, N. Y., and the product of the springs has increased from 154,071 bushels in 1805, to 4,268,919 bushels in 1850. There are 10,000 vats employed for coarse or solar salt, and 10,000 kettles for fine salt, producing 100,000 bushels per week, with a consumption of 120,000 cords of wood annually. Nearly a million of barrels are used every season for packing salt.

Sheep raising in Wisconsin is represented to be realizing the most sanguine expectations of the farmers, the climate being remarkably favorable and the country furnishing abundance of feed. The expense of rearing the animal is said to be merely nominal, and the natural increase of the flock is at the rate of fifty per cent. per year. The same facts are applicable with equal truth to Iowa.

A pension of £200 a year on the civil list has been conferred upon Mr. Silk Buckingham, who has contributed much to literature, especially by his useful records of travel. A pension of £200 a year has also been given to Colonel Torrens, the author of several works on Political Economy. Mrs. Jamieson, the authoress of "Characteristics of Woman," "The Female Characters of Shakespear's Plays," &c., has also received a pension on the civil list of £100 a year.

Rocks that are to be hauled to a distance should be put in piles before winter and lie there till the warm sun of February has thawed the snow from the heaps. Then they are handled without mittens, and the team will draw on the snow four times as many as on the bare ground. There is generally a *right time* to do this work, and the sagacious farmer will find it.

Central Railroad of New Jersey.

Summer Arrangements, commencing Monday, March 31, 1851.

THIS Road extends from ELIZABETHPORT, 35 miles, to WHITE HOUSE, N J, reducing the staging between the terminus of the Road and EASTON to 25 miles.

This line leaves New York by steamboat Red Jacket from pier No 1 North River, and connects with trains on the New Jersey Railroad, which leaves New York from foot of Cortland-st.

TRINS UP—Leavo New York by steamboat Red Jacket, pier No 1 North River, at 9 A M, passenger; 1 P M, freight; and 5 P M, passenger; and by N J Railroad, foot of Cortland-st, at 9 A M, and 2 and 5½ P M.

Trains leave White House and following places for New York as follows:

White House at 3¾ A M, freight; 5 40 A M, passenger, at 1 40 P M.

Somerville at 4 30 A M, freight; at 6 05 A M, passenger, at 2 05 P M.

Bound Brook at 4 50 A M, freight; at 6 15 A M, passenger, at 2 15 P M.

Plainfield at 5 20 A M, freight; at 6 35 A M, passenger, at 2 35 P M.

Westfield at 5 50 A M, freight; at 6 50 A M, passenger, at 2 50 P M.

Elizabethtown at 7 15 A M; freight at 10 30 A M; passenger at 3 15 P M.

Elizabethport at 7 30 A M; freight at 10 45 A M; passenger at 3 30 P M.

On Tuesdays, Thursdays, and Saturdays, trains leave Somerville for Pespack, Lesser Cross-Roads, and Pluckamin.

STAGES will be in readiness on the arrival of the 9 A M train from New York at the White House to convey passengers to Easton, Wilkesbarre, Bethlehem, Allentown, and Mauch Chunk, Penn, and to Clinton, Flemington, Lebanon, Milford, and Belvidere, N J.

N B—All BAGGAGE at the risk of the owners until delivered into the actual possession of the Agents of the Company and checks or receipts given therefor.

Milton Academy.

A. C. SPICER, Principal.
Mrs. S. M. SPICER, Preceptress.

Terms.

The Fall Term of 1851 of this Institution will commence Tuesday, August 19th, and close Thursday, November 20th, continuing thirteen weeks and three days.

The Winter Term of 1851–52 will commence Tuesday, December 2d, and close Thursday, March 4th.

The Summer Term of 1852 will commence Tuesday, March 23d, and close Thursday, June 24th.

Expenses.

Tuition per Term, from $3 00 to $5 00, settled invariably at the commencement of each Term, either by actual payment or satisfactory arrangement.

EXTRAS PER TERM.

Oil Painting,	$7 00
Monochromatic Painting,	2 00
Water-Color Painting,	3 00
Drawing,	1 00

Board can be obtained in private families from $1 00 to $1 50 per week. Rooms can be obtained, by those wishing to board themselves, at a reasonable expense.

Remarks.

All the English branches usually taught in our Eastern Academies, together with the Classics, and the Modern Languages, (French, German, and Italian,) will be taught in this Institution. The mode of instruction will be in accordance with the latest and most popular method adopted in our best Eastern Institutions, aiming, primarily, at a thorough and practical qualification of School Teachers, and preparing students for an advanced standing in a College course.

Weekly meetings are held in the village by three different evangelical denominations, either of which students can attend.

The plan of instruction and government of this Institution will aim at a harmonious development of all the moral, intellectual, and physical powers of students, in a manner to render them thorough scholars, and practical, useful citizens; and the public may feel assured that no exertion shall be wanting on the part of the teachers and proprietors of the school to render it worthy of patronage and confidence. au14 4t

Milton, Rock Co., Wis, July 11th, 1851.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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EDITED BY GEO. B. UTTER AND THOMAS B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—$2 00 PER ANNUM, IN ADVANCE

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The Sabbath Recorder.

From the London Examiner.

THE EMPIRE OF JAPAN.

Memorials of the Empire of Japan. Edited, with Notes, by THOMAS RUNDALL. Printed for the Hakluyt Society.

This is one of the most valuable publications of the Hakluyt Society. It contains an account of all that is accurately known of one of the greatest, and altogether the most singular empire that has ever existed. Although the people of Japan form a large portion of the population of the globe, in so far as concerns intercourse with the rest of mankind, they are little more than if they were the inhabitants of another planet. Two nations only, the Dutch and the Chinese, are permitted a limited access to their shores; and for themselves to quit them is by law a capital offense. This isolation has now been persevered in for two whole centuries. For any authentic information respecting Japan, we have to refer to ancient writers, the best of whom is a century and a half old, which is pretty nearly the same thing as if we were obliged to draw our knowledge of India from Jao de Barros, or of the Phillipines from Pigafetta. The present volume consists of a description of Japan from the Harleian MSS., as old as the time of Elizabeth, most graphic and faithful; six letters of William Adams, a most original character; and a most judicious preface, appendix, and annotations by the editor.

The Japanese empire consists of one very large island, and three of considerable size, containing between them an area of about twice the extent of Great Britain, with many small isles, so that the natives say the whole group numbers 1,000, which means, however, no more than that they are almost innumerable. "Japonia," says the old annonymous writer whose account of Japan is contained in the volume before us, "may be said to be, as it were, a bodye of many and sundry Ilandes, of all sorts of bignesse; which Iles, as they are separated in situation from the rest of the whole worlde, so are they, in like manner, inhabited of people, most different from all others, both for manners and customs."

The Japanese islands lie between the same north and south latitudes as Spain and Italy, but come within the limits infested by the violent and dangerous hurricanes of the China Sea. The land is mountainous, abounds in volcanoes, and is very subject to earthquakes. "In these Iles," says the same writer we have quoted, "The summer is very hot and burnynge, and the winter extreme coulde. Yet is the climate temperate and healthie; not much pestred with infectious or abnoxious ayres; but very subject to fierce windes, tempestuous stormes, and terrible earthquakes, insomuch that both ships in the harbour have been oversete, and driven ashore by the furie of the one, and houses on the land disjoynted and shaken to pieces by the fearful trembling of the other."

Many of the low valleys are eminently fertile, and those fertile portions are very populous. Of the total population of the empire, no account has ever been rendered by any European writer, although a yearly census appears to be taken by the government. If as densely peopled as China, it ought to amount to 37,000,000. As, however, the civil polity of Japan, and the industry and ingenuity arising from it, are greatly below those of China, while the fertility of its territory is much inferior, so large a number is not likely; and perhaps if we take the average density of its population at 150 to the square mile, which would give a population of 24,000,000, we shall be nearer the mark. The population accumulated in some of the cities appears to be very great. Our early writers give that of two or three of them as being equal to that of the London of the reign of James I; and Kœmpfer, in 1690, gave the actual census of Miaco, the ecclesiastical capital, at 529,726, of which 52,169 were priests, being nearly ten in a hundred of the whole—a proportion of sturdy beggars, for they live on charity, which would certainly not be found among the more civilized and industrous Chinese.

The most favorite exercise of Japanese skill and industry is exhibited in the cultivation of the soil, and chiefly in the shape of drainage, embanking, and irrigation. The grains and fruits cultivated are, generally, the same as those of temperate Europe. The first consist of barley, the common food of cattle, of wheat, in very little estimation, and of rice, which is the chief food of the people, with several pulses. Rye and oats are unknown, nor do we find any mention made of maize. Tobacco seems to have been introduced by Europeans in the beginning of the seventeenth century; and the reigning Emperor of Japan, like his cotemporary of India, published edicts against its use, in the same spirit wherein the cotemporary of both, our James the First, blew his celebrated counterblast. The harmless weed has survived by more than two centuries the three silly monarchs, and brings into the treasury of the successor of one of them the sum of £5,000,000 annully. The cotton plant is extensively cultivated in the southern provinces, and the tea-shrub is also largely cultivated, but in a careless and slovenly manner, so as to yield a produce, very inferior in all respects, to that of China. The domesticated animals of the Japanese are the ox, the buffalo, the horse, the hog, the common fowl, and the duck. The three last only are used for food, and the horse is confined to the saddle.

Two centuries' experience attests that the Japanese can live, or, at least, are content to live, without foreign trade. When they did possess it, the foreign commodities which found a market with them were ivory, sapan-wood, pepper, cloves, steel, lead cannon, silk and cotton goods of India, and English broad cloth. The market for all these was very limited; but it appears to us very clearly, for no other reason than that they were offered at enormous prices, which disabled the purchasers from buying. Thus, the price of pig-lead, which is now in our market worth no more than £17 a ton, is complained of as ruinously low at £27, whereas pepper is thought not remunerating under a shilling a pound, while in the London market, after being conveyed four times as far as Japan is from the source of production, it is, just now, sold for one-fourth part of that price.

The staple articles exported from Japan by the Portuguese, Spaniards, and Dutch, were copper, gold and silver. In the beginning of their trade the Dutch, it appears, exported annually, on the average of thirty years, £500,000 worth of gold, and £450,000 worth of silver, while in a single year, of the two precious metals together, the amount was no less than £1,150,000. But the Japenese entertain the same horror of losing their wealth by the abstraction of the precious metals which the Chinese do, and which we ourselves, under the influence of a ridiculous theory, did a very few years ago. Copper of very fine quality, cast in little ingots, much resembling in form, and somewhat in color also, sticks of red-sealing wax, is the only staple article now allowed to be exported by the Dutch or Chinese. The former had, at one time, exported it to the extent of from 300 to 400 tuns a year. The metals which abound in the Japanese empire are gold, silver, copper, iron, and tin. Of the latter, old William Adams, to whom we shall presently refer, says, "Tin is as good and as cheap heer as in Ingland." Among the articles which may possibly be exported from Japan, in the event of a fair trade being ever established with it, is cotton, wool, and possibly also hemp, and some other textile materials.

European nations have never made so contemptible an exhibition on any foreign theater of adventure as Japan. Instead of being met here, as in the countries between the tropics, by timid populations, or as in North America. by savages who retired before them like the wild beasts of the forest, they were encountered by a resolute and tolerably civilized people, with the inclination and means to resist. The Portuguese were the first European people that arrived in Japan, forty-four years after crossing the Cape of Good Hope. The Spaniards soon followed, and both were received by the Japanese, seemingly a volatile people, and fond of novelties, as Cæsar said of the Gauls, with open arms. They were allowed to propagate their religion without impediment and restraint. The fact is, the Japanese government was utterly indifferent to religious doctrines, rites, or practices, as long as religion forebore to meddle in affairs of state, and did not endanger the public tranquility, and its own existence. No less a person than the Governor-General of the Phillipines, who had been shipwrecked in Japan, on his return to Spain, tells the following anecdote, highly illustrative of the ordinary toleration of the Japanese government in matters of religion:—

"There was no less than thirty-five different sects of religion in Japan. Some deny the immortality of the soul, others acknowledge various gods, and others adore the elements. All are tolerated. The bonzes of all the sects having concurred in a request to the Emperor that he would expel our monks from Japan, the prince, troubled with their importunities, inquired how many different religions there were in Japan? 'Thirty-five,' was the reply. 'Well,' said he, 'where thirty-five sects can be tolerated, we can easily bear with thirty-six; let the strangers remain in peace.'"

For nearly fifty years the Portuguese and Spaniards propagated Christianity with a success unknown in any part of the East; but in 1587, we find the first symptoms of displeasure expressed by the most able, enlightened, and tolerant of the sovereigns of Japan, Taico Sama, who dispatched in rapid succession two commissioners to the Vice-Provincial of the Portuguese, demanding an explanation and answer to the following five demands:—

"1. Why he and his associates forced their creed on the subjects of the empire? 2. Why they incited their disciples to destroy the national temples? 3. Why they persecuted the bonzes, (*native priests of Buddha*)? 4. Why they, and the rest of their nation, used for food animals useful for man, such as oxen and cows? Finally, why they permitted the merchants of their nation to traffic in his subjects, and carry them away as slaves to the Indies?"

It is certain, from the nature of these charges, that the Christian priests had been insolent, overbearing, and refractory, and that their conduct was already deemed dangerous. It may be remarked that at the moment when this was passing in Japan, both the Spaniards and Portuguese were under the rule of the most bigoted, intolerant, and persecuting of European sovereigns, Philip II. One charge alone of the Japanese monarch wears a somewhat ludicrous and trivial aspect, especially to an Englishman—the using of the flesh of oxen and cows for food, or, in other words, "the eating of beef;" yet it cannot be denied that the prohibition to slay kine is maintained on more rational grounds by the Japanese than by the Hindoos. The answer of the vice-provincial was not very satisfactory. He admits the destruction of the heathen temples, but pleads that the missionaries could not control the holy zeal of the native converts. He admits the carrying off to foreign lands, into slavery, the subjects of the emperor; but pleads that this was the work of the Spanish and Portuguese traders, and not of the priests. Still the Christian priests and their converts were treated with comparative moderation, yet strictly watched. The Portuguese Governor of Goa remonstated by letter, and the Spanish Governor of the Phillipines sent envoys to Japan for the same purpose. In conversation with these envoys the emperor justified the proceeding he had adopted in regard to the fathers, stating that the priests from Europe had traversed the country accompanied by large bands of disorderly persons, to the destruction of peace and good order, and in violation of the law; that they had endeavored to seduce his subjects from their allegiance; and that they made no secret of their design to effect the conquest of the country, as had been the case in the Phillipines. The emperor then made the following pertinent observation: "Conceive yourself in my position, the ruler of a great empire; and suppose certain of my subjects should find their way into your possessions, on the pretence of teaching the doctrines of Dsin. If you should discover their assumed zeal in the cause of religion to be a mere mask for ambitious projects; that their real object was to make themselves masters of your dominions, would you not treat them as traitors to the state? I hold the fathers to be traitors to my state; and as such do I treat them.

For fifty years more, with partial persecutions and restraints, Christianity was allowed to be propagated in Japan; but, eventually, under the successor of Taico Sama, a most direful persecution of the Christians commenced, and in 1637 came the end. In the words of Kœmfer, "Japan was shut up." All European residents, with the exception of the Dutch, were expelled; a price was set on Christians generally, and on priests in particularly; the promulgation of Christianity was prohibited; and all natives, if they quitted the country, were prohibited from returning on pain of death. It is very certain that the Christians were persecuted, not as religionists, but as rebels. The jealousies of the Portuguese and Spaniards towards each other contributed to the overthrow of both; and the Dutch, who had at this time, been near thirty years in the country, had a good opportunity, and availed themselves of it, to punish their old persecutors in Europe.

The Dutch arrived in Japan about the year 1600, and there they have continued ever since; their trade reduced, from time to time, from unlimited shipping and capital to two ships, and a capital of £72,000 a year; while, from being allowed to range over the whole empire, they are now imprisoned in a little barricaded islet of about 1,600 feet in length and the same in breadth. Their first factory was at Firando, and from thence they were removed to their present virtual imprisonment at Nangaski. The Japanese government, at the time of their removal, was evidently alarmed at the position of the Dutch, although probably without any good reason. The emperor, therefore, sent a commissioner to Firando, who required them to attend before him. His lecture is a curiosity worth quoting. After comparing the creeds of the Portuguese and Dutch, he pronounced them to be essentially the same, and then proceeded as follows:—

"In former times it was well known to us, that you both served Christ, but on account of the bitter enmity you ever bore each other, we imagined there were two Christs. Now, however, the emperor is assured to the contrary. Now he knows you both serve one and the same Christ. From any indication of serving him you must for the future forbear. Moreover, on certain buildings you have newly erected, there is a date carved, which is reckoned from the birth of Christ. These buildings you must raze to the ground presently."

[Conclusion next week.

AN IMPRESSIVE SCENE.

Horace Greeley wrote his last letter from Rome, just after he had visited that stupendous ruin the Coliseum—which in ancient times was the amphitheater, where so many bloody gladiatorial combats took place. It was large enough to accommodate one hundred thousand persons, covering a circuit of over sixteen hundred feet, and having an arena of three hundred and eighty by two hundred and eighty feet. Mr. Greeley relates the following incident:—

We were fortunate in the hour of our visit. As we slowly made the circuit of the edifice a body of French cavalry were exercising their horses along the eastern side of it, while at a little distance, in the grove or garden at the south, the quick rattle of the drum told of the evolutions of infantry. At length, the horsemen rode slowly away to the southward, and our attention was drawn to certain groups of Italians in the interior, who were slowly marching and chanting. We entered, and were witnesses of a strange, impressive ceremony. It is among the traditions of Rome that a great number of the early Christians were compelled by their heathen persecutors to fight and die here as gladiators as a punishment for their contumacious, treasonable resistance to the 'lower law' then in the ascendant, which the high priests and circuit judges of that day were wont in their sermons and charges to demonstrate that every one was bound as a law-abiding citizen to obey, no matter what might be his private, personal convictions with regard to it. Since the Coliseum has been cleared of rubbish, fourteen little oratories or places of prayer have been cheaply constructed around its inner circumference, and here at certain seasons prayers are offered for the eternal bliss of the martyred Christians of the Coliseum. These prayers were being offered on this occasion. Some twenty or thirty men, (priests or monks, I inferred,) partly bareheaded, but as many with their heads completely covered by hooded cloaks which left only two small holes for the eyes, accompanied by a large number of women, marched slowly and sadly to one oratory, chanting a prayer by the way, setting up their lighted tapers by its semblance of an altar, kneeling and praying for some minutes, then rising and proceeding to the next oratory, and so on until they had repeated the service before every one. They all seemed to be of the poorer class, and I presume the ceremony is often repeated or the participators would have been more numerous. The praying was fervent and I trust excellent—as the music decidedly was not; but the whole scene, with the setting sun shining redly through the shattered arches and upon the ruined wall, with a few French soldiers standing heedlessly by, was strangely picturesque, and to me affecting. I came away before it concluded, to avoid the damp night air; but many chequered years and scenes of stirring interest must intervene to efface from my memory that sunset and those strange prayers in the Coliseum.

HEAVEN.

BY MRS. SOUTHEY.

Oh! talk to me of heaven! I love
To hear about my home above;
For there doth many a loved one dwell
In light and joy ineffable.
Oh! tell me how they shine and sing,
While every harp rings echoing;
And every glad and tearless eye
Beams like the bright sun, gloriously.
Tell me of that victorious palm
Each hand in glory beareth;
Tell me of that celestial calm
Each face in glory weareth.

Oh, happy, happy country! where
There entereth not a sin;
And death, who keeps its portals fair,
May never once come in.
No grief can change their day to night—
The darkness of that land is light.
Sorrow and sighing God has sent
Far thence to endless banishment.
And never more may one dark tear
Bedim their burning eyes;
For every one they shed while here,
In fearful agonies,
Glitters a bright and dazzling gem,
In their immortal diadem.

Oh, lovely, blooming country! there
Flourishes all that we deem fair,
And though no fields nor forests green,
Nor bowery gardens there are seen,
Nor perfumes load the breeze,
Nor hears the ear material sound,
Yet joys at God's right hand are found—
The archetypes of these.
There is the home, the land of birth
Of all we highest prize on earth;
The storms that rack the world beneath,
Must their for ever cease;
The only air the blessed breathe
Is purity and peace.

Oh, happy, happy land! in thee
Shines the unveiled Divinity,
Shedding through each adoring breast
A holy calm, a halcyon rest.
And those blessed souls whom death did sever,
Have met to mingle joys for ever.
Oh! soon may heaven unclose to me!
Oh! may I soon that glory see!
And my faint, weary spirit, stand
Within that happy, happy land!

ELISHA'S STAFF—2 KINGS IV. 29

The following morsel of Biblical Criticism is taken from Kitto's *Daily Bible Illustrations*, a work of rare value, full of ingenious and thoughtful suggestions on the sacred narrative:—

A friend, since deceased, once told us that he never was able to find in any commentary, or to obtain from any minister whom he had consulted, an explanation that he could regard as satisfactory, of Elisha's view in sending his staff to be laid upon the face of the dead son of the friendly Shunamite. As the prophet went himself, why send his staff before? and as no effect resulted from the operation, what was his view—apparently a mistaken one—in sending it at all? Attention being thus drawn to what seemed a matter not likely to have been overlooked by any commentator, we turned over a good many volumes of all sizes, and ascertained with some surprise that our friend's information was correct. There is a dead silence on this point; and even Krummacher, who has written a whole volume on a part of the history of Elisha, has passed this over, though he as well as others do suggest reasons for the failure of the experiment.

Elisha evidently sent his staff by his servant with the expectation that it would be effectual to raise the dead. This was great faith in him; faith as strong as any that his great master exemplified—almost; for Elijah was the first to conceive the great thought that even the raising of the dead was not a thing too great for faith to ask. Elisha had that for a precedent; but he was the first to think that even his presence was not needful to this effect—that his faith might act thus mightily even at a distance, by the mere instrumentality of his staff, indicate the power and influence from which it came. But why his *Staff* in particular? One might think that the mantle of Elijah would more readily have occurred to his mind in connection with such a purpose and such ideas. We should ourselves at once have understood that. It would have been a most intelligible sign.

Now, it may be possible to explain both why he did not send the mantle, and why he did send the staff. As to the former point, little explanation is needed; for, bearing in mind what has been already stated in regard to the value and importance of the prophetic mantle, every one can feel that he would not himself like to trust it out of his own possession; and, in point of fact, the eastern inheritors of saintly mantles never do let them go out of their immediate charge on any account whatever, scarcely, indeed, will allow them to be separated from their persons. They even sleep in them.

To see why he did send his staff, we must consider that the prophetic staff was probably of some particular shape or material, which indicated the authority and function of the person who bore it—being to him, in his degree, what a sceptre was to a king. In fact ancient sceptres, as symbols of power, were only rods or staves. So, in Ezekiel xix. 11, we read of "strong rods for the secptres of those that bare rule." Now, the authority of the owner of such an official or symbolical staff was, and even to this day is, considered to be as effectually delegated, for any occasion, to the person to whom it is entrusted, as it would be by a signet ring. Thus, when Captains Irby and Mangles left an Arab camp to proceed to Shobek, the sheikh Abu Rashid sent on with them an Arab bearing his own mace, to ensure for them the same reception as if he had himself been in their company.

In connection with this matter, we cannot fail to recollect the rod of Moses, which was the instrument of all his numerous miracles in Egypt, and in the wilderness, and which he was on all occasions enjoined to use. We remember also that the chiefs of the tribes had staves or rods as the symbol of their authority; and that the budding of Aaron's rod, when laid up with theirs, became the sign of the peculiar powers with which he was invested. This rod was preserved for a standing memorial in the tabernacle. Even the magicians of Egypt had rods like that of Moses, which they used in the same manner, as signs of the thaumaturgic power with which they claimed to be endowed.

In India the *orou-mulle-primadu* (*i. e.*, cane with one knot) is believed to possess miraculous powers, whether in the hands of a magician or of a private person. It is about the size of the middle finger, and must have only one knot in its whole length. Mr. Roberts, in his 'Oriental Illustration,' produces the following native declarations on the subject:—"A man bitten with a serpant will be assuredly cured, if the cane or rod be placed upon him: nay, should he be dead, it will restore him to life. 'Yes, sir, the man who has such a stick need neither fear serpents nor evil spirits.'" Mr Roberts adds, "A native gentleman, known to me, has the staff of his umbrella made of one of these rods, and great satisfaction and comfort he has in this, his constant companion. 'The sun cannot smite him by day, neither the moon by night; the serpents and wild beasts move off swiftly; and the evil spirits dare not come near to him.'"

Various reasons have been offered to explain why the application of the staff to the dead child did not produce the effect intended by the prophet. Some suppose that the fault was in the servant Gehazi, who either did not follow the particular directions given him by his master, or lacked the proper faith, or was under the influence of wrong motives and feelings. All this is, however, purely conjectural, and has no foundation whatever in the sacred narrative. Others imagine that Elisha himself was not free from presumption in supposing that his staff alone would be a sufficient instrument for so great a miracle, even without his presence; and that for this reason his call upon the Lord was not in this form answered. Finally, some lay the failure upon the mother's manifest want of faith in any result to be produced by the staff. To us the fact appears to be clearly this: Elisha did not at first mean to go himself to Shunem, and for that reason sent his staff to supply the lack of his own presence. If it had then intended to go himself, there would have been no need of his sending his staff beforehand; and his haste to do so might have suggested to the ungodly a detraction of the miracle, in the supposition that he apprehended the child would be too dead, before he came himself, to be revived at all.

But after he hand sent away the servant, his observations of the uneasiness of the mother—whom he now expected to go home satisfied, and her avowed determination not to leave him—which was a polite way of pressing him to go in person, induced him to alter his purpose, and, with the kindness natural to him, to forego his own engagements at Carmel in order to satisfy her wishes by accompanying her to her forlorn home. It was probably in consequence of this change of plan that no response was made to the first claim of faith by means of the staff. *That* appeal was in fact superseded the moment he resolved to go in person—the Lord thus reserving for the personal intercession of his prophet the honor of this marvelous deed.

THE GREAT CEMETERY.

The sea is the largest of cemeteries, and its slumberers sleep without a monument. All other grave-yards, in all other lands, show some symbol of distinction between the great and the small, the rich and the poor; but in that ocean cementary, the king and the clown, the prince and the peasant, are alike undistinguished. The same wave rolls over all—the same requiem by the minstrelsy of the ocean is sung to their honor. Over their remains the same storm beats, and the same sun shines; and there, unmarked, the weak and the powerful, the plumed and the unhonored, will sleep on until awakened by the same trump when the sea will give up its dead. I thought of sailing over the slumbering but devoted Cookman, who, after his brief but brilliant career, perished in the President—over the laughter-loving Power, who went down in the same ill-fated vessel we may have passed. In that cemetery sleeps the accomplished and pious Fisher; but where he and thousands of others of the noble spirits of the earth lie, no one but God knoweth. No marble rises to point out where their ashes are gathered, or where the lover of the good or wise can go and shed the tear of sympathy. Who can tell where lie the tens of thousands of Africa's sons who pershed in the "middle passage?" Yet that cemetery hath ornaments of Jehovah. [Never can I forget my days and nights as I passed over the noblest of cemeteries without a single human moument.

IGNORANCE AND PRESUMPTION.

Mere ignorance is not deserving of rebuke. No wise man will sneer at one who is less informed than himself, no good man will despise the unlearned. An honest, well-meaning person will not even be pitied for his ignorance, so that the expression of pity will give him pain. Many a man who cannot read or write, or who cannot spell correctly, may be a sound and original thinker whose views are worthy of high consideration. The most learned philosopher may receive from such a man hints of important truth and lessons of practical wisdom. But when an ignorant person grows dogmatic, prates of his superior wisdom, and sneers at the views of those who have bestowed some care and thought upon plans or measures that he would urge, then the exposure of his ignorance may have a salutary effect. When such a person denounces others as behind 'this enlightened age,' then the measure of his common-school education may help to determine the weight of his opinion and influence.

It is a common mistake that great reforms have been achieved mainly by uneducated men. This is not so. Some of the apostles, it is true, were men of that stamp, but these were aided by inspiration; moreover Paul—who was employed to develop the Christian faith—had the highest Jewish culture, and was not ignorant of Greek poetry and philosophy. Luther, Calvin, and their fellow reformers of the sixteenth century, though some of them were of humble origin, were not ignorant men. Not a few of them were men of the most liberal education for that age. The leaders in the Puritan movement were men of whom the universities of Britain might well be proud. There is after all a connection between even the art of spelling and the work of a reformer in church and state. [Independent.

REMARKABLE PROVIDENCE.

A Washington correspondent of the Baltimore *Sun*, alluding to the lamented death of Rev. Dr. Duncan, of Baltimore, says:—

The recent decease of Rev. John M. Duncan, in your city, revives the relation of an interesting incident in his early life. On her passage from Ireland, the vessel in which young John and his family were passengers was cast away. For some time all on board were threatened with death by famine. At length, lots were cast for human victim to appease the pangs of hunger. The lot fell upon the venerable grandmother of that noble boy—Mrs. Margaret Duncan. Unwilling to resort to such a horrid remedy, the ship's company resolved to postpone the dreadful death for a few hours. The hopeless period again arrived, when lots were again cast for a sacrifice of life; again the lot fell on the same lady. By common consent, another respite was granted, and by perfect agreement a third time, the same ordeal was to be passed.—Stange to tell—the third time that aged lady was doomed to die. A brief space of time being allowed for preparation, the pious woman, perfectly resigned to her fate, made one vow unto the Lord, that if he would avert the pending blow, and in mercy save the ship's company, she would consecrate herself more fully to his service—would, on their arrival at any port, erect a temple in honor of his name, and educate and qualify, so far as in her power, her grandson—John M. Duncan—for the minstery of the Gospel.

That prayer was probably heard; for as the lady appeared on the deck to render up her life, a voice from aloft announced the welcome tiding, "Sail O!" A vessel hove in sight—came to their relief, and in safety they all reached Philadelphia.

In that city, the venerated grandmother promptly performed her vow. She became a more devoted Christian; she erected the handsome church edifice which there bears her name to this day—and her grandson, educated and qualified for the sacred office, spent a long life of piety and usefulness, and then surrendered his happy spirit surrounded by numerous affectionate friends.

VOLTAIRE'S LAST WORDS.

Voltaire was fertile and elegant, his observations are very acute, yet he often betrays great ignorance when he treats on subjects of ancient learning. Madame de Talmond once said to him, "I think, sir, that a philosopher should never write, but with the endeavor to render mankind less wicked and unhappy than they are. Now you do quite the contrary; you are always writing against that religion which alone is able to restrain wickedness, and to afford us consolation under misfortunes." Voltaire was much struck, and excused himself by saying, that he only wrote for those who were of the same opinion as himself. Tronchin assured his friends that Voltaire died in great agonies of mind. "I die forsaken by gods and men," exclaimed he in those awful moments, when truth will force its way. "I wish," added Tronchin, "that those who had been perverted by his writings, had been present at his death; it was a sight too horrid to support." [Wm. Seward.

MAJ. NOAH'S CITY OF REFUGE.—A correspondent of the *Rochester American*, in a letter from Tonawanda, says:—

"It was here that Major M. M. Noah attempted to carry out his philanthropic purpose of founding a city of refuge for his scattered and persecuted brethren. A few rods from the river there stands a little brick tower, which is fast crumbling to ruin, erected by him more than a quarter of a century ago. In the eastern wall there is placed a stone with a Hebrew inscription and the following in English:

'ARARAT,
A CITY OF REFUGE FOR THE JEWS,
Founded by Mordecai Manuel Noah, in the month of Tizri 5586, September, 1825 and in the 55th year of American Independence.'

This is all that remains of Major Noah's benevolent enterprise for the amelioration of the bad condition of his unfortunate race. He, like his project, has found a tomb—and his people are still strangers among the nations of the earth."

A POOR WOMAN'S OFFERING.—The following anecdote was related a few years ago, by the Rev. W. S. Plumer, while addressing the Virginia Baptist Education Society:—

A poor woman had attended a missionary meeting a few years since. Her heart was moved with pity. She looked around upon her house and furniture to see what she could spare for the mission. She could think of nothing that would be of any use. At length she thought of her five children, three daughters and two sons. She entered her closet and consecrated them to the mission. Two of her daughters are now in heathen lands, and the other is preparing to go. Of her sons, one is on his way to India, and the other is preparing for the ministry, and seeking knowledge on the subject of a missionary life.

Goodness is a moral telescope, through which we discern wonderful creations in the distance of being; but depravity is a fog, which narrows and distorts our ordinary vision. The universe, with its transcendant perfection, and perpetual promise, is unveiled to the first; but walls of brass, doom-written, impenetrable, and ever-collapsing, enclose the last with darkness and with torment.

The Sabbath Recorder.

New York, September 18, 1851.

OUR ANNIVERSARIES.

These were held last week in Brookfield, Madison Co., N. Y. As our readers will be on the lookout for some account of them, we hasten to spread before them a general view of what was done.

What we have generally had to complain of, has been a lack of interest, on the part of the community, in the *business* of the meetings. Judging, perhaps from the experience of former years, that the details of a missionary or tract society were but little more than an expose of finances, and other things equally uninteresting, the people of the neighborhood have staid at home, except at such times as were appointed for preaching. On Sabbath days the congregations have been large and overflowing; but on days of business the number in attendance has but little more than sufficed for a decent show of politeness to the strangers from abroad. Happily, our people are beginning to understand their interests better. They are beginning to see that an Annual Report of a benevolent society is not less entertaining than a sermon. They are beginning to see that the details of such a document, which has cost so much time and labor to prepare it, are frequently of thrilling interest. They can now listen to accounts of the doings of our missionaries among the heathen, or of the results of tract distribution, and feel their souls burn within them. And we speak advisedly, when we say that none have followed the business of our Anniversaries through, without feeling themselves abundantly recompensed for all the time and trouble it has cost them. We know that some, who went with cold hearts, have come away burning with zeal in these enterprises of benevolence; and that the general effect has been to stir up the community to greater activity in "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

On this occasion, we must say that our Brookfield friends did well. From the commencement, and throughout, the attendance was good. On Thursday, the day of our Missionary Society's anniversary, the house was filled. On the day following, the Publishing Society's proceedings were listened to by a respectable congregation. And on Sunday, a crowded and well-behaved audience manifested their deep interest in the doings of the Tract Society. On behalf of these societies we thank our friends for such kindness. And if the churches where we hold our convocations knew how encouraging it is to be greeted with full houses, and how perfectly chilling it is to see a meagre, skeleton-like assembly, they would, (for politeness' sake, if nothing else,) never give us cause of complaint in this respect.

The Missionary Society.

The proceedings of this body were opened with a discourse by Elder N. V. Hull, of Alfred, from 2 Cor. 5:14, 15. *For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again.* The theme of the discourse was, The love of Christ the vital principle of the missionary enterprise. We took some notes, but they are not sufficient to enable us to present a faithful outline of the sermon. Suffice it to say, that it was well adapted to the occasion, and that an attentive audience manifested their satisfaction with the manner in which the subject was handled.

After the discourse, the chair was taken by the President, who in a few pertinent remarks welcomed the Society to its Ninth Anniversary. After some unimportant business the Annual Report of the Board, giving a condensed statement of the doings of the past year, was read by the Corresponding Secretary. From this document we learned, that the subscription for building a missionary chapel in China, which was partly filled before the Anniversary of the previous year had been entirely completed; that a lot had been secured in Shanghae; and that the building was probably in process of erection. It farther appeared that the receipts of the treasury for general purposes had been sufficient to meet all the ordinary expenses of the mission. The Report also noted the fact that a Seventh-day Baptist church of seven members had been organized in China, as the result of the labors of our missionaries there, and that two of the native members bid fair to become able expounders of the word, so that we may regard the mission as furnished with four preachers, instead of two, as heretofore. There was also a detailed account of the conversion of one of these men in an extract from a letter of Bro. Carpenter, which, together with a letter from the man himself, embodied in the Report, was deeply interesting. The interest of the Report was further enhanced by the refetence which it made to the progress of Scripture translation among the Protestant missionaries of China. But we have not room for anything like an abstract of this document. It will soon be published in pamphlet form, and we hope it will be read by every member of the denomination.

The adoption of the Report was moved by Bro. Thos. E. Babcock, who accompanied his motion with some well-chosen remarks. He wished and hoped that, before the formality of voting its adoption, the whole of its suggestions and plans might be thoroughly understood, so that we might feel that we were not merely passing a vote, but pledging ourselves to some decided action in the missionary cause. In the Board he had all confidence, and that confidence rested on their uniform and long-tried faithfulness. They had now in this Report a plain, unvarnished statement of what had been done; and what less can we do than adopt it? But he was particularly anxious that the doctrine pervading the document, that we ought to press forward in the work, should be impressed upon every heart. The length of time that had elapsed since the gospel was first preached, and the fewness of those who had received its blessed influences, showed that a zeal was needed to which we had not yet attained; a vigor of effort which we had not yet put forth. He acknowledged and welcomed the fact that progress had been made. Many now feel themselves interested in a greater degree than heretofore; still we are far behind the standard of Christian duty. The Commission requires us to go into all the world. Our experience since we commenced—the success which has attended us—proves that we can extend our operations. When we first started, many fears were entertained that we should not be able to carry out our plans. He believed, however, that instead of impoverishing us, our benevolent efforts had had a contrary effect. The last five years had shown more improvement in the pecuniary and social prosperity of the denomination, than any five years preceding.

Many other interesting remarks were made by Bro. B., and he was followed by Bro. Gillette, who remarked upon the several divisions of the Report at some length; but our notes are too meagre to furnish an outline of his address.

Bro. J. H. Cochran spoke of our duty to prosecute the Western mission, and of the circumstances encouraging us to do so. He considered it vitally important. Our well-being, our very life as a denomination, depended on it. If we leave the West uncared for, our cause must fail, and our missions be abandoned. Our Eastern churches are becoming thinned out by emigration; and those who go West go into fields far away from religious privileges, directed too often by avarice. They do wrong, no doubt. We cannot justify them. They ought not, by any means, to manifest such a preference of wordly advantage. But we are not only to tell them wherein they are in fault, but we are to seek after them. We are not to give them up for their fault. Like Jesus Christ, we are to labor for the restoration of those who are "ignorant and out of the way." Our churches at the East are becoming diminished, and they may become extinguished. It was necessary, therefore, to obtain a footing at the West. He considered the dangers to which a Western missionary was exposed even greater than those of a missionary to the heathen. He was under temptation to abandon his missionary work. He was tempted to seek after landed property and riches. A missionary to the West, more than one to China, needed to be a self-denying, self-consecrating man. Those who have gone forth from us have not been sufficiently exclusive in their consecration to the great work, of preaching the gospel. But we must not be discouraged. Let us prosecute the work, and that too with a sense of the responsibilities under which we lie. We must make a movement which shall be felt. What hope have we as a denomination, if we cannot make our influence felt there? For his own part, he saw signs of promise there, and he expected good results.

Bro. O. P. Hull followed Bro. Cochran, and narrated many interesting incidents which had transpired under his own observation. Some of these were quite amusing, and all went to show the importance of the West as a field of labor for our denomination. We would be glad to give his speech in full to the readers, but we have not our notes sufficiently plain even for an abstract.

Besides the addresses, all of which were interesting, a resolution was adopted contemplating an agency for the more effectual promotion of the cause of missions among our churches.

The Society is to hold its next Annual meeting in Plainfield, N. J., on the First-day of the week following the second Sabbath in September, 1852.

The Publishing Society.

The Seventh-day Baptist Publishing Society held its Second Anniversary on Sixth-day, Sept. 12—Eld. Nathan V. Hull, one of the Vice Presidents, occupying the chair.

After singing and prayer, the Report of the Treasurer was read; from which it appears that the receipts of the Society for the year ending June 12, 1851, were $3,185 60, while the expenses were $3,308 03, showing a balance against the treasury of $122 43. Payments for the Sabbath Recorder were not quite as prompt and general during the past year as in previous years, and hence the deficit in the treasury—a circumstance which, it is hoped, will not again occur. A statement of the liabilities and assets of the Society showed its financial affairs to be in a healthy condition.

The Annual Report of the Board of Managers was read by the Corresponding Secretary. It stated that besides issuing regularly the Sabbath Recorder and the Sabbath-School Visitor, the Board have taken measures to secure the publication of a Denominational Magazine, to forward the preparation of a Denominational History, and to facilitate the purchase of Libraries for the Sabbath-Schools and Bible Classes connected with our churches. A concise account is given of what has been done in each of these departments, furnishing all the facts necessary to a complete acquaintance with the operations and condition of the Society. As the Report is soon to be printed, and a copy sent to each member, we do not think it necessary here to enter into the details. We will say, however, in regard to the Magazine, that its publication has been contemplated by the Board for some time—Lucius Crandall, Walter B. Gillett, and Thos. B. Stillman having been appointed more than a year ago to take charge of the work, and bring it out at their discretion. They have already collected considerable matter for it—have procured lithographic portraits of a number of persons, including Elders Thomas Hiscox, Wm. Bliss, Wm. Satterlee, John Davis, Eli S. Bailey, Wm. B. Maxson, Solomon Carpenter, and Nathan Wardner—and they have in preparation wood cuts of several of the oldest meeting-houses of the denomination. They propose to issue the first number of the Magazine on or before the first day of January, 1852, and to continue it quarterly. Each number will contain a portrait and one or more wood cuts, together with biographies of individuals, historical sketches of churches, and such statistical and miscellaneous matter as appears suited to give a correct view of the origin, progress and condition of the denomination.

On the motion to adopt and print the Report, interesting remarks were made by several individuals. In the course of these remarks, the notion which prevails in some quarters that it would be well to reduce the price of the Sabbath Recorder, and indeed the whole subject of "cheap papers," was thoroughly canvassed. The conclusion seemed to be general, that a reduction of the price of the paper would be bad economy for all concerned.

The original Constitution of the Publishing Society, as prepared by the Convention of Delegates from the several Associations, was very brief and incomplete, creating a necessity to incorporate in the by-laws of ths Board some regulations which belong more properly to the Constitution. To remove this difficulty, the Board had prepared, and presented with their Report, an enlarged and amended form of Constitution, which was adopted with great unanimity, and will be printed with the forthcoming Report.

The following is the list of officers of the Publishing Society for the ensuing year:—

President,
LUCIUS CRANDALL, of Plainfield, N. J.

Vice Presidents.
NATHAN V. HULL, Alfred, N. Y.
WM. B. MAXSON, Leonardsville, N. Y.
JOHN A. LANGWORTHY, Genesee, N. Y.
CHARLES POTTER, Adams, N. Y.
JAMES H. COCHRAN, Berlin, N. Y.
DAVID DUNN, New Market, N. J.
ISAAC D. TITSWORH, Shiloh, N. J.
ALFRED B. BURDICK, Pawcatuck, R. I.
STILLMAN COON, Milton, Wis.

Corresponding Secretary,
GEORGE B. UTTER, of New York.

Recording Secretary,
THOMAS B. STILLMAN, of New York.

Treasurer,
BENEDICT W. ROGERS, of Williamsburgh, L. I.

Auditor,
THOMAS S. ALBERTI, of Plainfield, N. J.

Managers, (with the other officers.)
JOHN D. TITSWORTH, Plainfield, N. J.
WALTER B. GILLETT, New Market, N. J.
RANDOLPH DUNHAM, Plainfield, N. J.
JONATHAN MAXSON, Jr., Westerly, R. I.

The next Anniversary of the Society is to be held at Plainfield, N. J., on the Second-day following the second Sabbath in September, 1852.

The Tract Society.

On First-day, Sept. 14, the American Sabbath Tract Society held its Eighth Anniversary—a pleasant and interesting occasion—preceded by a sermon from Eld. A. B. Burdick.

The Report of the Treasurer showed that $608 38 had been received within the year, of which $259 72 had been paid out, and $348 66 remained in the treasury. Work is in progress, and is soon to be completed, which will probably absorb nearly all of this balance, and leave the treasury in a condition to welcome the continued and liberal contribution of the Society's friends.

The Annual Report of the Board of Directors states, that soon after the last Anniversary efforts were made to secure the services of a suitable person as General Agent of the Society—one who could devote his whole time to the preparation and distribution of tracts, and lecturing on the subject of the Sabbath. In this, however, the Board were unsuccessful; and therefore the best plan of operations for the year was judged to be, to print tracts as extensively as the funds of the Society would warrant, and to distribute them through the agency of colporteurs employed for that express purpose, through the missionaries of the Seventh-day Baptist Missionary Society and of the several Associations; and through private individuals who were interested in the work. Accordingly three persons have been employed portions of the year in the work of tract distributing—one in Western New York, another in Central New York, and the third in New York City. The Report embodies extracts from the journals of these laborers, Eld. Azor Estee, a missionary in Ohio and Virginia—Eld. Elias Burdick, a missionary of the Central Association—and Eld. H. P. Burdick, a missionary of the Western Association—have each done something in the way of distributing tracts in their respective fields of labor. By private individuals, who purchase the publications of the Society, and distribute them gratuitously from their own houses and in their travels, more than usual has been done during the past year. Several tract depositories have been established in different sections of the denomination, and in a number of instances parcels of tracts have been sent to places in foreign lands where facilities for their distribution were known to exist. New editions of all the tracts have been printed within the year, most of which are already in circulation. The Board have also recently ordered an edition of all the tracts on a quality of paper, and in a style suited to binding, with a view of placing a copy in the library of each Sabbath-School in the denomination, and in families as far as practicable.

S. S. Griswold moved the adoption and printing of the report—a motion which he sustained by appropriate remarks, and which was adopted.

Wm. M. Jones presented, and advocated with much earnestness, a resolution to the effect "that the fact mentioned in the Report of the Board, that private individuals are beginning to feel their responsibility to engage in the work of tract distribution, is encouraging to the Society, and is commended to the consideration of all friends of the tract enterprise." Mr. J. mentioned many circumstances illustrative of the success of individual effort, and portrayed the probable consequences if every Sabbath-keeper in the land were to become a tract distributor according to his abilities and opportunities.

A resolution, "that the Spirit of inquiry on the subject of the Sabbath which is abroad in the land should excite Sabbath-keepers to great diligence in the dissemination of their views," was offered by O. P. Hull, who remarked upon the evidences that such a spirit of inquiry exists, and the encouragment to efforts to promote a Sabbath reform.

James H. Cochran presented and advocated with the zeal and eloquence of thorough conviction, and deep feeling, the following resolution: "That our hope of success in efforts to promote a Sabbath reform through the instrumentality of tracts and other agencies, rests upon the promise of Him who has said, 'My Word shall not return unto me void;' and that, therefore, we request all who desire the success of these efforts to make them the subject of frequent and importunate prayer."

A resolution was presented by W. B. Gillet, "that the Board of the Tract Society be instructed to emyloy a colporteur who is conversant with the German language to travel and labor among the German population of Pennsylvania and other parts of our country." Mr. G. accompanied this resolution with a lengthy and interesting account of the German Sabbath-keepers of Pennsylvania, and of the German population in that State generally,

After a session of nearly four hours, during which the house was filled to overflowing, the Society adjourned to meet at Plainfield, N. J., on the Third-day following the second Sabbath in Sept., 1852.

MEETING OF THE AM. BIBLE UNION.

We are informed by the Corresponding Secretary, Wm. H. Wyckoff, that the American Bible Union will hold its Second Anniversary on Thursday the 2d of October, in the meeting-house of the First Baptist church, in the city of New York. The exercises will be commenced at 9 A. M., and will be continued in the afternoon and evening.

Among the speakers who are expected to address the Union, are the Rev. Messrs. D. E. Thomas, of Zanesville, Ohio; Jas. Inglis, of Detroit, Mich.; S. Adlam, of Newport, R. I.; and Rev. Drs. J. L. Waller, of Louisville, Ky.; S. H. Cone, and A. Maclay.

A committee, consisting of Rev. Messrs. S. Adlam, of R. I., James Pyper, of Canada West, Jas. Inglis, of Mich., J. L. Waller, of Ky., general chairmen of the Southern Provisional Committee for a Revised English Version; D. E. Thomas, of Ohio, Eld. James Challen, of Cincinnati, Secretary of the American Christian Bible Society, and Hon. Thomas Swaim, of New Jersey, is expected to commence its session at the Bible Rooms, 90 Chambers Street, on Friday the 26th of September, and to report to the Union upon the Plan and Proceedings of the Board and the Committee on Versions for the correction of the English Testament.

The Temperance Cause.—The British Banner, referring to the temperance movements of our people, remarks that, to the praise of their humanity and the piety which produces it, there is no nation in which greater efforts are being made to arrest the fearful pestilence, and to save the country from ruin. We do not know, it says, that a more important and cheering document ever crossed the Atlantic than the last *Journal of the American Temperance Union*, "Would that in our own, and other countries," exclaims the Banner," "appearances were less discouraging! In Great Britain the consumption in a single year, of 22,962,012 gallons of home spirits, 3,044,758 of West India rum, 435,139,965 of malt beer, 2,187,500 of brandy, and 6,136,547 of wine, at a cost of sixty millions of pounds sterling, resulting in a frightful amount of pauperism, crime, and premature death, tells a sad tale!" There was to be a World's Temperance Convention in London on the 4th of this month.

The *Christian Union* says Mr. Newman, who went over from the Church of England to Rome, a few years ago, has recently made the following novel interpretation of the apocalyptic number, 666: "Astonishing to say, Queen Victoria is distinctly pointed out in the book of Revelation as having the number of the beast! The number is 666. Now, she came to the throne in '37, at which date she was 18 years old. Multiply, then, 37 by 18 and you have the very number, 666, which is the mystical emblem."

EDUCATIONAL.

The Teacher's Association of Vermont held its first annual meeting lately at Waterbury, Rev. Dr. Smith, of the Vermont University, in the chair. Addresses were delivered by Mr. Joseph King, of Newbury, Mr. Z. K. Pangborn, of Johnson, Professor Pease, of Burlington, and by Mr. C. G. Burnham, State Superintendent. The attendance of teachers was not large, but the discussions arising from the addresses, and on other topics which came before the meeting, are said to have been highly interesting.

From the recent report of Dr. Ryerton, Superintendent of Education in Canada West, it appears that during the preceding year, there were £88,478 currency paid to teachers, and £14,189 for erection and repairs of school houses. The number of pupils had increased nearly 15,000—the whole number being 151,891—which, however, leaves nearly 100,000 children in the province, who never enter the door of a school house. Of the 8,059 schools only 2,097 are in the habitual use of the Bible; and in 3,059 religious instructions of an unsectarian character is given. During the year 2,476 teachers have been employed, of whom 779 only are females—191 had been trained at Normal schools—858 are Presbyterians—904 Methodist—796 Episcopal—390 Catholics—238 Baptist and 73 Congregationlist. The average of their remuneration was from £30 to £60 for males, and from £20 to £40 for females.

The initial anniversary of Cleveland University took place on the 20th ult. The President, Rev. Asa Mahan, delivered an address on the comparative merits of the old and new systems of education, taking decided ground in favor of Dr. Wayland's system at Brown.

The Rochester University proposes to take from the Public schools in that city, three pupils each year to educate gratuitously.

Rev. Dr. R. I. Breckinridge has been reelected Superintendent of Public Instruction for Kentucky.

The Bridgwater Normal Association held its annual convention on the 20th ult., Dana P. Colburn presiding. Rev. Horace James, of Wrentham, orator of the day, gave a very able discourse on General Culture. The Rev. Dr. Sears, Rev. Mr. Babcock, of Dedham, Hon. Charles Upham, of Salem, Rev. Mr. Otherman, member of the State Board of Education, Rev. Mr. Brigham, of Taunton, and others, made addresses bearing upon Normal Schools.

The American Association for the Advancement of Education recently met at Celeveland, Ohio. Pres. Mahan, and a professor of Brown University, supported the cause of Academic Enlargement, and Prof. Agnew. Dr. Duffield, Bishop Potter and others, took groung in favor of the old system.

Good News from Mr. Oncken.—Mr. Oncken, in a letter to the *Macedonian*, dated Hamburg, July 10, furnishes an account of the labors of Mr. Hinrichs in East Friesland aided by Mr. Menger, who is supported by the Northwestern Association of churches. Eight stations are supported in that country, and the laborers have extended their efforts into Holland, made tours in various parts of Hanover and Oldenburg, and visited and distributed the Bible in the Island of Borkum. Mr. O. says: "The seed that has been sown far and wide has been watered by the dews of heaven, so that not less than forty-five believers were added to the little church at the different stations. None were excluded during the past year, and the number of members at the close of the year, at all the eight stations, were 116. In 1846, I baptized the first two members at Leer in the dead hour of midnight, for fear of being arrested by the police, and was obliged to leave Leer the next day. At that time there was not the shadow of a hope that such results as the above would be achieved in so short a period. But all things are possible with Him in whose service we are engaged. At the three principal stations, Leer, Ihren and Weener, there are Sunday schools numbering seventy-two scholars and thirteen teachers."

American Bible Society.—The monthly meeting of the Board of Managers of this Society was held on Thursday, September 4, Dr. Thomas Cock presided, assisted by Hon. Luther Bradish. The Scriptures were read by Rev. Dr. Dewitt. Eight new auxiliaries were recognized. A letter was read announcing the death of one of the Society's agents, Rev. H. J. Durbin, who was killed, while in the prosecution of his labors, by the falling of the limb of a tree during a violent storm. A letter from Rev. E. G. Nicholson, missionary at Santa Fe, in regard to the moral condition of New Mexico, and the need of the Holy Scriptures there. Among others was an interesting letter from Rev. R. J. Breckenridge, D. D., Superintendent of the Public Instruction in Kentucky, in regard to the introduction of the Scriptures, as a school-book, into the common schools of that State. Appropriate action was taken on the subject. A gratifying communication from Bishop Boone of Shanghae, that the preparation of the Old Testament is the Chinese language is progressing satisfactorily. Numerous grants of books were made in our own and other languages; Swedish and English Testaments, Danish and English Testaments, &c., with several Bibles, or portions of the Bible for the blind.

Relinquishing the Episcopal Ministry.—Says the *Protestant Churchman:* "It is stated by Bishop Burgess that for the last two or three years the relinquishments of the ministry of our Church have been half as many at least as the deaths, and about equal to one in seven of the ordinations to the Diaconate. He adds, with much justice—the want of candidates for the ministry will soon, I apprehend, be felt as the most urgent necessity of the church, since there can be no progress at home, no missionary success abroad, and no means of spiritual growth adequate even to the necessities of existing congregations, without an increased and constantly increasing company of preachers."

Endowment of Rochester University.—An educational meeting of much interest was held in the city of Oswego, last month, in behalf of Rochester University, in connection with which subscriptions were obtained to the endowment of that Institution, amounting to about $3,000. Considering that the Baptists are not numerous there, that was a liberal contribution, and speaks well for their interest in the cause of general and ministerial education. The agents of that Institution report $190,000 as subscribed for endowment. The *Baptist Register*, our authority for the above facts, says, "With such a University at Rochester, and Madison University at Hamilton, both well endowed, the Baptists of this State will be able to do more for the secular and sacred learning than they have hitherto done throughout the United States. We hope to see the day when these noble Institutions will be able to educate gratuitously all who come to them. Let intelligence be as free as the sunlight and the darkness of ignorance will flee away."

Female Medical Education Society.—The president and directors of this Institution, which was organized in Boston in 1848, and incorporated last year, have issued an address to its friends. The legislative committee on education last winter, made an elaborate report in favor of the objects of the society, and of a grant to it of $5,000. These objects are to provide for and promote the education of females as professional attendants upon their own sex, in the duties of midwifery, and in the treatment of disease peculiar to women and children; also, to educate nurses, and incidentally diffuse physiological, sanatory, and curative knowledge among females generally. As one means of doing this, this school has been established. During the ten years of its operation, the pupils have numbered above sixty, and they have come from all the New-England States, New York, and Ohio.

Conference of the Evangelical Alliance.—The leading spirits of this alliance are making great efforts so draw representatives from a wide circle to the approaching Conference, which will occupy nearly a fortnight. France, Belgium, Italy, Germany, Switzerland, will be well represented, and no doubt startling and most interesting facts will be presented to the Christian world. Sir Culling Eardley, who is at the head of the movement, is on the Continent, laboring to promote its objects. Dr. Steane (Baptist) is also in Germany to aid in making arrangements for the representation of the German Protestant churches. There is increasing evidence that the Pietists of Germany are marvelously active. There is great excitement at Heidelbelberg consequent upon the commencement of a Jesuit mission there.

Memoir of Dr. Cote.—The *Grande Ligne Magazine* says we are glad to inform our friends, that a short memoir of the late Dr. Cote has been prepared by one of the ministers of the mission, which will shortly be issued by the American Baptist Publication Society. The life of Dr. Cote is an extraordinary one, and shows the power of the grace of God, which can transform a rebellious leader into a fervent believer, who, after having found the true source of happiness in this world and the world to come, delights in making it known to others. Such changes are exceedingly gratifying, and speak loudly in favor of the gospel which is able to accomplish them.

One Hundred and Fifty-eight Monks Drowned.—A letter from Moscow states that, on the 20th ult., as the monks of the convent of Waldimir, a town about 120 miles to the north-east of that city, were setting out in a procession, to visit an image of the Virgin at a neighboring village, a wooden bridge thrown over the moat of the convent (formerly a fortress) gave way, and out of 200 of the monks, 158 were drowned. This immense loss of life was caused by the water being 45 feet deep, and the sides of the moat being perpendicular.

The Irish Roman Catholic Bishops.—It is asserted on good authority that twenty-three of the twenty-seven Roman Catholic Prelates of England are about to sign a public document, drawn up in such a manner as to violate the spirit and terms of the new Act, for the purpose of provoking a prosecution by the Attorney-General. Dr. Murray, Dr. Ryan and two other Roman Catholic bishops, refused to sign the paper, which will be forthwith published.

Toleration in 1851.—Mr. Venillot, the editor of the *Univers*, a Romish daily at Paris, says in his Pelerinages, de Suisse, page 187, 4th edition:—"What I regret, to speak fankly, is, that John Huss was not burnad sooner, and that Martin Luther was not burned as well as he; that no prince was then to be found, *pious enough* or politc enough, to set on foot a crusade against the Protestants."

Bibles.—The returns laid before the House of Commons show that during *three years* ending Dec. 31, 1850, the Queen's printers printed 1,157,500 Bibles and 754,000 Testaments. For the same period there were printed at the Oxford press 875,750 Bibles and 750,000 Testaments. At the Cambridge press, 138,500 Bibles and 204,000 Testaments.

Liquor Law in Main.—Neal Dow, Esq., of Portland, in a letter to *The Temperance Union*, says:—

"Our law works well. We are gradually contracting the area within which we have the Rum traffic enclosed; and, in good time, we will exterminate it all. In the interior towns, the law is found to be efficient and sufficient. At some of the railway stations liqour has been seized and destroyed before the face of the owners; and there is no remedy; for the law says: *"No action shall be had or maintained in any Court in this State for the recovery or possession of intoxicating liquors, or the value thereof."*

Quite an animated discussion is going on in Methodist circles at the West, respecting pewed Churches. A series of articles, replying to some person's articles advocating pews, is now publishing in *The Nashville Christian Advocate.*

General Intelligence.

Foreign News.

By the arrival of the steamer Niagara we have dates from Liverpool to August 30; London, 29; Paris, 28.

The great race between the American yacht America and Mr. Stephenson's Titania came off on Thursday, the 28th, and resulted in the complete triumph of the America.

The political news brought by the Pacific is unimportant. The Queen has gone to Scotland, and is received with the usual festivities.

The affair of the Lyons plot is upon the point of ending in confusion. The news reached Paris that the counsel for the defense had retired in a body from the court, and with the consent of the acccused, had refused to take any further part in the trial. We are without precise details as to the immediate cause which led to this determination, if indeed there were any other that the monstrous injustice of which the Government has been guilty from the very beginning of the descussion.

On Thursday, the 26th, the Anniversary of the Death of Louis Philippe, funeral ceremonies were performed in nearly all the churches of Paris. *The Debates* newspapers, sent a correspondent to England, to be present at the ceremony at the French chapel in King-st., at which the exiled Royal family attended in deep mourning.

M. Petin's ærial machine is ready for flight, and only waits for the permission of the Perfect of Police, M. Franconi, the lessee of the Champ de Mars, being in treaty with that officer for the necessary authorization. Last Sunday, the two small engines were set in motion, before a large attendance, and worked as all engines of four horse power do. It is believed that M. Petin will make a signal failure.

The *Opinione*, of Turin, of Aug. 23, publishes a letter, dated Florence, 19th Aug., which says: "On Sunday night, an Englishman, named Walker, and three or four Florentines, who met in his house to read the Bible of Diodati, were arrested and conveyed to prison. Mr. Walker is a great friend of Count Guicciardini, who was exiled from Tuscany for a similar motive by order of the police."

From Rome we hear of two more political assassinations. A Milan paper contains a letter from Rome to the 12th, which says, "A man named Orlandi, was assaulted last night and stabbed by an unknown hand. As the crime was preperated near the squares of Colonno and Monte Citorio, close to the residence of Major Caramelli, it was believed that he was the marked man, and that it was by mistake that Orlandi was killed. The director of the police of Pesaro has been murdered at the gate of his dwelling."

At Nowawess (a coloney of weavers near Potsdam, founded by Frederick the Great,) a shocking scene happened on the 19th. As the new guilt cupola of the church was being put on, the workmen asked for brandy; the priest opposed, and a riot began, wherein the clergyman received blows in the face, was thrown to the ground, and ill-treated in a most atrocious manner, within the very precincts of the church. The better class of the inhabitants hastened to the rescue, and saved him from the hands of his assailants.

From Syria we have accounts of the massacre of a number of Christians in Armenia. It appears that a number of Mussulmen attempted to pillage the Government bank. The banker resisted the assailants, who returned in great numbers, and, it is reported, murdered every Christian they met. The Government succeeded in seizing the culprits, and dealt with them in the most summary manner.

Riot in Christiana.

On Thursday last there was a serious riot at Christiana, Pa. The cause may be learned by the following extracts from the Baltimore *Clipper*:—

Mr. Edward Gorsuch, in company with his son Mr, Dickenson Gorsuch, and several of his neighbors, Dr. Pearce, Mr. Nathan Nelson, Mr. Nicholas Hutchins (son of Joshua Hutchins, Esq.,) and his nephew Mr. Joshua Gorsuch, proceeded to Philadelphia, and there obtaining the services of a Deputy U. S. Marshal, started on Thursday morning for the village. At an early hour in the morning, the party encountered a negro man and boy, the latter of whom Gorsuch immediately recognized as one of his slaves. Both of the negroes, on observing the party, immediately ran, pursued by the U. S. Marshall, Mr. Gorsuch, and his friends. After pursuing the fugitives a short distance into the village, they finally took refuge in a house, which appeared to be strongly secured from within. While standing before the house, and the Marshall demanding admittance, an upper window was raised by some one, and a heavy billet of wood was thrown down, which took effect on one of the party, felling him to the earth. The Marshal, and those with him, here attempted to force an entrance, but while vainly endeavoring to do so, a bugle was sounded by some one in the house, and very soon a party of some sixty negroes and whites appeared, armed with scythes, clubs, guns and pistols, and completely surrounded the house, as well as the Marshal and the others. About this time those within fired several guns, which took with fatal effect upon Mr. Gorsuch and his friends. The old gentleman was shot dead upon the spot, and his son, Mr. Dickenson Gorsuch, received a severe wound in his arm. Here followed a general melee. The nephew of Mr. Gorsuch, we also understand, was quite seriously injured, and reached York, Pa., the same night. So far as we can ascertain, no arrests were made. The Marshal was entirely powerless to do anything, and could obtain no cöoperation or assistance from the local authorities, It also stated that a number of the negroes were wounded in the affray, which took place between them and the Messrs. Gorsuch and friends. One account is to the effect that some three or four were killed. How far this may be relied on we are unable to say.

From China.—China is still in a disturbed state. The new Emperor (of the rebels,) was reported to be at Sinchau, a department of the city of Kwang-si, having a water communication with Canton, whence it is distant about two hundred miles. In a letter from one of his followers we find it stated that Teen-teh is himself at the head of the rebel forces, whom he led to victory "in the middle term of the third month of the present year" (about two months ago,) "when 10,000 of the Government troops were destroyed, being hemmed in a narrow pathway through a wood in a mountain pass." Having been duly proclaimed Emperor, Teen-teh dates the commencement of his reign from the month of September of last year, and has published an almanac, which his emissaries are busily distributing in various parts of the Empire. In Kiang-si, the province between Hunam and Fekieo we hear that great demonstrations are made in his favor.

The Cherokee Indians in the States.—Congress, in July, 1848, having passed an act allowing interest to that portion of the Cherokees located principally in North Carolina, and in parts of Georgia and Tennessee, to be paid anually, on commutation of removal and subsistence—they preferring to remain where they were, instead of accepting of new homes west of the Mississippi, with many of their red brethren—Colonel A. M. Mitchell was a short time since appointed by the Treasury Department, and L. R. Smoot, Esq., by the Indian Department, as his assistant, to visit the people and disburse the annuity. These gentlemen returned to Washington on Friday, having traversed the wide extent of country over which these Cherokees are scattered, and paid off about fifteen hundred of them in the course of seven weeks.

These Indians have been represented to us as in the enjoyment, generally, of a condition of prosperity, having well-cultivated farms and school-houses, and other blessings of civilized life. At Quallatown, Haywood County, North Carolina, Messrs. Mitchell and Smoot met with Kalosteh, or Little Dog, who is 120 years of age. He does not seem to be more than 75 or 80. He walks with a stick, but says that he "can kill a deer yet." Che-o-we-loskee, his wife, aged 125 years, died last year, or, as he expressed himself, "went out like a candle." We learn that a number of the Cherokees have attained to five score years.

Lake Superior.—A correspondent of *The Lake Superior Journal*, speaking of the Norwich Mine says:

They have a mile square of mineral and agricultural land, on which they have sunk three shaft on one vein, one to the depth of twenty-eight feet, one seventy feet, and one thirty-two feet. They are separated some eighty rods from one another. An adit has been driven in, 103 feet in length, which cuts the deepest shaft sixty-three feet below the surface, serving to ventilate and drain the mine. They have drifted on the vein at sixty-three feet fifty feet, showing a well-defined vein at the west end of twenty-six inches in thickness and at the east end thirty-six inches in width, carrying copper in small masses and good stamp work. They have about five acres under improvement; they have lately made a call for $10,000 for carrying on their Winter operations, and with their good show and efficient agent, Mr. Davis, I shall look for a handsome shipment of copper the coming Spring.

The Late Samuel Bowdes.—The *Hartford Courant* thus speaks of him: "Mr. B. was a practical printer, and served his apprenticeship in this city. For a number of years he was one of the publishers of the *Hartford Times*. We think it was in 1828 that he removed to Springfield, where he commenced the publication of the *Republican*, and his connection with that paper was continued till the time of his decease. He was a Democrat of the old school, but on the breaking up of the old parties, he could not go with those of his political associates who favored the election of Gen. Jackson, and his zeal and services in the Whig cause are well known. Mr. B. was noted for his habits of industry, for the soundness of his opinions, for his consistency, for honesty of purpose; and few who have occupied the post of editor have gained more friends or made fewer enemies." Mr. B. had followed to the grave, within a week previous to his death, a daughter, a sister and a grandchild.

The Crops in Canada.—The *Quebec Mercury* of the 4th says we have received information from a correspondent, who a few days ago visited the adjacent parishes of Ste. Croix and Lotbiniere, that the crops in that neighborhood look exceedingly well, especially the wheat crop. The farmers admit on all sides that this grain has been thus far free from the attacks of the fly, smut and so forth, and from its advanced state, they do not anticipate any danger. In several fields the reapers were at work. Oats also promise abundantly. The hay has been well secured and proves to be above the average quantity. Potatoes look well, and those that were dug out, appeared finer and larger than is usually the case at this time of the year. In detached places, however, there appeared evident signs of the rot. Garden stuffs have proved a complete failure, such as melons, cucumbers, onions, cabbages, &c., nevertheless, there is a feeling of contentment among the farmers.

Another Woman over the Falls.—The *Buffalo Courier* of the 10th inst. says: "We learn from a reliable source, that yesterday morning, about 7 o'clock, a woman fell into the water at the edge of the Horse-shoe Fall and was carried over. She was a crazy woman, well known to all visitors on the Canada side, and for some years has been a terror to ladies walking alone. A man was arrested and examined on a charge of pushing her into the water, but we understand he was discharged for want of evidence. He alleged that the motions made by him, and which were thought to be made in pushing her over, were only attempts to save her. Still, some by-standers think they plainly saw him push the poor creature into the stream.

Rust in Cotton.—*The Lone Star* mentions that a new disease has made its appearance in Washington Co., Texas, resembling rust in wheat. The farmers account for it by the slacking of the lime in the land, caused by the cool heavy rains coming suddenly after the long continued drouth. It seems to be confined to the prairie lands. It is thus described by *The Lone Star*: "From the time it makes its appearance on a plant, until it is thoroughly stripped, is about four days. On the first day, small yellow or rusty spots may be seen on the leaves; the next, perfectly yellow; the next day it is drooping; and the next, entirely stripped of leaves, blooms, squares, and bolls, less than half grown. In riding around the neighborhood we, have seen fields with from a fourth to a third of the cotton dead caused by this disease."

Crops in Texas.—The *Galveston News* of the 22d ult., says that advices from the interior of the State represent the Cotton crop as uncommonly large, and at that date it was beginning to come into market. In Northern Texas, however, the crops had suffered severely from drouth. The Marshall (Harrison Co.) *Republican* of the 26th ult. says:

"We have been fifteen years in the Cotton growing States, and we have never known a drouth so long continued, and disastrous. On very few plantations will there be even a fair crop, while on all others scarcely anything will be made. Many planters will not make more than corn enough for bread, and if the drouth continues a few days longer, the Cotton crop will be almost entirely destroyed. It is already so far injured that scarcly a fourth of the usual yield will be realized."

Addition to the Capitol.—From the *Washington Republic* of the 10th inst., we learn that the work is progressing finely. There are upwards of two hundred and fifty persons employed in the various departments of business. The east basement wall of the south wing is already ten feet in hight, and last Thursday workmen commenced laying stone at the north wing. The foundation walls are eight feet nine inches thick. We will have three hundred seats for members, besides accommodations for persons privileged to the floor. The Senate Chamber will be provided with one hundred seats. The galleries of each branch will accommodate two thousand persons, or more than three times the number under the present arrangements. There will be upward of one hundred new committee rooms. It is thought that the erection of the "addition" will occupy upwards of five years.

Danger to the Rice Crop.—The *Georgetown (S. C.) Observer* says, we have seen about two thousand acres of rice since the gale of the 24th, and regret to say that all of it was more or less injured; old rice which was ripe or nearly so, had fully ten per cent. of the grains whipped off the ears. That which was in milk and blossom fared much worse. As well as we could judge, fully a third, and in many instances a half of the grains on the ear were blasted and could not mature. We have spoken to many of our best planters, who all agree with us that it is not at all improbable that the damage to the crop will reach twenty or thirty-five per cent. If the freshets, of which we read in our exchanges, should come down the Pee Dee and Santee Rivers the loss will be still greater. Those plantations nearest the sea board appeared to suffer most.

Sad Fatality.—The *Albany Evening Journal* of the 8th says William Carl, aged about 15, went in bathing yesterday morning, in the Upper Reservoir, about five miles from the city. William Bringham, Jr., was passing by at the time, and saw him struggling in the water—having got beyond his depth Mr. B. immediately ran to his aid, and succeeeded, at great peril to him in bringing him to the shore senseless. He resorted to such means as suggested themselves to him, to revive the unfortunate boy, and succeeded, after some time in restoring him to consciousness. Having done so, Mr. B. left him, supposing him to be out of danger. But the poor fellow had not the strength necessary to get home. He wandered a short distance up the creek, where his body was found soon afterwards, cold and lifeless. The verdict of the Jury was that Carl died from exposure and exhaustion.

A Novelty in Architecture.—We examined, on Saturday, says the New-York *Tribune*, a new mode of building houses, introduced into these parts by O. S. Fowler, the Phrenologist, who is fitting up a splendid mansion in his new style. The walls are composed of slate, gravel and lime mixed together and laid in boxes, which are raised up as the walls they form become firm enough to receive another layer. In his way, Mr. Fowler has raised four stories high, on a much less cost than any other plan. His design is of octagon shape, eighty feet in diameter, with water, waste and gas pipes, inserted into the walls. There is to be a large reservoir on the roof to receive rain-water for bathing and other purposes. There is a large ice house on the north side, also connected with the wall, which is as firm as the rock on which it stands. All the rooms are angular, presenting a unique but pleasing appearance.

Destruction of Crops, &c.—*The Charleston Courier* of the 3d inst., publishes the following extract from a letter from Beaufort District: "The crops on St. Helena are in the estimation of some persons, cut off one-half; they are generally good, but on riding down to White Hall Ferry to-day, I see they are awfully whipped, in fact knocked down flat in the alley and looking wretchly. It is the heaviest gale I have ever known to continue so long, it is considered the most destructive since 1824. In Beaufort it was particularly severe. The streets are blocked up with trees, and you will be astonished to hear that every one in the square by the Arsenal has been upset, *not one* left standing, every fence in the town has been blow down or damaged in some degree."

The Hungarians.—The *Washington Intelligencer* of the 10th says Capt. Brich, Capt. Lichtenstein, and Cap. Bukvoiz, late of the Hungarian army, are now in this city a delegates of 128 Hungarians who lately arrived from Shumla. We learn that they have been directed by Kossuth to advise with Mlle. Jagiello (now Mrs. Tochman) about the means of reaching the coloney which Gen. Ujhazi formed in Iowa, where they all propose to settle. There are fifteen Hungarian ladies with them, all married. The delegates were yesterday introduced by Major and Mrs. Tochman to the President, and cordially received by him. In answer to their salutations, the President expressed his satisfaction that they and their leader, Kossuth, have chosen this country for their home, and assured them that they will find friends wherever they may settle.

Crops in Wisconsin.—A correspondent of *The Chicago Tribune*, writing from Janesville, Wisconsin, says the wheat crop in that section of country, notwithstanding the destruction of great portion of it by the blight, is fair. The average yield is from twenty to twenty-five bushels to the acre, and of a superior quality. The yield of oats is the heaviest ever known, amounting, in some instances, to sixty bushels per acre. Corn generally is late, owing to the wet weather o the spring; yet if the frost hold off, a fair crop may be expected. Considerable attention is being paid to the culture of flax, for the purpose of manufacturing flax cotton; for which object, I understand an establishment is to be erected at Beloit.

The Fire Annihilator.—The *Baltimore Patriot* of the 5th says: "An experiment with one of these annihilators, several of which have been imported by Messrs. Edwards, Sanford, & Co. of Adams & Co.'s Foreign Express, was made yesterday afternoon in the yard of the Merchant's Shot Tower, in this city, under the superintendence of Messrs. Samuel M. Shoemaker, William Peters, and George A. Rawlings, in the presence of a number of gentlemen who had been invited to be present. The machine used was one of the smallest size manufactured, and cost, in England about £3. The mode of operation was as follows: A flour barrel was closely packed with shavings and a quantity of light wood of an inflammable nature, and then set on fire. The effect was almost magical; in a very brief time the fire had almost entirely disappeared, and nothing remained but a heavy volume of thick, black smoke. The experiment was repeated several times, and with the same success; and all present concurred in the opinion that the invention was fully entitled to all the praise which had been conferred upon it, and that it was entirely competent to perform all that has been claimed for it."

SUMMARY.

Dr. David Long died at Cleveland, Ohio, a few days ago, at the age of sixty-three. He commenced the practice of medicine in Cleveland in 1810, when there was scarcely a physician in that part of the country. The region was wild, without roads or bridges, and cabins, in many instances, from eight to ten miles apart, On one occasion, in the fall of the year, about midnight, the doctor rode nine miles in fifty-one minutes. In another instance, in the daytime, he rode fourteen and a half miles in forty-five minutes, by changing horses twice on the route. He brought the news of Hull's surrender of Detroit from the mouth of Black River, twenty-eight miles, in two hours and fourteen minutes. Such was his character for promptness in responding to all calls that were made upon him, and they were, it is stated, far from being few.

A poor widow woman, named Douley, with a child in her arms scarce ten months old, was recently found at night in an old shed in Cincinnati, almost dead from want and exposure. She was unable to speak and could hardly move, but her emaciated form and the desolate hovel which sufficed for her abode, told in unmistakeable terms a tale of suffering and crushing poverty, which to many in a proud city of wealth and plenty would seem fictitious. Providentially the poor creature and her babe were discovered by a man of sincere benevolence and sympathy for the unfortunate, who had them conveyed to his own residence, and furnished with everything requisite to ameliorate their condition, and save, if possible, from a premature grave, the hapless widow and mother.

About three weeks ago, Mr. C. H. Gherkin, of Norfolk, Va., well-known in the community as a professor of music, went to an undertaker, during the forenoon, and though apparently in excellent health, ordered his coffin, stating that he felt an unmistakeable presentiment that he would die in the afternoon. The undertaker, regarding it as a jest, took no further notice of the matter, and in a short time forgot all about the affair. Mr Gherkin, after leaving the establishment, went home, was shortly afterwards taken sick, and at an early hour in the evening was a corpse. The matter is altogether inexplicable, as Mr. G. appeared in excellent health, and was not subject to aberations of intellect.

On Sunday last, an officer in Troy was called by the sexton of St. Mary's Church, to get a woman, named Mrs. Haggerty, down from the belfry. She was discovered by the sexton, who, upon trying to ring the bell, found that it would not go. He then ascended to the tower, and found the woman clinging to the tongue of the bell. She refused to let go her hold and come down, and it was only by the exercise of much persuasion and some force that she was induced to adandon her exalted position. It is supposed that she had been there two days and one night, as she had been missed during that time.

An industrious married couple are carrying on an extensive boot and shoe business on Dupont street, between Jackson and Washington streets, San Francisco, with the aid of a little girl some ten or twelve years old. The "shop" consists of four dingy boards nailed together and placed up against the bank on a vacant lot on the west side of the street, in which this industrious man and his wife sit engaged in patching and mending old boots and shoes, with a side of sole leather, tools, cooking utensils, blankets and bedding, and their only bunk, scattered around them in "masterly disorder," while the little girl attends to the culinary duties of the outdoor household.

An Irish woman, now living in her native country, and the widow of an Irish wagoner who served in the war of the revolution, has just got pension money to the amount of $6,000, and secured under existing laws $500 per annum as long as she lives. She is very poor, and during most of her long life has been living upon a pension of $120 a year. Richard Smith, Cashier of the Metropolis Bank, Washington, rendered the service to the old lady without fee or any other reward than the gratification of serving a poor widow.

Mr. Oliver S. Tilden, of Fitchburgh, Mass., lately lost his life under somewhat singular circumstances. Some two weeks since, he ran a small sliver into one of his thumbs, which he, as he thought, immediately extracted, but after two or three days, it not healing, he employed the usual medicinal remedies, but it continued to grow worse, the effects extending to his arm, and finally to his whole system, resulting in his death.

We learn from the Wetumpka (Ala.) *State Guard*, that a young man named Benjamin F. Norman, aged near twenty years, a son of Charles Norman, was found shot near his father's residence in Benton county, on the 4th inst. The ball entered the left breast, and it is supposed that he accidently shot himself.

A gentleman in San Jose, California, writes to a southern paper the following paragraph:—"To give you a slight idea of the quantity of rats in this town, I have only to insert the following copy of a sign on Eldorado street, in a conspicuous position:—*'Rat-proof Boarding House, by E. Benson.'*"

The eccentric and efficient temperance lecturer. Thomas P. Hunt, recently stated that he once persuaded a dealer in Philadelphia, who was extensively engaged in making wines, brandies, etc., to abandon his horrid traffic. He learned from him one of the secrets on the trade, which was, that in order to produce the "nutty flavor" for which Maderia wine was so much admired, he put a bag of cock-roaches into the liquor, and let it remain till they were dissolved.

A few days since, a young Irish woman, who had been in the almshouse in Quincy, Massachusetts, took her infant, aged three weeks, and deposited it in a clump of bushes near that town. The child was accidentally discovered, owing to its cries, by a prsser by. It had been nearly two days in the place where it was found. The unnatural mother is now in prison.

A young woman, whose name is not given, was lately arrested in Charleston, Mass., for stealing shawls, table cloths, and other articles of value, from the family in which she was employed as a domestic, and throwing them into a sink. She confessed to the thefts, and also stated that she had attempted five times to set fire to the house. She assigns no motive for her extraordinary conduct.

They have a very inconsistant method of administering justice in California. Some men they hang for stealing, and others they punish lightly for murder. Charles Duane, known in this city as a bully of the first water, and commonly called Dutch Charley, recently kicked a Mr. Ball to death in San Fancisco. For this, he has been sent to the states prison for *one year!*

The great railroad celebration at Boston is to take place on the 17th, 18th, and 19th of September. The President has received an invitation, by a deputation of the city Government, to attend. Mr. Webster has been also invited. Lord Elgin, Governor General of Canada, and other officers of the Canadian government will be present.

An experienced medical gentleman of Boston lately stated, that, the period of the year in which the highest mortality occured here is now two months earlier that it was twenty years ago. Then, October was the sickly month; in a few years it was September; then August; and now the sickly season commences the latter part of July.

The *Buffalo Commercial Advertiser* of Wednesday says: "We learn by a gentleman from Detroit that Dr. Fitch the leader of a gang of conspirators, died recently. He is the third one who has died since the commencement of the trial—a singular fatality. It is supposed that they poisoned themselves."

A few days ago, the *Salem Standard* states, a shark was seen in Salem Creek, near the Truss Bridge. About seven feet of the monster were seen above the surface at one time. It is supposed to be the first instance of one being so high up from the ocean.

A gigantic piece of gold was recently shown to the editor of the *Sacramento Times*. It weighed fifteen pounds two and one eighth ounces nearly. It was free from all impurities. This beautiful piece of gold was found upon a bar on Scott's river.

A man named Lucas was killed in Richmond, Me., on the 30th ult., while engaged in blasting rocks. It is not certainly known were the unfortunate man belonged. He was a widower and has children livinging Boston. He was about 48 years old, and a very steady, likely man.

Mr. Smith R. Rounds, of Fall River Mass., died on the 4th inst, from injuries received by the bursting of a camphene lamp. This only adds another to the list of the victims of this abomination, which is increased weekly, if not daily.

At Mr. Lowell Fletcher's counting room, Cincinnati, is an ear of corn containing of corn containing twelve hundred and six kernels. It was raised on Mill Creek Hill, at the farm of Jacob Aumack.

In a list of measures to which to which the Governor-General of Canada has given the royal assent, a few days ago, was included the act to abolish the right of Primogeniture in the succession of real estates.

The average number of persons ascending the Bunker Hill Monument is stated at 18,000 a year, and 12½ cents admission is charged, giving an annual income of about $2,000.

A child *only nine years of age* was recently sentenced to *ten years' transportation* from England, for setting fire to a stack of corn belonging to a farmer.

Sixteen persons, comprising four respectable colored families, are expected to leave Hartford for Liberia next week.

New York Market—September 15, 1851.

Ashes—Pots $5 12 a 5 18; Pearls 5 50.

Flour and Meal—Flour, 3 68 a 3 94 for Michigan and Indiana, 3 81 a 4 00 for Ohio, 3 81 a 3 87 for State, 4 00 a 4 12 for old pure Genesee.

Grain—Wheat, 84c. for red Ohio, 93c. for white Michigan, 1 00 for common Genesee, 1 23 for a lot of prime Genesee Seed Wheat. Rye 65c. Barley 85c. Oats 32 a 33c. Corn, 60 a 61c. for mixed Western, 62c. for round yellow.

Provisions—Pork, 12 50 a 13 25 for mess, 15 00 a 15 75 for prime. Beef, 5 00 a 6 00 for prime, 8 75 a 11 00 for mess. Butter, 8 a 12c. for Ohio, 10 a 14c. for State. Cheese 4 a 6½c.

Beeswax—Prime 27c.

Feathers—Prime Western 38c.

Seeds—Clover 10c., Timothy 15 00 a 20 00 per tierce.

Tallow—7c. for prime country.

Wool—Sales have been made at 31 to 44c. for Fleece, which is a decline. Pulled 29 a 32c.

MARRIED.

September 9, by Eld. Lucius Crandall, Dea. Matthew S. Kenyon, of North Stonington, Ct, to Miss Lucy Ann Irish, of Hopkinton, R. I.

In Hopkinton, R. I., September 11, 1851, by Eld. Henry Clarke, Mr. Varnum S. Ennis and Miss Sarah M. Crandall, both of Westerly, R. I.

By the same, at the same time and place, Mr. Charles F. Burdick and Miss Tacy A. Palmer, both of Hopkinton, R. I.

At Berlin, N. Y., September 1, by the Rev. James H. Cochran, Mr. Maxson Saunders to Miss Frances Hull, all of Berlin.

DIED.

In Locustville, R. I., of consumption, on the 8th inst., Mrs. Sarah H. Chipman, wife of Charles H. Chipman, aged 23 years. Though she had never made a public profession of religion, yet she indulged a hope that God for Christ's sake forgave her sins before her sickness. She expressed regret for not having more openly manifested her love for Christ and his cause; but became resigned to death, and even anxious "to depart and be with Christ."

In Waterford, Ct., on the 9th inst., Daniel Brooks, Jr., aged 30 years.

North-Western Association.

THE North-Western Seventh-day Baptist Association will hold its Fifth Anniversary with the Church in Christiana, Dane County, Wisconsin, commencing on the fourth day of the week before the first Sabbath in October, 1851. A. W. Coon, Cor. Sec.

The Ohio Association.

THE Seventh-day Baptist Ohio Association will hold its first Anniversary with the church in Jackson township, commencing on the fifth day of the week before the second Sabbath in October, 1851.

J. G. BABCOCK, Cor. Sec.

People's Line of New York and Albany Steamers

THE steamers ISAAC NEWTON, Capt. Wm. H. Peck, and HENDRIK HUDSON, Capt. A. P. St. John, forming the People's Line between New York and Albany, leaving foot of Cortland-st., New York, every evening at 6 o'clock, and Albany evening on the arrival of the Express Train from Buffalo.

The steamer NEW WORLD, Capt. Acker, leaves foot of Chambers-st., New York, every Tuesday, Thursday, and Saturday morning, at 7 o'clock, and Albany on alternate days.

For passage or freight apply on board, or to A. P. Schultz at the office foot of Cortland-st.

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH,
JOHN D. TITSWORTH, R. M. TITSWORTH.

Union Academy.

THE Academic Year of this Institution (located at Shiloh, N. J.) for 1851 and '52 will commence the first Wednesday in September, and continue forty-four weeks, including two vacations, of one week each, between terms.

The year is divided into three terms:

The First commencing Wednesday, September 3d, and ending Tuesday, December 9th.

The Second commencing Wednesday, December 17th, and ending Tuesday, March 23d.

The Third commencing Wednesday, March 31st, and ending Tuesday, July 6th.

Board of Instruction.

WM. C. WHITFORD, Principal,
And Teacher of the Classics, Natural Sciences, and higher Mathematics.

Miss RUTH R. HEMPHILL, Preceptress,
And Teacher of French, Painting, Drawing, and assistant ~~in Mathematics~~.

Teachers' Classes will be formed at the opening of the Fall and middle of the Winter Terms, and continue seven weeks. Those intending to teach District Schools are solicited to become members of this department. Especial attention will be given to the common English branches, and to familiar lectures and discussions on School-Teaching.

During the Winter Term the Agricultural Department will be under the instruction of Prof. Gurdon Evans, A. M., and will embrace the study of the best authors, and daily recitations. Two hours each day will be spent in the Laboratory well furnished with apparatus and chemicals, where students will be instructed in the Elementary Analysis of Soils, Minerals, Ashes of Plants, &c., and the various modes of testing for their constituent elements. Also, a course of Public Lectures will be delivered on the application of Science to Agriculture, and illustrated by a great variety of philosophical and chemical experiments. The object of this course of instruction is to afford ample facilities for farmers to become *scientific*, as well as *practical*; and enable them to render waste and worn-out lands productive, and retain them constantly improving under a high state of cultivation.

In connection with classes, Courses of Lectures will be delivered, during the Fall Term, on Natural Philosophy and Elementary Chemistry; during the Winter Term on Astronomy and Physiology; during the Spring Term on Geology and Intellectual Science.

Tuition—from $3 50 to $5 00 per term, *to be settled in advance*, or by satisfactory arrangement. Extras—Drawing, $1 00; Oil Painting, $6 00; Monochromatic, $3 00; Agricultural Chemistry, including chemicals, (breakage extra,) $10 00

Board in private families from $1 25 to $1 50 per week. Rooms can be obtained at a moderate expense.

Every care will be taken to render the school of the highest advantage to the student. The regulations will be few, but strictly and steadily enforced. Our object is at the same time we cultivate the intellectual and moral powers to develop also the practical.

Nothing sectarian will be taught or countenanced in the school. The exercises of the Institution will be suspended on the first and seventh days of each week.

LEWIS HOWELL, Pres. of the Board of Trus.

Election Notice.

State of New York, Secretary's Office,
Albany, August 27, 1851.

TO the Sheriff of the City and County of New York:

Sir,—Notice is hereby given that at the General Election, to be held in this State, on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Samuel A. Foot.

A Secretary of State, in the place of Christopher Morgan.

A Comptroller, in the place of Philo C. Fuller.

A State Treasurer, in the place of Alvah Hunt.

An Attorney-General, in the place of Levi S. Chatfield.

A State Engineer and Surveyor, in the place of Hezekiah C. Seymour.

A Canal Commissioner, in the place of Charles Cook.

An Inspector of State Prisons, in the place of Alexander H. Wells.

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Court, for the First Judicial District, in the place of James G. King, whose term of service will expire on the last day of December next.

Also, a Senator for the IIId, IVth, Vth, and VIth Senate Districts, in the place of Richard S. Williams, Clarkson Crolius, James W. Beekman, and Edwin D. Morgan, whose terms of service will expire on the last day of December next.

County officers to be elected for said County:

Sixteen Members of Assembly.

A Register, in the place of Cornelius V. Anderson.

A Recorder, in the place of Frederick A. Tallmadge.

Two Judges of the Superior Court, in the place of Thomas J. Oakley and John L. Mason.

A Judge of the Court of Common Pleas, in the place of Daniel P. Ingraham.

A Surrogate, in the place of Alexander W. Bradford.

A Commissioner of Streets and Lamps, in the place of Jacob L. Dodge.

Two Governors of the Alms-House, in the place of Simeon Draper and Francis R. Tillou.

All whose terms of service will expire on the last day of December next.

Also, there is to be elected a Justice for each of the six Judicial Districts, into which the City of New York is districted, pursuant to Chapter 514, Laws of 1851. Yours respectfully,

CHRISTOPHER MORGAN, Secretary of State.

Sheriff's Office, August 28, 1851.—I hereby certify that the above is a correct copy of the notice of the General Election, to be held on the Tuesday succeeding the first Monday of November next, received this day, from the Hon. Christopher Morgan, Secretary of State.

THOMAS CARNLEY,
Sheriff of the City and County of New York.

N. B.—All the public newspapers within this County will please publish this notice once in each week, until the Election, and send in their bills for advertising the same as soon as the Election is over; so that they may be laid before the Board of Supervisors and passed for payment. Sept. 4.

Miscellaneous.

Robert Hoe—A Reminiscence.

BY LAURIE TODD.

In September, 1805, the yellow fever prevailed to a fearful extent in this city. As I never left town while it was raging, I was sitting in my tent door in the cool of the day, and lifting up my eyes I beheld a stranger, a rare sight in fever times. He was moving from Cedar street along Nassau, having his face set toward Maiden Lane. He walked in the middle of the street, and was reading the sign-boards on the right and left. He paused in front of my open door, and mine was the only store open in the block. As he stepped in, he said, "Mr. Thorburn."

"Where did you learn my name ?" I inquired.

"I saw it over the door," said he. "I have just come on shore from the ship Draper, from Liverpool. I am a carpenter by trade; my name is Robert Hoe; I am now in my eighteenth year."

Says I, "Robert, was your indenture fulfilled before you left England ?"

Says he, "I never was bound, I learned my trade with my father; I can't find work, I have no money; can you recommend to me a house in a healthy part of the city, where I may board till I get employment, when I will pay them honestly ?"

I knew the heart of a stranger, having been a stranger myself, and there was so much of honest simplicity in his speech and deportment, my heart warmed toward him; I gave him a chair, and ran up stairs; says I, "Gude wife, a stranger standeth at our door; shall we take him in ?" "If thee pleases," she replied. "If he takes the fever, will thee help me to nurse him ?" "I will," she answered. "Thank you, dear, for this; God will bless you." "Now" says I, "come and look on his honest English face." The impression was favorable. Says I, "Robert, this neighborhood is accounted the most healthful in the city; you will lodge here; if you take the fever, my wife and I will nurse you; you shan't go to the stranger's hospital." His eyes spoke thanks more eloquent than words. As he had no business abroad, I advised him to stay at home.

The fever seized him however, in less than a week. I procured an eminent physician; my wife and I nursed him. In seventeen summers that I've nursed among the sick, I do not think that I ever saw a case so violent but it terminated in death, his only excepted. On the fourth day, generally the crisis, the burning fever was coursing through the veins, and drinking up his English blood. His skin burning, dry, and yellow, heart-sick, all-bound sick; and his spirits sunk down to his heels. I sat by his bed-side; he fastened his restless eyes on mine: "O Mr. T., Mr. T., I shall die, I shall die—I never can stand this;" and he threw his brawny arms across the bed as if going to grapple with death. "Die," says I, "Robert! to be sure, we must all die, but you are not a going to die this week." In this I spoke unadvisedly with my lips, but I thought of Pope Pius and his Bull, to wit, that the end would sanctify the means. He was under the influence of powerful medicine at this moment; I knew there would be a lull, as the sailors say, soon; and I meant to take advantage of the circumstance, to persuade him to live if possible. *Fancy kills and fancy cures.* I left him for fifteen minutes. On my return I felt his pulse; said I, "Robert, you are fifty per cent. better already; I hope to see you walk from the bed and sit by the window to-morrow." I sat by his bed conversing to cheer his spirits. I continued, "Death is nigh at hand at all times and in all places; but my impression is that you will not die with this attack. I hope to see you a thriving master builder, married to one of the bonny Yankee lassies, *and to hold your grand-child in my arms.*"

From this hour the fever left him. Shortly after this the fever disappeared from the city. He became a master builder, and died in 1843, aged 56. But his name will never die while types are set and printers breathe. *Hoe's Printing Press* is probably the most useful discovery that has blessed the world, since the first sheet was struck from the press. Formerly we paid one hundred and fifty cents for a Bible; now we buy one as good for *twenty-five cents.* It may be said of his sons, (a rare occurrence in this country,) that they are better men than their father, inasmuch as they have added many inprovements to their father's plans. Mr. Hoe dwelt in New-York thirty-eight years. After his recovery from the fever in 1805, we met times without number; his never-failing salutation was, "Grant, as the instrument under God, I have to thank you for my recovery from that fever." I have received many tokens of kindness from his worthy family of sons and daughters. And nothing in my past life affords such pleasing reflections at this act of duty and humanity to a stranger. When his aching head lay on my breast, as I held the cooling draught to his parched lips, I little thought that in this head lay the germ of a machine destined to revolutionize the world of literature, and shed light on the dark places of the earth, whose habitations are full of horrid cruelty.

About seven years ago I stept from the cars in a country town. Among those who were looking on, stood a man of genteel appearence; said I, "Sir, I wish to stop here for a week; I don't like to put up in a hotel; can you direct me where I can lodge in a private family ?" He said he could. We entered the next street; he stopped in front of a respectable two-story brick tenement; on the front stoop sat a comely matron. She might have seen twenty-eight summers; on her lap sat a babe. Said my friend to the matron, "Gude wife, this is Mr. Thorburn, from New-York; he wished private board for a week; can you accomodate him ?" "Yes," say she, "for a year or for a lifetime, if it is his wish. Oft has my father told me, when he was sick and stranger, that Mr. T. took him in, and ministered to his wants." "What was your father's name ?" I inquired "Robert Hoe," she replied. "And is this your child ?" "It is." I held the babe in my arms; it smiled on my face. "Now," says I, "madam, this day my prophecy is fulfilled in your eyes; it's just forty years, at a critical moment in your father's life."

LAWSUIT ABOUT AN AUTOGRAPH.—The conservators of the National Library have just recovered, after several tedious lawsuits, an autograph of Montaigne, formerly belonging to their collection. A trial, some months ago, resulted in the defeat of the conservators, who had sued M. Feuillet de Conches, who had in his possession the missing autograph, given to him by a third person. The conservators appealed, and the Court of Appeal, after a long hearing, have decided in their favor on the ground that there certainly was in volume 712 of a certain series of books, for 150 years in the possession of the Library, a letter of Montaigne which is there no longer; and that the autograph in question bears the marks of having belonged to a bound collection. M. Feuillet de Conches is sentenced to restore the signature under a penalty of 10,000 francs.

Size of Books.

Every reader of a newspaper in which books are noticed, frequently meets with the terms *quarto, octavo, duodecimo,* &c. This is frequently a great puzzle to the unitiated; and it may not be amiss, for the benefit of mankind, to give a little explanation of these enigmatical signs of ideas. This is the more necessary, as it is the only method by which the size of a book is designated in print. If one understands the vo's and mo's, and has the number of pages which the book contains, he can immediately form an idea of its size; as for instance, when it is stated that a book is a 12 mo., of 400 pp., [pages,] he knows at once what must be its appearance as to size, making due allowance for the difference in the thickness of paper.

First, then, be it understood, these vo's and mo's indicate the number of leaves in a sheet, and correspond to the leaves, not the pages which the sheet contains. Take a sheet of a given size, say a medium, a sheet nineteen by twenty-four, and give it one fold, like a common newspaper, and you have a folio with two leaves, or four pages; give it another fold, and you have a quarto, [4to,] with four leaves, or eight pages; give it another fold, and you have an octavo, [8 vo,] of eight leaves or sixteen pages, and so on. By another mode of folding, you obtain a 12mo, 24mo, 38mo &c., and another again, an 18mo, 36mo, &c. These figures and letters, though abbreviations of Latin, are ordinarily in these days turned into rather barbarous English, by printers, publishers, and booksellers, for the sake of brevity. Thus they say a 12mo, a 48mo, instead of a duodecimo, &c. [Det. Adv.

Parisian Justice.

A writer in Dicken's Household words gives the following amusing instance of Parisian justice in the case of a cab driver. If regulations equally stringent were adopted in some of the principal cities in the United States, the public comfort would be materially served.

Coming out of the theater one night, with two ladies, I found it raining heavily. The weather had been beautiful, and we had intended to walk home, but this sudden change obliged me to seek a hackney coach. I found one in the *Place* of the Palais Royal, and was so glad to get it—for it was the only coach there—that I did not observe, when I called the driver, that he had no hat on, but was sitting on his box, in the rain, bare-headed. I remarked this singularity as I was handing the ladies in, and asked him where his hat was? "Oh!" he said very coolly, "it's inside." "And why don't you put it on then ?" "Well! I may as well put it on, to be sure," says he; "will you please to hand it up? A thousand thanks!" It is so unusual in Paris to see a man of this kind drunk, that I never suspected him of being anything but eccentric, until we came to a neighboring street where there were a number of carriges waiting at a party, among which we began to make such havoc by bumping wildly about, that I soon understood what was the matter with my friend, and awoke him with some difficulty, from a sound sleep. I then got the ladies out, and said to him in what I considered a highly impressive manner, tempered with a gentle amiability, "Now, my friend, you are drunk, and I am not going to pay you anything. You had better go home and keep out of trouble!" not in the least affected by this softening address, he immediately cast his arms and legs into the air all at once, as nobody but a Frenchman could, clutched roughly at my throat and tore my coat; whereupon I hit him, according to the custom of my country, and he tumbled into a confectioner's doorway. Other coachmen came up, and the confectioner came out. "Monsieur is a foriegner," said he, on hearing the merits of the case; "it is late, and these men make common cause. My advice is, pay him for the course, and make complaint to Monsieur le Prefect. He will do justice." With a very bad grace I paid for the course, and went home breathing vengeance. I relieved my mind by writing to Monsieur le Prefect before I went to bed—waited three weeks for an answer—got none—every day for three weeks anathematized France. Early one morning at the expiration of that time, appeared the coachman, with a beard, and an old blouse, looking very miserable. He had been in prison ever since, and was now sent to repay the money I had paid him, and get a receipt in full for it. He also brought an official paper stating that he was deprived of his number, and that unless I chose to accept his apology and sign that recommendation for its being restored to him (which I was not asked to do) he was thenceforth incapable of driving any public carriage. I considered it right to take the money, but of course I signed the paper and gave him some breakfast.

He tlod my servant that he had been summoned to the Prefect's Office. That they had said to him, "Now, two hundred and so-and-so, this letter of complaint has been received against you. Attend while it is read. If you deny the charge, and oblige us to demand the writer's presence, you will take the greater consequences if it is proved. If you admit the charge at once, and save the trouble, you can take the lesser consequences." "Well! it was all true!" said the cabman, with a shrug "so I took three weeks, and here I am."

ISOLA GIULIA.—It will be remembered that an island, about 120 feet high and 2,000 feet in circumference, suddenly sprang up in 1831 between Sicily and Pantellaria. It disappeared about a month after, and at a late period even the sounding-lead could give no indication of its existence; but vessels passing over the place it had formerly occupied would sometimes feel a sort of shock which showed that it was of volcanic origin. In March last, however, the French vessel Eole, which was taking soundings in the vicinity, discovered some traces of its existence; and we now learn from Naples that in the course of the last month her Majesty's ship Scourge, Capt. Kerr, verified the truth of the preceding observation, and further that the island, which has been christened "Isola Giulia," was only nine feet under water. Captain Kerr had a pole with a streamer and an inscription set up on the spot.

Metallic Type for Printing Chinese.

Some of our readers have doubtless heard of the Rev. Samuel Dyer, an excellent man who labored in the cause of missions for many years in Singapore and Malacca, and who died in Macoa in 1843. One branch of labor he was active in for many years, was the preparation of a font of metallic type for printing Chinese, and the difficulties he surmounted in commencing and carrying out his plan would have discouraged most men from attempting it. He, however, after nearly ten years of dilligence, brought one font of large type to such a state of completeness as to be able to print Scriptures and tracts with it; and had commenced another small font when he died. The small font was too incomplete for any service, and remained in this condition for several years, while, too, Mr. Dyer's large font was found to be deficient in many important characters.

About three years since, Mr. Richard Cole, of New York, was engaged by the London Society's Mission at Hong Kong to take up these two fonts where Mr. Dyer had left them, and make the assortment of characters in both sufficient to print all common Chinese books. Mr. Cole had already been successfully engaged in the printing-office of the Presbyterian mission at Ningpo, in bringing the Parisian divisible font of Chinese type into operation; and the result of his industry and skill is seen in the two fonts now made, which surpass anything yet done in this line. There were, when he begun, many characters in the large font to be re cut, and matrices for all in the small had to be trimmed or entirely cut. The size of the small type is what printers would call three-line diamond, but for the great number of strokes in Chinese characters, the size, in proportion, is nearer to brevier type than any other. The characters are all solid, and being made by native workmen educated under Mr. Cole's eye, and each one subjected to the closest scrutiny, they exactly correspond to Chinese taste, and far exceed in symmetry the font cast at Paris ten or twelve years ago. The number of characters in this font now made is 4,800, and this large number will perhaps require to be increased for unusual characters sometimes wanted. The type is sold at $1,25 per lb., and about 15,000 lbs. are required for a serviceable font; the large font contains 4,800 characters, and can be furnished for 60 cts. per lb. Facilities are thus multiplying for printing books in Chinese, and in such a manner, too, that pictorial illustrations can easily be introduced into the page, which they cannot be in the common method of block-cutting. Those Chinese who have seen books printed with this type, express their admiration at the fineness and beauty of the characters, in a way that proves they are sometimes willing to award the palm to the foreigner. [N.Y. Obs.

Long-Keeping Apples.

A great deal of inquiry is made for the best long-keeping varieties of the apple; and the subject is worthy of much inquiry. It is easy enough to have a good supply through winter—a period when the requisite degree of coolness is so obtained for the preservation both of the fruit and its flavor. Hence the ease with which even the later autumn apples may be kept during winter in cool cellars. But on the approach of warm weather, those that escape decay soon have their flavor and freshness dissipated in the air. A vacancy of many weeks then occurs before the ripening of early fruits, which can be supplied only by long-keepers.

A fruit must possess two distinct qualities for this purpose, namely, endurance from decay, and retention of flavor. For this purpose we shall probably not soon find any equal to the Newtown Pippin; and next to this are the English and Roxbury Russets. The Northern Spy is a fine keeper, and when preserved in a cool cellar retains well its freshness, even in the first of summer; but later in the season it loses its flavor while yet retaining its juicy flesh and showy appearance. The *Kingsley Apple*, a new variety, introduced by Dr. Long, of Rochester, a small fruit of unusual delicacy of texture, will keep a long time, but it does not usually retain its best flavor long after the approach of warm weather.

For conveyance to distant markets, the Northern Spy does not seem so well fitted as some others, being more liable to injury. This fine apple, in truth, not only needs more care in cultivation than most others, but when gathered, packed and shipped, should be handled with the same care that is given to a fine piece of crockery or a looking-glass.

One of the best long-keeping sweet apples is the *Ladies' Sweet.* We know of no sort which presents so beautiful an appearance by its brilliant coloring late in spring, although in richness of flavor it does not reach the the highest point. A drawback is the slow growth of the tree. It is a profuse bearer. [Cult.

Natural Water-Purifiers.

Mr. Warrington has, for a year past, kept twelve gallons of water in a state of admirably-balanced purity by the action of two gold fish, six water snails, and two or three specimens of that elegant aquatic plant known as *Valisperia sporalis.* Before the water-snails were introduced, the decayed leaves of the valisderia caused a growth of slimy mucus, which made the water turbid, and threatened to destroy both plants and fish. But under the improved arrangement, the slime, as fast as it is engendered, is consumed by the water-snails, which reproduce it in the shape of young snails, whose tender bodies again furnish a succulent food to the fish; while the valisperia plants absorb the carbonic acid exhaled by the respiration of their companions. fixing the carbon in their growing stems and luxuriant blossoms, and refreshing the oxygen, (during sunshine, in visible little streams,) for the respiration of the snails and the fish. The spectacle of perfect equilibrium thus simply maintained between animal, vegetable, and inorganic activity, is striking and beautiful; and such means may possibly hereafter be made available on a large seale for keeping tanked water clean an sweet.

STATISTICS ABOUT LONDON.—If the streets of London were put together, they would extend 3,000 miles in length; the main thoroughfares are traversed by 3,000 omnibuses and 3,500 cabs, employing 40,000 horses. In 1849, the Metropolis alone consumed 1,600,000 quarters of wheat, 240,000 bullocks, 1,700,000 sheep, 28,000 calves and 35,000 pigs. One market alone supplied 4,024,500 head of game. London the same year, ate 3,000,000 salmon, which were washed down by 43,200,000 gals. of porter and ale, 2,000,000 gallons of spirits, and 65,000 pipes of wine. 13,000 cows are yearly required for London milk, and reckoning two gallons a day from every cow, we have here, say 72,000 gallons of "London peculiar" consumed, if not enjoyed, by the London inhabitants. 360,000 gas-lights fringe the streets. London's arterial or water system supplies the enormous quantity of 44,383,328 gallons per day; a thousand sail are employed in bringing annually to London 3,000,000 tuns of coal and to clothe and wait upon London's people we have no fewer than 23,517 tailors, 28,579 bootmakers, 40,000 milliners and dressmakers, and 168,701 domestic servants.

A Curiosity.

At the Mechanic's institute, in Cincinnati, a planetarium is on exhibition, which, if it answers the newspaper description, is a marvelous production of scientific and mechanical skill. It is not a mere orrery, one of those ordinary machines which confuse more than they enlighten the student of astronomy. This combines all the motions and positions of the planatory bodies, so as to preserve their relative positions towards each other at all times, when put forward or backward in any given epoch. All the complicated movements of the earth and moon, in their several orbits, and their perturbations, precisions and mutations, are so accurately arranged, that their relations towards each other, and to the sun, are said to be absolutely accurate, whenever the machine is set to any day, or for any celestial phenomenon, The Cincinnati *Times* states that when the instrument was finished, it was adjusted to an astronomical phenomenon of 1845, and every portion was found absolutely correct, and that being then carried back to another date in 1785, every position was again found to be perfectly true. Prof. Mitchell is said to have verified the correctness of the demonstrations of the planitarium by its own records and observations, and to be astonished at the result.

A Yankee Bell Ringer.

A tall, awkward looking chap, just from the Green Mountains of Vermont, came on board one of the splendid North River boats at Albany. His curiosity was amazingly excited at once, and he commenced "peeking," as he called it, into every nook and corner of the boat. The captain's office, the engine room, the water closets, the barber's shop, all underwent his inspection; and then he went on deck and stared in amazement at the lever beam, the chimneys, and the various "fixin's," till at last he caught sight of the bell. This was the crowning wonder, and he viewed it from every position, walked around it, got on his knees and looked up into it, exclaiming, "Wal, raly, this beats the bell on our meetin' house a darned sight." By this time the attention of the captain and several passengers was attracted to the genius. "How much would you ask to let a feller ring this bell ?" "You may ring it for a dollar, sir," said the captain. "Wal, it's a bargain, all fair and agreed, and no backin' out ?" "It's a bargain, sir," said the captain.

Our hero went deliberately and brought a seat and took hold of the bell rope, and having arranged every thing to his satisfaction, commenced ringing, very slowly at first, and gradually faster and faster, till everybody on board thought the boat was on fire, and rushed on deck, screaming with alarm. There stood the captain, and there sat the "Vairmounter," ringing away, first slow and then fast, and then two or three taps at a time. The passengers began to expostulate; the captain said it was a bargain.

But the passengers became urgent that the eternal clangor should be stopped. All the while there sat our hero undisturbed, ringing away more ways than a cockney chime ringer ever dreamed of. At last the captain began to think it time to stop the simpleton, but his answer was, "a fair bargain and no backin' eout," and he rang away for dear life. "Well," says the captain, "what will you take to stop ?" "Wal, captin, I guess I sheant lose nuthin' if I take five dollars and a free passage to New York, but not a red cent less." "Well, walk down to the office and get your money and passage ticket," said the captain. After that we all went to sleep.

An Early Rising Machine.

One of the Birmingham contributions to the World's Fair that affords a considerable amount of amusement, and attracts a good deal of attention, is the alarm bedstead. To many persons this will be an invention of real utility; and to any one who entertains a too deen appreciation of the charms of Morpheus this may be safely recommended as a most effective remedy for such tendency to neglect the popular and wholesome adage touching an early bird. By means of a common alarm clock hung at the head of the bed, and adjusted in the usual way to go off at the desired hour, the front legs of the bedstead, as soon as the alarm ceases ringing, are made to fold underneath, and the sleeper, without any jerk or the slightest personal danger, is placed on his feet in the middle of the room, where, at the option of the possessor, a cold bath can be placed if he is at all disposed to insure being rendered rapidly wide awake. The expense of the bedsteads is little, if any more than the ordinary ones, and from their extreme simplicity, they are very likely to come into general use. They are exhibited in action at the building, many gentlemen, and even some ladies, making a trial.

DISCOVERY IN SURGERY.—A Prussian named Aran is said to have recently made a discovery in surgery that is exciting considerable interest in the scientific circles of Berlin. It is the application of chlorine to relieve pain. Unlike chloroform it can be used without the least danger to the patient, and is veay effectual in its operation. From the account, a small quantity of the fluid, (from ten to twenty drops) is dropped on the part affected, or on a lint bandage slightly moistened with water, and then applied, and all bound up in oil silk, and a linen band. After from two to ten minutes the part becomes insensible, and the pain is no longer felt, whether it be from rheumatic, nervous, or other desorders. After a time it returns again, but usually weaker, and with several applications it is often entirely relieved. The discoverer has presented a memorial on the subject to the Academy of Paris.

IMPROVEMENT IN THIMBLES AND SCISSORS.—Mr. Charles Marsden, of London, has taken out a patent for an improvement in thimbles and scissors, which is worthy of attention. He makes his thimbles ventilating, so as to permit the free escape of perspiration. There is a metal lining within the large cylinder of the thimbles, and this is perforated and attached by metal points to the outside one; this allows the perspiration to pass up out of the thimble. In cutting with scissors, it is necessary, in order to keep the cutting edges in contact, to give them a side twist, which not only inflicts injury on the fingers but precludes the use of them with both hands. One of the bowl arms, with a vertical projecting arm which presses on the other arm, gives a permanent side pressure to the blades, ensuring proper contact of the cutting edges without effort of the user; this also ensures a good cutting edge from end to end of the blades.

Buckwheat.

This crop is one of considerable importance in many parts of New-York. It is usually sown in July, sometimes as late as August. A bushel of seed to the acre is the usual quantity. Sometimes it is sown on land from which a crop of hay has been taken the same season, and on a clover ley, if the soil is loamy and friable, it will frequently do well. This grain is also sometimes sown in connection with winter wheat, as a protection to the latter for winter. From personal experience, we cannot speak of it for this purpose. The consumption of buckwheat flour in our cities, during the winter months, is very great, and it commands a price but little inferior to that from wheat. The coarse parts of the grain, after the floar has been separated, make good food for swine, milch cows, or other stock; and as a good yield—twenty-five to thirty bushels per acre—can frequently be obtained on land where wheat cannot usually be cultivated to profit, the crop has many advantages.

A GRAND SANITARY REFORM.—An old Sanitary Reformer proposes in a London pamphlet to turn the site of Smithfield Market to account by erecting "a public market, baths, and washhouses in such a way as to occupy the whole available area of ground with them; and then instead of usual form of roof to cover the whole of the buildings at the same elevation, with a roof, so as to sustain a coat of earth and soil, four or five feet thick, on which form the park and gardens—rebuilding, so to speak, the hanging gardens of ancient Babylon, in modern London. Art and science might then claim to have done something for the wives and daughters of the citizens of London; when they could, in the midst of their world-renowned city, inhabited by nearly two millions and a half of souls, walk among shady trees and bowery groves, or recline in the balmy grotto, watching the fountains play and the fish swim, and perhaps hear the singing of birds also, as joyously as the ancient queens of Babylon could do, in the midst of that great city."

Variety.

The Rev. Mr. Reed says in his Narrative, that while passing in a steamer he saw an old lady sitting on a box, watching the rest of her baggage at her feet and singing frequently—

> Great box, little box,
> Band-box and bundle—
> One, two, three, four.
> Great box, little box,
> Band-box and bundle—
> One, two, three, four.

Of riches, as of every thing else, the hope is more than the enjoyment; while we consider them as the means to be used at some future time for the attainment of felicity, ardor after them secures us from weariness of ourselves; but no sooner do we sit down to enjoy our acquisitions, than we find them insufficient to fill up the vacuities of life.

The real object of education is to give children resources that will endure as long as life endures; habits that will ameliorate, not destroy; occupations that will render sickness tolerable, solitude pleasant, age venerable, life more dignified and useful, and death less terrible.

A chartist was holding forth, and gratifying his audience with his notions of liberty and equality. "Is not one man as good as another ?" he exclaimed, coming to a point, and "pausing for a reply," as the saying is. "Ay, coorse he is," shouted an excited Irishman, "and bether too!"

"I remember," says the celebrated Wesley, "hearing my father say to my mother, 'How could you have the patience to tell that blockhead the same thing twenty times over ?' 'Why,' said she, 'if I had told him but nineteen times, I should have lost all my labor.'"

The London *Punch* says the revolution in female attire which has commenced in America may extend to this country. Well; no matter, if the attributes of the husband are arrogated. It may be well that the ladies should know what it is to be continually having to put the hand in the breeches pocket.

A ship from Port Glasgow was recently lying in the harbor at New Orleans, when an Irish emigrant one day came on board, and thus addressed the cook, who was also Irish —"Are you the mate ?" "No," said he; "but I'm the man as boils the *mate!*"

A gravel train on the Hudson River Railroad was last Thursday thrown off the track near Hudson by running into a drove of cows and hogs. Three Irishmen were killed, and several others wounded.

The Bible Society of the Southern Baptists has formally disowned connection or sympathy with the New Version Society of New-York, the Bible Union, of which Dr. Cone is president.

We have much pleasure, says *The London Times* of the 19th of August, in stating that a Great Medal has been awarded by the Council of Chairmen of Juries, to Mr. Cyrus Hall M'Cormick, for his Reaping-Machine.

The new and extensive mills and distillery belonging to H. & L. Averill, at St. Johnsville, Montgomery County, were destroyed by fire September 1. The loss is estimated at $10,000, of which $4,000 is covered by insurance.

Hannah More said to Horace Walpole: "If I wanted to punish an enemy, it should be by fastening on him the trouble of constantly hating somebody."

Nature makes us poor only when we want necessaries, but custom gives the name of poverty to the want of superfluities.

Every man is rich or poor, according to the proportion between his desires and enjoyments.

Central Railroad of New Jersey.

Summer Arrangements, commencing Monday, March 31, 1851.

THIS Road extends from ELIZABETHPORT, 35 miles, to WHITE HOUSE, N J, reducing the staging between the terminus of the Road and EASTON to 25 miles.

This line leaves New York by steamboat Red Jacket from pier No 1 North River, and connects with trains on the New Jersey Railroad, which leaves New York from foot of Cortland-st.

TRINS UP—Leave New York by steamboat Red Jacket, pier No 1 North River, at 9 A M, passenger; 1 P M, freight; and 5 P M, passenger; and by N J Railroad, foot of Cortland-st, at 9 A M, and 2 and 5¼ P M.

Trains leave White House and following places for New York as follows:

White House at 3¼ A M, freight; 5 40 A M, passenger, at 1 40 P M.

Somerville at 4 30 A M, freight; at 6 05 A M, passenger, at 2 05 P M.

Bound Brook at 4 50 A M, freight; at 6 15 A M, passenger, at 2 15 P M.

Plainfield at 5 20 A M, freight; at 6 35 A M, passenger, at 2 35 P M.

Westfield at 5 50 A M, freight; at 6 50 A M, passenger, at 2 50 P M.

Elizabethtown at 7 15 A M; freight at 10 30 A M; passenger at 3 15 P M.

Elizabethport at 7 30 A M; freight at 10 45 A M; passenger at 3 30 P M.

On Tuesdays, Thursdays, and Saturdays, trains leave Somerville for Pespack, Lesser Cross-Roads, and Pluckamin.

STAGES will be in readiness on the arrival of the 9 A M train from New York at the White House to convey passengers to Easton, Wilkesbarre, Bethlehem, Allentown, and Mauch Chunk, Penn. and to Clinton, Flemington, Lebanon, Milford, and Belvidere, N J.

N B—All BAGGAGE at the risk of the owners until delivered into the actual possession of the Agents of the Company and checks or receipts given therefor.

Milton Academy.

A. C. SPICER, Principal.
Mrs. S. M. SPICER, Preceptress.

Terms.

The Fall Term of 1851 of this Institution will commence Tuesday, August 19th, and close Thursday, November 20th, continuing thirteen weeks and three days.

The Winter Term of 1851–52 will commence Tuesday, December 2d, and close Thursday, March 4th.

The Summer Term of 1852 will commence Tuesday, March 23d, and close Thursday, June 24th.

Expenses.

Tuition per Term, from $3 00 to $5 00, settled invariably at the commencement of each Term, either by actual payment or satisfactory arrangement.

EXTRAS PER TERM.

Oil Painting,	$7 00
Monochromatic Painting,	2 00
Water-Color Painting,	3 00
Drawing,	1 00

Board can be obtained in private families from $1 00 to $1 50 per week. Rooms can be obtained, by those wishing to board themselves, at a reasonable expense.

Remarks.

All the English branches usually taught in our Eastern Academies, together with the Classics, and the Modern Languages, (French, German, and Italian,) will be taught in this Institution. The mode of instruction will be in accordance with the latest and most popular method adopted in our best Eastern Institutions, aiming, primarily, at a thorough and practical qualification of School Teachers, and preparing students for an advanced standing in a College course.

Weekly meetings are held in the village by three different evangelical denominations, either of which students can attend.

The plan of instruction and government of this Institution will aim at a harmonious development of all the moral, intellectual, and physical powers of students, in a manner to render them thorough scholars, and practical, useful citizens; and the public may feel assured that no exertion shall be wanting on the part of the teachers and proprietors of the school to render it worthy of patronage and confidence. au14 4t

MILTON, Rock Co., Wis., July 11th, 1851.

Sabbath Tracts

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.

No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.

No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.

No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.

No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.

No. 8 The Sabbath Controversy The True Issue. 4 pp.

No. 9 The Fourth Commandment False Exposition. 4 pp.

No. 10 The True Sabbath Embraced and Observed. 16 pp.

No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.

No. 12 Misuse of the Term Sabbath. 8 pp.

No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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The Sabbath Recorder.

From the London Examiner.

THE EMPIRE OF JAPAN.

Memorials af the Empire of Japan. Edited, with Notes, by THOMAS RUNDALL. Printed for the Hakluyt Society. [Concluded.]

The English arrived in Japan in 1613, and quitted it in 1623, so that their whole experience of that empire was but of ten years' duration. Fifty years after, they attempted, in the reign of Charles the Second, to renew their intercourse, but were baffled by the Dutch, who represented their king as having for wife a countrywoman of the rebels who had so recently endangered the empire; and this is supposed to have been sufficient to defeat the scheme of a renewed intercourse. But their first mission under James the First, and their last under the Merry Monarch, were received in a very friendly and hospitable manner by the Japanese court; but it seems to us that our countrymen were, at the moment, wholly unequal to the conduct of so distant and precarious a branch of trade, which even the Portuguese and Dutch, with ampler means, only carried on because they enjoyed each in their time an exclusive monopoly of it. The first English ship brought an ill-assorted cargo, and returned without any cargo at all. The Japanese appear at one time to have had rather a strange and fanciful opinion of the English, not perhaps in all respects, however, beside the truth. It is given by Captain Saris, the agent, or, as he is queerly called, "the General," of the Hon. Company of Merchants, writing in the following words:—

"The twentie ninth, (of June, 1613,) a Soma or Iunke of the *Flemmings* arriued at *Langasaque*, from *Syam*, laden with Brasill wood and skins of all sorts, wherein it was said that there were *Englishmen*, but proued to be *Flemmings*. For that before our comming, they passed generally by the name of *Englishmen;* for our *English* Nation hath been long known by report among them, but much scandalled by the *Portugals* Iesuites, as pyrats and rovers upon the seas; so that the naturals haue a song which they call the *English Crofonia*, shewing how the *English* doe take the *Spanish* ships, which they (singing) doe act likewise in gesture with their *Cattans* by their sides, with which song and acting, theiy terrifie and skare their children, as the *French* sometimes did theirs with the name of the Lord *Talbot*."

It is remarkable that both the English and Dutch trade in Japan were established chiefly through the influence of an Englishman, whose four letters rendering an account of himself and of Japan form an interesting portion of the present publication of the Hakluyt Society. William Adams was a native of Gillingham, in Kent, and served a twelve years' apprenticeship to a shipowner of Limehouse. He acted afterwads as pilot in one of the ships of the Royal Navy, and in the same capacity served the Dutch in their first adventure to Japan. Here his merit attracted the notice of the emperor, with whom he became a great favorite, having access to him when it was often denied to his highest ministers. Possessed of this influence, he invited his countrymen to trade with Japan, and it was his influence which secured to them a friendly reception. The emperor conferred on him and his heirs forever a lordship of one hundred farms, and many vassals. Singularly contrasted with the liberality of the Japanese monarch is the strange haggling of the E. India Company, now the masters of a revenue of £20,000,000 a year, about an advance of £20 which they had made to the wife and children of Adams in England! This man, of low origin and rough education, was unquestionably a person of original character and true merit. He died in Japan, after a residence there of twenty years; and his will, transmitted to England, is to be found in the archives of the India House, in the Japanese language.

As a fair example of the present publication of the Hakluyt Society, we shall give a specimen from the first essay in the volume, which is printed from the Harleian manuscripts, and entitled *A Description of the Kingdom of Japonia.*

"The inhabitantes shew a notable witte, and an incredible pacience in sufferinge, labour, and sorowes. They take greate and dilligent care lest, either in worde or deede, they shoulde shewe either feare, or dulness of mynde, and lest they should make any man (whomsoever he be) partaker of their trowbles and wantes. They covet exceedinglye honor and prayse; and povertie with them bringeth no dammage to the nobilitie of bloude. They suffer not the least iniurie in the world to pass vnrevenged. For gravitie and curtesie they gyve not place to Spainardes. They are generally affable and full of compliments. They are very punctuall in the entertayning of strangers, of whom they will curiously inquyre even trifles of forreyne people as of their maners, and such like thinges. They will as soone lose a limbe as omit one ceremonie in welcoming a friend. They use to give and receive the cup at one the other hands, and before the master of the house begins to drinke hee will proffer the cup to every one of his guests, making shew to have them to begin. Fish, rootes, and rice, are their common junkets, and if they chance to kill a hen, ducke, or pigge, which is seldome, they will not like churles eat it alone; but their friendes shall be surely partakers of it. The most parte of them that dwell in cyties can write and read. They only studie martiall feates and are delighted in armes. They are far from all avarice, and for that cause detest both dice and all other playe which is for gayne.

"The people be fayre and verye comely of shape. The marchantes, althoughe verye riche and wealthye, yet nothing accompted of there; those that are of nobilitie are greately esteemed althoughe they be never so poore. Both men and women goe bareheaded without any difference, both in the sunne and rayne. They washe theyre yonge children in rivers as sone as they are borne, and when they are weaned they are taken out of their mothers sight, and are exercised in huntinge and armes. When theyre children once come to fourteene yeares oulde, they were sword and dagger and as they be taught do revenge the least injurye that is offered them.

"They have the same kyndes of beasts that we have, both tame and wilde, but they seldome eat anye flesh. but that which is taken with huntinge. Indeed they delighte not much in fleshe, but they lyve for the most parte with hearbas, fyshe, barley and ryce; which thinges are their chieffe nowrishments.

"Their ordinarye drinke is water, and that is made most times hot in the same pot where they seeth their ryce, that so it may receive some thicknesse and substance from the ryce. They have strong wine and rack distill'd of ryce, of which they will sometimes drinke largely, especially as their feasts and meetings, and being moved to anger, or wrath, in the heate of their drinke, you may as soone parswade tygres to patience and quietnesse as them, so obstinate and wilfull they are in the furie of their impatience. As concernyng another drinke, they take great delighte in water mingled with a certeine powder which is very pretiouse, which they call CHIA.

"Theire buyldinges are for the most parte of tymber, for the mediterranean countreys hath almost no stonne, and it aboundeth with trees verry fytte for buyldings, amongst which there are cedars that growe to a marvellous height and bignesse. At Falcata there is a wood of pine treese neere about three miles square, which is all the summer time swept and kept so cleane. that you shall hardly see any small twig, boughe, or leafe, under the trees, and the trees stand so close together, that you may solace and recreate yourselfe there at all houres of the day without any hurt or heate of the sunne. In the midst of it there is a great pagod, or church, very richly adorned with gilded images, and all sortes of curious carved workes. Yet they be cunninge workers in stone. Ozechya, the most famous castle that the emperour hath, or that is within the empire, is of an extraordinarie bignesse, and compassed round with three severall walls. The castle of Edo is likewise walled and moated, having some few ordnance on it. At Crates and Falcata there are likewise castles, both walled and moated; the circumference of each of them beinge neere about two miles. The chiefe noblemen of those kyngdomes have houses within the castle walls to come and live there, either at the king's or their own pleasures. Within each of those castles there is a storehouse kept full of ryce, which may serve for their provisions at all occasions and needs.

"Every one may change his name three times; when he is a childe; when he is a young man; and when he is ould. Some change their names more often. Every one as he pleaseth may make choyce of his owne name; and they are commonly named either by the king, or else by some noble or great man with whom they are chiefly in favor. They have the use of writing and printing, and have had, the space of many years; no man knowes certeinly how long. They have seven sorts of letters, each single letter serving for a word, and many of them in their placing serve for six or seven, and each alphabet hath eight and fortie letters; and yet with all these letters they have not the true pronunciation H, B, T, and some other letters.

"They observe no Sabbath, but certeine Faste Dayes, according to the moone—as the first of the moone, the 15, or 28. On these dayes they goe to the church, and visit the sepulchres of the dead. The ninth day of the moone throughout the year they hold for accursed; and therefore on that daye will not begin, or undertake, any worke of consequence or importance. They strictly observe a faste on that day of the moneth on which their father or mother died; which they doe so precisely keepe, that they will not touch or eate anything that hath blood."

"This is the fair side of the Japanese character, but there is also a very dark one. There is no country pretending to civilization in which life is held so cheap by the lawgiver as in Japan, and no country in which the sufferer undergoes death with so complete a *sang froid.* Executions, and some for very venial offences, are frequent; and they are accompanied by details of cold ferociety which would be incredible, were they not well authenticated. The writers in the present collection bear testimony to this effect, and their statements are confirmed by Kœmpfer and Thunberg. The anonymous author of the Harleian manuscript gives the following account of the Japanese laws:

"The lawes are very strict and full of severitie, affordinge no other kinde of punishment, but either death, or banishment. Murther, theft, treason, or the violation of any of the emperour's proclamations or edicts, are punished with death; so is adulterie also, if it be knowne, and the parties pursued; but the devill, their master in those actions, hath taught them such cleanly conveyances, that seldom, or never, are they apprehended. They proceed both in controversies and criminal causes according to the verdict of the produced witnesses, and the sentence beinge once past, they will not revoke or mitigate the servitie of it; but if the parties attached have deserved death, they shall surely have it. And for the maner. They are eyther beheaded, or crucified. He keels down on his knees, and then comes the executioner behinde him and cuts off his head with a catan, or theyre countrie sword; and, his head beinge off, the young cavaliers trie their weapons on his limbes, and prove whether they can cut off an arme or lege at one blowe. The other have their armes and leges spread abroad on a crosse; which done, they set the crosse upright in the ground, and then comes one either with a lance, or speare, and runnes the partie through the bodie. There he hangs untill he rots of; no man being suffered to take him downe."

Captain Saris, the envoy of the East India Company, who could have known nothing of what his predecessor had written, confirms his account as follows:

"The eighth, (of July, 1613,) three *Iaponians* were executed, *viz.*, two men, and one woman; the cause of this; the woman none of the honestest (her husband being trauelled from home) had appointed these two their seuerall houres to repair vnto her. The latter man not knowing of the former, and thinking the time too long, comming in before the houre appointed, found the first man with her already, and enraged thereat, he whipt out his cattan, and wounded both of them very sorely, hauing very neere hewne the chine of the mans back in two. But as well as he might hee cleared himselfe of the woman and recouering his cattan wounded the other. The street taking notice of the fray, forthwith seased vpon them, led them aside, and acquainted King *Foyne* therewith, and sent to know his pleasure, (for according to his will, the partie is executed,) who presently gaue order that they should cut off their heads; which done, euery man that listed (as very many did) came to trie the sharpeness of their cattans vpon the corps, so that before they left off, they had hewne them all three into peeces as small as a man's hand, and yet notwithstanding did not then giue ouer, but placing the peeces one vpon another would try how many of them they could strike through at a blow; and the peeces are left to the fowles to deuoure."

MORALS AMONG THE MORMONS.

The Mormon sect is continually adding to the developments of its corrupting influence. A writer in the Albany *State Register*, who is said to hold a high and responsible position in the United States army, draws a fearful picture of the state of morals among the Mormons of Salt Lake city, their chief settlement. The following extracts are enough:—

"Now that my family is out of their power, (says he,) I may venture to speak of that accursed and pestilential people. And would to God that I could make myself heard throughout the country, and impress upon my countrymen the truth in relation to Mormonism, vile, criminal, and treasonable as it insolently displays itself in the boasted security of a mountain-walled home! But no; no one would be believed were he to communicate the truth concerning the Mormons. Truly, were an angel from heaven to tell you of the wicked practices, and the base, unprovoked crimes of this people, you would discredit the report.

"Such is the enormity of their conduct, that, in a series of resolutions drawn up by a Presbyterian clergyman, and signed by the emigrants, 'the truth and the whole truth' was designedly avoided, lest it would be too shocking for belief. It is hazarding nothing in saying that never, by savage horde or lawless banditti, was there exhibited such base turpitude of heart, and such indiscriminate vindictiveness of purpose, as are to be seen in the conduct of the Mormons of Salt Lake Valley. With them human feeling has been debased to worse than beastly passion and instinct, and then all sympathy is consumed by or absorbed in lust, while sentiment there finds its lowest degree of degradation. There is no crime but has its full, free justification there, if perpetated against a Gentile, as they term those who are not Mormons. No matter how good a man's character may be before he becomes a Mormon, and makes common fellowship with them, after he is fairly inducted, he is soon made to yield the most guilty obedience to the decrees or orders of the Twelve. All are thus rendered ready and prompt instruments in the perpetration of crime.

"So far as their religion is concerned, I never felt disposed to meddle with it. But it should be known that their teachings, as they term their making known their abominable practices here, are greatly at variance with the preaching of the principles of Mormonism by their missionary knaves throughout the rest of the world.

* * * *

"In nothing do their teachings correspond with Christianity. They deny the omnipotence of God, but believe in a plurality of gods, as well as wives, and that old Brigham, part of god now, will become a perfect and powerful god after his physical death."

CASTING BREAD ON THE WATERS.

I sailed from Leith, in Scotland, 13th of April, 1794, in the good ship *Providence*, a name propitious, bound for New-York. Among the passengers was a lady, having with her in charge four or five young children. The father had gone before, to prepare for them a habitation, no small undertaking, when three months was a tolerable passage. Among the children was boy, seemingly of four year's growth. He was lively and playful, always on deck. His mother was in continual fear on his account. I told her, as I had nothing to do, I would take care of the boy. This to her was a great relief; so, comparatively speaking, I carried the boy in my arms over the waves of the Atlantic.

Now, this boy is Collector of the Port of New-York. In the arrangements of Providence, he is the man and I am the child; he in turn carries me in his arms. Or in plain Scotch, he gives me an office in the department, whereby I earn enough to keep soul and body together. The sovereign people need not infer from this, that I spend Uncle Sam's money for naught. The office must be filled by some one, and, though seventy-nine I can perform the duties of my department as well as when in my twenty-nineth year. I never ate the bread of idleness, nor will I, while I can grasp a hammer, or blow the bellows.

I have made these remarks without the knowledge of any of the parties referred to. It is to cancel a debt of gratitude due the Giver of all good, and to men his instruments; and to remind my neighbors, that a deed done with a good intent seldom goes unrewarded, even in this life. "Cast thy bread upon the waters, thou shalt find it after many days." In my case, the promise is fulfilled to the letter. In 1794, I cast my bread on the waters of the Atlantic Ocean; in 1851, I found it floating on the shores of the Hudson River.

FAMILY WORSHIP.

FROM BURNS' COTTER'S SATURDAY NIGHT.

The following lines, though often read, will never lose their charm:—

The cheerfu' supper done, wi' serious face
They, round the ingle, form a circle wide;
The sire turns o'er, wi' patriarchal grace,
The big ha' Bible, ance his father's pride;
His bonnet rev'rently is laid aside,
His lyart haffets wearing thin an' bare;
Those strains that once did sweet in Zion glide,
He wales a portion with judicious care;
And "Let us worship God!" he says, with solemn air.

They chant their artless notes in simple guise;
They tune their hearts, by far the noblest aim,
Perhaps Dundee's wild, warbling measures rise,
Or plaintive Martyr's, worthy of the name;
Or noble Elgin beats the heav'nward flame,
The sweetest far of Scotia's holy lays!
Compared with these Italian trills are tame,
The tickl'd ears, no heart-felt raptures raise,
Nae unison hae they with our Creator's praise.

The priest-like father reads the sacred page,
How Abram was the friend of God on high;
Or Moses bade eternal warfare wage,
With Amalek's ungracious progeny;
Or how the royal bard did groaning lie
Beneath the stroke of Heaven's avenging ire;
Or Job's pathetic plaint, and wailing cry;
Or rapt Isaiah's wild, seraphic fire;
Or other holy seers that tune the sacred lyre.

Perhaps the Christian Volume is the theme,
How guiltless blood for guilty man was shed;
How He, who bore in Heaven the second name,
Had not on earth whereon to lay his head;
How his first followers and servants sped;
The precepts sage, they wrote to many a land;
How he who lone in Patmos banish'd,
Saw in the sun a mighty angel stand,
And heard great Bab'lon's doom pronounced by Heav'n's command.

Then kneeling down, to Heaven's Eternal King,
The saint, the father, and the husband prays:
Hope "springs exulting on triumphant wing,"
That thus, they all shall meet in future days;
There, ever bask in uncreated rays,
No more to sigh, or shed the bitter tear,
Together hymning their Creator's praise,
In such society, yet still more dear,
While circling time moves round in an eternal sphere.

Compared with this, how poor Religion's pride,
In all the pomp of method and of art,
When men display to congregations wide,
Devotion's every grace except the heart.
The Pow'r incensed, the pageant will desert,
The pompous strain, the sacerdotal stole;
But happy in some cottage far apart,
May hear, well pleased, the language of the soul;
And in His book of life the inmates poor enroll.

From Kitto's Daily Illustrations.

FATE OF THE MOCKING CHILDREN.

"Soon after this the prophet went to Bethel. This, it will be recollected, was a seat of the worship of one of Jeroboam's golden calves—the inhabitants of which were therefore doubtless very corrupt in their religious notions and services. The reception which the prophet met with confirms the impression. He was assailed by a rabble of young blackguards with cries of 'Go up, thou bald-head! go up, thou bald-head!' And how did the prophet meet this rude assault, from what the reader takes from the narrative to have been a gang of unmannerly boys? He turned and *cursed* them—nothing less—cursed them in the name of the Lord; and forthwith came two shebears—perhaps robbed of their whelps—and tore forty-and-two of them. We dare say there are few young readers, or indeed old ones, of this passage in the Bible, who do not think the prophet was terribly severe; and that, although the 'children' deserved a good whipping or something of that sort for their impudence, it was going rather too far to punish them with death. But, in the first place, he did not do so. He 'cursed them'—and that not from personal resentment, but under a divine impulse, without which, we will venture to say, no prophet ever dared to pronounce a curse. He cursed, and that was all. He did not punish. He left it to the Lord to determine and inflict the measure of punishment; and that the Lord judged the crime worthy of death, requires us to look more closely into its nature.

"In the first place, we are to take the children not as mere thoughtless boys scarcely knowing what they were about, but as young men acting from a strong animus against the prophet for his works' sake, and with a full meaning to insult and discourage him at the commencement of his career. The Hebrew word here employed to describe them (*naarim*, singular *naar*,) no doubte does denot even an infant, and a mere child; but also does as frequently denote grown-up lads, youths, and young men, and is often used, irrespective of age, in application to servants and soldiers. In fact its use is more extensive than ours of the term 'boy,' though that is very wide, and more nearly correspond to the Irish use of the same word 'boy,' or 'gorsoon,' or the French of 'garcon.' We need only to point out a few passages to show this. The term is applied to Ishmael when he was about fourteen years old; to Isaac when he was grown up to a young man; Hamor of Shechem, when of marriageable age, and probably not less than twenty years old; to Joseph when he was seventeen; to Gideon's son Jether, when old enough to be ordered to slay two kings; to Solomon after he had become king; to the four hundred Amalekites who escaped on camels; to Elisha's servant, Gehazi; to the son of the prophets who anointed Jehu; to the two hundred and thirty-two attendants of the princes of the provinces who went out against Benhadad; to the soldiers of the Assyrian king; and in other places too numerous to cite. In all these cases, though differently translated according to the apparent, meaning of the sacred writer—by child, lad, young man, servant—the word is but one in the original, and is the same which is here employed to express 'children.'

"But it will be said those designated here are not only children, but 'little children.' Even so; but in one of the instances just cited, Solomon calls himself 'a *little* child' when certainly a young man; and we wish to point attention to the fact, which we have never seen noticed, that although those who came out against the prophet are called 'little children,' the 'little,' is dropped where the forty-two who are slain are mentioned. Even the word for 'children' is then changed to another (*jeladim*; singular *jelad*); and although that word is of nearly synonymous use and application with the other, the change with the dropping of the word 'little,' is probably intended to mark the distinction. Wherever there is a mob of idle young men, there is sure to be a number of mischeievous urchins, who shout and bawl, as they do, without knowing much of the matter. Although, therefore, there were no doubt little children among this rabble of young Bethelites there is very reason to suppose that the forty-two *of them* who were destroyed were the oldest ones, the ringleaders of the set, and who very well knew what they were about. It is worthy of note here, that the Jews have long considered a father responsible for the sins of his sons while they are under thirteen years of age, after which they become accountable for themselves. There is a ceremony, wherein the father publicly in the congregation transfers to his son, when he attains that age, the responsibility he has hitherto borne for him This notion is old. We trace it in John ix. 28, where the parents decline to answer for their son, on the ground that he has reached the age of personal responsibility, and can answer for himself. If this idea was as old as the time of Elisha—and it probably was, though the age may then have been later—it supplies a fresh argument to show that the *youngest* of those destroyed was not under the age to which personal responsibility was fixed by the Jews themselves—the Bethelites among the rest.

"Observe further, that these youths were not accidentally encountered; they did not happen to be at their sports outside the town when the prophet passed; but they 'came out' of *malice prepense* 'to meet' and insult him. Such a purpose against the prophet must have been the result of their ungodly training in that evil place, and must have had its root in the sneers and sarcasms which they had all their lives heard levelled at the name and acts of Elijah. Him, surrounded as he was with terrors, they would not have dared thus to insult and abuse; but from his comparatively meek and gentle successor, whom they had never hitherto seen in any position of authority, they thought there was nothing to apprehend, and that they could with impunity pour out the blackness of their hearts upon him. They had heard that Elijah had been taken up to heaven, and they believed it; but instead of being suitably impressed by it, they regarded it as a fine new subject of derision—telling the disciple to 'go up' after his master, and then they should be well rid of both. To this they added the ignominious term of 'baldhead,' which was one of great indignity with the Israelites—baldness being usually seen among them as the effect of the loathsome disease of leprosy. It was a term of contempt, equivalent to calling him a mean and unworthy fellow—a social outcast. In this sense it is still used as a term of abuse in the further East (India, etc.), and is often applied as such to men who have ample heads of hair. In western Asia, where men shave their heads, the term is not now known as one of reproach.

"The offense, involving as it did a blasphemous insult upon one of the Lord's most signal acts, made a near approach to what in the New Testament is called the sin against the Holy Ghost. It became the Lord to vindicate his own honor among a people governed by sensible dispensation of judgments and of mercy; and it became him to vindicate the character and authority of his anointed prophet at the outset of his high career."

BAD TEMPER OF INFIDELS.

The indulgence of bad passions on the whole subject of religion, shuts many up to infidelity. "Infidels," says Cecil, "are loose, fierce, overbearing men. There is nothing in them like sober and serious inquiry. They are the wildest fanatics on earth."

A poet, having read Paine's Age of Reason, wrote on a blank leaf the following just, thoug severe stanza:—

"At every page divine his rancor teems,
This hour he reasons, and the next blasphemes;
Making each text with a censorious eye,
That gives his practice or his pride the lie."

Violent contempt is very much the style in which infidels have ever treated the whole subject of religion. Mr. Jefferson, when writing on law, and liberty, and politics, is calm, serious, dignified, and very forcible; but when writing on the subject of religion, he never fails to lose his temper or display his vanity. See his works.

Infidels, feeling that the Bible makes war on their sinful lusts and practices, in self-defense wake war upon it; and being unable to conduct the conquest with manly dignity, they fall into a passion, and soon begin to rave. Indeed, malevolent passions constitute no small part of infidel character. Paine was habitually violent and ungovernable in his temper. Slight opposition enraged him. Nothing made him more your enemy than a refusal to flatter his vanity. To curry favor he professed anything. "At London he was a Free-thinker, at Versailles a Cartestan, at Nantz a Christian, at Berlin an Infidel."

THE BIBLE AMONG ROMAN CATHOLICS.—One of our colporters, (says the Bible Society's *Record*,) in detailing his labors at the West, makes the following encouraging statement respecting his success among Roman Catholics:—

"I have to-day been laboring much among Irish Romanists. It is pleasant to witness the breaking up of old prejudices against the Protestant Bible. I find that very many are in the habit of reading it and comparing it with the Douay translation. To one intelligent Irishmen I very recently loaned a Bible, that he might make this comparison. I was ever treated with kindness by them, and was happy in being able to leave a copy of the Scriptures in several of their families. I entered a French family from Canada, which had been without any portion of the Scriptures for years. There were seven children in the family, four of whom were able to read. The old gentlemen bought a French Testament for himself, and all the members of his family who could read, were likewise furnished with copies. They are professed Roman Catholics."

A DOG STORY.

My oldest son was crossing the field in the country, some distance from any dwelling, when he was pursued by a large and fierce dog belonging to the gentleman whose land he was crossing. The lad was alarmed, and ran for his life. He struck into a piece of woods, and the dog gained upon him, when he looked around to see how near the creature was, and stumbling over a stone, he pitched off a precipice, and broke his leg. Unable to move, and at the mercy of the beast, the poor fellow saw the dog coming down upon him, and expected to be seized and torn; when, to his surprise, the dog came near, perceived that the boy was hurt instantly wheeled about, and went off for that aid he could not render himself. There was no one within the reach of the child's voice, and he must have perished there, or have dragged his broken limb along, and destroyed it, so as to render amputation necessary, if the dog did not bring him help. He held up his leg, and it hung at a right angle, showing him plainly the nature of misfortune, and the necessity of lying still. The dog went off towards the nearest house and barked for help. Unable to arrest attention, he made another visit of sympathy to the boy, and then to the house, there making such demonstrations of anxiety, that the family followed him to the place where the child lay. Now observe that this dog was pursuing this boy as an enemy; but the moment he saw his enemy prostrate and in distress, his rage was turned to pity, and flew to his relief. Here was true feeling, and the course he pursued showed good judgment. He was a dog of heart and head. Very few men, not all Christians help their enemies when they are down. Some do not help their friends when they fall. This dog was better than many men who claim to be good men. I do not say that he *reasoned* in this matter, but there is something in his conduct on this occasion that looks so much like the right kind of feeling and action, that I think it deserves to be recorded to his credit. As few dogs will read the record, I commend the example to all *mankind* for their imitation. [Presbyterian.

PRAY FOR THE EDITOR.—Because, 1. He is a *man.* 2. He is a *watchman.* 3. He needs that wisdom which is from above, and profitable to direct. 4. His parish is very large. He in some instances, has to furnish intellectual and spiritual food to several thousands, and it is of vast importance that he "rightly divide the word of truth," and "feed them with knowledge and understanding." 5. It is with the editor at the press, as with the minister at the pulpit, "He that planteth is nothing, and he that watereth is nothing; but God who giveth the increase." 6. The more you pray for your minister, the more likely are you to be benefited by his preaching; and the more you pray for your editor, the more benefit you will doubtless receive from his publication. 7. I am afraid he is often forgotten in the closet, for I am sure he is not often remembered in the family, in the pulpit, or in the prayer-meeting; if you *pray for* him as you *ought*, you will be more likely to *pay to* him a just remuneration for his toil. [Religious Recorder.

LIVE FOR SOMETHING.—"Thousands of men," says Chalmers, "breathe, move, and live—pass off the stage of life, and are heard of no more. Why? They do not partake of good in the world, and none were blessed by them; none could point to them as the means of their redemption; not a line they wrote, not a word they spoke, could be recalled? and so they perished; their light went out in the darkness and they were not remembered more than insects of yesterday. Will you thus live and die, O man immortal? Live for something. Do good, and leave behind you a monument of virtue, that the storms of time can never destroy. Write your name by kindness, love and mercy on the hearts of thousands you come into contact with year by year, and you will never be forgotten. No, your name, your deeds will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as bright on the earth as the stars in heaven."

THE POPE ON A TOTTERING THRONE.—The days of the "Man of Sin" are numbered. He is in his dotage. His imbecility has become more manifest in the eyes of all mankind. The latest order of His Holiness forbids persons to wear sky blue ribbons in their hats or bonnets, under pain of arrest and punishment, by fifty strokes of the bastinado! The horror of sky-blue ribbons results from the fact that such ribbons are regarded as symbols of republicanism—always startlingly terrible to the tyrant of the Vatician. In no other part of the world is there so much jealousy felt towards republican tendencies of all kinds, as Rome. Popery is the embodiment of despotism—the most absolute and unmitigated tyranny which ever scourged outraged humanity. But its end is at hand. Hence its frantic and foolish fears. And this accounts too for its alarm at the color of the ribbon worn in thh hats of men and the bonnets of women. [Western Recorder.

LOVE OF CHILDREN.—It is a false and mistaken notion altogether, that men of great mind and intense thought are easily wearied or annoyed by the presence of children. The man who is wearied with children must always be childish himself in mind, but alas! not young in heart. He must be light, superficial, though perhaps inquiring and intelligent; but neither gentle in spirit nor fresh in feeling. Such men must always soon become wearied with children; for every similarity of thought and of mind—the paradox it but seeming—is naturally wearisome in another, while, on the contrary, similarity of feeling and of heart is that bond which binds our affections together. Where both similarities are combined, we may be the most happy in the society of our counterpart; but where the links between the hearts are wanting, there will always be great tediousness in great similarity.

The Sabbath Recorder.

New York, September 25, 1851.

"THE CHURCH" AND THE SABBATH.

Mr. Owen is the first anti-sabbatarian writer that has come in our way, who has attempted anything like a rational solution of the question, Why was the decalogue distinguished from all the rest of the law, both as to the manner of its publication, and the disposition which was afterwards made of it, if it was not intended thereby to designate it as *par excellence*, the moral lew? He says:—

> The decalogue, though a noble part of the law given by Moses, is *but* a part. It is often called the covenant; still it is but a part of it, and called so by the rule by which a part is put for the whole. And if spoken in the first instance, audibly by God himself, and written by the finger of God on tables of stone, the reason is plain. He did so to impress the people with awe, and to sanction the *whole ministry* of Moses. When he had spoken them, "he added no more," evidently because the people were terrified, and about to seek the mediation of Moses, instead of direct communication with their King; and he wrote them that they might be laid up in the ark, *not as being of more authority or of a different character* from the subsequent laws, but *as a voucher* for the authority of the whole. It is common to speak of the decalogue as the moral law, and as containing the *whole rule of morals;* but the accuracy of this is called in question. The *Sabbath precept* is a positive one, or all but its observers on the *Saturday* are guilty of its breach, and language must be put on the rack to make it set forth all morals, or forbid the opposite vices, though it affords general principles to guide us to a great extent.

There is some show of argument in this; and the more so, because it seems to be sustained by the authority of Scripture. For the Lord said to Moses, *Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and* BELIEVE THEE FOREVER. Ex. 19: 9. It would indeed seem from this, that the grand reason why God published the decalogue under such circumstances of terrible grandeur, was "to sanction the *whole ministry* of Moses." We beg leave to suggest, however, that as one divinely commissioned to lead the Israelites, and take the general oversight of their affairs, Moses had been confirmed to them before. The miracles wrought in the presence of Pharoah, and at the Red Sea, were his credentials. *And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord,* AND HIS SERVANT MOSES. Ex. 14: 31. So that it was not the ministry of Moses in general, that was sanctioned by the transaction at Sinai, but rather that particular department of it which consisted in *mediation.* For Moses was a mediator between Jehovah and the Israelites, (Gal. 3: 19, Deut. 5: 5,) and, as such, was a striking type of Jesus Christ the only true mediator between God and men.

Now let it not be overlooked, that God contemplated the world of mankind as standing in perishing need of a mediator, and, in his mercy, determined to give them one. But before giving him, he judges it fit to prepare the way by first making them sensible of their need. They must be made so sensible of it as to *make choice of one themselves* as the only way of approaching God. But this choice they never make, till by the *law* they see themselves guilty, ruined, and helpless. It is the law which shows them that they are dead, and cannot help themselves. It is the law which scatters all their false hopes, and destroys every vestige of self-righteousness. God therefore prepares the way for a Mediator, by first giving the law.

[illegible] *what* law? What law is it, which makes men feel themselves sinners, and drives them to cry out for mercy? What law is it which makes such a terrible display of divine [illegible] that the conscience-striken sinner feels he must have a mediator to stand between him and God, or perish forever? Is it the law of positive institutions, such as that system was which "served unto the example and shadow of heavenly things?" By no means. There is no law which can exert such a power but the moral law. There is no other law which creates a sense of guilt, and of unworthiness to approach God.

Now see how it was with the Israelites. As soon as the decalogue was proclaimed, they cried out for a mediator. *Speak thou with us; but let not God speak with us, lest we die.* Ex. 20: 19. And God *intended* that they should cry out in this manner. Hence he made his grand display—not in that part of the law which prescribes the sacrifices, and set forth the priesthood, but—in that which was, above all the rest, directly calculated to make the people feel their need of a daysman. We are thus driven to the conclusion, that, as the promulgation of the decalogue had the very effect upon the Israelites which the moral law *ought* to have, and which nothing but moral law *could* have—as it created a sense of guilt, and overwhelmed with a sense of unworthiness—therefore it is preëminently entitled to be called *the* Moral Law.

But when we speak of the decalogue as the moral law, we mean simply that it is an epitome of it. We do not mean that every duty of man, under all the various circumstances in which he may be placed, is specified in it, in so many words. It would be absurd to look for such a code in a book designed to be a vade-mecum for all mankind. But we fearlessly assert, that it embodies all the *elementary principles* of the law. There is no moral duty which is not fairly inferable from one or other of its precepts, and that without any necessity of "putting language on the rack." There is no breach of duty, which is not virtually embraced in some one of its prohibitions. Every form of filial duty is cognizable by the fifth commandment. Every shade of the murderous spirit is prohibited by the sixth. Every species of uncleanness is forbidden by the seventh. Every kind of robbery and dishonesty, by the eighth. Every sort of defamation of another's character, by the ninth. And even the secret wish to interfere with our neighbor's rights and interests, by the tenth. And certainly every form of departure from God is virtually forbidden by the first four commandments. What is the value of Mr. O.'s insinuation, then, that it does not present "*the whole rule of morals?*"

We have never considered it very wide from the truth to say, that the utterance of the ten commandments audibly by God himself, the engraving of them upon stone tablets by his own finger, and the repositing of them in the ark, together with all the other tokens of grandeur attending their publication, were so many circumstances designating them as the moral law, in contradistinction from the ceremonial system, which was spoken by Moses, written upon parchment, and never laid up in the ark. But as Mr. O.'s criticism seems to call in question the accuracy of this view, we request him to consider whether the Israelites could ever after look upon the stone tablets, or even call to mind their existence, without remembering that it was the solemn promulgation of the law written upon them, which overwhelmed them with a sense of guilt, and caused them to make choice of a Mediator. Were they not to them a standing monument of their own deliberate choice to approach God only through a Daysman? When this question is negatived, we will yield the argument.

BRITISH CORRESPONDENCE.

GLASGOW, September 5, 1851.

One of the objects of the Evangelical Alliance is the promotion of Sunday sanctification. In furtherance of this, a paper was read at their recent meeting on what they term the "Desecration" of that day in Great Britain. Assuming as they do that all the sanctions of God's Sabbath have been transferred to the day which an apostate church adopted in its stead, they are very zealous for its maintenance. They would preserve it from invasion and extend its observance. It is acknowledged in the paper read on this occasion, that when the fundamentals of the Alliance were under discussion, at the first conference in Liverpool, there was found "such variety of opinion respecting the scriptural ground and authority on which the Sabbath was to be based, that it was deemed *prudent* and forbearing not to introduce it amongst the various topics that form the doctrinal statement of our common faith, but to give it place instead amongst the sundry objects for common action"—and, that when the Alliance was formed in 1846, although the basis was enlarged, the Sunday question was left in the same position. When the British Organization was afterwards formed Sunday desecration was committed to the North Western Division. Among the members of this Division, however, there were such different views that they effected little—what was done in the way of collecting statistics of desecration having been almost entirely the work of one individual. The Alliance at their annual meetings urged attention to the subject, and as funds were felt to be necessary, and contributions were obtained for this among other purposes; but it confessedly does not appear that any results have yet issued.

"The most glaring causes," of Sunday desecration, says Mr. Jordan, in this paper, "are the licensed trade in spirits and other intoxicating liquors, the regular and stated railway traffic, the refinement upon this of very cheap excursion trains, and the increasing Government traffic in letters." The extent of regular and stated railway Sunday traffic in England, "may be judged from the fact, that the ordinary railway books give the times of starting of at least 1,350 long and short trains, besides that of their setting down and taking up at a very great number of intermediate stations." Besides these regular trains there are "excursion" ones which carry very large numbers. Even the books themselves are no certain proof of the extent of railway Sunday desecration by ordinary trains; "for the police reports of the metropolis, and numerous correspondents of the public press, tell us of trains started far more frequently even than they are mentioned in the tables, and at such perilous proximity that the lives of the passengers are jeoparded by the risk of collisions. So again, the books fail to tell of the vastly increasing numbers of cheap excursion trains, that run to a distance from London and back again on the Sabbath—[Sunday, he means]—as to Bath, Bristol, Brighton, and other towns. In fact, so largely has this system increased, and so utterly improbable is it that railway companies should work without profit, that it may well be feared whether the Sabbath [Sunday] traffic may not eventually prove some of the most profitable to the proprietors." "Then, again, there is the Government traffic in letters on the Sabbath, [Sunday,] which, though limited at present, yet cannot but increase."

And all this while the ink of 609,750 Sunday Prize Essays that have been printed, of different sorts, is scarcely dry, and while the watchful eyes of the various local commttees is upon the desecrators! It is hardly to be supposed that the recent efforts which have been made to influence the public conduct have not produced some effect. Even although the judgment may not have been convinced nor the conscience touched, yet men watched and their conduct ready to be reported and commented on, will often restrain themselves in that which under other circumstances they would practice and avow. We desire no *Sabbath* desecration; and if we look with less concern than the Alliance on the extension of the Sunday work and pleasure, it is in the hope that when men are permitted more freely and generally to make election between man's day and God's, that some at least will be found more obedient to the commandment "Remember the Sabbath day to keep it holy." J. A. BEGG.

THE EDUCATION SOCIETY.

The Seventh-day Baptist Education Society held a brief session at Leonardsville, N. Y., during the Anniversary season. The only business transacted was to hear the Treasurer's Report, and the Annual Report of the Board, and to re-appoint the officers of last year, with instructions to take any action which they may deem expedient in relation to the objects for which the Society was organized. The Treasurer's Report stated that fifty-four dollars had been received by him for memberships. The Annual Report of the Board we copy, in order to show the circumstances connected with the formation of the Society, and the reason why it has as yet accomplished so little:—

The Seventh-day Baptist Education Society was organized at Alfred, N. Y., under the following circumstances:—

The General Conference had recommended the establishment of a College and Theological Seminary, where the youth of the denomination, and especially those young men expecting to devote themselves to the gospel ministry, might be properly educated; and in furtherance of the object, had appointed an Educational Committee to secure funds, hold annual sessions, and take such other measures for the establishment of a College and Theological Seminary as they might deem proper, with the exception of locating the Institution. The Conference had farther requested the different Associations of the denomination to appoint Committees, to act in concert with its own Committee in making inquiries relative to the most feasible location for such an Institution, but reserving to itself the right of then advising concerning its final location. When the Committees of the Associations and that of the Conference came together, it was found that they were not able to act in concert, the objects and measures contemplated by the bodies which had appointed them being, in some respects, diverse from one another. The *immediate* establishment of a College and Theological Seminary was considered impracticable. But in order to the ultimate accomplishment of the educational purposes expressed by the General Conference, the joint Committees of the Associations and Conference called a mass meeting, which was forthwith assembled. At this meeting a Constitution was presented and approved, upon the basis of which the Society was immediately organized. A Board of Directors was also appointed, to whom was assigned the duty of forming a *temporary* Theological Class, in view of our immediate wants, and of taking such steps as might be necessary to give efficiency to the operations of the Society. It was, however, understood, that the plan of the General Conference was not to be considered as abandoned, nor the plan recommended by the mass meeting as substituted in lieu of it. The whole proceeding was designed rather as the means of attaining the end contemplated by the Conference.

During the year past the Board has accomplished nothing towards the object of the Society, not having been able to secure a constitutional quorum for the transaction of its business. We cherish the hope that the present meeting will result in the adoption of such plans as will prevent the recurrence of similar embarrassment, and that the great object contemplated by the friends of education in our denomination may not fail through any oversight in your deliberations.

GERRIT SMITH ON CIVIL GOVERNMENT.

In April last, Gerrit Smith, Esq., delivered in Troy N. Y., an Address on the "True Office of Civil Government." In consequence of its having been, to some extent, both misunderstood and mis-represented, he was requested to print it—a request with which he has complied. In this pamphlet Mr. Smith maintains that the legitimate action of Civil Government is very simple—that it owes nothing to its subjects but protection, and that not a protection from competition nor from all crimes, but simply from crimes against their persons and possessions. To the morals of its subjects Government owes no protection; still less is it bound to promote them. Government instead of trying to increase the wealth of the people, or to help the progress of religion among them, should say to its subjects "You must do for yourselves; my only part is to defend your right to do for yourselves; you must do your own work; I will but protect you in that work."

Several points on which Mr. Smith supposes an explanation may be desired, he treats at large. He holds that Government should invariably and absolutely forbid slavery—that men have an equal right to the soil, as to the light and the air—that a people may repudiate their national debt—that all tariffs should be abolished, and all custom-houses removed from the face of the earth—that Government should have nothing to do with schools—that schools should be left to the voluntary principle as well as churches, and that when Government interferes with the schools it makes itself abnoxious to the charge of meddling with religion as when it interferes with the church. Neither the carrying of the mails, nor the building of asylums and light-houses, nor the improvement of harbors, is necessarily the works of Government. The abolishing of the traffic in intoxicating drinks is the duty of Government only "because it is fraught, directly, immensely, and necessarily, with wide and awful peril to person and property."

Without taking time to comment upon these positions of Mr. Smith's Address, though some of them are evidently open to criticism, we copy its concluding paragraph, to which most of our readers will heartily subscribe:—

"The work of Civil Government is not so much to take care of its subjects, as to leave them in circumstances in which they may take care of themselves; and not so much to govern its subjects, as to leave them free to govern themselves. Civil Government is to hold a shield over the heads of its subjects, beneath which they may, in safety from one another, and from all others, pursue their respective callings, and discharge their respective duties. Whilst confining itself to this employment, it is a blessing above all praise—above all price. But when it forsakes its own work to usurp that of the people, and especially when, as it has been recently known to do, it arrays itself against the great and holy God, who ordained Civil Government, and blasphemously enacts laws which are opposed to his laws, then is it a curse and a monster, which deserves to be hated with all our hatred, and resisted at every hazard."

RECENT DEATHS.

We abridge from the N. Y. *Daily Times* the following notice of several recent deaths:

REV. THOMAS H. GALLAUDET, LL. D., well known as the pioneer of Deaf-Mute Instruction in this country, died at his residence in Hartford, on Wednesday, the 10th inst., at the age of 64. At an early period of his life, Mr. Gallaudet became interested in the cause of the Deaf and Dumb, and an accidental circumstance decided his future career. In the autumn of the year 1807, a child of Dr. Mason F. Cogswell, then residing in the city of Hartford, became, through the effects of a malignant fever, first deaf and then dumb. Mr. Gallaudet, a young man of talents, education and benevolence, interested himself in the case of this unfortunate child, and, with a strong desire to alleviate her condition, attempted to converse with and instruct her. His efforts were rewarded with partial success; and through the exertions of Dr. Cogswell, Mr. Gallaudet was commissioned to visit Europe for the purpose of qualifying himself to become a teacher of the Deaf and Dumb in this country. Seven gentlemen of Hartford subscribed a sufficient amount of funds to defray his expenses, and on the 25th of May, 1815, Mr. Gallaudet sailed for Europe. Meanwhile, the friends of the project employed the interval of time in procuring an act of incorparation from the Legislature of Connecticut, which was accomplished in May, 1816. In May, 1819, the name of "the American Asylum at Hartford for the Education and Instruction of the Deaf and Dumb" was bestowed by the Legislature on the first Institution for the Deaf-Mutes established in the United States. After spending several months in the assiduous prosecution of his studies, Mr. Gallaudet returned to this country in August, 1816. The Asylum was opened on the 15th April, 1817, and during the first week of its existence numbered seven pupils; it now averagrs 220 annually. Mr. Gallaudet became the Principal of the Institution at its commencement, and held the office until April, 1830, when he resigned, and has since officiated as Chaplain of the Retreat for the Insane at Hartford. His interest in the course of Deaf Mute Education has always continued unabated, and his memory will be warmly cherished by that unfortunate class of our fellow beings as well as by a large circle of devoted friends. The tree which was planted under his supervision and was tended by his care, has borne good fruit.

JAMES FENNIMORE COOPER, known throughout the world as the first of American Novelists, died at his residence, at Coopertown, on the 11th inst., at the age of 62. Born in 1789, at Burlington, N. J., and graduated at Yale College in 1805, he entered the Navy as Midshipman the next year, but after six years left the service. In 1811, he was married to Miss Delancey, sister of the Episcopal Bishop of Western New York, and soon after published his first novel—*Precaution*, a tale of English Society. It was, however, a failure; but, *The Spy*, which followed it, gave him rank at once, as one of the most brilliant Novelists of the day. The public is familiar with his subsequent literary history. After having given to the world a series of truly American novels—American in scenery, character and tone, and exalted American Literature to a rank in Europern estimation which it had never before approached—he incurred the enmity of the American public, by censures of American manners. He had spent some years in Europe and returning to the United States, published two or three books in succession, in which he held up, for censure and reform, those faults of his own countrymen, to which residence abroad had called his attention. The lesson, however well meant, was not well received. His books were savagely reviewed. and he, personally, was unsparingly denounced. He carried the contest from print to courts of law, and waged active war with the whole newspaper press. The result, of course, without regard to verdicts, was injurious to him, and for the last few years he has not been a favorite in the United States.

HON. SETH E. SILL, of Buffalo, of the Supreme Court of this State, elected in the VIIIth District, died on Monday, Sept. 15, after a brief aud painful illness. Judge Sill was a native of Saratoga Co., but became a resident of Buffalo early in life, and commenced his professional career in that city, in 1836.

REV. SYLVESTER GRAHAM, the founder and untiring advocate of the Vegetarian System of dietetics, died at Northampton, Mass., on Thursday, 11th inst. Dr. Graham was chiefly known for his strict adherence to the system which, for some time, bore his name. His writings on the subject were numerous and popular, and his labors, as a lecturer, were incessant. Dr. Graham was a native of Suffield, Ct., and at the time of his death was aged about 55.

DEATH OF A MISSIONARY—SAD CASE.—On Fourth-day, the 17th inst., Rev. Wm. T. Biddle died at the house of Rev. John Dowling, in New York, where he was awaiting his departure for Burmah in a few weeks. The circumstances of his death were peculiar and affecting. Just five weeks previous he was ordained to the missionary work, and the day following he was married. Two weeks later he graduated with honor at the Madison University. On the Sixth-day previous to his death he was attacked with a complaint in the throat which assumed a malignant type, and he closed his eyes in peace and hope.

THE DAIRYMAN'S MANUAL.—We are indebted to the author, Gurdon Evans, A. M., for a copy of "The Dairyman's Manual," an octavo volume of some two hundred and fifty pages, with numerous illustrations. It contains chapters on the History and Importance of the Dairy, the Wild Ox, the Different Breeds of Cows, the composition of Milk, the circumstances by which the quality and quantity of the Milk are affected, Dairy Buildings, Management of the Dairy, the Butter Dairy, the anatomical structure and diseases of cattle, &c. Practically we know but little of these subjects, and of course are not qualified to judge of the merits of Mr. Evans' work. Experienced dairymen, however, speak well of it.

PREMIUM ESSAY ON MISSIONS.—The Southern Baptist Board of Missions, at the instance of some unknown friend, have offered the sum of $50 as a premium for the best Essay on Missions. Rev. Messrs. Dr. Ryland, and J. B. Taylor, and B. Manly, Jr., Committe of Adjudication. The precise topic is left undefined, the Committee only suggesting the following as some among many subjects which might be suitable; "The Reflex Influence of Missions: The Claims of Missions on Young Men; The Duty of Pastors to the Missionary Cause; The Heathen Lost without the Gospel; Modern and Apostolic Missions Identical in Character; The Spirit of Missions; The Spirit of Christ; Christian Stewardship; What Missions have Accomplished; Liberal and Systematic Beneficence on Principle; Objections of Missions Considered; The Voice of Prophecy and Providence on Missions; Christians Debtors to the World; The Harvest Plenteous and Promising."

NEW YORK STATE FAIR.—The Fair of the New York State Agricultural Society was held at Rochester last week, and was the finest of the always good Fairs of the Empire State. The display of horses and cattle was very large, covering several acres. The horses were brought out, and made to perform to the delight of the spectators. One large ring, enclosed by a rope, was devoted to the exhibition of matched horses; another to horses of all-work; and a third to young horses. The training and exercising occupied several hours.

Poultry formed a grand feature in the show this year, and the display was a very fine one. There appears to be a growing interest in this kind of stock.

The halls devoted to mechanics and manufactures were very extensive, and very full. The show was rich, and endless in its variety, running through every department of the arts.

Floral Hall was the gem of the ground. The inclosure was 80 by 180 feet, and was crowded with the most beautiful flowers and the choicest fruits.

NEW YORK STATE NOMINATIONS.—Each of the great political parties of the State of New York held a Convention at Syracuse week before last, and nominated their candidates for the election in November next. The following are the nominations:—

WHIG.	DEMOCRATIC.
For Judge of the Court of Appeals.	
SAM'L A. FOOTE.	A. S. JOHNSON.
For Secretary of State.	
JAS. C. FORSYTH.	H. S. RANDALL.
For Comptroller.	
G. W. PATTERSON.	JOHN C. WRIGHT.
For Treasurer.	
JAMES M. COOK.	BENJ. WELCH., Jr.
For Attorney General.	
DAN'L ULLMANN	L. S. CHATFIELD.
For State Engineer and Surveyor.	
H. C. SEYMOUR.	WM. J. McALPINE.
For Canal Commissioner.	
H. FITZHUGH.	H. WHEATON.
For State Prison Inspector.	
ALEX. H. WELLS.	HENRY STORMS.

A CONVERT FROM POPERY.—A distinguished French priest, by the name of Massiot, has recently published a powerful document, in which he renounces Romanism, and avows all of Protestantism, but the name. The work is done in a bold and yet Christian spirit. Perhaps his standing aloof from Protestants for the time being may subserve his usefulness. But he cannot and will not stand there long, of he is in truth what his document shows him to be. He says: "I have ceased to be a Roman; I have become again a Catholic." In the sense in which he claims to be Catholic, all true Christians are Catholics.

During the last twenty years the First Baptist Church of Newark, N. J., has contributed for objects of beneficence, abroad, $15,000; expended on its own church, and that built for the South congregation $13,000, and for the support of the gospel at home $12,000; in all about $40,000. During this time the number of members has been on a rapid increase, having received by baptism, 311 individuals, being an average of over fifteen a year.

A new Old School Presbyterian Church is about to be formed in Jersey City, by a colony from the First Church. The services of Rev. Charles Hoover, editor of *The Temperance Organ*, and a member of the New School Presbytery of Newark, have been temporarily engaged for the new enterprise. A liberal offer of the land has been made to it by Hon. D. S. Gregory.

The German Methodists of Cincinnati have completed a large, new church-edifice, costing over $4,000. The church numbers 180 members, and is a strong body, under the care of Rev. Wm. Nast, an eloquent German. The church is composed mainly, not entirely, of converted Roman Catholics, and is the second one of the kind establised in that city.

Miss Hunt, of St. Louis has given a lot worth $30,000 to the Archbishop, for the erection of a Cathedral, and another lot for the establishment of a community of Sisters of the Good Shepherd.

Dr. Kalley, whose unostentatious but devoted labors were so successful among the Portuguese of Madeira, is now laboring as a missionary at Beirut.

General Intelligence.

European News.

By the Royal mail Steamer Europa which arrived at Boston Sept. 17, Liverpool dates to Sept. 6 were received.

In England, political affairs are quiet. The *Humboldt* arrived at Southampton on the 4th, with the news of the execution at Havana of the fifty men under Col. Crittenden's command. The details of the news are given at length in the London papers.

The Queen was on her visit to Scotland where she had been very enthusiastically received.

The performances of the American yacht continue to attract attention. Several writers in *The Times* and other papers are drawing attention to the peculiarities of her construction and recommending the imitation of her to English builders.

According to the official statistics, the number of visitors to the Crystal Palace from May 1 to Aug. 30, was 4,205,509. The fullest day was July 15; then there were 74,122 persons in the building.

The Freeman's Journal announces the death of one of the celebrities of the memorable year 1843, namely, the Rev. Thomas Tierney, one of the clergymen inlcuded in the monster indictment of the then Attorney General, Mr. A. B. C. Smith. Up to 1843 he was one of the most active supporters of the Repeal movement headed by O'Connell.

In France attention is chiefly absorbed with speculations on the approaching Presidential election. The Prince de Joinville is clearly to be a candidate, and will doubtless be a more formidable opponent of Louis Napoleon than any other that could be selected. Another "Conspiracy" has been discovered in Paris; forty-seven arrests have been made by the Police.

In Austria hostiliy to the Government still smoulders under the surface with occasional outbreaks. An affray took place near Gross-Waradin, between a rustic wedding party and several *gendarmes*, of the most brutal character.

In Portugal attention is absorbed by an accusation of a Cabinet Minister of bribery. He has resigned and come before the courts of law.

The news of Kossuth's release is confirmed, but the time is now said to have been the 13th of September. It is said that he proposes to go to England and provide there for the education of his children and then proceed to the United States.

According to letters from Berne of the 29th ult, the damages caused in the canton by recent inundations are valued at 1,400,000 fr., or about £96,000. Subcriptions are open all over Switzerland to cover the losses of the inundation. The city of Berne has already subscribed 12,000 fr.

The Tuscan Monitore publishes a series of regulations issued by the minister of worships, Florence, on the 28th ult., concerning the right of censorship reserved to the bishops by the new concordat. By these regulations every bishop has the right of censorship over ecclesiastical works to be published within his diocese; a work rejected by one bishop cannot be approved by another, and there is no appeal from the decision of a bishop in such matters.

Latest from California.

The following items we find among the latest advices from California:—

Business of every kind is reviving. Confidence is gradually assuming sway; and there is every reason to believe that the prospect of an extremely rainy winter will produce a very large fall trade.

Throughout the State a comparative peace and quiet reigns. The constituted authorities are in the full performance of their functions, aided by the respective Vigilance Committees, and a feeling of security is quite general.

The latest intelligence from the Indian country is of a favorable character, and little trouble is to be apprehended from that quarter.

The mining interest was never in better condition, and the yield of gold never larger.

The agricultural resources of the State have been largely and profitably developed during the past season.

The price of labor is rapidly advancing throughout the mining districts, and there is a great demand even for "green hands."

The Express companies are already beginning to feel the beneficial effects of the great removal of auriferous deposits from the river beds, and well filled bags are pouring in upon them, dedicated to the rustic damsels of "Pike County," and venerable matrons of "the old Granite State."

A mass meeting of the miners of Nevada County was held at the Pick and Shovel House, in Coyoteville, on the 29th ult., for the purpose of taking into consideration the propriety of adjusting all their difficuliids arising out of mining interests, without recourse to courts of law.

REVOLTING INHUMANITY.—We find the following in the *Boonville* (Mo.) *Observer* of the 26th ult.: The following details of one of the most skocking barbarities committed in a community of civilized people, has seldom been equalled in the annals of crime. In Morgan County, not long ago, a citizen died, leaving a widow and two small children, the oldest a girl, about seven years of age. Not long after the death of her husband, the woman married again. Soon the girl died, and the boy was reported missing. The sudden and mysterious disappearance of the child, together with the fact that upon the death of the woman's first husband the property he possessed was left to the two children, aroused suspicion in the neighborhood, when a search was made for the boy. He was found, in the woods adjacent, with both legs broken and his mouth sewed up. Being still alive, however, he was properly cared for, when he reported that his mother and step-father had been the perpetrators of the deed, and, in addition, that his sister's skull had been broken by them, which caused her death. The boy's statement further tended to develop the fact, that the girl was known before her death to have had a bandage around her head; and upon the body being exhumed, it was found as the boy had stated, that the skull was fractured. The parents were arrested and imprisoned at Versailles.

Latest from Salt Lake.

The Kanesville Guardian, (Iowa,) 22d August, says, that on Tuesday, the 19th, seven men, from California, Oregon, and other regions West, visited the office. They left Salt Lake on the 15th July, and made the journey in 34 days. It proceeds:

The gentlemen from California say that they were nine days in the Sierra Nevada Mountains in snow, during which time they fed their horses on one pint of flour per day to each horse.

Mr. Langley says that the inhabitants of the Valley lost, by Indian depredations, cattle, horses and mules, to the amount of $12,000. These Indians infest Little Salt Lake; also Brown's Settlement. At both places, it is stated that they stole considerable, to the serious inconvenience and loss of some of of the residents of those places.

They report the crops in the Valley, more especially Wheat, to be superabundant and very heavy this season, The health of the citizens there is very good, while peace, union and harmony, are the promoinet features of their social circles.

Mr. L. says that they met President Hyde and his company 33 miles on the other side of Fort Laramie, getting along very remarkably well, enjoying good health and buoyant spirits.

Met a company of Oregon and California emigrants 26 miles on the other side of said Fort, enjoying the same blessings as the former, and progressing on their journey without any trouble.

Capt. Smith and his company were met on the 1st inst., four miles on the other side of Laramie; Steven's company, five miles east of the Fort; Capt. Day's in sight, and Capt. Cumming's company, of 100 wagons, ten miles on the other side of Asha Hollow. Shirtliff's company, of 50 wagons, were met five miles in the rear of Cumming's train; and Capt. John Brown, with the emigrating poor, 22 miles this side of Asha Hollow. Wilkin's merchandise train, consisting of 10 wagons, with Scotch company in the rear, were met at or near the same place; they met Mr. Brown's company, also Gordon's. Next day they met Father Alfred's company the other side Cold Springs, and Elder Orson Pratt's company at the Springs, proceeding on their journey finely.

Mr. Shelton, one of the company from Oregon, met 607 wagons between Williamette Valley and this, for Oregon; also, 72 wagons from the junction of the roads; the latter were bound for California.

The Cholera was, acccording to the latest news, making great ravages at Jefferson City.

Fatal Railroad Accident.—*The Pittsburgh Gazette* gives the following account of the recent railroad accident near Allegheny City, on the 12th instant. In consequence of running over a cow, three passenger cars were thrown from the track, one of which was literally broken to pieces. The other two were likewise very much shattered. The car which sustained the most injury was nearly full of passengers, and we wonder how any escaped with their lives. Mrs. Lindram, the wife of Mr. James Lindram, a carpenter, residing in Allegheny City, was very seriously wounded. Her little child, a boy of about six months old, who was in his mother's arms, was instantly killed his skull being fractured. Mrs. Lindram, when we last heard from her, was suffering great pain, her body being cut and bruised in several places, but it is thought that she will recover. Mr. William Cooper, a brakeman, is, we fear, mortally wounded. One arm is broken, as is his back, and he is very much cut and disfigured. Michael Malony, who took passage at Rochester, had his collar bone broken, and was severely bruised. Mr. Mowrey, of Mercer, was slightly injured, having received cuts on the knee and arms. William Stoffer, from Wilmington, Lawrence County, was dangerously wounded. His head was very much cut, and his face disfigured. He is laboring under a concussion of the brain. A number of other persons were somewhat injured, but fortunately sustained no serious damage. When we arrived on the ground, the forward car was lying across the track, with one end in the air, and the other in a pool of water at the bottom of the bank. The second car was lying on the other side of the road, completely wrecked. The third car had been thrown down the bank.

Shipwreck.—The Mobile *Tribune* of Sept. 9, says that the Spanish brig Fernando Septimo, from Porto Rico, bound to Havana, when within about thirty miles of the latter place, was overtaken by a gale on the 19th ult., which carried her to Cape San Blas, Florida, where she was totally wrecked. There were some fifty-seven Spanish subjects on board—sailors, laborers, &c. Of these, a woman and child and seven men were lost. The survivors made their way to Pensacola a few days since, all in a most destitute condition. But there being no opportunity to provide for them at that place, or to ship them to the city of Havana, they were sent to the Spanish Consul, Mr. Cruzat, at this port. On their arrival here yesterday morning, their folorn situation excited the sympathy of many of our citizens. But we regret to say that others, supposing them to be Spanish soldiers, had it in contemplation to take possession of them and retaliate in some way for the barbarities committed by the authorities of Havana on the followers of Lopez. Reason, however, soon convinced them of the error of such a course, and, after thronging the vicinity of the Consul's office for a few hours, they quietly dispersed. Mr. Cruzat will soon provide means for sending these people to Havana.

Important Trial.—The Supreme Court is sitting at Greenfield this week, and an important case, or rather double case has been tried, in which such eminent counsel as Rufus Choate and George Ashmun were engaged on opposing sides. The cases were Dr. Amos Taylor, and Dr. Taylor and wife, against the Vermont and Massachusetts Railroad Company, for damages sustained by the wife in alighting from a car at Wendell depot, in the fall of 1850. The turning facts were thus: notice was given of the station, the cars almost or quite stopped; she had got on the platform to alight, and the cars started with a jerk, and she was thrown to the ground and badly hurt. The point was; whether she was in a place of safety when she attempted to alight; if so, the company were not liable—if not they were. The verdict was $1,000 for the plaintiff in the first case, and $2,000 in the last—$3,000 in all. Choate, Davis, Allen, and Mattoon for plaintiff, and Ashmun and Aiken for defendants. [Springfield Repub.

Indiana.—*The Christian Herald* gives the proceedings of the Convention of Colored Freemen, organized at Pendleton, Ind, 18th of last month. It seems about sixty colored persons, from different parts of the State, assembled in the Methodist church, and discussed the policy of removing, because of the unjust feature of the Constitution recently adopted, which prohibits colored persons from coming in or settling in the State. Some were for removing to Canada, others for colonizing in Jamaica, and but a very few for Liberia. The feeling was decidedly against the latter country. Resolutions were adopted declaratory of the intention to remain in their native land, and one for the holding of a National Convention in this city "about the 18th of August, 1852." A committee to draft an address to the legal voters of the State of Indiana, being appointed, after a session of four days, during which the business of the Convention was transacted in the most orderly manner, an adjournment thereof took place.

For Liberia.—Nineteen colored persons, says the Hartford *Courant,* comprising 5 families of respectability and worth, left this city on Tuesday evening last for New York, where they will join another company of emigrants as large or larger, and soon embark for Liberia in the brig Zeno. A more intelligent and enterprising company of colored persons is seldom seen. All he parents save one are professors of religion in the Methodist Episcopal Church. On Monday evening an interesting meeting was held in one of the churches with reference to their departure. One of the party (Jacob Williams) has been employed in our office for the last five years, and we are sorry to lose his services. He is tolerably intelligent is possessed of good common sense, is honest, industrious, faithful, and exemplary in his conduct; and such men must prove valuable additions to Liberia.

Robbery.—On Sunday last a most daring robbery was attempted at the Commercial Bank, Cleveland, (O.) The burglars had effected an entrance in the room immediately above the Bank, cut a hole in the floor, and descended by means of a desk and strap. Here they attempted to excavate another opening to the vaults below, and had, in fact, made an aperture four feet in width and depth, when they were disturbed by the appearance of one of the Clerks at the front door. They left a note on the excavation, on which was scrawled, "'Tis hard to kick against these bricks."

SUMMARY.

A little girl, about three years of age, residing in Cincinnati, lately clambered up the roof of her mother's house, and was quietly seated on a glass sky-light, when first discovered by the occupants of the store below. A lad was immediately dispatched to the roof, to bring her down safely, while a Mr. Gibson remained below, fearing the glass might give way and precipitate her into the store. Meantime the sky-light gave way, when she came down a distance of forty feet, at a fearful rate, and alighted in the arms of Mr. G., who stood ready to catch her. Fortunately she was not injured.

The Sussex (N. J.) Herald states that a man in the employ of Mr. Wm. Morris, in Newton township, killed a rattle snake, having eight rattles, in the loft of his barn, a few days ago. He was in the act of lifting some sheaves of grain, when he discovered the dangerous reptile. He immediately sounded his rattle, and placed himself in a position for a deadly contest. On opening the body, it was found to contain a full grown rat, which had apparently just been caught and swallowed whole.

Mrs. Bradstreet, widow of Moses Bradstreet, aged nearly 98 years, recently died at her late residence in Rowley, Mass. Her remains were followed to the grave by a large concourse of relatives. She was a daughter of Capt. Thos. Myell, who commanded a company at the battle of Bunker Hill. She raised up eleven children, only three of whom are now living—the eldest, the widow of Richard Cressy, being but a little short of 75 years of age, and now enjoying quite good health.

Mr. Chancellor S. Barber petitioned the Superior Court of New London county, Conn., at the August term, for divorce from his wife, on the ground that she is guilty of habitual intemperance, and the excessive use of morphine, which, under the Connecticut statute of 1849, furnishes good cause of divorce. Judge Church has denied the petition, for the reason that the practices complained of were encouraged by the petitioner himself, and the result of his own fault and negligence.

The Louisville Journal gives an account of a child in that city, aged three or four years, the offspring of a black woman. The Journal says it is not a mulatto, but spotted. The face is black, with a white spot on the forehead, and one on the chin. The legs and part of the body are white, with black spots. The white is not like that of an Albino, but like that of the white race, with the blue veins showing themselves through it.

We find in *The Cincinnati Gazette* of the 4th, the report of a Joint Committee of gentlemen and ladies—among the latter Mrs. Judge McLean and Mrs. S. P. Chase—appointed to investiagte thd mystery of the rappings, as exhibited through two members of the Fox family. The Committee, after being present at two or three sittings, and watching the whole operations as closely as possible, state "that they never heard a sound when all the feet of the mediums were in sight, with their soles on the surface of the floor."

The Orleanian says that on Saturday last the greatest excitement was caused in New Orleans by a report that the disbanded Cuban Volunteers who had been allured from their homes and were dismissed without the means of returning, were about to attack the persons and office of the Cuban Committee. Some slight damage was done to the office, but by timely persuasion and promises further violence was prevented.

The editor of the *Boston Times* saw an old gentleman sifting the dust and dirt of the street in Court Square, full an hour of his precious time, to find a lost three cent piece. The income of this ancient miser is said to be not short of twenty dollars a day, and he possesses a fortune of nearly $200,000.

Peter Price, the oldest inhabitant of the village of Niagara, N. Y., died recently at the age of ninety-nine years and six months. He had been a soldier both in this country and in Europe, and was a walking history of interesting past events.

It is said that an association of English capitalists, comprising Messrs. Baring and Messrs. Rothschild, with several of the largest English railway contractors, has been formed, for the purpose of purchasing land in Ireland, and reselling or letting in farms, thoroughly drained, fenced and otherwise fitted for cultivation on the English model.

The Picayune says that the Cuban party in New Orleans, numbering about 2,000 in all, disbanded on the 7th. A considerable number took passage immediately for Alabama; others went up the river, but the remainder, being without means of getting off, were disposed to have a row, but except a few arrests for petty breaches of the peace, which were effected without difficulty, nothing serious occurred.

The creditors of Texas held a meeting on Monday, at Washington city, to agree upon a plan for the distribution of the ten millions given to Texas by the United States, at the celebrated "compromise." But no plan was agreed on, and the question will have to be settled by Congress, how much of the money Texas shall allow to her creditors, and how much to be scuffled for by her politicians.

On Saturday, Sept. 7, the City Marshal of Boston employed men to ascertain the number of persons visiting the city during a single day; and made the total 41,729; of these 13,575 came in 800 cars by 116 railroad trains; 13,310 on foot, and the remainder in 5,626 vehicles. The foot passengers who passed Joy's Building, in Washington street, were 20,400 down and 20,550 up.

St. John's, Porto Rico, was visited by a severe hurricane on the 10th of August. A large quantity of sugar in the store houses was destroyed, and the sugar-cane in the fields was blown down. The tide in the harbor rose twenty-six feet higher than usual, and carried away a number of houses. At Arecibo, the gale drove five British vessels ashore, and they became total wrecks. Considerable damage was done elsewhere.

Another Mexican Foray is currently talked of at at New Orleans, and rumor is so far explicit as to indicate Tamaulipas, Leon and Coahuila, as the Provinces to be dismembered; and that forces for the expedition are rallying in that city and at several points in Texas. There is nothing intrinsically improbable in the story.

We see it stated that the first train of cars passed over the railroad from Elmira to Canandaigua on the evening of the 15th. This road has a broad guage, and is only an extension of the New-York and Erie Road to Canandaigua. Active measures are in progress to continue it directly to Niagara Falls.

Artesian wells are favorites in Wisconsin. At Fond-du-Lac and Oshkosh, they have been sunk to the depth of 150 feet, and supply pure water. The water rises to the surface of the ground, and runs off like a spring. Similar wells have been opened with success at Hudson, Ohio, and Charleston, S. C.

In Mobile, a few days since, a white man, called William Carroll, was arrested, in company with several negroes, for gambling. Carroll kept the house in which he was found, playing with his sable patrons. He was sentenced to pay a fine of $50, but the poor colored individuals were condemned to receive thirty-nine lashes each.

Last week, a gentleman in Nautucket, while driving to Siasconset, found his horse suddenly attacked by an owl. The horse ran away, the carriage was demolished, and the gentleman was compelled to finish his journey, on horseback. A hawk measuring 5 feet 11 inches from tip to tip of his outspread wings, was shot near the place about the same time.

The Warsaw Signal says, that a young man who had a difference with a lady, to whom he was paying his addresses, went to try and effect a reconciliation, and on failing, stabbed her to the heart. The scene of the tragedy was on the borders of McDougal County, Mo.

One of the hammermen in the Louisville Rolling-mill, named W. H. Perry, earned $50 70 last week, having shingled 50 tons and 1,400 pounds of iron of 2,240 pounds to the ton, the wages for phich is $1 per ton. He worked by the piece, and without an assistant.

The Washington correspondent of the *Journal of Commerce* thinks it "not improbable that at the next session of Congress a resolution will be offered and adopted, authorizing and requesting the President of the United States to open a special negotiation with the Spanish Government for the purchase of Cuba."

The new Constitution of Virgina requires a registry of the births and deaths of the colored population, and of the births deaths *and marriages* of the whites—showing that the marriage of colored persons is not regarded or recognized.

Quite an interest has recently been excited in Camden and Gloucester, N. J. among the families of the Lippincotts, Prices, Flanagans, and Boroughs, in consequence of the discovery, as they suppose, that they are the legal heirs of the celebrated Jenning's estate.

Before the end of this year three great lines of electric telegraph will be completed in Hungery, one from Pesth to Szolroik, the other from Cvezold to Szegedin, and the third from Czongrad to Arad. These lines will connect twenty large manufacturing towns and several smaller places.

Foreign papers mention the death, at Copenhagen, on the 10th of August last, of Peter Pederson, for many years Minister from the Government of Denmark to that of the United States. He must have been 80 years of age at the time of his death.

The honorable South Carolinians have refused to allow poor Bolding to return, according to the solemn agreement of his master, the exhorbitant demand of $2,000 for his freedom having been fully complied with by our benevolent citizens.

It is stated in the *Journal of Commerce* that goods are now sent from this city to Canada and Lake Michigan by Lake Champlain and the Ogdensburg railroad at cheaper rates than by Buffalo.

A State Convention of Mechanics will meet in Atlanta, Georgia, on the 29th of October next. The principal business seems to be to prevent the teaching of of mechanical trades to the slaves.

The reports from the grain-growing scetions of the West generally concur in representing the wheat crop of this year to be the heaviest ever gathered.

The Albany *Journal,* of the 19th inst., says, A body of Norwegians, numbering about 220, came up last night in the steamboats, on their way westward. This morning they were gathered around the Passenger Depot of the Albany and Schenectady Railroad, seeing to their property, and having it properly placed on the cars. The party was composed of men, women, and children; and a finer, healthier looking company we have seldom met with from Europe.

In the University at Albany, there is to be a department of Scientific Agriculture. Prof. John P. Norton, of Yale College, will deliver a course of Lectures in the early part of winter; Prof. James Hall will lecture on Geology; Dr. Goadley on Entomology; and Prof. Cook on Elementary Chemistry.

Jesse Benjamin died at Clayton, Jefferson County, N. Y., on the 6th inst., aged 93. He was in a number of battles, among them Princeton, Trenton, Monmouth, Germantown, Red Bank, Frog's Point and sevesal other. He was one of those that went into winter quarters at valley Forge.

A dispatch from Philadelphia of Wednesday, Sept. 17, says quite a large meeting was held in Independence-square to-night, to vindicate the laws and condemn the recent outrage in Christiana. Gen. Robert Patterson presided, and speeches were made by Col. Page, Charles Brown, John Campbell, and others.

Walter Forward, of Pa., the American Charge at Denmark, having tendered his resignation some weeks since, and requested from Government permission to return home, the President, last week, accepted his resignation, and directed letters of recall to be transmitted him.

The society of the Dutch Church, of Catskill, have commenced the construction of a new church edifice, in place of the old one destroyed by the disastrous fire of last Spring. The contract was completed on the 10th inst., with Messrs. Colgrove and Purdy, of Troy, for the sum of $9,675.

The wife and child of Charles Crandall of Genesee, N. Y., were thrown from a wagon on the 11th inst. The child, which was about five months old, was so seriously injured that it died in half an hour. Mrs. C., though considerably injured, will probably recover.

The New York *Mirrro* anounces the decease of Ellen Frances Osgood, the last daughter of the late Frances Sargent Osgood, aged 15 years. Ellen and Mary have survived their mother only fifteen months.

Lead ore of a very fine quality has been discovered in Deleware county, N. Y., on the line of Erie railroad. It is found at the base of a mountain 500 feet high, which is said to contain also coal and iron.

The *Cincinnati Inquirer* states on reliable authority, that the stock of barreled pork on hand at present, it is not more than one fifth the amount that was on hand last season at the same time of the year.

The London *Times* propounds a scheme of communication between London and Calcutta in seven days, without stoppages. The plan is by railway across Europe, and through the valley of the Euphrates.

From the 1st of January to 1st of September, 1851, there were built at Pittsburgh, Pa., thirty-two steamboats, the aggregate tonnage amounting to over 5,000 tons. Twenty-four steamers of large class are now on the stocks.

Mr. Seagrave, an old man, was killed with a spade at Town Poor Earm in West Woodstock, Vt., on the 1st inst., by one of the paupers named Bartholomew. They were working together in a field at the time. The murderer is under arrest.

On Friday morning, Mr. Jonathan Reynolds, of North Kingston, was killed while attempting to cross the track at the Davis crossing on the Stonington Railroad. Mr. Reynolds was aged about seventy-five.

Eighteen of the Cuban rioters were tried in New Orleans on the 5th inst. Some were fined in the sum of thirty dollars, others held to bail to keep the peace, and others remanded to the District Courts.

In a small village in Cleveland, England, the clergyman is blessed with sixteen children; the clerk nineteen; and the sexton fourteen—in all a "small tea-party" of fifty-five souls, the parents included.

Prof. Bache suggests that the name of Hell Gate should be called "Coaster's Gate,"—making the Narrows "Commerce Gate," and the Hudson Narrows, "Gate of the West."

New Orleans paper state that a report was in circulation to the effect that Gen. Quitman would shortly place himself at the head of another Cuban Expedition. The report was not generally credited.

A dispatch from Albany, Friday, Sept. 19, says Hon. Frederick Whittelsey, Judge of the Court of Appeals, died at Rochester this afternoon, at twenty minutes past 2 o'clock, of typhus fever.

A tailor of Gotha, Germany, has invented, with the assistance of a chemist, a new process by which clothes are made without sewing, the pieces being joined by a species of glue or paste.

In the month of July Paris was visited by 8,380 foreigners, besides those who came for a short time by pleasure trains. Of this number 828 were Americans.

Washington L. Underwood, one of the editors of the Helena (Ark.) *Shield,* put an end to his existence on the 20th ult., by shooting himself through the heart.

The average number of persons visiting the Chrystal Palace is now about 49,000 daily—chiefly persons from the rural districts of Britain.

The Whiteney Mills in Orange, Franklin county, on the east side of the river, and owned by Messrs Davis & Kilburn, were burned on Tuesday last—loss $10,000, insurance $7,000.

We see it mentioned that Georgetown, in the District of Columbia, is about to apply for retrocession to Maryland.

The 14 annual meeting of the Pennsylvania Anti-Slavery Society will be held at Westchester, Oct. 7—9.

The flax crop in Ireland this year is described as luxuriant. One hundred and forty thousand acres are under crop.

Rev. John Kennedy, pastor of the O. S. Presbyterian Church in Chester, Ill., died Aug. 21, aged 65 years.

According to a census taken by themselves, there are 18,000 Mornons at the settlement on Salt Lake. They are engaged in constructing a line of Railroad to the mountains, 8 miles long, for the purpose of transferring materials for their great temple.

The Utica Democrat says that 3,000 citizens of that town took the pledge from Father Mathew, during his recent visit there. He left on Friday for Albany.

The Calais Advertiser says that a Mr. Crangle, an industrious man, having a large family, while in a state of insanity from drink, committed suicide—one fearful warning more to the drunkard.

Mr. Corcoran, of Washington, has agreed to pay the expenses of 128 Hungarian exiles from this city to New Baden, Gen. Ujhazy's settlement in Iowa.

The corporation of Montreal have adopted a suggestion made by the Rechabites—to open a fountain near the wharf, to supply immigrants and strangers with pure water free of charge.

In 1824, the mail was taken to New Orleans from Washington city in 24 days. That is just about the time now required in taking it from New York to San Francisco.

The Rev. Mr. Chamberlain, President of Oakland college, Mississippi, was murdered by George A Briscoe, a student, who then committed suicide.

The Canadians complain that while passengers reach Montreal in 24 hours from New York, the mail requires 71 hours.

There will be a great Temperance Meeting in Crawfordsville, (Ind.) on the 23. Mr. Gough, and several other distinguished speakers, will attend.

The New-Hampshire Journal announces the death of Dudley Leavitt, of Meredith village, the famous self-taught mathematician, at the age of seventy-nine.

The Detroit Tribune says, the Conspiracy Trials have cost every daily paper in that city, for reporters and type setting, over $800 each.

A State Convention of Mechanics will meet for the transaction of business in Atlanta, Georgia, on the 29th of October next.

The Pension Office has issued in all since January last, about 40,000 land warrants, under the Act of Sept. 1850.

It is proposed to throw a wire suspension bridge across the Genesee river just below the Lower Falls at Rochester.

Paine's gas apparatus is on exhibition at the Providence, R. I., Fair, and gives out brilliant flame.

Twenty-seven valuable sheep, belonging to N. Hallock, of Milton, Ulster Co., were killed by dogs, during the night of the 15th.

Mr. Thackeray, the novelist and lecturer, is about to visit the United States on a professional tour.

New York Market—September 22, 1851.

Ashes—Pots, $5 06; Pearls, 5 56.

Flour and Meal—3 62 a 3 89 for old Michigan and Indiana; 3 94 a 4 12 for new do.; 3 81 for State; 3 81 a 4 00 for Ohio, and 4 18 a 4 25 for pure Genesee. Rye Flour 3 25. Jersey Corn Meal 3 12.

Grain—Small sales cf Wheat at 90c. for Canada and 85 for Red Southern. Rye 71c. Oats, new State, 35 a 36c.; 31 a 32 for Jersey. Barley 72c. Corn, 55 a 59c. for Western mixed, and 63 for Jersey Yellow.

Provisions—Pork, 15 75 for new Mess, 13 25 for Prime; Mess Beef 8 75 a 11 00, and 5 00 a 6 00 for Prime. No material change in Butter and Cheese.

MARRIED.

In Hopkinton, R. I., September 11, 1851, by Eld. Daniel Coon, Mr. Clark Langworthy and Miss Ann Almira Allen, both of North Stonington, Ct.

In Genesee, N. Y., on the 13th inst., by Eld. James Bailey, Mr. Joel B. Crandall to Miss Eliza Ann Coon.

DIED.

At Bridgeton, N. J., September 12, Mary T. Sheppard, daughter of William T. and Abigail Sheppard, aged 21 years and 6 months. She was a member of the Seventh-day Baptist Church at Shiloh. She bore an excellent character, and died in the faith of Jesus and in the possession of a hope that maketh not ashamed.

In Rodman, Jefferson Co., N. Y., on the morning of the 15th inst., Ida Adell, daughter of Silas and Margaret E. Maxson, aged 1 year, 4 months, and 4 days.

At Nile, Allegany Co., N. Y., Sept. 11, 1851, Emory D., only son of Nathan P. and Susan Lanphear, aged 2 years, 4 months, and 3 days.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Oliver Maxson,	New London, Ct.,	$2 00	to vol. 8	No. 52
John Darrow,	"	2 00	8	52
E. R. Brooks,	"	2 00	8	52
Thos. Avery,	"	2 00	8	52
J. K. Rogers,	"	2 00	8	52
Geo. C. Stillman,	"	2 00	8	52
Richard Jerome,	"	1 00	8	52
Anderson Lester,	"	2 00	9	19
C. T. Rogers,	"	2 00	9	19
C. P. Saunders,	"	2 00	9	13
E. G. Beebe,	"	1 00	8	52
Elisha Crandall	"	1 00	8	52
Lester T. Rogers	"	2 00	8	52
Benjamin Edwards,	Leonardsville,	2 00	8	52
Ethan Clarke,	"	2 00	8	52
Lois Burch,	"	2 00	8	52
Geo. R. Babcock,	"	2 00	8	52
Catharine Sisson,	"	2 00	8	52
Jesse Burdick,	"	2 00	8	52
Wells Crumb,	"	2 00	8	7
David Whitford,	"	2 00	8	13
Clarke Saunders,	"	2 00	8	13
Jared B. Crandall,	Brookfield,	2 00	8	52
Newton & Moon,	"	2 00	8	52
David P. Curtis,	"	2 00	8	52
Andrew Babcock,	"	2 00	8	52
Chauncy V Hibbard,	"	2 00	8	52
Jonathan Babcock;	"	2 00	8	52
B. F. Burdick,	"	2 00	8	52
Nathan Burch,	South Brookfield,	2 00	8	52
John H. Burch,	"	2 00	8	52
John Maxson,	"	2 00	8	52
Roswell P. Dowse,	"	2 00	8	52
David Maxson,	West Edmeston,	2 00	8	52
Joshua Maxson,	"	2 00	8	52
Ezra Coon,	"	2 00	8	52
John S. Coon,	"	2 00	8	52
J. B. Stillman,	Unadilla Forks,	4 00	7	52
Bassett & Crandall,	"	2 00	8	52
Charles West,	Bridgewater,	4 00	8	52
Geo. Maxson,	Alfred Center,	2 00	8	52
Luke Maxson,	"	2 00	8	52
Philip S. Green,	"	2 00	8	26
Roxana Coon,	"	2 00	8	52
Elijah Lewis,	Alfred,	2 00	8	52
Silas Stillman,	"	2 00	8	52
Josiah Witter,	Almond,	2 00	8	52
Matthew Wells, Jr.,	DeRuyter,	2 00	8	52
James Muncy,	"	2 00	8	52
Ethan Rogers,	Oxford,	2 00	8	52
Mrs. A. Buten,	Berlin,	1 00	8	52
Betsey Saunders,	"	2 00	8	52
Mrs. E. M. Osgood,	Lairdsville,	2 00	8	52
Peleg S. Clarke,	Scott,	2 00	8	52
Palermo Lackey,	"	2 00	8	52
Jer. W. Brown,	Mystic Bridge, Ct.	2 00	8	52
Susan A. Bonham,	Shiloh, N. J.,	2 00	8	52
Oscar A. Babcock,	Homer, for Visitor,			25c.
Joshua Clarke,	Brookfield, "			50
Betsey Crumb,	DeRuyter, for Membership,			$5 00
Abel Stillman,	Poland, "			5 00

BENEDICT W. ROGERS, Treasurer.

Executive Committee of the Western Association.

THE Executive Committee of the Western Association will hold a quarterly session at Alfred Center, Wednesday evening, October 1st. Missionaries employed by the Committee are expected to make their reports at that time, and the churches are requested to send in the amount apportioned them for last year's labors and additional aid for the present operations of the Committee. J. BAILEY, Sec'y of Com.

Little Genesee, Sept. 15, 1851.

North-Western Association.

THE North-Western Seventh-day Baptist Association will hold its Fifth Anniversary with the Church in Christiana, Dane County, Wisconsin, commencing on the fourth day of the week before the first Sabbath in October, 1851. A. W. Coon, Cor. Sec.

The Ohio Association.

THE Seventh-day Baptist Ohio Association will hold its first Anniversary with the church in Jackson township, commencing on the fifth day of the week before the second Sabbath in October, 1851.

J. G. BABCOCK, Cor. Sec.

Morning Line for Albany.

THE new and elegant steamer REINDEER, Capt. Albert Degroot, will leave New York from pier foot of Murray-st. every Monday, Wednesday, and Friday morning, at 7 o'clock, and returning, leave Albany every Tuesday, Thursday, and Saturday, at the same hour, making the usual landings each way. ☞ Meals served on board. For further information apply to JAMES BISHOP & CO., 3 Beaver-st.

Daguerrean Gallery.

GURNEY'S Daguerreau Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH,
JOHN D. TITSWORTH, R. M. TITSWORTH.

Union Academy.

THE Academic Year of this Institution (located at Shiloh, N. J.) for 1851 and '52 will commence the first Wednesday in September, and continue forty-four weeks, including two vacations, of one week each, between terms.

The year is divided into three terms:

The First commencing Wednesday, September 3d, and ending Tuesday, December 9th.

The Second commencing Wednesday, December 17th, and ending Tuesday, March 23d.

The Third commencing Wednesday, March 31st, and ending Tuesday, July 6th.

Board of Instruction.

WM. C. WHITFORD, Principal,
And Teacher of the Classics, Natural Sciences, and higher Mathematics.

Miss RUTH R. HEMPHILL, Preceptress,
And Teacher of French, Painting, Drawing, and assistant in Mathematics.

Teachers' Classes will be formed at the opening of the Fall and middle of the Winter Terms, and continue seven weeks. Those intending to teach District Schools are solicited to become members of this department. Especial attention will be given to the common English branches, and to familiar lectures and discussions on School-Teaching.

During the Winter Term the Agricultural Department will be under the instruction of Prof. Gurdon Evans, A. M., and will embrace the study of the best authors, and daily recitations. Two hours each day will be spent in the Laboratory well furnished with apparatus and chemicals, where students will be instructed in the Elementary Analysis of Soils, Minerals, Ashes of Plants, &c., and the various modes of testing for their constituent elements. Also, a course of Public Lectures will be delivered on the application of Science to Agriculture, and illustrated by a great variety of philosophical and chemical experiments. The object of this course of instruction is to afford ample facilities for farmers to become *scientific,* as well as *practical;* and enable them to render waste and worn-out lands productive, and retain them constantly improving under a high state of cultivation.

In connection with classes, Courses of Lectures will be delivered, during the Fall Term, on Natural Philosophy and Elementary Chemistry; during the Winter Term on Astronomy and Physiology; during the Spring Term on Geology and Intellectual Science.

Tuition—from $3 50 to $5 00 per term, *to be settled in advance,* or by satisfactory arrangement. Extras—Drawing, $1 00; Oil Painting, $6 00; Monochromatic, $3 00; Agricultural Chemistry, including chemicals, (breakage extra,) $10 00.

Board in private families from $1 25 to $1 50 per week. Rooms can be obtained at a moderate expense.

Every care will be taken to render the school of [illegible] highest advantage to the student. The regulations [illegible] be few, but strictly and steadily enforced. Our [illegible] is at the same time we cultivate the intellect[illegible] moral powers to develop also the practical.

Nothing sectarian will be taught or countena[illegible] the school. The exercises of the Institution [illegible] suspended on the first and seventh days of each [illegible]

LEWIS HOWELL, Pres. of the Board [illegible]

Election Notice.

State of New York, Secretary's Office,
Albany, August 27, 1851.

TO the Sheriff of the City and County of New York:

Sir,—Notice is hereby given that at the General Election, to be held in this State, on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Samuel A. Foot.

A Secretary of State, in the place of Christopher Morgan.

A Comptroller, in the place of Philo C. Fuller.

A State Treasurer, in the place of Alvah Hunt.

An Attorney-General, in the place of Levi S. Chatfield.

A State Engineer and Surveyor, in the place of Hezekiah C. Seymour.

A Canal Commissioner, in the place of Charles Cook.

An Inspector of State Prisons, in the place of Alexander H. Wells.

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Court, for the First Judicial District, in the place of James G. King, whose term of service will expire on the last day of December next.

Also, a Senator for the IIId, IVth, Vth, and VIth Senate Districts, in the place of Richard S. Williams, Clarkson Crolius, James W. Beekman, and Edwin D. Morgan, whose terms of service will expire on the last day of December next.

County officers to be elected for said County:

Sixteen Members of Assembly.

A Register, in the place of Cornelius V. Anderson.

A Recorder, in the place of Frederick A. Tallmadge.

Two Judges of the Superior Court, in the place of Thomas J. Oakley and John L. Mason.

A Judge of the Court of Common Pleas, in the place of Daniel P. Ingraham.

A Surrogate, in the place of Alexander W. Bradford.

A Commissioner of Streets and Lamps, in the place of Jacob L. Dodge.

Two Governors of the Alms-House, in the place of Simeon Draper and Francis R. Tillou.

All whose terms of service will expire on the last day of December next.

Also, there is to be elected a Justice for each of the six Judicial Districts, into which the City of New York is districted, pursuant to Chapter 514, Laws of 1851. Yours respectfully,

CHRISTOPHER MORGAN, Secretary of [illegible]

Sheriff's Office, August 28, 1851.—I hereby [illegible] that the above is a correct copy of the notice of the General Election, to be held on the Tuesday succeeding the first Monday of November next, received this day, from the Hon. Christopher Morgan, Secretary of State. THOMAS CARNLEY,

Sheriff of the City and County of New York.

N. B.—All the public newspapers within this County will please publish this notice once in each week, until the Election, and send in their bills for advertising the same as soon as the Election is over; so that they may be laid before the Board of Supervisors and passed for payment. Sept. 4.

Miscellaneous.

Capital Punishment in Morocco.

A late letter from Tangier has the following account of a case of capital punishment:—In my last I believe I gave you an account of a Moorish execution. Another instance of capital punishment here was attended with the following singular circumstances. A Moor of the village of Sharf had shot with a pistol, in the market of Tangier, a fellow-villager whom he suspected of intimacy with his wife. The brother of the murdered man started immediately for Meyuinez, where the Sultan was then residing, and claimed the life of the murderer. The Sultan heard the complaint, and acknowledged the justice of the demand, and summoning the plaintiff into his presence, delivered the following decision:—

"We grant you our permission to take the life of the murderer of your brother, with the same instrument of death with which he was assassinated, and on the same spot, and at the same hour of the day. But," added the Sultan, "why seekest thou also to be a manslayer? Accept the price of blood, which is lawful unto true believers, and we will guarantee you its payment from our Sherefian hands, and two hundred mitzakel shall be the sum."

To this, the plaintiff replied: "Can that sum purchase me a brother?"

"Go thy way," said the Sultan; "we have heard and understood, a letter will be given you by the vizier, in which our mandate shall be written."

Furnished with the sentence of death, the man returned to Tangier, and presented it to the Governor. On the same day of the week, and the same hour, the murderer was brought out of prison and seated on the very spot where he had taken his fellow-villager's life, while crowds of people attended to witness his death. The pistol was now given to the brother of the murdered man, who loaded it, went up to the criminal, walked slowly around him, and said—"In the presence of God and man, I call upon you to answer me truly:—Didst thou slay my brother?" To this the criminal replied, "I did." One of the multitude now stepping forward, addressed the brother of the murdered man: "Accept the price of blood," said he, "and I promise you one hundred ducats in addition, which those here assembled will gladly give."

"Worthless words," said the villager and again he walked round his victim. Again he asked him the same question, and again the same reply was given. A second offer was now made of two hundred ducats; and again the villager walking around the criminal, repeated his question, adding, "Say what thou believest; I am about to take thy life."

"That God is God, and Mahomed is the prophet of God," responded the criminal.

Scarcely were the words uttered, when the pistol was discharged. The muzzle had been placed at the small of the back, being the same spot where he had shot the man for whom he was now about to die; but the wretched criminal, although mortally wounded, did not expire for some hours.

Trial at the Old Bailey in London.

George Hammond, a portrait painter, was placed at the bar, to be tried on an indictment found against him by the grand jury for wilful murder, malice aforethought, of George Baldwin, a rope dancer and mountebank. The prisoner was a man of middle height, but slender form. His eyes were blue and mild. His whole bearing gave evidence of subdued sadness and melancholy resignation. He was forty years of age, had a soft voice, and his appearance and manner bore testimony to his being a man of distinguished education, in spite of the poverty of his dress.

On being called on to plead, the prisinor admitted that he did kill Baldwin, and he deplored the act, adding however that *on his soul and conscience* he did not believe himself guilty. Thereupon a jury was empannelled to try the prisoner. The indictment was then read to the jury, and the act of killing being admitted, the government rested their case, and the prisoner was called upon for his defense.

The prisoner then addressed himself to the court and jury.

"My lord," said he, "my justification is to [illegible]nd in a recital of the facts. Three [illegible]ago, I lost a daughter, then four years of [illegible] sole memorial left of my beloved [illegible]hom it had pleased God to recall to [illegible] I lost her; but I did not not see her [illegible]had seen her mother die. She disap[illegible]she was stolen from me. She was a [illegible]g child, and but for her I had nobody in [illegible]orld to love me. Gentlemen, what I [illegible] suffered cannot be described, you cannot comprehend it. I have expended in advertising and fruitless searches everything I possessed—furniture, even to my clothes. All have been sold. For three years, on foot, I have sought for my child in all the cities and all the villages in the three kingdoms. As soon as by painting portraits I had succeeded in gaining a little money, returned to London to recommence my advertisements in the newspapers. At length, on Friday, the 14th of April last, I crossed Smithfield cattle market. In the center of the market a troupe of mountebanks were performing their feats. Among them a child was turning on its head, its legs in the air, and its head supported by a halberd. A ray from the soul of its mother must at that moment have penetrated my own, for me to have recognized my child in that condition. It was my poor child. Her mother would perhaps have precipitated herself towards her, and locked herself in her arms. As for me, a veil passed over my eyes. I knew how it was; I, habitually gentle, even to weakness, seized him by the clothes—I raised him in the air, then dashed him to the ground—then again. He was dead. Afterwards I repented what I had done. At the moment I regretted that I was only able to to kill but one."

Lord Chief Justice Tindal.—"These are not Christian sentiments. How can you expect the court and jury to look with favor on your defense, or God to pardon you, if you cannot forgive."

Prisoner.—"I know, my lord, what will be your judgment, and that of the jury, but God [illegible] already pardoned me; I feel it in my [illegible] I knew not then the whole extent of [illegible]l that man had done me. When some [illegible]passionate people brought me my daughter in my prison. She was no longer pure and angelic as formerly; she was corrupted, body and soul—her manner, her language, infamous, like those of the people with whom she had been living, she did not recognize me, and I no longer recognized her myself. Do you comprehend now? That man had robbed me of the body and soul of my child. And I—I have killed him but once."

Foreman.—"My lord, we have agreed in our verdict."

Chief Justice.—"I understand you, gentlemen, but the law must take its course. I must sum up the case and then you will retire to deliberate."

The chief justice having summed up the case, the jury retired, and in an instant after returned into the court with a verdict, "Not guilty."

On the discharge of Hammond, the sheriff, was obliged to surround him with an escort The crowd of women and men was immense. The women were determined to carry him off in triumph. The crowd followed him all the way to his lodgings with deafening shouts of huzzas.

The Old Family Horse.

But where is the deacon's horse? Last year, and for the past twenty years preceding, you could hardly pass the house of a summer evening, without noticing an old gray, quietly feeding by the roadside, lazily brushing off with his long switch tail the hungry flies that fastened on his flanks. The landscape is nothing without the old horse. The deacon reared him on the homestead. When a yearling, he used to come regularly to the back door and there receive crusts of bread, crumbs of cake, and other delicacies, the free gifts of the children to their pet. He was the most wonderful colt that ever was—as docile as the house dog. When stray poultry trespassed on the grounds, he would lay his little ears back, and putting his nose close to the ground, curling up his lips and showing his white teeth, drive the marauders from the premises with such a "scarce," that they would refrain from their incursions for a week to come. But he was incapable of injuring a living thing.

When old enough for use, he submitted to the discipline of bit and bridle without a single opposing effort. And what a fine figure he made in harness! How smartly he trotted off to church, carrying the whole family behind him in a Dearborn wagon! How proud was his carriage when he bore the deacon on his back!

The old man once made a long journey on horseback, to visit a brother who lived in the northern part of New-England. A great portion of the way there was only a bridle path to follow through the woods, and this was frequently obstructed by fallen trees. When the impediment was merely a bare trunk, the gallant gray cleared it gayly at a flying leap; when the tree was encumbered with branches, he clambered over it like a wild cat. Once the deacon was obliged to dismount, and crawl on his hands and knees through the dense branches; the sagacious horse imitated his example, and worked his way through like a panther.

But age came upon the good gray. His sight began to fail, his knees to falter. His teeth were entirely worn away.

After a bitter stuggle, the deacon concluded to replace him by a younger horse. Life had become a burthen to the old family servant, of which it was a mercy to relieve him. Yet, even then, the deacon was reluctant to give a positive order for his execution.

One day he called his eldest son to him.

"Abijah," said he, "I'm going over to W., to get that colt I was speaking about. While I am gone, I want you to *dispose* of the poor old gray. I shouldn't like to sell him to any body that would abuse him."

He could say no more—but Abijah understood him. When his father had gone, he went into the meadow, and dug a deep pit, beside which he placed the sods at first removed by the spade. He then carefully loaded his rifle, and called to the gray. The poor animal, who was accustomed to obey the voice of every member of the family, feebly neighed and tottered to the brink of the pit. The young man threw a handkerchief over the horse's eyes, and placing the muzzle of the rifle to his ear, fired. The poor old horse fell, without a groan, into the grave which had been prepared for him. With streaming eyes, Abijah threw the earth over the remains of his playmate, and then carefully replaced the sod.

When the deacon returned with his fine new horse, he manifested no elation at his purchase, nor, though he percieved that the stall was empty, did he trust himself to make any inquiries respecting the old gray. Only the family noticed, that in the course of the afternoon, in wandering through the meadow, he came upon the new-made grave, and though the sods had been carefully replaced, he evidently noticed traces of the spade, and suspected the cause, for he tried the soil with his foot, and was also observed to pass the back of his hand across his eyes. But he never alluded to his old servant.

If there be men who can smile at the grief of a family for the loss of an animal who had been long endeared to them by service and association, be assured that their hearts are not in the right place; and that they are individual who would exhibit a like callousness to the loss of human friends. [Olive Branch.

"Tools of Trade."

A sreies of articles is now running through Frazer's London Magazine, entitled "Sketches of American Society," written, as we understand, by a wealthy New York gentleman. In the last number we find a singular anecdote relative to Archbishop Hughes, the head of the Roman Catholic Church in the United States, the truth of which is vouched for by the writer, but which we find it very difficult to believe. If it is not true, the collector of the port of New York should publicly contradict it. The story is as follows:—

"As you say, Hughes generally has his wits about him, no donbt. He played our Custom house a trick they will not forget in a hurry. Soon after Gen. Harrison and the Whigs came in, and Curtis was made Collector of our port, there arrived a great lot of what the French call *articles de religion*, robes, crucifixes, and various ornaments, for Hughes' cathedral. Now these were all French goods, and subject to duty, and a notification to that effect was sent to the proper quarter. Down comes Hughes in a great rage. 'Mr. Curtis, Mr. Curtis, we never had to do this before. Your predecessor, Mr. Hoyt, always let our articles of religion in free of duty.' 'Can't help what my predecessor, Mr. Hoyt, used to do,' says Curtis; 'the law is so and so, as I understand it, and these articles are subject to duty. If you like, you may pay the duties under protest, and bring a suit against Uncle Sam to recover the money.' After Hughes had blusted awhile, and found it did no good, he tried the other tack, and began to expostulate. 'Is there no way at all, Mr. Curtis,' says he, 'by which these articles may be passed, free of duty?' 'None at all,' says the other, 'unless'—and he paused, hardly knowing whether it would do to hint at such a thing, even in jest—'unless, bishop, you are willing to swear that these are *tools of your trade*.' 'And sure they are that!' quoth Hughes, snapping him up, 'bring on your book;' and he had the goods sworn through in less than no time, before Curtis could recover himself."

A Short Story.

When Mary and I were married (says Grant Thorburn) we were young and foolish, for we had nothing to be married with; but Mary was delicate, and I thought I could take care of her best. I knowed I had a strong arm and a brave heart to depend upon.

We rented a chamber and went to housekeeping. We got together a little furniture—a table, bedstead, dishes, but our money failed us before we bought the chairs. I told Mary she must turn up a tub; for I could not run in debt. No, no. It was not long before our rich neighbor, Mrs. M., found us out, and kindly enough she supplied us half a dozen chairs added to our store. They were old ones to be sure, but answered just as well for us. I shall never forget the new face those chairs put upon our snug quarters—they never looked just right before. The tables have turned with Mrs. M. and me. Now she has become a poor widow; "but she shall never want while I have anything, never!" cried the old man, with a beaming face, "I shall never forget those old chairs."

Ah, now the secret was out! It was the *interest of the old chairs* which maintained the poor widow. She was living on the interest and compound interest of a little friendly act done years before, and it sufficed for herself and her daughter.

How beautiful it is to see how God blesses the operation of his great moral law, "Love thy neighbor;" and we should oftener see it, could we look into the hidden paths of life, and find that it is not self-interest, nor riches, nor fame, that bind heart to heart. The simple power of a friendly act can do far more than they. It is these, the friendly acts, the neighborly kindness, the Christian sympathy of one towards another, which rob wealth of its power to curse, extract the bitter from sorrow; and open wells of gladness in desolate homes. We do not always see the golden links shining in the chain of humane events; but they are there, and happy is he who feels their gentle but irresistible influence.

Summer Prunning of Grapes.

The *New England Farmer* says:—As very erroneous notions generally prevail as to the summer management of grapes, frequently hints to cultivators are necessary. We have noticed in many cases already the main shoots have been cut back to the fruit, thus depriving the fruit of the nourishment and support, which without the mutilation would be given by a vigorous shoot, in the foilage, of which the sap, with other matter taken up from the atmosphere, would be elaborated into suitable food for the growth and maturing of the fruit. By cutting off these shoots the fruit is robbed of its support which nature has provided.

We have noticed in a garden, kept by a professional gardener, where there were a large quantity of grapes, that all the new shoots had been cut back to the fruit, so as to leave it exposed to the sun, excepting on one trellis, where they, fortunately, had been neglected. The grapes on that trellis were well grown, and ripening well, while all the others were imperfectly grown and remained green.

When grapes are improperly pruned as we have named in July, they will often send out new shoots and recover, in some measure, from the evil, but when this prunning is done rather late, it often destroys the crop.

There is generally a great error in not prunning grapes thoroughly in the fall, or in the spring, so that there is a great mass of vines, which often leads to the erroneous mode of prunning which we have named. When the vines become too thick from a very luxurient growth, and previous scanty prunning, the best remedy is to cut off lateral branches, and all feeble shoots, and cut out whole small vines on which there is little or no fruit, and allow the main shoots to run twenty or thirty feet if they will.

Be Gentlemen at Home.

There are few families we imagine, any where, in which love is not abused as furnishing a license for impoliteness. A husband, father, or brother, will speak harsh words to those whom he loves best, and to those who love him the best, simply because the security of love and family pride keep him from getting his head broken. It is a shame that a man will speak more impolitely, at times, to his wife or sister, than he would dare to any other female except a low and vicious one. It is thus that the holiest affections of man's nature prove to be a weaker protection to woman in the family circle than the restraints of society, and that a woman usually is indebted for the kindest politeness of life to those not belonging to her own household. Things ought not so to be. The man who, because it will not be resented, inflicts his spleen and bad temper upon those of his hearthstone, is a small coward, and a very mean man. Kind words are the circulating medium, between true gentlemen and true ladies at home, and no polish exhibited in society can atone for the harsh language and disrespectful treatment too often indulged in between those bound together by God's ties of blood, and the still more sacred bonds of conjugal love. [Springfield Rep.

Size and Price of a Paper.

People are beginning to learn that a few inches more in the size of a paper, and a few cents less in the whole year's subscription price, make rather a poor substitute for quality. The largest and cheapest is not always the best. In our observation during the past few years, we have been surprised to notice how great a difference ten, twenty, or thirty cents in a year would make in the circulation of a family newspaper; the mere saving of a cent, or half a cent per week, being inducement enough for a man to decide in favor of one every way inferior to another that relied on excellence rather than cheapness.

But, as we have said, people are beginning to get tired of these poor bargains, and to understand that, in newspapers as in other things, the best is really the cheapest. Size and price are not now matters of the first consideration, but excellence. When a man subscribes for a paper, he expects to get one that he and his family can read with interest and profit. The evil of mere puffing and pretensions, from which so much has been suffered, is thus gradually curing itself. And it is well for the public that this is so. [T. S. Arthur.

My Mother's Voice.

My mother's voice, how oft doth creep
Its cadence on my lonely hours,
Like healing sent on wings of sleep,
Or dew on the unconscious flowers.
I might forget her melting prayer
While pleasure's pulses madly fly;
But in the still, unbroken air,
Her gentle tones come stealing by—
And years of sin and manhood flee,
And leave me at my mother's knee.

A Financial Operation.

We lately heard a story illustrative of the early days of York county—those good old times when every body was "honest as the days were long." The parties were two of the early settlers in the Western part of York (now Adams county,) both were of the honest old German stock—and as one of them is still living, we suppress the name. Peter, it appears, had increased the size of his farm, by annexing thereto a small tract adjoining, and lacked about a hundred dollars of the sum necessary to pay for the new acquisition. He called upon his neighbor, George, to borrow the amount. George brought out an old bread basket, and counted down the desired number of "thalers"—and then, of course, the two sat down to two large earthen mugs of cider and as many pipes of tobacco. After smoking over the matter for a while, it occured to Peter that in similar transactions he had seen or heard of something like a note passing between the borrower and lender, and he suggested as much to George. The lender assented to the propriety of the thing—paper, pen and ink were produced—and between the two a document was concocted, stating that George had loaned Peter one hundred dollars, which Peter would repay to George in "dree monts," (three months.) This Peter signed and thus far our two financiers had made the thing all regular and ship shape.

But at this point a difficulty presented itself. They both knew that notes were made in the operations of borrowing and lending which they had witnessed—but neither of them had observed what disposition was made of the document—neither could tell whether it was *en regle* for the borrower or lender to take charge of the paper! Here was a dilemma! At length a bright idea struck George. "You hab de money to pay, Peter—so to be sure you must take dis paper, so as you can see as you haf to pay it!" This was conclusive—the common sense of the thing was unanswerable, and Peter pocketed the money and his own note, "so as he could see as he haf to pay it!" Three months passed over; and punctually to the day appeared our friend Peter, and paid over the promised sum to George. This being done, the mugs and pipes were again paraded. After puffing a while, Peter produced the note, and handed it to George, with the remark. "Now you must take de note, so as you can see as de money has been paid!" [Herald.

Improving.

An important evidence, and certainly a very encouraging one, of the elevation of the public taste, is to be found in the superior class of publications which issue from the great publishing houses. We do not mean to say that the times are prolific in those great works which mark an age, and stand out as landmarks for the future, but we are certain that the average standard of the class of publications designed for intellectual readers has greatly risen; and, generally, the best books of this class have been the most read. Histories, biographies, voyages and travels, have taken, to a considerabie extent, the place of idle works of fiction; and the works of fiction which have enjoyed the widest circulation, have been, generally, pure in style, and tolerably so in sentiment, and true to nature in their descriptions of life.

The class of publications designed for the lower intellectual appetites has been driven into what is called "yellow-covered literature," with which the shelves of the repositories of cheap publications are loaded, and the railroad stations and steamboat landings are infested. If the good accomplished by the better class of publications of which we have spoken is great, the evil inflicted by the other is not less marked. The remedy is doubtless to be found in the inculcation of purer taste, and in providing better reading at the same price. There are many ways in which the encouragement of a better taste can be urged and made effectual, and it is an important duty for all who have any influence or control over public opinion, to give this encouragement. Especially should the young be guarded against the pernicious consequences of forming a false taste for reading, and every precaution should be taken to direct them early in the paths of sound and judicious intellectual culture. [Prov. Jour.

SHADRACH, THE FUGITIVE.—A correspondent of the *Essex Freeman*, Salem, Mass., lately visited this refugee from our republican "institutions," at Montreal, and found him well and happy, engaged in keeping a restaurant in Notre Dame-street. He had seen hard times, and met with some losses through the rascality of others, but was now in a hopeful way, and feels as he had never felt before, since he is now safe from the American manhunter.

"He says that worlds would not induce him to again set foot on American soil until slavery is abolished. His friends in the States have held out various inducements for him to come back, promising him safety, but he too wisely estimates our vain pretentions to a regard for the slave. It is well known that Shadrach is a member of the Methodist Church, and is an exemplary Christian. He has committed no crime against society. He is naturally bright, and considering his means of improvement in life, very intelligent. And when I heard such a man sincerely say that he was safe and free, and happy in the British realm, but had told his friends to shoot him dead the moment they should see him about to cross the river, all the boasted freedom of our country came painfully to my mind. It was too humiliating to contemplate."

THE CAFFRES.—These people, with whom the British are at war, differ very materially from the negro race. In stature they approach the European, and their high foreheads and and acquiline noses, and copper-complexion, assimilate them to the Asiatics and the controlling class in Madagascar. In agriculture and commerce they have shown themselves quite skillful, and they furnish great promise of future elevation with proper moral and intellectual culture. But the war now carried on—which is supposed to have originated from an exhibition of cupidity sadly pertaining to the Anglo-Saxon race—is any thing but promising of future good in its results. The missionary operations which have been carried on among them for a long period with success, have been seriously embarrassed by this unhappy war, which does not seem likely very speedily to close. Unless some merciful providence should interpose, according to the *Macedonian*, the missions here may be extinguished.

Interments in Paris.

Correspondence of the N. Y. Tribune.

The privilege of undertaking all funerals in Paris is rented by the Government to a company called the *Societé des Pompes Fuvèbres*. The prices for the various ranks and degrees of funeral services are regulated by a law passed in 1832. Under this law there are nine classes; the lowest costing fifteen francs, including the religious ceremonies, and and the first class 4,000 francs, or as much higher as the relatives or survivers choose to go. The lease or charter granted to this company expires in January, 1852, and before reviving it, it is the intention of the City Government to insist upon these charges being all considerably diminished. The tax of inhumation is also to be lessened. In the cemeteries of Paris there were formerly three kinds of graves; common graves, where the poor are buried, graves conceded for a certain time, and perpetual graves. These latter have lately been done away with, as they threatened to monopolize the whole disposable space. The ground is now hired for a certain period, usually five years, subject to renewal. This plan is expected to obviate this inconvenience, as it is highly probable that the lease will not be renewed after so considerable a lapse of time, in a city where the past and its dead are so notoriously soon forgotton. Up to seven years of age, a space one metre, or 39 inches long must be purchased; beyond that age, two metres are required. In the vast enclosure appropriated to common graves, the coffins are placed close to each other, at the depth of four and a half feet. Decomposition goes on so fast in this clayey soil, that the ground is ready again for service after a delay of five years. There are three cemetries in Paris—Pere Lachaise, Mont Martre, and Mont Parnesse. These are all on the outskirts of the city, though not without the walls. No interments have been made in burial places attached to churches since 1790. With the cemetery of Mont Parnasse, is connected a smaller one for the use of the hospitals, and another for the reception of such executed criminals as escape the dissection room.

The Weasel and the Rat.

A gentleman of veracity relates the following singular tale of a weasel and a rat:—

Weasels have courage to attack, and strength to master, a much larger animal than a mouse. While seated with a friend on a stile at Northbrook, a large rat came bustling down the hedge before us, bringing with him a lot of loose earth; my friend was just on the point of jumping down for a stone to whirl at him, when a little weasel followed the rat down the bank, holding his head well up, like a fox-hound, running breast high. The rat had crossed the path, and got into a little low bank on the other side, over which he scrambled, and came out among some Swede turnips in the adjoining field, at the very moment the weasel went into the low bank hunting for him. The turnips were so small and so far apart, that we did not once lose sight of the rat. He ran in and out among them, continually crossing his own track; and then making a little circle, he came to the bank, a good way from where we sat, and climbing over it, got into the footpath, about a hundred yards from us; he then ran towards us with all his might, straight along the middle of the path, and under the stile on which we sat motionless and smiling, and about ten yards behind us he went into the thick bank, and was lost to view. The weasel hunted well in the little low bank, and seemed a good deal puzzled, staying there much longer than the rat. At last he seemed to find out that the game had taken to the turnips; here he hunted with great eagerness, and finding the trick had been played, he made a cast like a well trained fox-hound, going completely outside all the trail; by this device he hit off the scent. In a few moments he was in the footpath, gallopping towards us in fine style, his back arched, his tail in a straight line behind him. He passed under us, and in his eagerness overshot the spot where the rat went into the bank; it was but for a moment; he came back, quartered the ground, found the trail, and was up the the bank in no time. A black thorn overhung the path; something moved in it; the rat dropped—the weasel dropped too; we heard a long squeal—then a shorter squeal—then all was still. We went to the spot; the weasel left his prey spitting like a cat; the rat's brain was laid bare, but his heart beat for near a minute as I held him in my hand.

Donations and legacies have been made to the East Windsor Theological Institute the last year, sufficient in amount to endow a new Professorship. A Professor of Ecclesiastical History has been elected, and was inaugurated at the late Anniversary. This Institution, it will be remembered, represents the Old School element of Connecticut theology.

The American Baptist Publication Society is publishing Bunyan's complete works, in 12mo. size. It is clearly high time, says *The Watchman and Reflector*, that these rich treasures of long-hidden gold were brought forth and put into general circulation. Christians of the genuine Bunyan stamp are too rare. The series has reached its fourth volume.

Rev. Dr. J. T. Peck, President of Dickinson College, at Carlisle, Penn., has been presented by the friends of the Troy Conference Academy, with a silver pitcher, as a token of their appreciation of his services while Principal of that Institution, several years since.

There were 8,452 bounty land cases reported upon in the Third Auditor's office during the month of August. The Pension Office has issued in all since January last about 40,000 land warrants, under the Act of Sept., 1850.

The Wesleyan or Anti-Slavery Methodists of Michigan have started a new paper, entitled *The Western Evangelist*. It is edited by J. K. Wellman, formerly a bookseller in this City.

Samuel Martin, aged 70 years, an old resident of New-Hampshire, committed suicide at Hooksett, on the 29th ult. He leaves a large family.

Central Railroad of New Jersey.

Summer Arrangements, commencing Monday, March 31, 1851.

THIS Road extends from ELIZABETHPORT, 35 miles, to WHITE HOUSE, N J, reducing the staging between the terminus of the Road and EASTON to 25 miles.

This line leaves New York by steamboat Red Jacket from pier No 1 North River, and connects with trains on the New Jersey Railroad, which leaves New York from foot of Cortland-st.

TRINS [illegible] Leave New York by steamboat Red Jacket, p[illegible] 1 North River, at 9 A M, passenger; 1 P M, freight; and 5 P M, passenger; and by N J Railroad, foot of Cortland-st, at 9 A M, and 2 and 5½ P M.

Trains leave White House and following places for New York as follows:

White House at 3½ A M, freight; 5 40 A M, passenger, at 1 40 P M.

Somerville at 4 30 A M, freight; at 6 05 A M, passenger, at 2 05 P M.

Bound Brook at 4 50 A M, freight; at 6 15 A M, passenger, at 2 15 P M.

Plainfield at 5 20 A M, freight; at 6 35 A M, passenger, at 2 35 P M.

Westfield at 5 50 A M, freight; at 6 50 A M, passenger, at 2 50 P M.

Elizabethtown at 7 15 A M; freight at 10 30 A M; passenger at 3 15 P M.

Elizabethport at 7 30 A M; freight at 10 45 A M; passenger at 3 30 P M.

On Tuesdays, Thursdays, and Saturdays, trains leave Somerville for Pespack, Lesser Cross-Roads, and Pluckamin.

STAGES will be in readiness on the arrival of the 9 A M train from New York at the White House to convey passengers to Easton, Wilkesbarre, Bethlehem, Allentown, and Mauch Chunk, Penn, and to Clinton, Flemington, Lebanon, Milford, and Belvidere, N J.

N B—All BAGGAGE at the risk of the owners until delivered into the actual possession of the Agents of the Company and checks or receipts given therefor.

Milton Academy.

A. C. SPICER, Principal.
Mrs. S. M. SPICER, Preceptress.

Terms.

The Fall Term of 1851 of this Institution will commence Tuesday, August 19th, and close Thursday, November 20th, continuing thirteen weeks and three days.

The Winter Term of 1851–52 will commence Tuesday, December 2d, and close Thursday, March 4th.

The Summer Term of 1852 will commence Tuesday, March 23d, and close Thursday, June 24th.

Expenses.

Tuition per Term, from $3 00 to $5 00, settled invariably at the commencement of each Term, either by actual payment or satisfactory arrangement.

EXTRAS PER TERM.

Oil Painting,	$7 00
Monochromatic Painting,	2 00
Water-Color Painting,	3 00
Drawing,	1 00

Board can be obtained in private families from $1 00 to $1 50 per week. Rooms can be obtained, by those wishing to board themselves, at a reasonable expense.

Remarks.

All the English branches usually taught in our Eastern Academies, together with the Classics, and the Modern Languages, (French, German, and Italian,) will be taught in this Institution. The mode of instruction will be in accordance with the latest and most popular method adopted in our best Eastern Institutions, aiming, primarily, at a thorough and practical qualification of School Teachers, and preparing students for an advanced standing in a College course.

Weekly meetings are held in the village by three different evangelical denominations, either of which students can attend.

The plan of instruction and government of this Institution will aim at a harmonious development of all the moral, intellectual, and physical powers of students, in a manner to render them thorough scholars, and practical, useful citizens; and the public may feel assured that no exertion shall be wanting on the part of the teachers and proprietors of the school to render it worthy of patronage and confidence. au14 4t

MILTON, Rock Co., Wis, July 11th, 1851.

Sabbath Tracts

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day. A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOMAS B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—$2 00 PER ANNUM, IN ADVANCE.

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The Sabbath Recorder.

THE SABBATH & THE RESURRECTION.

☞ In the *Recorder* of February 8, 1849, we suspended the pub[illegible]n of a series of articles on the subject [illegible] Sabbath from the pen of James A. Begg, of Glasgow, Scotland, because at that stage of the discussion, (while examining the authority for a change of the Sabbath at the Resurrection of Christ,) Mr. Begg desired time for a more thorough investigation of some points connected with our Saviour's resurrection, which are not commonly treated of by writers on the subject. Subsequently, he published his conclusions in a pamphlet of 156 pages, entitled "An Examination of the Authority for a Change of the Weekly Sabbath at the Resurrection of Christ, proving that the practice of the church in substituting the first day of the week for the appointed seventh day, is unsanctioned by the New Testament Scriptures." As we have already published a considerable part of this pamphlet, and as the remainder treats the subject in a manner altogether new, we propose to finish it. When this is completed, Mr. Begg informs us, he will take up "the Lord's Day" of the Apocalypse, upon which he is prepared to enter fully; this to be followed by farther investigations of Apostolic Practice and Precept—the prophetic prospects of the Sabbath—and eventually the history of the change which has been made.

In the articles already published on the Change of the Sabbath, Mr. Begg had shown—That the Sabbatic Institution and repromulgation being distinctly stated in Scripture, any designed abrogation, alteration, or modification, would require to be distinctly revealed—That the alledged change is really rested chiefly on supposed traditionary evidence—That if the Sabbath of Paradise and of the Fourth Commandment be not obligatory as to the Day, and if the Scripture has not appointed another, a choice is not left with the Church—That the Evangelists do not speak of a change of the Sabbath at the resurrection of Christ, either enjoined or observed, nor do they, (according to the original Greek,) say that he rose on the first day—That the ordinary view concerning Christ's death and resurrection does not admit of his having been "three days and three nights" in the tomb, which was the sign given by himself to his enemies of his Messiahship. He now comes to consider the prophecies and symbols of Christ's resurrection, and to show from these and other considerations the improbability of a change of the Sabbath at that time. Ed. Rec.

It has been very much overlooked, when considering the narratives of the evangelists, that not only our Lord's death, but also his resurrection, and the relation of both to each other, were the fulfillment of inspired predictions, and in accordance with special types. However unwilling the Jews were, even after the event, to believe that Christ had risen from the dead; yea, however forgetful for a time his disciples themselves proved in regard to this, their incredulity or unbelief is not to be attributed to a want of evidence.

Various causes may have contributed to produce this sad result; but we know that the Saviour himself, in his personal intercourse with the disciples, had, in the plainest terms, repeatedly intimated, and by all the evangelists are these intimations recorded, both that he should be killed, and that he should rise again from the dead. It is a remarkable illustration of the blinding power of unbelief, that, when Jesus declared these all-important truths on one occasion, it was so unpalatable that the Apostle Peter so far transgressed as even to rebuke his divine Master; (Matt. xvi. 21, 22; Mark viii. 31—33;) and on three other occasions, when he had spoken not less explicitly of his resurrection, "they understood not that saying, and were afraid to ask him." "And they kept that saying with themselves, questioning one with another, What the rising from the dead should mean?" "And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken." (Mark ix. 9, 10, 31, 32; Luke xviii. 32—34.)*

And, if thus with multiplied testimony, immediately addressed to themselves, even the disciples were unprepared for the glorious truths of their Lord's death and resurrection, we may the more easily understand how they were ignorant, also, of the meaning of symbol and prophecy, by which, in the earlier ages, both were revealed to the faith of the church. For the Saviour, be it observed, not only foretold, personally, his own death and resurrection, but he also directed back the attention of his people to the *writings of the prophets*, testifying of both. He said unto the twelve, "Behold we go up to Jerusalem, and *all things that are written by the prophets* concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge him, *and put him to death; and* THE THIRD DAY *he shall rise again.*" Luke xviii. 31—33. The truth and the time of *the resurrection*, therefore, as well as that of the [illegible] Christ, must be contained in the [illegible] *prophets*, thus appealed to, as abo[illegible] in the approaching events.

So also, after the Saviour was risen from the dead, on the road to Emmaus, he said to the two bewildered disciples, "O fools, and slow of heart to believe *all that the prophets* have spoken. *Ought not Christ to ha*[illegible]*fered* these things, and *to enter into his glory?* And beginning at *Moses, and all the prophets*, he expounded unto them *in all the Scriptures*, the things concerning himself." Luke xxiv. 25—27. And in the evening, when the assembled, and hitherto-doubting disciples, had been convinced of the reality of his resurrection, he said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were *written in the law of Moses*, and *in the Prophets*, and *in the Psalms*, concerning me. Then opened he their understanding, *that they might understand the Scriptures*, and said unto them, *Thus it is written*, and thus it behoved Christ to *suffer*, and *to rise from the dead the third day*." Luke xxiv. 44—46.

With such repeated declarations by the Saviour, surely the testimony of Moses and the prophets, concerning the fact and the time of his resurrection—as well as of his death—deserves to engage our serious attention. We may be assured, that if *our* understandings be opened, we also shall find in "the Scriptures," (in "the law of Moses, and in the prophets, and in the Psalms,") evidence and illustration pertinent to our inquiry—since, from these, it *behoved* Christ not only to suffer, but also to "rise from the dead the third day."

The resurrection forms an essential part of the scheme of redemption; and it was in accordance with a stipulation in "the everlasting covenant," that the God of peace "brought again from the dead our Lord Jesus, that great Shepherd of the sheep," (Heb. xiii. 20.) The apostles, therefore, in subsequent fulfillment of the commission with which they were entrusted, not merely gave, to Jews and to Gentiles, their own testimony to the certainty of Christ's having risen from the dead; but, their understandings having been now opened to understand the Scriptures, they likewise constantly affirmed this fact to be in perfect harmony with previous revelation on the subject. At the very beginning of their ministry, they appealed to the word of prophecy as fulfilled in the resurrection of their Lord. They reminded the Jews that David, "*being a prophet*, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne; he, *seeing this before*, spake of *the resurrection of Christ*, that his soul was not left in hell, *neither his flesh did see corruption*." Acts ii. 30, 31.

The Apostle Peter here quotes from the 16th Psalm, which, being constantly used in public worship by the Jews, must have been well known to them all, and doubtless by many in more faithful times, had been sung in lively faith, resting on full knowledge of its meaning. For if, as here certified, David spake in knowledge and with faith of the resurrection of his promised Son and Lord; we cannot suppose that this knowledge of so important and glorious a doctrine was confined to him alone, or concealed by him. Even if the people of God had been ignorant previously, now that the Royal Psalmist was inspired to set it forth in triumphant song, the knowledge so communicated to him must have been imparted unto others. And by whomsoever, in after time, the true meaning of this psalm was apprehended and believed, the resurrection of Christ from the dead would be anticipated, and relied on—even that his flesh should not see corruption.

In perfect harmony with this apostolic exposition, Paul, in the synagogue at Antioch, reasoning concerning the death and resurrection of Christ, says, "We declare unto you glad tidings, how that *the promise which was* MADE UNTO THE FATHERS, *God hath* FULFILLED THE SAME UNTO US, *their children, in that he hath raised up Jesus again*, ... he raised him up from the dead, now no more to return to corruption." Acts xiii. 32—34. And again, this all-important truth, the Messiah's resurrection, as having been revealed to Israel, this Apostle also proceeds to confirm by reference to, and quotations from "the second Psalm," and another Psalm." Ver. 33, 35.

It will be easily observed that our object in quoting these texts, is not to furnish evidence of the truth of Christ's resurrection, but rather to point attention to the fact, that that event, through prophetic utterance, in *promise* "unto the fathers," really had been divinely made known long prior to its fulfillment. So again, at Thessalonica, in the synagogue of the Jews, "Paul, as his manner was, went in unto them, and *three Sabbath days reasoned with them out of the Scriptures*, opening and alledging that Christ *must needs* have suffered, *and risen again from the dead*." Acts xvii. 2, 3. His appeal, therefore, in proof of the resurrection of Christ, is contained in "the Scriptures" of the Old Testament, confirmed, as he could show, by living witnesses of the fact now fulfilled.

Difficulty of finding Old Testament testimony to the certainty of Christ's resurrection, neither Peter nor Paul seem, therefore, to have experienced. The testimony of the Saviour himself we have quoted, which shows that not only his death and resurrection, but that even *the period* of the Redeemer's *continuance in the tomb*, was also foretold. The statements of the apostles are not less explicit on this important point; for they assure us that it is not merely a glorious truth that "him God *raised up the third day*, and showed him openly," (Acts x. 40,) but that it is equally true, and often repeated, that "he rose again *the third day* ACCORDING TO THE SCRIPTURES." 1 Cor. xv. 3.

It is scarcely necessary for us to remark that it is the *Old* Testament "Scriptures" to which Paul thus makes appeal, as testifying to the resurrection of the Saviour on the *third* day; but it is proper to observe, that these repeated declarations of the precise period of the resurrection having been so foreshown, prove that even the time of the Saviour's continuance in the tomb was designed of God to be attended to. That which was deemed of such importance as to be made *prominently* the subject of preintimation to the Israelitish church, was also of such importance in the estimation of the Apostle (as in that of his Lord,) as to lead him, after the event, thus often and emphatically to insist upon it.

Not less distinctly was it repeated by this same Apostle to Agrippa, when, reasoning concerning "the hope of the promises made of God unto our fathers," he says, pointing again to the sources of evidence, "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, *saying none other things than those which* THE PROPHETS AND MOSES *did say* should come, that Christ *should suffer*, and that *he should be the first to rise from the dead*." Acts xxvi. 6—22, 23. As Christ himself had done, so the Apostle also, therefore, avers that the prophets and Moses have borne testimony not only to the death, but also to the resurrection of Christ; yea, even to the fact, "that he should be *the first* to rise from the dead."

We have seen how the royal psalmist *prophet* gives evidence on these points; and we would now inquire, In what manner does *Moses* also certify the same? The question requires a lengthened answer; but, as the issue has an important bearing upon our present investigation, we address ourselves to it. We know of no direct statement of Moses on this point, *in words*. But Moses utters much in the language of symbol; and thus he does speak of the resurrection, as he speaks of the death of Christ. In expressive ordinance, visible to the eye, addressed to faith, and therefore understood by the faithful, does he declare both truths. The allusion by Paul, in the quotation last made, to the precedence of the resurrection of Christ—"that he should be *the first* to rise from the dead,"—this same Apostle elsewhere more fully explains. Speaking to the church of Corinth expressly of the resurrection, he exhibits Christ as "*the first-fruits* of them that slept." 1 Cor. xv. 20. And again, in the same chapter, and in farther illustration of the same subject, he says, "Every man in his own order, *Christ the first-fruits*; afterwards, they that are Christ's, at his coming." Verse 23.

In these allusions to an important ordinance given to Israel, we are furnished with a comment, illustrative of the manner in which Moses bore testimony to the resurrection of Christ, and this on the third day. The ordinance of "first-fruits," was a divine appointment given through Moses. It was not an ordinance standing alone, but was intimately related to the Passover—upon which even the period of its observance wholly depended. Thus, as we shall see, the time and circumstances of the Passover, Passover Sabbath, and First-Fruits, under the law, prefigured corresponding parts of the Messiah's work of redemption. A careful consideration of these, therefore, may aid our inquiry into the import of statements made by the evangelists and apostles. Let us then review in order, the Mosaic institution of these types, as recorded together, that we may be the better enabled to make the proper application of the whole.

On the fourteenth day of the month Abib, latterly named Nisan, and corresponding with our March and April, was Passover, followed as it was immediately by a feast of seven days, beginning and ending with Sabbaths. The first of these seven days, being the fifteenth day of the month, on whichever day of the week it might fall, was a Holy Convocation, or Sabbath, on which no work was to be done. The sixteenth day of the month, immediately following, therefore, this festival Sabbath, was the day on which the first-fruits of the harvest were presented in solemn and joyous offering unto the Lord, in presence of a select assembly in the Temple.

The appointment of this great solemnity, in all its parts, is thus recorded by Moses: "In the fourteenth day of the first month, at even, is the Lord's Passover. And, on the fifteenth day of the same month, is the feast of unleavened bread unto the Lord; seven days ye must eat unleavened bread. *In the first day ye shall have an Holy Convocation, ye shall do no servile work therein.* But ye shall offer an offering made by fire unto the Lord, seven days; *in the seventh day is an Holy Convocation;* ye shall do *no work therein*. And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then *ye shall bring a sheaf* ['omer, or handful,' *marg.*] *of the first fruits of your harvest* unto the priest, and *he shall wave the sheaf before the Lord* to be accepted for you; on *the morrow after the Sabbath*, the priest shall wave it. And ye shall offer that day, when ye wave the sheaf, an he-lamb without blemish, of the first year, for a burnt-offering unto the Lord. And the meat-offering thereof shall be two tenth deals of fine flour, mingled with oil, an offering made by fire unto the Lord, for a sweet savor, and the drink-offering thereof shall be of wine, the fourth part of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God; it shall be a statute for ever, throughout your generations, in all your dwellings." Lev. xxiii. 5—14.

The Passover, Passover Sabbath, and First-Fruits, are thus conjoint ordinances. They stand in close and significant relation to each other. In the events which form their fulfillment, therefore, we may expect a corresponding relation. Prefiguring to faith the death of Christ and his resurrection, from these typical observances, his disciples and the Jews generally, ought to have known the nature and circumstances of the work he had come to perform. For ages, Israel and Judah in the Temple of the Lord, through the slain lamb and the wave-sheaf, had been the heralds of a coming redemption, which already, by faith, the people of God then and in previous ages enjoyed—for, when in the wilderness, we are assured that the faithful of Israel "did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them [or 'went with them,' *marg.*] *and that Rock was Christ*." 1 Cor. x. 3, 4. And the Saviour himself testifies that Abraham rejoiced to see his day; "and *he saw it*, and was glad." John viii. 56. Thus we can understand how the entire circumstances of the Redeemer's death, burial, and resurrection, were, *that all things* "which were *written in the law of Moses*, and *in the Prophets*, and *in the Psalms*," concerning him, might be fulfilled; "and thus *it behoved* Christ *to suffer*, and *to rise from the dead the third day*." Luke xxiv. 44—46.

[To be continued.

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* In farther confirmation of the above remark of this rejection of Christ's plain and oft-repeated intimations, we may refer to Matt. xii. 40; xvi. 21; xvii. 9, 10, 22, 23; xx. 17—19; xxvi. 31, 32; Mark x. 32—34; xiv. 27, 28; Luke ix. 22; John ii. 19—21.

From Graham's Magazine.

CONSOLATION.

BY ALICE B. NEAL.

There are moments when the spirit
  Sinks, too faint for human aid;
When all hopes we may inherit,
  Are in dust and ashes laid.
Voices dear to which we hearkened
  Into utter silence fall;
And the very sunshine darkened,
  Streams more faintly on the wall.

Happy they who then can borrow
  Comfort from a higher life,
And from some diviner sorrow
  Call a calmness to their strife;
Who can hear a voice from heaven,
  Bidding all their anguish flee,
"Since no earthly help is given—
  Heavy-laden, lean on me.

Ye who labor, I have loved you
  As you toil for other's good;
By their baseness I have proved you,
  By ingratitude withstood;
Once for man my tears fell faster,
  Reaping scorn for my reward;
Asks disciple more than Master,
  Or the servant than his Lord?"

From the Christian Chronicle.

PROVIDENTIAL DISPENSATIONS.

In an article in the Congregationalist, headed "Sabbath Desecration," the opposition which the Michigan Central Railroad has encountered, and the fires, etc., by which it has suffered, are explained by the fact that they run the cars on the Sabbath. It is on account of their desecrating the Sabbath, says the editor, that "God employs their pupils to vindicate his authority by robbing them of their ill-gotten gains."

Such language is very common among a certain class of religionists. They seem to have been admitted into the councils of Heaven, and they can always tell the precise reason for every dispensation of Providence. One would think that they never read Christ's rebuke to those who esteemed the Galileans such great sinners; or His rebuke to the same spirit in His disciples, when they asked Him for whose sin the blind man was born blind. Such statements as the above excite the contempt of thinking men. How does the editor know, what he so confidently asserts, that these villains were "employed by God to vindicate His authority, and compel the observance of the fourth commandment?" What connection is there between their nefarious transaction and the observance of the Sabbath? To common minds, a reason for the alledged conspiracy presents itself in the motives of revenge and self-interest arrayed against a Company notorious for its selfishness and disregard of the rights and comforts of all others. But it seems that the desecration of the Sabbath is the great sin of the Railroad, and that to "vindicate His authority" in this respect, "God employed these villains."

We have heard remarks made at the funerals of persons who have been cut off in a moment by some terrible accident, which made the congregation shudder, and we have wondered that mortals could speak so confidently of God's ways—as though they had advanced far beyond the inspired writers, and to them God's throne was never enveloped in clouds and thick darkness.

We have heard on a Fast-day, appointed on account of the cholera, that that epidemic was a judgment upon us, for the sins of Sabbath-breaking, intemperance, and slavery; and after the services, men have asked us If these things are so, why is it that the men who have died of the cholera among us, have been leading abolitionists, temperance men, and observers of the Sabbath; and why is it that the greatest severity of the epidemic is visited upon the recently arrived Germans in the free States, who are in no respect answerable for our national sins, and not upon Charleston, the head quarters of the intensity of Southern slave-holding. Chicago, the city of abolitionists, more than all others in the North-West, is severely afflicted, while Mobile escapes, though no breeze blows upon her which does not pass over the head of a slave. Why do men love to shut their eyes upon everything they might see, and, like the Pharisee of old, award the calamities of life to the publican sinfulness of their neighbors?

If Edwards' Sabbath Manual were not written by a Doctor of Divinity, and endorsed by the Committee of the Tract Society, we should be tempted to regard a great part of it as founded upon false premises, and leading to false conclusions. Great stress is laid upon instances that are adduced of farmers harvesting their grain on Sunday, and afterwards losing the crop so gathered; nay, so sure is Sabbath desecration to be followed by pecuniary loss, that some persons who harvested their crops on Sunday, and so saved them, were visited *the next year* by a hail-storm, which destroyed the then growing crops. What could not be proved in this way? Is it not notorious that the great mass of our richest men disobey God, and yet continually prosper? Was it not so in David's time?—yea, in Job's? Has God ever compelled men to serve him, by causing disobedience to be followed by poverty and temporal want? Of how much value would such obedience be?

A few Sabbaths since, an infidel was splitting wood in his yard, and at the same time a Christian congregation had assembled for worship. A thunder-storm arose; the lightning struck the meeting-house and killed some of the worshipers; but no bolt of Heaven fell on the infidel. Had the case been reversed, Dr. Edwards would have seen a most evident judgment of God; but why is it not equally legitimate to infer that God approved of the Sabbath-breaking, and was displeased with the attempt to worship him?

It is the veriest trifling to adduce these isolated calamities as proofs of the desirableness of observing the fourth commandment. Let whole classes be examined, and the operation of a general law shown. Let it be shown that the Seventh-day Baptists and Jews continually meet with crosses in the prosecution of their business on the Lord's day; that wicked men do not amass riches while disobeying God's law, and there will be force in the argument. But by the other course of proceeding we can prove any thing. The writer of this lives on the banks of a river, whose bosom is agitated by the passage of steamboats every day of the week. We have had explosions upon its waters; but never one upon the Sabbath. Does this prove that the first day of the week is the only day on which steamboats should run?

We gain nothing, and we lose much, by departing from the spirit of the New Testament in this matter. A good cause is weakened by such poor arguments, and men of the world look with suspicion and incredulity upon *all* the statements of him who so palpably departs from what their go[illegible]se tells them is true. [illegible]W.

DEATH OF A MISSIONA[illegible]

The *Sabbath Recorder* of last week chronicled the death of Rev. W. T. Biddle, who was on the eve of sailing as a missionary to Burmah. The following memoranda of Mr. Biddle's last moments we copy from the *N. Y. Recorder*:

A short time before he died, he said, "What does the doctor think of me?" Having been told, he said, "Well, I cast myself upon God. If ever a poor creature did so, I have done it. Whatever I have done that is good, I cast it all away, and depend entirely on free grace to save me. I have no anxiety for the future. I leave it all with God. You remember [turning to Mrs. Biddle] the motto, '*Ready for either.*' I am ready for the yoke or the altar." He remarked, "You remember Thomas, [referring to Rev. Jacob Thomas, who died on his way to the missionary station to which he had been appointed,] who died as he was within sight of his field of labor. It may be so with me. I leave it all with God."

After requesting his wife to pray that his mind might be collected and clear, he asked her to sing "some good old hymn," that he might have something to fix his mind upon. She sung, "Rock of ages, cleft for me," which had just before been repeated in his hearing. He joined as well as he was able in singing the last stanza, "While I draw this fleeting breath," &c. He afterwards said, "If I could only feel *certain* that all was well, I could sleep sweetly. But the adversary stands in the way. Is there not some passage of Scripture with which I can meet him?" Some were mentioned; he said they were not appropriate. "It is a *conflict!*" he remarked. "There," said he, "I have one. 'When the enemy comes in like a flood,' &c. That is it." After repeating it several times, with other verses and lines of hymns, he exclaimed: "There! I can see the way clear; now I can sleep sweetly;" and he drew the bed-clothes over him, and slept. Just before he breathed his last, he was asked if he could put his whole trust in Christ, and rest there. He answered, "Yes!"

PROBABLE DESTRUCTION OF ROME.

Many authors have asserted, as their interpretation of some parts of the Apocalypse, that Rome will be destroyed by fire from heaven, or swallowed up by earthquakes, or overwhelmed with destruction by volcanos, as the visible punishment of the Almighty for its Popery and its crimes. I am unwilling, having read so many books on the interpretation of prophecy, to deduce any argument of this kind from the prophecies which are unfulfilled; but I beheld everywhere—in Rome, near Rome, and through the whole region from Rome to Naples—the most astounding proofs, not merely of the possibility, but the probability, that the whole region of central Italy will one day be destroyed by such a catastrophe. The soil of Rome is *tufa*, with a volcanic subterranean action still going on. At Naples the boiling sulphur is to be seen bubbling near the surface of the earth. When I drew a stick along the ground, the sulphurous smoke followed the indentation; and it would never surprise me to hear of the utter destruction of the southern peninsula of Italy. The entire country and district is volcanic. It is saturated with beds of sulphur and the substrata of destruction. It seems as certainly prepared for the flames as the wood and coal on the hearth are prepared for the taper which shall kindle the fire to consume them. I again read the remarks of Dr. Cumming: Rome, he believes, is to be overthrown by judgment, not to be converted by the agency of the Gospel, nor to be exhausted by political assaults. It is literally to be consumed by fire. Whether he is correct in regarding such an event as the fulfillment of the prophecies and the demonstration of the anger of the Creator against the incorrigible assumption of an erring and influential Church, I know not; but the divine hand alone seems to me to hold the element of fire in check by a miracle as great as that which protected the cities of the plain, till the righteous Lot had made his escape to the mountains. [Tour in Italy.

An Instructive Fact.—In the year 1542, while Henry VIII. was upon the English throne, Parliament passed an act declaring it to be lawful for all to read the Scriptures in their native language. Against the passing of this act the cardinals and the bishops strove with all the energy of fury and despair, but strove in vain. The effect was instantaneous and great. Copies of the Sacred Volume, which had been most carefully concealed, and perused with secrecy and fear, were now to be seen, as Knox informs us, lying on every gentleman's table, and the New Testament, especially, was borne about in almost every person's hands.

What one Book did.—A colporteur in Western Pennsylvania says:—"I heard that Baxter's Call was given by a colporteur to an irreligious family, who did not wish to receive it. It had been in the house more than a year, when the lady took it up with the hope of passing away time. As she read, she became interested, and continued till she had finished the book. But now she found no peace, and could not rest, until she had given herself to God. She now attests her conversion by a consistent life, and traces her first religious impressions to reading that book."

THE LOST BANK-NOTE.

Mr A—— was an irreligious man, nearly sixty years of age. He had long neglected the house of God, and indulged in the use of profane language. One day last winter he lost a bank-note in his barn. He sought for it several times, but did not find it. At length he said to himself, "That note is in the barn, and *I will search for it till I find it.*" Accordingly he went to the barn, and carefully moved straw and hay, hour after hour, till he found the note.

He had told me two months before, that he knew that his soul was not right with God, and he intended to live a better life, and seek salvation. His anxiety increased. A few weeks after he lost the note, he sat by the fire, musing on the state of his soul, when he turned to his wife and asked, "What must one do to become a Christian?" "You must seek for it," she replied, "as you sought for the bank-note." She said no more. It was "a word fitly spoken." He tried to follow the direction, and thinks that, through the grace and mercy of Christ, he found the "pearl of great price," and rejoices in hope of the glory of God.

There is a treasure for you, reader, precious beyond the power of words or figures to express. There is salvation and heaven for you, and eternal glory, if you will seek it with all your heart, *believing that it can be found, and resolved to find it.* If you have not sought it thus, you have disparaged it, treating it as if it were not worth such earnest regard.

American Messenger.

ONE SOURCE OF "CONSOLATION."

We have before referred to the character and fate of Count de Bocarme, lately executed in Belgium for one of the most heartless and atrocious murders to be found in the annals of crime. When arrested, he endeavored to evade justice by the most bare-faced falsehoods, and remained hardened and impenitent, under the expectation that he would eventually escape through the influence used by the nobility, who wished to avert the disgrace which his ignominious death would bring on the privileged classes. When he found that all efforts to save him had proved abortive, he still showed no signs of relenting. When exhorted to turn his attention to the salvation of his soul, he unconcernedly replied, "That is the business of a priest!" Abandoned in wickedness as he had been all his life, he was, nevertheless, a coward, and as the hour of his doom approached, his hardihood forsook him, and he expressed his willingness to see a priest. Bishop Purcell, of Cincinnati, being present, was *honored* with the interview. He put him to confession, probably administered the sacrament of extreme unction, as well as that of mass, gave him absolution, and thus in a trice fitted him for heaven! The Bishop, perfectly satisfied with his work, thus remarks:

"I saw then the guillotine for the first time, and I pray God it may be the last. To undergo this terrible trial, I have had need of all the consolation I have felt in seeing the sincere and complete return to God of this unfortunate young man, *and in hearing him say with warmth, that if he went to heaven, he would do all that he could do there for me.*"

Singular Incident.—The Winchester (O.) *Unionist* says: "Yesterday week, Mrs. Watt, Mrs. Evans, and Mrs. Davis, three pious and estimable widow ladies of this town, all in usual health, called upon Mrs. Judd, a pious Methodist lady, the wife of one of our citizens, who is lying at the point of death with the dropsy, hourly expecting the messenger for whose summons she has been long prepared. After spending an hour, in which the tenderest sympathies of Christian he[illegible] were freely commingled, they rose to [illegible] and taking the dying woman by [illegible] they spoke words of encouragement [illegible] leave-taking, saying to her, "that sh[illegible] near her end, but perhaps some of [illegible] be in heaven beforeher." Yester[illegible] friends again assembled around [illegible] the dying woman; but those fri[illegible] there. They had all three bee[illegible] down with the cholera during the past [illegible] and were all "in heaven beforeher!" [illegible] inscrutable are the ways of God!

Sleeping in Church.—In St. Phillip's Chapel, Winchester, are ancient stall seats, affixed to the wall of the ante-chapel. These have their seats so affixed upon hinges that those who sit on them can only maintain their position by balancing themselves with care, and resting their elbows on the seat arms, so that if the monks who used them dropped asleep during divine service, the seat came forward and pitched them headlong on the floor; nay, if they only dosed and nodded the least in the world, the hard oaken seat clapped against the old oaken back and made noise enough to attract the attention of the whole audience. Nothing was ever more cleverly contrived to keep people awake in church.

The Two Books.—There are two books from which I collect my divinity; the one written of God, the other of his servant Nature, that universal manuscript which he has expanded to the eyes of all. But I never so forget God, as to adore the name of Nature. The effects of Nature are the works of God, whose hand and instrument only she is; and therefore, to ascribe his actions unto her, is to devolve the honour of the principal agent upon the instrument. If we may do this with reason, then let our hammers rise up and boast that they built our houses; and let our pens receive the honor of our writers. [Browne.

"Jesus Wept."—It is the shortest sente[illegible] in the Bible. But sooner than have [illegible] that little sentence, should we have [illegible] that all books but the Bible should h[illegible] ished—that the entire glories of an [illegible] literature had sunk into the grave of fo[illegible] fulness. For the tears of the divine ma[illegible] links binding us immediately to the throne of God, and the rainbow which is around it. [Bards of the Bible.

The Sabbath Recorder.

New York, October 2, 1851.

"ABANDONING THE SABBATH."

To the Editors of the Sabbath Recorder :—

I was much interested in the perusal of an article in the *Recorder* of September 4, headed, "*Abandoning the Sabbath.*" I have heard people talk just in the way there mentioned, but have never yet found the person that had abandoned the Sabbath from *principle.* There is another thing which I have often felt grieved to see. When a Sabbatarian is absent from his own home for a season, and for the time being situated among First-day people, he will perhaps pretend to keep the Sabbath by laying aside work. Nevertheless he spends the day in an idle and careless manner. The time seems to hang so heavy on him, that he contrives every way to get rid of its tediousness. He lies in bed till nine or ten o'clock, then amuses himself with some trifle for a while, and perhaps spends the afternoon in vain, light company, or in some other form finds his own worldly pleasure on God's holy day, which I consider is expressly forbidden. On First-day he will not go to meeting because it is not the Sabbath; and his own Sabbath he *has* kept already. Strangely infatuated are those who consider themselves Sabbath-keepers, because they have passed the day in idleness and vain conversation.

I have often thought that if Sabbath-keepers were more consistent, they would make a much better impression on First-day people. If a single Sabbath-keeper is situated where he cannot meet with any of his friends on that day, is there not enjoyment enough to be found in retirement and in devotional exercises, without going to the world and its vanities to get rid of its sacred hours? And if he has a family with him, I am sure some religious exercises may be attended to on that day with the children. And then, as public worship is a duty enjoined on all Christians, I think every one bearing the name ought to feel it a privilege to attend it whenever he can. If he cannot get to a place of worship on the Sabbath, why not make arrangements to go on First-day? And if members are situated as you mention with regard to those families in the West, where there is no Sabbath-keeping church, are they obliged to abandon the Sabbath to partake of the ordinance of the Lord's Supper? Could there be any thing wrong and unscriptural in their keeping the Sabbath religiously at home, and then meeting with Christians in the house of God, on the First-day, to commemorate the dying love of Jesus? I am not aware that there is any command fixing the time when that ordinance is to be observed. I do not think there is any proof in the Scriptures that it was observed on the Sabbath day. Our Saviour said, *Do this in remembrance of me,* but gave no command as to the time when we are to do it, (though many churches attend to it at *noon* instead of *evening.)* I have often thought that I should like to see the opinion of some of you 'wise men of the East' on this subject. Which is the greatest sin in the sight of God—to commune with First-day Christians, or to live in the neglect of a *command* of the Saviour, "Do this," &c.? I do not mean, join a First-day Baptist church, but only worship with them, and commune with them. Would not this be better than to do as those families in the West did—abandon the Sabbath for the sake of church privileges?

Remarks.

The foregoing communication, from a worthy correspondent, embodies some valuable thoughts, which we could wish were seriously pondered by those who are guilty. The idea, however, of a Sabbatarian uniting with the observers of the first day of the week in commemorating the dying love of Christ, is one which will not pass current with our people generally. Experience has shown, that our churches cannot prosper upon the plan of open or mixed communion. The experiment has been made, both in England and in this country, and the result has uniformly been unfavorable. Whether this is [illegible]ing to the fact that mixed communion is an [illegible]tual practice, and therefore the Head [illegible]urch frowns upon it, or whether it is [illegible] causes of an entirely different charac[illegible]ill not pretend to say. It is never[illegible] matter of history, and our people [illegible]en slow to avail themselves of it [illegible]pting to defend their restricted [illegible]e.

[illegible] let us not misunderstand our correspondent. She does not propose that our churches, *as such,* should change their practice, but only that those individuals, who are so situated that they cannot enjoy the privilege of uniting with those of their own persuasion in celebrating the Lords' Supper, should avail themselves of the opportunity of doing so in churches of another order. We are willing to admit, that it would be much better to do so, than to abandon the Sabbath for the sake of church privileges. To do the latter, is "doing evil that good many come." It is committing a sin directly against God, inasmuch as his law says of the seventh day, "*In it thou shalt not do any work.*" And we fear that, in nine cases out of ten, the sin is wilfully and dedeliberatiy committed; for it is done in spite of the fullest conviction, that there is not one word of Bible authority for the observance of the first day of the week. A well instructed Sabbatarian cannot feel that his conscience fully acquits him, when he ceases to observe the day of the Fourth Commandment. What business has he, then, to purchase church privileges at such a price?

As to the former, we can very well conceive how a brother or sister can embrace the opportunity of occasional communion with a [illegible]day church, and yet not feel conscious [illegible]. There is certainly no direct prohibi[illegible]e practice in the New Testament. [illegible] not feel that he is deliberately trans[illegible]ng a command of God. And *if* there [illegible] sin in the act, it is made manifest after [illegible] intellectual investigation. Propositions must be laid together, and inferences drawn according to the rules of logic; and perhaps at last it is found to be a question of expediency, more than of morals. We can conceive that, in the yearnings of pious feeling, he can sit down in communion with those of a different persuasion, and enjoy it as a sweet [illegible] refreshing opportunity. But we can entertain no such charity towards those who deliberately cast away a divine institution.

Nevertheless, we must not be understood as *commending* the practice of even occasional communion with First-day churches. The relation which every Seventh-day Baptist holds to a church which repudiates the practice, should render him cautious of doing any thing which disturbs the general order, or which may disquiet his brethren. Besides, if one may indulge the practice, why not another?—and another?—and still another?—and so on, till the whole church is involved? And then what less can consistency demand, than that the church, *as such,* change its practice, and throw the doors wide open, according to the be[illegible] ideal of those who advocate unrestric[illegible]mmunion?

S[illegible]s the lure is held out by First-day church[illegible] that Sabbatarians can be received into their fellowship without being required to forsake the observance of the Sabbath; and not very unfrequently a stray sheep is caught with this guile. We do not know that the formation of such a connection involves any greater inconsistency than occasional communion; but we fear that it is attended with more danger. One thus connected feels himself in a measure restrained from advocating the claims of the Sabbath. He does not talk much about it, lest it should create disturbance among those with whom he has entered into covenant. Indeed, the very obligation of his covenant imposes a sort of silence upon him in this respect. At length, the silence which he has been compelled to observe is succeeded by a benumbed sense of obligation. His sense of obligation has not been strenghtened by his own preaching. As a natural consequence—a legitimate *effect* from a sufficient *cause*—it is benumbed; and finally he comes to the conclusion, that it is useless to maintain the struggle alone any longer. He abandons the Sabbath; he identifies himself in all respects with his Sunday-keeping brethren.

But we have no objection, that our brethren should avail themselves of the opportunity of worshiping with other persuasions on the first day of the week; none whatever. As far as they can, consistently with a due attention to other duties, we think it well for them to do so; and if shut out from all opportunity of assembling with Sabbath-keeping congregations, we think it not only well for them to meet with others, but quite important to their spiritual welfare. We are well persuaded, that in first-day congregations are to be found many of "the excellent of the earth;" and God forbid that we should ever be guilty of the bigotry of refusing to enter their places of worship. Were we living in some region remote from a church of our own order, with our family of children around us, we should consider it our duty to take them to some evangelical place of worship, on the first day of the week, notwithstanding the repeated singing of

> "This is the day the Lord hath made,"

and the continued reiteration of, "We bless thee, O Lord, for the privilege of assembling on this thy holy day." But we confess that we should think twice, before making up our mind to live in such a region. Were we sojourning there for a short season only, we would by no means forego the opportunity of being refreshed with gospel truth because of some errors that might be commingled with it.

Revival on Missionary Ground.—We learn from the *Macedonian,* that it has pleased God to manifest his presence in a school for girls, which has within the past year been commenced at Sibsagon by Mrs. Brown, of the Baptist mission. About the first of January two of the oldest pupils were under serious impressions, which soon issued in their hopeful conversion. The four next younger were aroused to seek the salvation of their souls, and the school began to be very irregular in its ordinary exercises. The pupils often suspended their studies to pray. Even the little ones, six years old and under, began also first to wonder and then to pray for themselves. Mrs. B. says :—

"Thus for two or three weeks our house was literally made a house of prayer. At all hours of the day might be heard either the song of praise, the low, faltering voice of prayer, or the sob of distress for the burden of sin. Much of the feeling during this time I have no doubt was sympathetic on the part of some, but I can not suppress the hope that there is some genuine fruit that will ripen for the great harvest."

Baptism of Mr. and Mrs. Morton.—We learn that Rev. J. W. Morton and his wife, late missionaries to Hayti from the Reformed Presbyterian Church of the United States, were baptized at DeRuyter, N. Y., on Sabbath day, Sept. 20th. In the morning of that day, Mr. Morton preached on the subject of Civil Government; and in the afternoon he discoursed on the points of doctrine and discipline relative to which he differs from Sabbath-keepers generally. At the conclusion of the afternoon service, the large congregation resorted to the baptismal waters, where, after appropriate remarks, Mr. Morton was immersed by Eld. Wm. Jones, and Mrs. Morton received the ordinance at the hands of her husband.

Conference of Converted Jews.—The Rev. Dr. Herschell, of London, has issued a call for a meeting of converted Jews in that city, to confer on the best measures for spreading Christianity among their "brethren according to the flesh."

BRITISH CORRESPONDENCE.

The Evangelical Alliance—Sunday in France.

Glasgow, September 12, 1851.

Besides the paper by the Rev. Mr. Jordan, on Sunday Observance in Great Britain, there was read at the Evangelical Alliance, another paper, by Dr. J. H. Grandpierre of Paris, on Sunday Observance in France, especially at Paris. He acknowledged that in the eyes of Roman Catholics in general Sunday has not the same meaning that Protestants give to it. This he accounts for by the ignorance of the Romish population of "the gospel in general, and *the law of God* in particular"—without, however, attempting to show what "*law* of God" enjoins the sanctification of Sunday, or permits the Alliance to trample on the Sabbath. The young, he says, learn "a meagre catechism, in which the *commandments of the church* occupy a far larger place than the *commandments of God.*" The self-complacency with which such a remark is made on the subject of the Sabbath by and to the members of churches so obviously chargeable with the very sin lamented, does seem remarkable. But the Romish Church, he adds, having instituted a multiplicity of festivals, the Sunday is forgotten; "it is a festival of the church, like any other, and leaves all free to take it seriously, or not to consider it, according to their caprice or interest." Now this is true; and the Church of Rome having handed over her festivals *in cumulo,* it behoves the Protestant Church to be able to show why she attaches so much importance to Rome's traditionary gift in one case, and so much less in others! The priests of Rome, he states, are satisfied with the attendance at one mass on Sunday, and they commence these observances so early as 6 o'clock on Sunday morning—leaving to such as then attend a long day for profit or pleasure. The natural levity of French character, together with the love of excitement and the example long set, go to complete the enumeration of reasons for Sunday profanation in France.

Let us now glance at the statement of the actual condition, in regard to Sunday observance, of this *Christian* country—which holds its place in the "universal observance" argument in favor of Sunday, when such members of the Alliance are required to produce the authority on which they justify their change of the Sabbath. "On that day, in Paris, and *almost universally* on French territory," says Dr. Grandpierre, "the shops are open, buying and selling are carried on. The restaurants and coffee-houses are more than usually splendid—numbers eat and drink there. The theaters invite the crowd, and the crowd press there more numerously and more eagerly than during the other days of the week. Almost all the artisans work on Sunday and rest on Monday; thus proving that they need a day of rest in seven, and that in this the law of God perfectly understood the requirements of human nature; but at the same time," continues this Sunday observer—himself in a transgression precisely similar—"*they rebel* against this same law, in *refusing to rest on the day that God has commanded,* in commemoration of the work of creation, and of the day of the resurrection, and to glorify his thrice holy name."

"The great reviews of the army and national guards, the inauguration of public buildings or railways, and public festivals, take place on the Sunday, by preference. Government allows works of public usefulness to proceed on the Sabbath; and, a few years ago, the works necessary in the building of a *Protestant church* were allowed to continue as on other days, the Consistory being unable to obtain permission for the cessation of these labors. On Sunday, the public conveyances of the environs of Paris are laden with passengers, the trains on the railways are multiplied, and always public balls, promenades, and festivities of all kinds, abound in Paris and the suburbs. The famous concerts of the 'Conservatoire,' where is played the music of the great masters—Beethoven, Mozart, Haydn, &c.—are *invariably* given on a Sunday, and never on any other day. The same is the case as to *horse races* for the highest prizes, which take place in the Champ de Mars, Versailles, and elsewhere, and the same as to the ascent of balloons, and all public rejoicings.

"In a word, for the Parisians, and the French in general, Sunday is the day of pleasure above all others. It is only distinguished from other days of the week by *more levity* and gaiety, more luxury, dissipation and folly. The Boulevards are covered with strollers; the public promenades overflow with people in holiday clothes; the places of recreation are crowded to excess. It is the day when all the keepers of coffee-houses, restaurants, and places of amusement, have the most success."

Of the French *Protestants,* he says, "the greatest number are lukewarm, indifferent, and lax, in those pious customs which they had adopted in their youth." "They retain a sort of outward respect for the Sunday. But they have no scruple in neglecting public worship on the most frivolous pretexts. There are some who are never seen at church but during the great festivals of Easter, Whitsuntide, and Christmas." This seems to be showing greater contempt of Sunday than is done even by the Romanists. They put it on a level with their other festivals, and give to Sunday a *festival observance.* "During the time of harvest and vintage," and even during six consecutive weeks that the silk worms require peculiar care, "the churches are deserted, or nearly so," in the departments, and especially those of the South. On these occasions, there are Protestant localities "where the churches are closed on the Sunday, and where no public service is celebrated." He is eager to declare even concerning those Protestants whom he approves, that they are "without regarding it from a strictly legal, and, so to say, Jewish points of view, by which the Sabbath of the Christian is made like that of the Jew." He regrets, however, that Sunday evening services are not more common, and that those which exist are so thinly attended. Afraid of the influence of the Romish priests, if Government were to interfere for the maintenance of Sunday, Dr. Grandpierre deprecates any appeal to them for legislative aid.

J. A. BEGG.

THE VIRGINIA ASSOCIATION.

The Seventh-day Baptist Virginia Association met in the meeting-house at New Salem, Harrison Co., Va., on the 4th day of September, 1851, at 10 o'clock A. M. Eld. A. Estee preached the opening discourse from Gal. 6 : 9.

After sermon, the Association organized by appointing Samuel D. Davis, Moderator; Jacob Davis and J. F. Randolph, Secretaries; and George J. Davis, Treasurer. Visiting brethren were invited to participate in the deliberations of the meeting. The letters from the churches were called for, handed in and read, from which the following statistics were taken :—

Lost Creek—A. Estee and S. D. Davis, elders; J. S. Davis, licentiate; Abel Bond, Sen., Wm. Kennedy, deacons; Levi Bond, Jr., clerk. Added 7, deceased 1; total 79. Constituted 1805. Communion second Sabbath in March, and once in three months. Messengers, S. D. Davis, J. S. Davis, Wm. Kennedy, Levi Bond, Wm. Battan, Wm. F. Randolph, Jacob Davis.

New Salem—P. Davis, elder; L. H. Davis, deacon; Wm. B. Davis, clerk. Added 16, excluded 1, dismissed 2, deceased 1; total 95. Communion third Sabbath in February, and once in three months. Messengers, P. Davis, Jonathan F. Randolph, L. H. Davis, Wm. B. Davis, James Ford, George Ford, S.C. Davis, Joel H. Davis, C. G Davis, R. Ford, E. Davis, A. Davis, Jesse J. Davis, G. Maxson, Isaac F. Randolph, J. F. Randolph, G. J. Davis.

Middle Island—Ezekiel Bee, elder; Josiah Bee, deacon; J. Jeffrey, clerk. Total 23. Constituted in 1832. Communion first Sabbath in May, and once in three months. Messengers, S. T. Davis, Josiah Bee, E. Bee, Joshua J. Davis.

Hughes River—Asa Bee, elder; Jesse M. Lowther, deacon and clerk, Total 21. Constituted in 1834. Communion fourth Sabbath in September, and once in three months. Institutions, Sabbath-School and Bible Class. Messengers, A. Bee, J. Meredith, O. P. Zinn, Z. Davis.

Adjourned for half an hour.

Met agreeable to adjournment; prayer by Eld. P. Davis. The following committees were appointed :—

On Preaching—O. P. Zinn, Jepthah F. Randolph.
On the State of Religion—Asa Bee.
To confer with Eld. Estee with regard to his support the present year—G. J. Davis, A. Bee, J. Bee, J. Davis.

Eld. A. Estee presented a report of his labors the present year, which was read and an expression of satisfaction given by vote. Adjourned until 10 o'clock to-morrow morning.

Sept. 5—Met agreeable to adjournment; prayer by Eld. Estee.

On application, the church at Woodbridgetown, Pa., was received as a member of this body.

Wm. F. Randolph was appointed Corresponding Secretary.

The following topics were presented and agreed to be discussed :—

1st. Is the Word of God, with the promised aid of the Holy Spirit, sufficient to guide the disciples in the way of truth, so that there may be general uniformity in practice and unity of faith with respect to the doctrines of the Gospel?

2d. Is it expedient for the disciples of Christ to interchange thoughts and discuss subjects in relation to which they cherish conflicting sentiments?

3d. What is our duty towards Christian professors of other denominations?

4th. Is it Christian duty to hold any office whatever under the political government?

5th. What is our duty as Christians with respect to the subject of war?

6th. What is our duty with respect to using and trafficing in intoxtcating drinks?

7th. What is our duty as Christians with respect to American slavery?

8th. What is our view of the doctrine of Christian equality?

9th. Is it consistent with our Christian profession to unite with secret societies?

The first and second topics were discussed and decided in the affirmative. Adjourned for 30 minutes.

Met agreeable to adjournment; prayer by J. S. Davis. The third topic was taken up, partially discussed, and continued.

Adjourned to meet to-morrow evening at the call of the Moderator.

The evening session having been waved, the delegates convened at the house of Isaac F. Randolph, First-day morning, at 9 o'clock.

The Committee appointed to confer with Eld. Estee handed in their report, which showed that according to the information obtained, the Elder had received—

Of friends at W. Union	$12 00		
Salem church, received	42 30	prom'd & unp'd	23 00
Lost Creek ch. "	68 50	" "	15 00
MiddleIsland ch. "	4 50	" "	7 50
Hughes River ch. "	3 56	" "	6 44
Woodbridgetown "	4 50	" "	
Total received	$135 36	Total unpaid	$51 94

Resolved, That we approve of the enterprise now in progress of establishing a High School at West Union, and recommend its support and patronage to all the members of our denomination.

Whereas, it appears that business transacted by the South Western Association still remains unsettled, *Resolved,* therefore, That we recommend to the churches of our body that formerly belonged to the South Western Association each to appoint an agent to confer with the Executive Committee of that body in order to effect a satisfactory settlement of such business, and that our Secretary notify those churches of this recommendation by furnishing each of them with a copy of this resolution.

Adjourned for one hour, to meet at the meeting-house.

Met pursuant to adjournment; prayer by G. J. Davis.

The Corresponding Secretary was instructed to write to the Ohio Association, requesting them to correspond with us by delegation at our next annual meeting.

Levi Bond, Jr., was appointed a Committee to settle with Eld. Estee with regard to his labors among us the present year.

The Report on the State of Religion was handed in, read and received.

Ezekiel Bee was appointed to preach the Introductory Discourse at our next Anniversary; Joshua S. Davis alternate.

The minutes having been read and approved, the Secretaries were instructed to revise and forward them to the editors of the Sabbath Recorder, requesting their publication in that paper.

The Association then adjourned to meet with the church at Lost Creek on the fifth day of the week before the first Sabbath in September, 1852, at 10 o'clock A. M.

Report on the State of Religion.

The Committee on the State of Religion within the limits of this Association, report, that from the communications received from the different churches, we have occasion to rejoice in the evidence presented that God has not utterly forsaken us. We have had some tokens of Divine favor. Some mercy drops have descended upon us, and we have had some accessions to our numbers of those whom we trust have had their names written in the Lamb's book of life, and may prove a blessing to the church by their steadfastness in the faith and their unwavering perseverance and unwearied diligence in the way of well-doing. It appears, as a general thing, that union and harmony exist among the brethren in the different churches. Although this statement we feel authorized to make, yet we do not wish it to be inferred that the brotherly love existing among us is by any means as fervent as it ought to be, or as it is our privilege to enjoy. Indeed, we are deeply sensible that the grace of brotherly kindness should be cultivated with great care and diligence among us, in order that we may co-operate and become as efficient in the work of the Lord as our Divine Master requires. We believe it becomes us to humble ourselves before God, and endeavor to cultivate all the graces of the Holy Spirit, in order that God may bless us as a people, and in order that our light may properly shine before men.

SAMUEL D. DAVIS, Moderator.

Jepthah F. Randolph, } Secretaries.
Jacob Davis, }

The Evangelical Alliance.—The British organization of the Evanglical Alliance recently held its fifth annual conference in London. A glance at the newspaper reports of its proceedings, shows but little of general interest. The question why the attempt to keep up an American organization has so signally failed, was considerably discussed. The following answer is given by a correspondent of the *Independent,* who participated in the deliberations of the London meeting :—

"What has impeded the working of the Evangelical Alliance in America is, that the brethren in Great Britain have pertinaciously insisted on introducing into the basis—not merely opposition to slavery—not merely an assertion of the right of every human being to be free from subjection to any arbitrary power—but the proposition that every slaveholder, every master of a servant whom the State refuses to acknowledge as anything but a slave, must be excluded from Christian fellowship, without any consideration of his circumstances, his conduct, or his motives. This proposition millions of American Christians regard as unchristian. To stig-matize and reproach as supporters and friends of slavery all who do not consent to that proposition, has no better effect than to offend the common sense and the conscience of multitudes of enlightened and Christian men, who understand at least the *facts* of the subject better than they are likely to be understood by Englishmen."

America at the World's Fair.—The tone of the London press relative to the American part of the Great Exhibition, has materially changed during the last month. A recent number of the London *Times* makes the following frank concession :—

"It is beyond all denial, that every practical success of the season belongs to the Americans. Their consignments showed poorly at first, but came out well upon trial. Their reaping machine has carried conviction to the heart of the British agriculturist. Their revolvers threaten to revolutionize military tactics as completely as the original discovery of gunpowder. Their yacht takes a class to itself. Of all the victories ever won none has been so transcendant as that of the New York schooner. The accounts given of her performances suggest the inapproachable excellence attributed to Jupiter by the ancient poets, who describe the King of the gods as being not only supreme, but having none other next to him. 'What's first?'—'The America.' 'What's second?'—'Nothing.' Besides this, the Baltic, one of Collins' line of steamers, has 'made the fastest passage yet known across the Atlantic,' and, according to the American journals, has been purchased by the British agents '*for the purpose of towing the Cunard vessels* from one shore of the ocean to the other.' Finally, as if to crown the triumphs of the year, Americans have actually sailed through the isthmus connecting the two continents of the New World; and, while Englishmen have been doubting and grudging, Yankees have stepped in and won the day. So we think, on the whole, that we may afford to shake hands and exchange congratulations, after which we must learn as much from each other as we can."

Changes.—The editor of the *Ohio Observer,* Professor Barrows, has recently visited the place of his nativity in Mansfield, Conn., which he left thirty-three years ago to take up his residence in Maryland. He says—

"At that time the tide of emigration to the Western Reserve was at its height; and to accomplish the journey was a month's hard labor. What would the emigrants have thought had some prophet accosted them, while plowing their wearisome path through the mud of the primitive forests, with the prediction that they should themselves live to see the whole journey accomplish in two days!—and that upon their arrival in 'New Connecticut,' the event should be announced in Old Connecticut in the space of a few minutes!!"

Board Meetings.—By reference to the notices in another column, it will be seen that the Boards of the Seventh-day Baptist Missionary and Publishing Societies meet in New York on the 8th inst.

Education in Canada.—The report of the Superintendent of Education in Canada, states that during the last year, the number of pupils educated in the public schools of Canada West, was 151,891; the amount paid to teache[illegible]38,478, and £14,189 for the erection [illegible] pair of school-houses. There are 8,059 [illegible]; in 2,097 habitual use is made of the Bible, and in 3,059 religious instruction is given, of an unsectarian character. The religious sympathies of the teachers, 3,476 in number, are thus stated :—858 are Presbyterian; 904 Methodist; 796 Episcopal; 390 Catholic; 238 Baptists, and 73 Congregationalists. The average of their remuneration was from £30 to £60 for males, and from £20 to £40 fo[illegible]les.

Premium Ess[illegible]on Prophetic Symbols.—The publishers of the "*Theological and Literary Journal,*" New York, have in their possession three premiums, which have been contributed to be given for three Essays on the "Characteristics and Laws of Prophetic Symbolization." Certain articles on the subject of prophecy have appeared in that Journal, which have excited considerable attention, and have induced the wish that the views there presented should be more fully discussed, and, if correct, more widely disseminated. Hence a fund has been subscribed, out of which $400, $200, and $100 will be paid for the first, second, and third best Essays on the subject just mentioned.

The Pope for Despotism.—The following is an extract from a private letter dated London, Sept. 5, from a distinguished source :—

"The great fact here to-day is the abandonment by the Duke of Norfolk of the Roman Church, on the ground that *it is leaguing itself with despotism.* In fact, the conduct of the Pope has been most surprising. By returning to the early traditions of the Church, he might have secured popular rights, and the universality of the *one* Church; but by leaguing himself with the authors of all the atrocities which, during the past three years, have been perpetrated in Europe, he has inflicted a fatal blow on the cause. I say *he,* but it is the whole body of Cardinals who have been parties to, or who rather have been the authors of, this complicity."

Stephen Girard's Remains.—Quite an excitement was got up in Philadelphia last week about the remains of Stephen Girard. It appears that Mr. Girard directed that his remains should be buried in the grounds of the Holy Trinity Catholic Church, near the remains of his relatives. It is alledged that the city authorities, desirous of placing them in a sarcophagus to be deposited at Girard College, forcibly disinterred the remains from their resting place in the Trinity Church grounds, and placed them in the custody of an undertaker, who took them to his place of business, where he has kept them ever since. An injunction was asked from the Court of Common Pleas, by the executors of Mr. Girard, to restrain the authorities from carrying out their purpose. The injunction was refused.

The Methodist Book Concern.—A report made at the late session of the Genesee Annual Conference, shows that the sales of the Concern for the last twelve months exceeded $200,000, being an increase of $65,000 over the previous year, and exceeding all former years. During that time the new hymn-book has made an immense sale. The profits were $47,561. The *Christian Advocate and Journal* has a circulation of from 25,000 to 29,000; the *Missionary Advocate* 20,000; the *Sunday-School Advocate* 65,000, with a yearly sale of Sunday-school books amounting to $5000. The *Quarterly Review* has 3000 subscribers.

Provisional Bishop Elect.—A Convention of the Protestant Episcopal Church of the Diocese of New York was held in this city last week. The most important business was to elect a Provisional Bishop in the place of the suspended Bishop B. T. Onderdonk. After a great deal of talk and balloting, the Convention succeeded in electing Rev. Dr. Creighton, of Tarrytown, Westchester Co. His acceptance of the appointment is expected, although he has not yet signified it.

The Father Mathew Fund.—An effort is making in New York to raise a fund for Father Mathew, to enable him, on returning home, to pay his debts incurred during the famine in Ireland, and to continue his labors in the temperance cause. An appeal, signed by twenty distinguished citizens, has been issued, inviting all who are willing to contribute to the fund to send their contributions to Henry Grinnell, Esq., of New York, who will act as Treasurer.

Converts from Popery.—At a late anniversary of the British and Foreign Bible Society, the Bishop of Chasel is represented as having said, "I believe I do not overstate the fact, when I say that there have been ten thousand converts from the Church of Rome in the sister Island. I can state, too, that these changes have uniformly been effected through the medium of God's blessed book."

Baptist Convention.—The Anniversary of the Bapti[illegible]y Convention of the State of N[illegible] held at Elmira, Chemung [illegible] on the 8th inst. Arrangem[illegible] made with the Erie Railroad to go and return for one fare, and it is expected that the delegation will be unusually large, and the season one of uncommon [illegible].

Brown University.—This institution is said to be in a very flourishing condition. The enterances this year have been greater than in any previous year. Of the ninety persons who have entered since Commencement, about one half take the classical course.

General Intelligence.

European News.

The steamer Africa, with thr[illegible] days later news from Europe, arrived at [illegible] York on the 26th Sept.

A fatal collision had occurred on the Buckinghamshire railroad. Seven persons were killed, and eight or ten other persons were wounded.

On the 8th of Sept. a dreadful accident occured at Ballyclare, Ireland, resulting in the death of twenty-six persons, and the wounding of forty others. It seems that some five-hundred persons had assembled in the loft of an old paper mill to hear a lecture on electro-biology. They climbed up by means of a couple of steep ladders; the lecture began at 8 o'clock, and occupied an hour and a half. After which the lecturer proceeded to mesmerize, or entrance, some seven or eight young persons, who, at his request, came forward for the purpose. He succeeded with a few of these, and was about to exhibit his influence over them, having removed them towards the back part of the loft, when the curiosity of the spectators in the more distant parts of the room became so much excited that they rushed from all sides in a body to the central space to obtain a better view. A sudden and ominous crack beneath their feet gave but a momentary warning of the penalty of their rashness. The greatly increased weight on the middle of the flooring proved too much for its utterly inadequate support to bear, and it gave way beneath their feet, opening downwards in a fearful chasm, in which upward of 300 persons, men, women and children, were precipitated. The scene which ensued may be more easily imagined than described. Those who were fortunate enough to secure seats on the back portion of the loft, of which the flooring had not given way, were comparatively injured; but nearly all who stood, at the moment of the accident, on that portion which occupied the angle between the two wings, a square of 30 feet, were engulfed in the horrible abyss, and thrown, with the planks of the flooring, and the dislodged stonework of the dilapidated walls to the area beneath—a fall of no less than 16 feet, among the hard, projecting, and scattered pieces of machinery, which were stored below. The shrieks of the suffering multitude, the noise of the falling timbers, the clouds of choking dust which instantly arose, the rush and frantic struggle for escape, produced a scene which will be indelibly impressed on the memories of all who survive it. The accident was occasioned by the breaking of the beam exactly in the center, and, when it gave way, the flooring shelved downwards from both sides, sliding, as it were, those who stood upon it into the store below. In some places the planks pried up the masonry into which they were inserted, and in one spot a considerable mass of stone and brick work was detached, which falling upon the living heap below, caused the most fatal injuries we have to record. It has since been discovered that if only two feet more of the wall at this part of the building had been displaced, the whole of the wing would have fallen in, and the calamity would have been a hundredfold more disastrous than it was.

A Perisan Ambassador has arrived in England. The following account of him is from *The Daily News:* "As an accredited Ambassador direct from the Court of Teheran has never been known in this country, some considerable interest was excited in Southampton by the arrival of his excellency. He is a fine, handsome man, about forty years of age. He was dressed in the costly and picturesque costume worn by the highest ranks in Persia. The sleeves and collar of his cloak were ornamented with gold embroidery, the clasp of his girdle was studded with diamonds, and a brilliant star was suspended on his breast. He wore the high conical cap of the Persian country. He was accompanied by a dragoman and a servant. An extensive suit accompanied him from Persia to Turkey, nearly the whole of which he took leave of at Constantinople."

The Morning Chronicle, in an article on Photography at the Exhibition, says: The exhibition of Daguerreotypes in the United States departement is of a very superior character. In the arrangement of the groups, and in the general tone of the pictures, there will be found an artistic excellence which we do not meet with in many others. This has been attributed to peculiar atmospheric conditions, but we believe it to be due to a great extent also to superior manipulation. This extra care is, we are inclined to think, to be traced to the general dislike of artificially-colored photographs in the United States.

The steamer Mississippi got aground near Smyrna on her way to Constantinople to receive Kossuth, but was got off undamaged by taking out her guns and other lading; she would be able to get to Constantinople in season to accomplish the purpose of her mission.

The Collins steamer Baltic, with Liverpool dates to Sept. 17, (four days later) arrived at New York on Sunday last.

The Catholic "Lord Bishop of Shrewsbury," celebrated divine worship at Birkenhead, on Sunday, the 14th, and the "Lord Bishop of Troy" was announced to preach in the evening. This was publi[illegible]vertised, and was in direct contravention [illegible] recent restrictive law regulating the [illegible]umption of ecclesiastical titles.

A company has been formed at Liverpool for the purpose of establishing a line of steamers from that port to Rio in the first instance. Three screw steamships, of from 1,500 to 1,700 tuns, and 300 horse-power each, and with an average speed of ten knots per hour, are to be built as a beginn[illegible]

The Royal M[illegible] Company is having co[illegible] steamers to run between So[illegible] Isthmus of Panama. The A[illegible] them, it is expected will be put [illegible] route in November.

The preparations for laying down the [illegible] marine telegraph between England [illegible] France are rapidly advancing. It [illegible] that the great difficulty, the preventi[illegible] wires against being broken or ground[illegible] the bottom, will now be overcome. Th[illegible] of communication consists of four copp[illegible] of the thickness of an ordinary bell-wi[illegible] ed in gutta percha, and twined with a co[illegible] ponding number of hempen strands ste[illegible] in a mixture of tar and tallow into a rope of about an inch diameter. Another strand similarly prepared is wound tarnsversely round this, and finally ten wires of galvanized iron, about a third of an inch thick, are twined round this central cord, and form a solid, and at the same time flexible casing. The whole, when thus completed, has the appearance of an ordinary 4 1-4-in. metallic cable. The machinery by which this is effectec is extreme-simple, and the work proceeds, night and day, with the utmost regularity. A huge coil is thus being formed in one continuous piece, at the rate of about 1½ miles a day, and will finally attain the length of 24 miles.

* * *

Wholesale Church Discipline. — In South-Carolina, recently, among the Baptist known as Hard Shells, from their anti-mission and anti-temperance views, three ministers were expelled from the Church by vote, for joining the Sons of Temperance. The vote of exclusion stood seventy in favor to twenty-nine against. Then the difficulty arose what to do with those who voted in the minority. "They believe," says the paper giving an account of it, "we ought not to turn a man out of Church for joining the Sons of Temperance, and living sober lives, thereby believing that we have done wrong. This is a grievous and wicked offense, and its perpetrators must be punished. But this difficulty was soon answered by Br. Elial Pennell, who moved that all those who voted in the minority be expelled from this Church! And, this motion being seconded, the Moderator made the announcement, that, if any one objected to this motion, let him rise; but, none being disposed to rise, he announced the fact that John W. Jones, Rev. J. J. Watts, and Rev. Robt. N. Steele, with twenty-nine other members, were expelled from the Baptist Church." [N. Y. Obs.

Utah.—A letter from Utah, dated Pawan, June 31, states: Our town contains about seventy houses, about four more in progress, a saw-mill in operation, and a flouring-mill in progress, to be completed by harvest. This place is situated two hundred and sixty miles from Great Salt Lake Valley, five hundred from the Calhoun Pass, on the route to Southern California. Our nearest white neighbors are two hundred miles off. Red men are nearer and more plenty then we like, as they make too free with our cattle and horses to suit our convenience. Our country has rare facilities, such as great deserts, mountains of magnetic iron ore and native loadstone; salt of a fine quality; veins of stone-coal, alum, salpetre, gray marble, limestone, plaster, large bodies of pine timber on the top of high and rugged mountains, a few pure mountain streams, which will serve only to irrigate one two-thousandth part of the land, which is all that can be cultivated. The soil is very productive, much of the land bearing grass, short and very nutricious.

"Fire on the Mountains."—Letters from Cherryfield, Maine, give additional particulars of the fires in that vicinity, and on the borders of Maine and New-Brnuswick. One letter says the whole country is burning up; scarcely a green acre of land remains along the whole seaboard of the country. Fifteen large fires were counted around Cherryfield, and all the inhabitants were engaged in protecting their homes or assisting their neighbors. The fire has swept over Mount Descot, and destroyed several houses. The forests in Franklin are in flames, and the whole of Hancock is suffering severely. To the east of Hancock the destruction is still greater. The roads have been rendered almost impassable on account of the smoke and flames. The timber of the Cutler Company is damaged to the amount of $150,000.

SUMMARY.

The friends of Popular Education in New-Jersey will hold a 'Teachers' Institute' or Convention, of a week's duration, at Somerville, during the first week in November, commencing Monday, the 3d. They have reason to expect Lectures or Addresses on various educational topics, by Hon. Theo. Frelinghuysen, Henry Bannard of Conn., Rev. Dr. Davidson, H. Greeley, and they hope to secure the aid of other well-known speakers.

A very serious accident occurred on the Baltimore and Ohio Railroad west of Cumberland, on Thursday morning, Sept. 18, at 10 o'clock. As a train of cars was proceeding westward, the engine being behind, a wheel of the forward car was suddenly broken, and the car thorwn down an embankment, with 12 or 15 persons upon it, three of whom were instantly killed, three were seriously injured, and six injured slightly.

Ch. J. Holder, one of the oldest piano makers in New York, has applied the flute attachment to the piano, and claims that it is much superior to the Eolian, in producing a more soft, full and perfect tone, and continuing in tune for many years. The public will have an opportunity of examining this new application at the Fair of the American Institute, where it will be attached to a splendid 7½ octave piano.

The Drouth now prevaliing over a large area of this country has rarely been equaled. The Delaware River, along the Erie Railroad, looks like a small mill-brook, and the Nashua (N. H.) Telgraph says that the Merrimac opposite that place was never known so low before. Many usually large streams, as also wells, are completely dry, and much inconvenience by men and suffering by animals is experienced daily.

Lambert Norton, late President of the State Bank at Morris, and charged with being concerned in defrauding it, was acquitted by the jury on Saturday evening. With this trial ends all matters connected with the unfortunate failure of that institution, the Receivers having finished their labors some months ago.

A poor man, at Havant, England, while removing a cork from a large stone beer bottle by means of his teeth, got it suddenly propelled down his throat, owing to the fixed air the bottle contained. He was only relieved by having his windpipe opened.

The New Testament is about to be introduced [illegible] all the common schools of Kentucky as a [illegible]ding book. Dr. Breckenridge, [illegible] State Superintendent of instruction, goes [illegible]ngly for it, and there is every reason to [illegible] it will be done.

[illegible] brought to the Fitchburg Rail[illegible], Mass, on Wednesd[illegible] a man who [illegible]aining of exhaust[illegible] After he was removed from the car, he vomited, and died in five minutes.

A dispatch dated Baltimore, Sept. 26, says: The Vigilance Committee of Grayson County, Va., on the 13th inst. arrested John Cornutt, a friend of Bacon's (the Ohio Abolitionist). They required him to renounce his abolition sentiments, which he refused to do. They then stripped him, tied him to a tree, and after receiving a dozen lashes he agreed to renounce Abolitionism, sell his land and negroes, and leave the State. Great excitement prevailed, and the Committee were in pursuit of others.

The Maine Anti-Liquor Law works well. A gentlemen from Portland says that the usual commitments to the City Prison have been about 16 per month. From June 1 to Sept. 1, the first three months of the operation of the new law, the whole number of commitments was only eight. The County Jail, which usually has about thirty convicts within its walls, is now nearly empty.

In 1841 the actual cost of the percussion muskets made at the Springfield Armory was $18 34, of which $8 27 was for labor alone. During the year ending June 30, 1851, there were 21,000 made, being more than is any preceding year; and the actual cost in but $8 75, being but 48 cents more than the cost of labor in 1841—the effect of improved machinery and economy in the use of material.

The Daily Times is the name of a new penny paper just started in New York, edited by Mr. Raymond, late of the *Courier and Enquirer*. It is a well printed and well filled sheet, and may be recommended without reserve as a good family paper, giving the news of the day, containing a pleasing variety of articles original and selected, with nothing to offend good taste or good morals.

At the last term of the Circuit Court, Ky., Taylor Murphy was found guilty of the murder of his wife, and was sentenced to be hung on the 10th of October. After killing his wife, he burned her body on piles of wood and brush in the field, and two small pieces of her bones which were found, were the principal means of his conviction. Since his sentence he has made a full confession of the crime.

The Washington correspondent ofthe *Journal of Commerce* thinks it "not improbable that at the next session of Congress a resolution will be offered and adopted, authorizing and requesting the President of the United States to open a special negotiation with the Spanish Government for the purchase of Cuba."

The number of Conformists to the Established Church of England is ten millions, one hundred and sixty thousand: the number of Non-conformists is seventeen millions, and one hundred thousand; and the last, beside bearing their own burdens, are obliged to contribute equally as the rest, to the support of the religion "by law established!"

A young man living in Sheffield, Conn, lately undertook to dive with his hat on, the result of which was, that as he plunged into the water, the elasticity of the air contained in his hat was such as to force his head suddenly and unexpectedly to one side, with such force as to break his neck.

An insurrection is said to have broken out in the Central American States of San Salvador and Guatemala. General Carrera, with a force of 1,500 men, had attacked the enemy in San Salvador, who mustered 4,000 strong, and defeated them, with a loss of four men killed. He then evacuated the country.

Two miles north of Morristown, N. J., there is a vein of granular plumbago and feldspar, in primitive rocks, running north-east and south-west to the extent of three miles, and the soil in the neighborhood of the vein is mingled with the plumbago feldspar, resulting from the decomposition of the rock.

The accounts received by way of England of the discovery of gold in South Australia are fully confirmed by the intelligence from San Francisco. A placer has been opened in the County of Bathurst, New South Wales, and gold-washing operations have commenced on a large scale.

An immence procession of Free Masons, Odd Fellows, Firemen, Horse, Foot and Artillery, paraded the streets of Chicago, Ill., on Friday, the 12th inst., on the occasion of laying the first stone of the public buildings in that city. It was a gala day.

The experiment made by the New-York and New-Haven Railroad Company, to obviate the annoyance of dust upon their roads, promises to be successful. They have given several miles of their road a top-dressing of oyster shells, and already the grass grows among them quite smartly.

In Boston an unbridled and unsaddled horse, with a man on his back, took fright, and set off at full speed. The race was a fearful one, but the rider, by an effort of courage and skill, bent forward, and catching him by the nostrils, arrested his wild career.

The Dubuque Express says that during the prevalence of the cholera this season, several members of one family had died of the disease. After the death of the last, the straw pallet on which he lay was thrown out, and a number of hogs bedded therein. Every one of them died.

Benjamin Buffington, County Commissioner, of Warren, Pa., was killed recently by falling from a beam in his barn to the floor. He was standing on the beam, stowing away oats, when his feet slipped and he fell, causing his death instantly.

The trial at Detroit of the persons charged with conspiring to burn the stations, &c., of the Michigan Central Railroad, was brought to a close last Thursday evening. Twelve persons were fou[illegible] guilty, and the remainder were acquitted.

Mount Washington, which is the highest peak of the White mountains, is 6284 feet above the level of the sea. Black mountain, in Yancy county, is 6,476 feet—thus beating Mount Washington by 242 feet.

Money is very tight in New York, and there h[illegible] been some failures; the heaviest that of Th[illegible] & Co., carpet dealers and manufac[illegible] connected with the Tariffville and Thom[illegible]ville works, Conn.

Last Friday morning a fire broke out in Buffalo, which was not checked until an area of 30 acres had been burnt over. Several lives were lost. The property destroyed is estimated at 300 thousand dollars.

Young Clements, who was convicted of murder on the high seas, was unconditionally pardoned by the President on the 12th of this month, and ordered to be released from prison.

Dr. J. H. Davis, of Pine Plains, died on the 26th ult., from the effects of a small-wound inflicted while performing a post mortem examination some two or three years since. After suffering about a year with a severe pain in the hand which received a cut, to all appearance the disease left it, and he appeared in usual health until about six weeks before his decease, when the pain reappeared and spread through the whole system, causing great suffering, which was unconquerable till relieved by death.

John B. Livingston, brother of the Chancellor and of Ex-Mayor Edward Livingston, died on Thursday last at the advanced age of 98. He was formerly a prominent and successful merchant in New-York and was distinguished for the munificence with which he dispensed the hospitality of his princely residence in Broadway, now the site of the Broadway House. About fifteen years since, he retired to a delightful country seat at Red Hook, on the banks of the Hudson.

A fearful accident occured on the Vermont Central Railroad Wednesday, Sept. 24, by which a "down" passenger train of three cars came in collision with an "up" freight train. The former was going at the time down a grade, at the rate of 50 miles an hour, near West Hartford, Vermont, and 6 miles beyond the White River Junction. The entire passenger train was demolished, and 17 passengers injured—four of them fatally. Nine limbs are reported broken.

The beautiful steamboat New World, Capt. Acker, left this city, foot of Chambers-st., at 2 minutes past 7, on Tuesday morning, and arrived at Albany at 36 minutes past 2, P. M. She made six landings, occupying 36 minutes, deducting which, we have only *six hours and fifty-eight minutes* running time. That is one of the quickest passages ever made.

On Thursday night last Trinity Church edifice in New York was entered by a burglar, who gained access to the interior of the building by breaking one of the glasses in a rear window, and the contribution boxes placed there for the benefit of the poor, were broken open and their contents carried off. The amount stolen was about $10.

The steamer Central America, built under the superintendence of Commodore C. Vanderbilt, to run in connection with the steamer Director on Lake Nicaragua, was launched in New York last Sabbath. Her dimensions are 160 feet long, 24 feet beam, and 7 feet depth of hold; 250 tuns register. She was built in the unprecedented short time of 27 days from the time of receiving the contract.

At Oswego Center a fearful riot took place on Wednesday, 17th. There was a ball at a public house, and seven or eight drunken rowdies got in among the dancers. A row ensued and the rowdies were ejected. They returned to the charge; largely reenforced, and stormed the house. The ladies fled through a window 10 feet high, and the gentlemen followed.

The Atalanta (Ga.) *Republican* says that there is a hog in that city with solid hoofs like a mule. The upper portion of the feet are just like those of any other hog, and seem as if two distinct toes were fitted into one solid hoof. It is said that this is no casual trick of nature, but that the animal is one of a distinct breed, which was brought from Arkansas.

The ice crop, hereafter, need not depend upon the frigidity of the weather during freezing-time, as an enterprising individual of this city has invented a machine not larger than a small "refrigerator," with which a person in the tropics, or any other habitable region, can freeze a gallon of ice in a minute of time.

Two females who bought goods in a store in Boston the other day refused to pay. The seller refused to let them out until they paid. They were detained two hours, and on paying were released. They have commenced an action for false imprisonment, and the party is arrested.

Twenty-five baskets of Morris white peaches were sold on the steamer John Neilson, last week, at ten dollars per basket. They were very large, and bought by a confectioner, who will put them up in brandy and retail them at twenty-five cents each.

Lord Bacon beautifully said—"If a man be gracious to strangers, it shows he is a citizen of the world, and that his heart is no island cut off from other lands, but a continent that joins them."

Sward which is ploughed early in September, will rot so as to become mellow in spring. If ploughed late in the fall, it will remain tough, and the grass will grow the next season.

A Convention from Missouri, Illinois, Indiana and Wisconsin, will assemble at Burlington, Indiana, for the purpose of making some effort towards improving the rapids in the upper Mississippi.

Benjamin Rand Curtis, an eminent lawyer of Boston, has been nominated by President Fillmore to the seat on the Bench of the Supreme Court left vacant by the death of Hon. Levi Woodbury.

A workman who was smoking at a Rope-walk near Laurenceville, Pa., let a spark fall which ignited the flax around his waist, whereby he was badly burned. Several bales of flax, value $500 were also burned.

Mr. Isaiah Toy of Spring Grove, Burlington Co.. raised upon his farm, and exhibited last week, a melon weighing upwards of one hundred pounds! believed to be the largest one ever raised in New-Jersey.

Rev. J. C. Phelps, late a graduate of Covington Institute, Ky., has received an appointment from the Foreign Mission Board at Richmond, to go to Shanghai as a Missionary.

The Frank Manufacturing Co., at Rockville, Conn., has assigned its property for the benefit of its creditors. Its factory has recently been destroyed by fire, and its loss was uncovered by insurance.

The Howard District Court last week discharged the witnesses from Baltimore against General Chaplin,—the $19,000 having been forfeited and paid to the State of Maryland.

The people of Alabama are apprehensive of a famine. A meeting has been held in Pickens Co. to petition the Legislature for a loan with which to purchase corn.

Displays of the Aurora Borealis have been frequent during this month. The occurence of the phenomena is noticed simultaneously in St. Lawrence Co. in this State, at Boston, and in Vermont.

London in 1800 had a population of 883,193 inhabitants, and in 1850 had 2,200,000—[illegible] three times as great. In 1800, N. Y. City [illegible] 60,489, and in 1850, 517,849—more than eight times as many. From 1840 to 1850, London increased by 326,374 inhabitants; and in the same time New-York increased 240,679 inhabitants.

Judgment has been given in favor of Green County in the action brought by it against New-York State for the recovery of its proportion of the School Fund. The County refused to pay the taxes in accordance with the repealed school law, and the judgment is grounded on the unconstitutionality of said law. An appeal is lodged.

John K. Crozier was tried and convicted at the late Court of Sessions held in Sandy Hill, for the seduction of Emeline Odekirk and sentenced to two years' imprisonment in the Clinton State Prison. The trial, being the first in this section under this statute, naturally excited considerable interest.

The Post-Office Department [illegible] awarded the contract for supplying [illegible] for all the way mails to Henry C. Jone[illegible] wark, N. J., and the contract for locks [illegible] great through-mails to McGregor & Lee of Cincinnati.

A College has been incorporated as "the California Wesleyan College," to be located at Santa Clare. The college will be under the supervision of the Methodist Episcopal denomination.

The reports from the grain-growing sections of the West generally concur in representing the wheat crop of this year to be the heaviest ever gathered.

In Vermont, the deaths the year before the census were 1 out of 90 persons; Rhode Island, 1 out of 66; in South-Corolina, 1 out of 48.

They have a zinc mineral in Rockbridge county, Va., which, being ground and mixed with oil, makes a paint both fire-proof and impervious to water.

Within a few weeks Rev. Dr. Humphrey, three sons, and two sons-in-law, have supplied the pulpit of the South-street church, in Pittsfield.

The President of the United States spent the Saturday night at Baltimore, and reached the White House on Sunday morning.

Judge Jones, of Louisiana, being on a visit at Detroit, went over to Sandwich, C. W., where he was attacked by some negroes.

The notes of the new bank at Bridgeport have a portrait of Jenny Lind on one end, and one of Barnum on the other.

Elmira, the "Central City" of Southern New-York, is talked of as a suitable place for holding the next State Fair.

Hon. Lucius Lyon, formerly United States Senator from Michigan, died in Detroit on Thursday morning.

A company of Californias arrived at St. Joseph in sixty-two days from Sacramento, having had five skirmishes with Indians.

The water in the river, at Albany, is lower than it has been for years. Steamboats have difficulty in crossing the bar.

In Waterbury, Vermont, the births during the past year have been three times the number of deaths.

8,000,000 lbs. of wool have been sent to the Eastern markets from Ohio.

The whole of the Ohio railroads, it is said, average ten per cent. profit.

Bituminous Coal has been found in the town of Empire in Wisconsin.

The receipts at the Rochester Fair are said to exceed $15,000.

A new coal mine has been discovered in Fountain County, Ind.

New York Market—September 29, 1851.

Ashes—Pots, $5 00 a 5 06; Pearls, 5 50.

Flour and Meal—Flour, 3 81 a 3 87 for State, 3 87 a 4 00 for Ohio, 3 84 a 4 12 for new Michigan and Indiana, 4 18 a 4 25 for pure Genesee. Rye Flour 3 31. Corn Meal, 3 25 a 3 37 for Jersey, 3 37 a 3 46 for Brandywine.

Grain—Wheat, 89 a 90c. for white Michigan, 1 00 for prime Genesee. Rye 70c. Barley 70 a 75c. Corn 60 a 61c. for Western mixed. Oats 32 a 33c. for Jersey, 36 a 37c. for new State.

Provisions—Pork, 15 25 for old and 15 75 for new mess, 12 37 a 12 50 for prime. Beef, 5 00 a 6 00 for prime, 8 75 a 11 00 for mess. Lard 9 a 9½c. Butter, 8 a 12c. for Ohio, 10 a 15c. for State. Cheese 5 a 6½c.

Hay—In demand at 50 a 54c.

Lime—1 00 for common, 1 25 for lump.

Wool—Domestic Fleece 32 a 43c., country pulled 36 a 40c.

DIED.

In New London, Ct., Sept. 19, of consumption, Mrs. Emeline M. Avery, wife of Thomas Avery, aged 36 years. Sister Avery experienced religion in early life, and united with the First Seventh-day Baptist Church in Hopkinton, R. I., where she remained a worthy member until called to join the church above. "Blessed are the dead that die in the Lord."

At Westerly, R. I., Sept. 22, Morton S., son of Stanton and Antoinette Clark, aged 8 months and 18 days.

LETTERS.

James Bailey, I. D. Titsworth, W. C. Kenyon, K. C. Barker, G. A. Campbell, W. C. Lanphear, P. L. Berry, W. M. Fahnestock, H. B. Lewis, J. Whitford, A. Babcock, C. D. Langworthy, E. O. Langworthy, D. R. Stillman, E. Maxson, H. B. Clarke, E. K. Crandall, D. Coon, R. Titsworth, D. E. Maxsen, R. S. Green, C. R. Burdick, H. S. Berry, G. P. Maxson, H. Clarke, E. Lanphear, N. V. Brand, C. Stevens, L. Babcock, J. Parmalee, G. R. Wheeler, W. C. Tanner, W. S. Brundage, G. P. Burdick, C. M. Lewis, Wm. F. Randolph, Jepthah F. Randolph (not received.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Joseph S. Cottrell, Newport, R. I.	$2 00	to vol. 9	No. 13
Chas. C. Burdick,	2 00	9	13
Mrs. K. C. Barker, "	2 00	8	52
D. M. Crandall, Rockville, R. I.	2 00	8	52
Geo. Irish, Hopkinton, R. I.	2 00	8	52
Paul Babcock, Westerly, R. I.	2 00	8	52
W. C. Lanphear, Carolina Mills, R. I.	1 00	8	26
Green Rogers, Waterford, Ct.	1 00	8	26
Joseph Swinney, Shiloh, N. J.	2 00	8	52
John Bowen,	2 00	8	37
Caleb Sheppard, Greenwich, N. J.	2 00	8	52
R. Dunham 2d, Plainfield, N. J.	2 00	8	52
R. Titsworth, New Brunswick, N. J.	2 00	7	52
G. Tomlinson, Roadstown, N. J.	2 00	8	52
Geo. R. Wheeler, Salem, N. J.	2 00	8	52
Cyprian Stevens, Paris, Me.	1 00	8	40
A. G. Burdick, State Bridge,	2 00	8	52
John Parmalee, "	1 00	6	52
L. Babcock, Brookfield,	2 00	8	16
Hosea B. Clarke,	2 00	9	5
Avery Coon, Little Genesee,	2 00	8	52
Geo. P. Burdick, Stowell's Corners,	2 00	8	52
Robert S. Meekins, New York,	2 00	8	52
E. K. Crandall, West Edmeston,	6 00	8	52
R. S. Geer, Pitcairn,	2 00	8	52
Ezra Potter, Alfred,	2 00	8	52
Enos W. Peck, Unadilla Forks,	2 00	9	13
John Maxson, DeRuyter,	2 00	8	52
Of Sarah Lewis, Hampton, Ct., for Pub. Soc.			50c.

BENEDICT W. ROGERS, Treasurer.

Missionary Society—Board Meeting.

THE Executive Board of the Seventh-day Baptist Missionary Society will hold a quarterly meeting at New York, on Fourth-day, October 8, at 2 o'clock P. M. Geo. B. Utt[illegible] Rec. Sec.

Publishing Society—Board Meeting.

THE Board of Managers of the Seventh-day Baptist Publishing Society will hold a quarterly meeting at New York, on the evening of Fourth-day, October 8, at 7 o'clock.

The Ohio Association.

T[illegible] Seventh-day Baptist Ohio Association will hold its first Anniversary with the church in Jackson township, commencing on the fifth day of the week before the second Sabbath in October, 1851.

J. G. BABCOCK, Cor. Sec.

Morning Line for Albany.

THE new and elegant steamer REINDEER, Capt. Albert Degroot, will leave New York from pier foot of Murray-st. every Monday, Wednesday, and Friday morning, at 7 o'clock, and returning, leave Albany every Tuesday, Thursday, and Saturday, at the same hour, making the usual landings each way. ☞ Meals served on board. For further information apply to JAMES BISHOP & CO., 3 Beaver-st.

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City [illegible] New York.

WILLIAM DUNN, A. D. TITSWORTH,
JOHN D. TITSWORTH, R. M. TITSWO[illegible]

Union Academy.

THE Academic Year of this Institution ([illegible] Shiloh, N. J.) for 1851 and '52 will com[illegible] first Wednesday in September, and continu[illegible] weeks, including two vacations, of one week [illegible] tween terms.

The year is divided into three terms:

The First commencing Wednesday, September 3d, and ending Tuesday, December 9th.

The Second commencing Wednesday, December 17th, and ending Tuesday, March 23d.

The Third commencing Wednesday, March 31st, and ending Tuesday, July 6th.

Board of Instruction.

WM. C. WHITFORD, Principal,
And Teacher of the Classics, Natural Sciences, and higher Mathematics.

Miss RUTH R. HEMPHILL, Preceptress,
And Teacher of French, Painting, Drawing, and assistant in Mathematics.

Teachers' Classes will be formed at the opening of the Fall and middle of the Winter Terms, and continue seven weeks. Those intending to teach District Schools are solicited to become members of this department. Especial attention will be given to the common English branches, and to familiar lectures and discussions on School-Teaching.

During the Winter Term the Agricultural Department will be under the instruction of Prof. Gurdon Evans, A. M., and will embrace the study of the best authors, and daily recitations. Two hours each day will be spent in the Laboratory well furnished with apparatus and chemicals, where students will be instructed in the Elementary Analysis of Soils, Minerals, Ashes of Plants, &c., and the various modes of testing for their constituent elements. Also, a course of Public Lectures will be delivered on the application of Science to Agriculture, and illustrated by a great variety of philosophical and chemical experiments. The object of this course of instruction is to afford ample facilities for farmers to become *scientific*, as well as *practical;* and enable them to render waste and worn-out lands productive, and retain them constantly improving under a high state of cultivation.

In connection with classes, Courses of Lectures will be delivered, during the Fall Term, on Natural Philosophy and Elementary Chemistry; during the Winter Term on Astronomy and Physiology; during the Spring Term on Geology and Intellectual Science.

Tuition—from $3 50 to $5 00 per term, *to be settled in advance*, or by satisfactory arrangement. Extras.—Drawing, $1 00; Oil Painting, $6 00; Monochromatic, $3 00; Agricultural Chemistry, including chemicals, (breakage extra,) $10 00.

Board in private families from $1 25 to $1 50 per week. Rooms can be obtained at a moderate expense.

Every care will be taken to render the school [illegible] highest advantage to the student. The regu[illegible] be few, but strictly and steadily enforced[illegible] is at the same time we cultivate the in[illegible] moral powers to develop also the practical [illegible]

Nothing sectarian will be taught or co[illegible] the school. The exercises of the Instit[illegible] suspended on the first and seventh days o[illegible]

LEWIS HOWELL, Pres. of the B[illegible]

Election Notice.

State of New York, Secret[illegible]
Albany, August 27, 1851.

TO the Sheriff of the City and County of New [illegible]

SIR,—Notice is hereby given that at the General Election, to be held in this State, on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Samuel A. Foot.

A Secretary of State, in the place of Christopher Morgan.

A Comptroller, in the place of Philo C. Fuller.

A State Treasurer, in the place of Alvah Hunt.

An Attorney-General, in the place of Levi S. Chatfield.

A State Engineer and Surveyor, in the place of Hezekiah C. Seymour.

A Canal Commissioner, in the place of Charles Cook.

An Inspector of State Prisons, in the place of Alexander H. Wells.

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Court, for the First Judicial District, in the place of James G. King, whose term of service will expire on the last day of December next.

Also, a Senator for the IIId, IVth, Vth, and VIth Senate Districts, in the place of Richard S. Williams, Clarkson Crolius, James W. Beekman, and Edwin D. Morgan, whose terms of service will expire on the last day of December next.

County officers to be elected for said County:

Sixteen Members of Assembly.

A Register, in the place of Cornelius V. Anderson.

A Recorder, in the place of Frederick A. Tallmadge.

Two Judges of the Superior Court, in the place of Thomas J. Oakley and John L. Mason.

A Judge of the Court of Common Pleas, in the place of Daniel P. Ingraham.

A Surrogate, in the place of Alexander W. Bradford.

A Commissioner of Streets and Lamps, in the place of Jacob L. Dodge.

Two Governors of the Alms-House, in the place of Simeon Draper and Francis R. Tillou.

All whose terms of service will expire on the last day of December next.

Also, there is to be elected a Justice for each of the six Judicial Districts, into which the City of New York is districted, pursuant to Chapter 514, Laws [illegible] 1851.

Yours respectfully,
CHRISTOPHER MORGAN, Secretary [illegible]

Sheriff's Office, August 28, 1851.—I hereby [illegible] that the above is a correct copy of the notice [illegible] General Election, to be held on the Tuesday succ[illegible] ing the first Monday of November next, received [illegible] day, from the Hon. Christopher Morgan, Secretary [illegible] State.

THOMAS CARNLEY,
Sheriff of the City and County of New York.

N. B.—All the public newspapers within this County will please publish this notice once in each week, until the Election, and send in their bills for advertising the same as soon as the Election is over; so that they may be laid before the Board of Supervisors and passed for payment. Sept. 4.

Miscellaneous.

Grammar in Rhyme.

We advise little grammarian just entering on Murray, Brown, or any of the thousand grammars in use, to commit to memory the following easy lines, and then they never need to mistake a part of speech:—

1 Three little words you often see
Are Articles—*a*, *an*, and *the*.

2 A Noun's the name of any thing,
As *school* or *garden*, *hoop* or *swing*.

3 Adjectives tell the kind of noun,
As *great*, *small*, *pretty*, *white*, or *brown*.

4 Instead of Nouns the Pronouns stand—
Her head, *his* face, *your* arm, *my* hand.

5 Verbs tell of something being done—
To read, *write*, *count*, *sing*, *jump*, or *run*.

6 How things are done the Adverbs tell;
As *slowly*, *quickly*, *ill*, or *well*.

7 Conjunctions join the words together;
As men *and* women, wind *or* weather.

8 The Preposition stands before
A Noun, as *in* or *through* a door.

9 The Interjection shows surprise;
As *oh!* how pretty; *ah!* how wise.

The whole are called Nine Parts of Speech,
Which Reading, Writing, Speaking, teach.

To Destroy Under-Brush.

"What is the best time to cut under-brush, &c.?" In the June number of The Farmer the above question is propounded by "A Subscriber," to which I propose to give an answer, combining both a little experience and a little theory. Having been brought up on a farm, I used to hear much said by farmers in regard to the "best time" for cutting bushes, &c., and remember well the many uncertainties that existed, and the various opinions given on the subject. Some recommend to cut them at one season, some at another. Some regard the "moon," others the "signs," &c. I also remember that the same kind of underbrush, if cut at one season, would start again and grow luxuriantly; but, if cut at another, would be completely "used up." I have also, within the last few years, had opportunity to notice the same facts; and the conclusion to which I have arrived is, that different shrubs or bushes, trees, &c., may be cut at different seasons of the year. Some are killed by cutting as early as the first of July; others by the first of August; and so on till October, or even [illegible]ember. The rule is this: "Cut any plant or shrub about the time that it has done growing for the season, and its destruction is most certain." If cut before this time, it [illegible]nerally start again the next year. The [illegible]ons are few. So much for the facts; [illegible] the theory:—

1st. In the spring of the year all roots are vigorous. Hence, if a tree or shrub be cut at this time, or while in full growth, the root will send forth a new set of shoots. The exceptions are—First, Evergreens generally, as pine, hemlock, spruce, &c. Second, Those that have a copious flow of sap in the spring, as the maple, birch, &c. Yet even some of these will start again if cut soon after the buds have opened; *i. e.*, after the spring flow of sap has ceased; except in the case of old or large trees, in which the root appears out sufficiently vigorous, or the evaporation from the new stump too rapid to allow of the formation of new shoots.

2d. In autumn, when a shrub or tree has done growing for the season, the active energies of the root cease, being perhaps somewhat exhausted by its summer action. If, then, the bush or tree be cut after it has done growing, but while the stem and leaves are fresh and full of sap, the vital force of the root will rarely be sufficient to cause a new growth; but if left till the foliage is dead or dying, the energies of the root are restored by the return of the sap, and are ready for action again as soon as the season of growth shall return. Hence, too early or too late cutting will be found equally unsuccessful.

Cut your under-brush, then, at the time above specified, and it will rarely start again. If it does, the growth will appear stinted or sickly, and soon die of its own accord, or a second cutting at the proper time will insure success. The same rule applies to all other plants, as Canada thistles, milk-weeds, &c. &c., with greater or less certainty, according to the greater or less vital force or tenacity of life, peculiar to the root of each kind of vegetable.

The "proper time" can easily be determin[illegible] by observing whether new leaves continue [illegible]ear at the end of the prominent branch[illegible]en the end leaves are of full size, and [illegible]seen at the end of the branch, then [illegible]after) is your time to cut. If defer[illegible] beyond this time, or till the leaves be[illegible]m yellow, or fall, cutting will be of [illegible]s the root will be "strong" for [illegible] the opening of a new spring.
[Genesee Farmer.

A Large Book Concern.

Messrs. Harpers' book concern, already one of the largest in the world, is being still further enlarged by the addition of another building on Pearl street, connecting in the rear with the principal establishments in Cliff street, 45 by 100 feet, and five stories high. Among improvements to be introduced will be an apparatus for dying paper by steam—a process hitherto used, we believe, in but one establishment, in Edinburgh, Scotland. There are already employed in this establishment about 400 hands, whose wages exceed $10,000 per month.

In the composing rooms are 40 hands, who are frequently engaged upon eighteen or twenty works at one time. In the stereotype foundry 19 hands are employed, turning out more than 700 plates per week. Between 50,000 and 60,000 lbs. of metal are consumed yearly in this establishment. In the copper and steel-plate printing room there are 9 hands and 8 presses, each of the latter averaging 700 impressions per day. The press-room contains 20 Adams' power-presses and 2 hand-presses, which are constantly running. Each power-press averages 5000 impressions per day; 45 hands are employed in working them. Eight new power-presses are to be put in the new building. The motive power is supplied by a 50 horse-power engine, driven by a powerful boiler. In the sewing-rooms 50 girls are employed, and 100 in folding, pressing, and drying the sheets.

There are in the bindery 45 hands. Some of the principal expenditures in this department are: for gold leaf, $4000 per year; leather, $6000; muslin, $4500; pasteboard, $[illegible]00; eggs, (used in sizing,) $200. The cuttings from the edges of books in the process of binding amount to 18 tons per annum, which are sold to the paper-makers.

The vaults for stereotype plates (subterranean, to insure the safety of their contents in case of fire) are very extensive, comprising 4305 feet of shelving.

Eight large rooms are required for the sale, storing and delivering of books, in which 13 clerks, salesmen, &c., are employed. Of this number, 4 are sons of members of the firm. Annual sales have been estimated at over 2,000,000 volumes, including pamphlets. The annual cost of paper consumed is about $150,000. There are kept constantly on hand about 7,000 reams.

Louis Napoleon.

Louis Napoleon is a little under size—say five feet eight inches high—with rather broad and square shoulders, a somewhat thick neck, and a German rather than French head. His complexion and expression, his wide face, his ample brain, expanded at the sides and rather lowered at the forehead, all would have led me, had I seen him without knowing him, to say he was a German. His hair is dark brown, his moustache very massy, and reddish brown; eyes dark greyish blue, almost covered by thick and folded eyelids, and shaded by heavy, fleshy eyebrows. His movements are simple, natural and moderate, with a touch of dignity, which is the more effective, as it seems suggestive of something more behind. On the whole, Louis Napoleon might pass in th[illegible]d as an ordinary man, unambitious at he[illegible]und to no fame by fortune, consecrated to no high purpose or achievement by Providence. I looked intent at his countenance for some traces of Josephine, whose blood beat in his heart, but in vain. I looked again for the semblance of great Napoleon, of whose lineage he is, whose name he bears, whose sceptre he all but wields. It may be fancy yet I thought I could perceive something of the sadness so impenetrable, so fathomless, so mystical, which was characteristic of the Emperor. It is, however, slight, and has not the repulsive Asiatic gloom which blackened and rendered terrible the clouded countenance of the Corsican. On the contrary, Louis Napoleon's face is decidedly benevolent, his smile is pleasing, and the play of his features rather social and genial; yet there is a sadness and a tinge of mystery about him like that of a man trained to disappointment, and little accustomed to hope; one who has walked the world by himself, not refusing sympathy, nor yet deigning to ask it; one who is accustomed to be looked on as a riddle, which he would not, or could not, solve. He does not look discontented, nor the contrary; neither happy nor unhappy; neither exalted nor depressed. His general expression is that of steadiness, self-possession, modesty, with an air of melancholy which irresistibly invites sympathy and begets favor—the more, perhaps, because of the blaze of pomp and power with which he is surrounded, and which he seems to command. I can very easily comprehend, now, the power which Louis Napoleon exercises over a considerable part of the people of France, in spite of the difficulties of his situation, and the many things, good or ill, which he has done, and which of necessity have often fallen with annoying emphasis upon the clashing interests of parties, cliques and cabals. [Home Journal.

Absence of Mind in Mr. Macaulay, the Historian.

There is a common pedestrian of London streets, (says Mr. Reoch, the London correspondent of the Inverness Courier,) well known to all who are acquainted with their notabilities. He is a short, stout, sturdy, energetic man. He has a big round face, and large, staring, and very bright hazel eyes. His hair is cut short, and his hat flung back on the crown of his head. His gait is firm and decided, with a little touch of pomposity. He is ever provided with an umbrella, which he swings and flourishes, and batters on the pavement with mighty thumps. He seems generally absorbed in exciting and impulsive thought, the traces of which he takes no pains to conceal. His face works, his lips move and mutter, his eyes gleam and flash. Squat as is the figure, and not particularly fine the features, there is an unmistakable air of mental power and energy, approaching to grandeur, about the man. He is evidently under the influence of the strong excitement of fiery thought. People gaze curiously at him, and stop to stare when he has passed. But he heeds no one—seems, indeed, to have utterly forgotten that he is not alone in his privacy, and pushes on, unwitting of the many who stare and smile, or of the few who step respectfully aside, and look with curiosity and regard upon Thomas Babington Macaulay. Occasionally, however, the historian and the poet gives still freer vent to the mental impulses which appear to be continually working within him. A friend of mine lately recognized him dining in the coffee-room of the Trafalgar Hotel, at Greenwich—a fashionable whitebait house, which, it appears, he frequently patronizes. He was alone, as he generally is, and the attention of more than one of the company was attracted by his peculiar muttering and fidgetiness, and by the mute gestures with which he ever and anon illustrated his mental dreamings. All at once—it must have been towards the climax of the prose or verse which he was working up in his mind—Mr. Macaulay seized a massive decanter, held it a moment suspended in the air, and then dashed it down upon the table with such hearty good-will that the solid crystal flew about in fragments, whilst the numerous parties dining around instinctively started up and stared at the curious iconoclast. Not a whit put out, however, Mr. Macaulay, who was well known to the waiters, called loudly for his bill to be made out at the bar, and then pulling, with a couple of jerks, his hat and his umbrella from the stand, clapped the one carelessly on his head, and strode out flourishing the other.

Business of the Times Newspaper.

There has been a careful and lengthened investigation by a committee of the House of Commons respecting the stamp duty on newspapers. In the evidence taken on this interesting subject there appears to have been some curious information furnished by the manager of the Times. He mentioned that the Times proprietary had paid £66,000 last year, the average circulation of the paper per day being 39,000 copies; and that the supplement attached to this large number was actually too great to pay. He goes on to say: "The value of the supplement consists of advertisments, which pay a certain sum, of course, to the proprietors; that sum is fixed; it is the same on a small impression as it would be on 100,000. As the sum which is paid for paper, printing, and so on, fluctuates and is increased by the amount of circulation, of course there is a certain point at which the two sums balance each other. Suppose that the value of the advertisments in the supplement was £200 you would know that you could publish as many papers as would cost £200 to manufacture in papers, stamps and printing, and that if you go beyond that, you publish at a loss; that is, of course, obvious. The greater the circulation, the greater the loss." It was asked, "Do you not mean that the profit is less?" To which the manager replied, "No; the greater the absolute loss from a circulation beyond a point at which the expenditure and the receipts balance each other." He repeated, "An absolute loss;" and he made the point clear, beyond all possibility of mistake, by taking the instance of the very day before he gave his evidence, namely, May 27, when the value of the advertisements in the supplement precisely balanced the expenditure on the paper, and the printing of further copies was stopped. The Goverment charges paid that day by the Times in the shape of direct taxation, for that one publication, amounted to £395! Again he says, "I have no doubt in the world that if there were no considerations beyond a mere desire to circulate the paper, it would double itself within a couple of years;" and at present from ten to twelve columns of advertisements are excluded daily from the Times for want of room, notwithstanding the supplement."

Massacre of American Seamen.

Alta California, of the 19th July, gives the folowing narration of incidents which transpired at the Ladrone Islands on 17th of January last:—

The sperm Whaler Boy, of Warren, R. I., arrived off the Island of McCoskell, and was boarded by two men in a canoe, who in reply to a demand for provisions, informed Capt. Luce, master of the ship, that the Island only afforded green turtle, and that the natives were hostile to strangers, advising him not to land. Capt. L., however, ordered a boat to be got in readiness, and calling for volunteers, was joined by four of his crew, and accompanied by one of the strangers, who were sailors, and had been stopping on the island for two years. He gave orders to the first officer to send a boat for him in the morning, and pulled ashore. The ship lay off and on, and the next morning a boat was sent for the Captain, in which was the other stranger, and also two natives who had paddled off to the ship. On nearing the shore, the natives assembled on the beach, refusing to allow the boat to land. They were all armed with spears, and beckoned their comrades to join them from the boat, which they did. The sailor resident was then about to follow, when one of the natives warned him to remain in the boat. They refused to hold any communication whatever with the crew; and Mr. Dawson, who went in command of the boat, rejoined the ship and related his adventures. Mr. Merry, first officer, then provided the ship's crew with arms, and the boat was again sent ashore under a white flag. The men lay on their oars within a cable's length of the beach, where the natives continued to assemble, armed with spears, and threatening an attack if an attempt was made to land. Joseph Percy, the companion of the sailor who accompanied the captain ashore the previous evening, endeavored to gain some perticulars from the natives concerning the fate of the captain and party, but was refused all information; and having stated his belief to the second officer that they had been killed by the natives, a fire was opened upon the from them boat. The relief party continued outside the reef until a signal from the ship recalled them. Mr. Merry waited until dark off the island, when, receiving no tidings from the unfortunate party, he bore for Ascension.

The names of the seamen who landed with Capt. Luce, were James Mackay, James Sweeny, William Taylor, and Edward Rion. There is no doubt that the whole party were massacred by the natives, who perhaps suspected, from the absence of their two comrades on board the vessel during the night, that they had been killed or detained as prisoners.

Emigration of Colored Americans to Jamaica.

Rev. J. Weston, of Lowell, Mass., who has been several years a missionary in Jamaica, sends to the *N. Y. Tribune*, the following statement of the reasons which he thinks should induce the free colored people of the United States to emigrant to that part of the West Indies:—

1. Distinction of *color* does not exist in Jamaica. The black man is there on a footing of perfect social and political equality with the white man. Hence, the great benefit, socially and politically, to those of our colored population who should emigrate to Jamaica. A worthy black man can there mingle in the best society, without any of those disagreeable feelings sometimes experienced here, and he is eligible to any office of trust and emolument.

2. The *moral* condition of the black or colored population of Jamaica, so far as my observation extended, I found (comparatively speaking) to be good; very little crime is known among them. Therefore, our colored population, in removing to Jamaica, would find a *moral* atmosphere equal to, if not superior to that in this country.

3. The *pecuniary* condition of all who should emigrate would be materially benefited. According to the best of my recollection, only about half of the area of the island is under cultivation. The virgin soil can be purchased low, and when cultivated produces abundantly. For raising fruits and vegetables, a man can probably realize more net profit from one acre in Jamaica than from twenty in this country. There is an abundance of unemployed water-power, which could be more profitably employed in the manufactories and the arts than the same could be employed in the United States, peculiar advantages attending the colonial trade.

4. Though I esteem my own country and its laws, in some respects, as preferable to others, yet I can say that the Administrative and Executive of Jamaica, as a whole, are good.

5. Those of our colored population who should emigrate to Jamaica, would indirectly be conferring an unappreciable blessing on *Africa* and the world.

Caution on European Railways.—On all the European Railroads men are employed at each principal way station, whose especial duty it is to examined the soundness and security of *every car wheel and axle of every train*. They also examine and fill up the oil or grease boxes. These duties are thoroughly performed, and undoubtedly they save a great number of accidents, which would be likely to accure from the neglect of this precaution. Another means taken to afford immunity from accident is the employment of gates and gate-keepers at every place where a public wagon-road crosses the track. These gates are closed on both sides of the track before the train comes along, and only opened after it has passed. Besides these arrangments, there is yet another deserving of attention. At every curve, tunnel and bridge, men are stationed with signals to indicate whether trains are or are not on the curve, in the tunnel or upon the bridge.

The Oakland College Tragedy.

A dreadful murder, committed some time ago at Oakland College, Miss., excited the greatest indignaiton throughout the country. The deceased was a Professor of the College. The following are the principal facts elicted by the Coroner's Jury, which induced their verdict:—

On the afternoon of Friday, the 15th Sept. about 4½ o'clock, Mr. Briscoe, on his way home from Rodney, called at the gate of Dr. Chamberlain's residence: The Doctor being informed of the fact, went to the gate, Mr. B. still retaining his seat in his cab. The conversation between them commenced while the Doctor was yet in the yard. In the continuance of it, he leaned on the top of the gate. Soon his two daughters, who were eyewitnesses of the scene, heard Mr. B. exclaim, in a very angry tone, "*You lie!* politician," &c. It is supposed that he referred to a printed card, in which the Doctor publicly denied the expulsion or suspension of a student because of his political views and opinions. To the repeated declaration "*you lie*," the Doctor was heard to say, "*You must prove that*;" when Mr. B. at once leaped from his vehicle, and with his loaded whip felled the Doctor to the ground, and as he attempted to rise, other blows again prostrated him; and as he was about to rise the second time, Mr. B. drew forth a bowie-knife of eight inch blade, and plunged it into the Doctor's heart. He rose, notwithstanding, and started toward the house, about fifteen or twenty paces distant. His son-in-law coming up just at the time, saw Mr. B. wipe the blade of his knife, and then drive off. The Doctor, leaning on his son-in-law, entered the door, remarking, "I am killed." He fell on the floor of the passage, and in a few moments closed his eyes in death. On examination, five severe wounds, inflicted with the loaded whip, were found on the forehead, crown, and back part of the head, and in addition the fatal wound in the breast. Verdict of the Coroner's Jury, unanimously, "Murder."

But this is not the end of the tragic scene. Mr. B., on his way home from the fatal deed, called upon two of his friends and told them that he had stabbed Dr. Chamberlain in self-defense; that he handed his loaded whip to the Doctor, and he beat him with it to such a degree that he was compelled to kill him. He than showed them his hat, which was torned and said the Doctor tore it; but he show, no *wounds* or *bruises*. When search was made for him that night by legal authorities he could not be found. The next day afternoon he was discovered by a negro. He was lying on the ground in a very dense part of the woods in a dying state. A physician was immediately called to him, but could give no relief. He had become almost black in the face, very much swollen, and the blood was oozing from various parts of his body. He lived a few hours. Next morning a Coroner's inquest was held and the body identified. Verdict—"Death from causes unknown."

"Higher Law" in Ireland.

The *Tablet*, the leading Romanist journal in Ireland, gives the following view of the obligation of Catholics to obey the new law referring to ecclesiastical titles:—

"Lord Truro, indeed, pathetically asks, 'Is it to be said that the Roman Catholics of Ireland would not obey the law?' We answer, with the most perfect frankness, that it both has been said, and is to be said, and that it will be done. Neither in England nor in Ireland will the Roman Catholics obey the law, that is, the law of the Imperial Parliament. They have, or are likely to have, before them two things called laws, which unhappily (or happily) contradict each other. Both cannot be obeyed, and both cannot be disobeyed. One of them is the law of God, the other is no law at all; it pretends to be an act of Parliament, but in the ethics of legislation it has no more force or value than a solemn enactment that the moon is made of green cheese. It is not a law, but a lie; a Parliamentary lie, which its very utterers know to be false, and which they deliberately put forward as a falsehood, careless of contempt and ignominy, so that they can retain their hold of office. Of these two things we need hardly say which will be obeyed and which disobeyed. The law of God, that is, the Pope's command, will be, or rather has been and is being carried into effect; the Parliamentary lie will be spit upon and trampled under foot, and treated as all honest men treat a lie, that is, rigorously disobeyed."

The Nightingale.—The following is among the most recent of the kindly offices of Jenny Lind. The servant-maid, who had charge of the rooms she occupied at the Clifton House, Niagara Falls, attracted her attention by her beauty, affability and fidelity. It so happened that this young lady, by name Margaret Atkinson, was about to be married, and the news reached the good vocalist's ears. She immediately purchased for her a becoming and beautiful trousseau—ear-rings, gloves, bonnet, &c., and with her own hands attended to her toilet on the morning of the ceremony. This done, she took her in her own carriage, having first read to her and her future husband the beautiful and affecting passages applicable to the occasion, conveyed her to Lewiston, entered the Episcopal Church [illegible] officiated as Margaret's bride[illegible].

An Imme[illegible] the splendid marble dry goods establi[illegible] of A. T. Stewart & Co., in New-York, [illegible] was opened recently in its full extent, is probably the most beautiful and costly building ever e[illegible] such a purpose. It is five stories high, [illegible] tends from Reade to Chambers-st. [illegible] length in Reade-st. is one hundred [illegible] seven feet. There are also [illegible] beneath the street, two hundred [illegible]enty-eight feet in length, well lighted by numerous gratings, and so we[illegible] that it is difficult for a visitor to realize that he is under ground. Below these, and extending under the whole building, are vast cellars, stored with goods not required for immediate sale. The average value of stock in the store is upward of two millions of dollars.

Hurricane at Porto Rico.

A letter to a New York paper, dated Aug. 25, says that abont 10 o'clock A. M., of the 18th Sept., the Island of Porto Rico was visited by a severe N. E. gale, coming in occasional heavy gusts, and carrying with it clouds of dust. Toward evening it blew stronger, accompanied with heavy showers, and finally ended in a regular hurricane, which lasted until the hour of midnight. The last severe charge was weakened by the constant and heavy torrents of rain which fell. Some idea can be formed of the extent of this rain, when it is known that one little rivulet was swelled to such prodigious size and strength as to carry away houses that were located on its banks hundreds of feet from the original bed of the stream. The dead bodies of whole families were found scattered in the morning; and also many cattle. In one of these unfortunate habitations, long after the family had gone to rest, a little boy awoke, crying, "Father, I feel water in my bed." It was the rapid rise of the river, which soon swallowed in its dark rage all that were helpless. The father, alone, saved himself by climbing a prickly palm, where he clung, his flesh pierced and torn, till daybreak.

"Victoria Regia."—A new plant, called the Victoria Regia, is now attracting a great many persons to the gardens of the country seat of Caleb Cope, Esq., in Burlington Co., N. J. The flowers of this singular plant often present most grotesque configurations, sometimes likened to heads and bodies of animals; and the stems sometimes presenting the graceful forms of tall grasses and at others constructed into the most clumsy figure. It is a native of British Guiana, and was recently introduced into England, the first having flowered in the garden of the Duke of Devonshire, in 1849. Mr. Cope procured the seed from England, planted it on the 10th of March last, and on the 24th of May it was transplanted, when the leaf measured 4½ inches. The wonderful progress it has since made in beauty and luxuriance, is said to be remarkable. Up to the 3d inst., it had produced 30 leaves, the largest measuring six feet six inches in diameter; the stem of the leaf is from ten to twelve feet long, thickly set with strong spines. Mr. Cope has erected a building purposely for this plant, 25 feet high and 34 feet each way, forming a square, with a double roof. In the center is an octagon tank 24 feet in diameter, in the middle containing a basin 4½ feet deep, in which is deposited the lily for its growth.

U. S. Sloop in Danger.—A letter dated Canton, China, June 21, says that the U. S. sloop of war Marion, while on her return from Shanghae, bound to Macao, ran ashore on the northwest part of the Island of Formosa. The accident occurred at 3 A. M., at which time it was very dark. The ship was steering by the wind, going at the rate of 6 knots and hour. She was in the act of tacking, the helm had just been put down, and hard-a-lee called out by the officer of the deck, when she struck. A soon as it became daylight the ship was discovered to be on shore, close to a sand beach, within 400 yards. As soon as it began to grow light, the natives could be seen running down the beach from across the hills by hundreds. About 6 o'clock in the morning there were full 3,000 on the beach. They brought down their wagons, drawn by mules, all ready to carry off the plunder, thinking the case was hopeless. The work immediately commenced to lighten the ship. Twelve tuns of water were started, 750 thirty-two pound shots were thrown overboard; at the same time kedges were got out, stream anchor, and finally the lower anchor; and after a deal of anxiety and hard work, the ship gradually slid off into deep water, and the old black box, as we heard the sailors call her, was herself again.

Double Fruitage.—The Pittsfield (Mass.) *Culturist* notices a grafted pear tree on the premises of Mr. Gideon Beals, of Windsor, which produces two crops of pears each year. For three years in succession, says the *Culturist*, the tree has blossomed at the ordinary time in the spring, and perfected in due time (1st to 10th Sept.) a fair yield of large and beautiful pears. For the same three years it has blossomed a second time in the early part of July, and started a second crop of pears, which go on towards maturity until the season closes and stops their progress. They are now one and a half inches long and three quarters of an inch in diameter, and thrifty in appearance. Of the first crop there is said to be more than a bushel on the tree, and that in numbers the two crops are about equal, and that there is not a limb on the tree but has both kinds upon it.

Another New State.—By the late treaty with the See-see-tran and Wah-pay-toan bands of Sioux Indians, the United States obtain over 21,000,000 of acres, lying east of a line drawn from the head-waters of the Red River on the North to intersect the north-western corner of the State of Iowa. The purchase includes part of the magnificent Blue Earth River country, and that around the head-waters of the Des Moines and St. Peters Rivers. The Indians are to remain on the land two years. For this cession they are to receive $1,665,000. The Galena papers propose that the name Dacota be given to the new Territory, and such may yet be the name of one of the States of the Union.

Railroad Responsibilities.—A passenger in the N. Y. and Erie cars, who took his passage in New-York for Cuba, and received a ticket with the words "To Cuba—Night Express" thereon, delivered the ticket to the Conductor before the train arrived at Cuba, [illegible] desired to be let down there; but the Conductor refused, and carried him to a station 14 miles distant. Upon his complaint, and an affidavit corroborating the above facts, being lodged with Mr. Stevens, that gentleman issued a warrant for the Conductor's arrest. He was accordingly arrested for false imprisonement, and had to enter into the usual securities to defend the action.

Somebody accounts for Western hospitality by saying that where houses are as far apart as in that part of the country, a stranger is as welcome as a newspaper, and is commonly used as one. The moment he arrives, he is "put to press," and, what is more, kept there till all the news that has happened for the [illegible] six months is thoroughly squeezed out of h[illegible] and bottled up for future use. A man [illegible] tells a good murder story, could tra[illegible] one end of Indiana to the other witho[illegible]pense.

Central Railroad of New Jersey.

Summer Arrangements, commencing Monday, March 31, 1851.

THIS Road extends from ELIZABETHPORT, 35 miles, to WHITE HOUSE, N J, reducing the staging between the terminus of the Road and EASTON to 25 miles.

This line leaves New York by steamboat Red Jacket from pier No 1 North River, and connects with trains on the New Jersey Railroad, which leaves New York from foot of Cortland-st.

TRIN[illegible] Leave New York by steamboat Red Jacket [illegible] 1 North River, at 9 A M, passenger; 1 P M[illegible]; and 5 P M, passenger; and by N J Railro[illegible]t of Cortland-st, at 9 A M, and 2 and 5¼ P M.

Trains leave White House and following places for New York as follows:

White House at 3½ A M, freight; 5 40 A M, passenger, at 1 40 P M.

Somerville at 4 30 A M, freight; at 6 05 A M, passenger, at 2 05 P M.

Bound Brook at 4 50 A M, freight; at 6 15 A M, passenger, at 2 15 P M.

Plainfield at 5 20 A M, freight; at 6 35 A M, passenger, at 2 35 P M.

Westfield at 5 50 A M, freight; at 6 50 A M, passenger, at 2 50 P M.

Elizabethtown at 7 15 A M; freight at 10 30 A M; passenger at 3 15 P M.

Elizabethport at 7 30 A M; freight at 10 45 A M; passenger at 3 30 P M.

On Tuesdays, Thursdays, and Saturdays, trains leave Somerville for Pespack, Lesser Cross-Roads, and Pluckamin.

STAGES will be in readiness on the arrival of the 9 A M train from New York at the White House to convey passengers to Easton, Wilkesbarre, Bethlehem, Allentown, and Mauch Chunk, Penn. and to Clinton, Flemington, Lebanon, Milford, and Belvidere, N J.

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Milton Academy.

A. C. SPICER, Principal.
Mrs. S. M. SPICER, Preceptress.

Terms.

The Fall Term of 1851 of this Institution will commence Tuesday, August 19th, and close Thursday, November 20th, continuing thirteen weeks and three days.

The Winter Term of 1851–52 will commence Tuesday, December 2d, and close Thursday, March 4th.

The Summer Term of 1852 will commence Tuesday, March 23d, and close Thursday, June 24th.

Expenses.

Tuition per Term, from $3 00 to $5 00, settled invariably at the commencement of each Term, either by actual payment or satisfactory arrangement.

EXTRAS PER TERM.

Oil Painting,	$7 00
Monochromatic Painting,	2 00
Water-Color Painting,	3 00
Drawing,	1 00

Board can be obtained in private families from $1 00 to $1 50 per week. Rooms can be obtained, by those wishing to board themselves, at a reasonable expense.

Remarks.

All the English branches usually taught in our Eastern Academies, together with the Classics, and the Modern Languages, (French, German, and Italian,) will be taught in this Institution. The mode of instruction will be in accordance with the latest and most popular method adopted in our best Eastern Institutions, aiming, primarily, at a thorough and practical qualification of School Teachers, and preparing students for an advanced standing in a College course.

Weekly meetings are held in the village by three different evangelical denominations, either of which students can attend.

The plan of instruction and government of this Institution will aim at a harmonious development of all the moral, intellectual, and physical powers of students, in a manner to render them thorough scholars, and practical, useful citizens; and the public may feel assured that no exertion shall be wanting on the part of the teachers and proprietors of the school to render it worthy of patronage and confidence. au14 4t

Milton, Rock Co., Wis, July 11th, 1851.

Sabbath Tracts

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day. A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.
No. 14 Delaying Obedience. 14 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOMAS B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—$2.00 PER ANNUM, IN ADVANCE.

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The Sabbath Recorder.

THE SABBATH & THE RESURRECTION.

From "An Examination of the Authority for a Change of the Weekly Sabbath at the Resurrection of Christ; proving that the Practice of the Church in substituting the First Day of the Week for the appointed Seventh Day, is unsanctioned by the New Testament Scriptures. By JAMES A. BEGG, Author of a Connected View of the Scripture Evidence of Christ's Speedy Return, &c."

The value of many of the Mosaic appointments, as prefiguring and illustrative of the work of our redemption, is acknowledged by most Christians. We cannot, however, doubt, that the church generally exclude themselves from much precious instruction, through neglect of the import and significance of these. To us, as to Israel, the Mosaic exhibition of the atonement is most valuable. Let us not forget "that Christ *died* for OUR sins *according to the Scriptures*, and that He was *buried*, and that He *rose again, the third day*, according to *the Scriptures*" of the Old Testament. (1 Cor. xv. 3, 4.)

Although we cannot participate in those sacrifices which formed so expressive an exhibition and illustration of what Jesus did and suffered; still, from the record of these, our judgment may be improved, and our faith enlarged. "Christ, *our Passover*, is sacrificed for us," is the instructive exclamation of the Apostle Paul. Not only so; in the same Epistle in which the Saviour's fulfillment of the paschal sacrifice is thus taught, we are farther assured, as already noticed, that "now is Christ *risen* from the dead, and become the *first fruits* of them that slept." 1 Cor. v. 7; xv. 20. Thus the two great conjoint types of the paschal solemnity both meet in Jesus—the great Antitype. Not merely are the facts of His death and resurrection brought before us, as the accomplishment of symbolical ordinances by which both events were prefigured, but we are also led to consider these events in the work of our redemption, as standing in the same relation to each other as did those sacrifices by which they had previously for ages been symbolized. Studied in this relation, the symbols foreshadowing the death and resurrection of Christ are, indeed, most interesting. The more prominent and obvious of these, we shall now notice separately, in their order, as exhibited in the quotation already adduced from the Mosaic appointment.

The paschal sacrifice was a lamb or kid; and it was imperative that it should be a male without blemish. As the divine injunctions relative to it were given in Egypt, (commemorative, as the whole was, of Israel's deliverance from bondage, while also prefiguring man's redemption from sin and woe,) the lamb was, in the first instance, slain in Egypt; but it was commanded that this should henceforth be done only "in the place which the Lord should choose, to place His Name there." Deut. xvi. 2, 5, 6. During their progress through the wilderness, this limited the sacrifice to the place where the Shekinah glory indicated locally the presence of the God of Israel—which, therefore, ultimately, when the tabernacle was superseded by the erection of the temple, limited it to Jerusalem, as the only acceptable place.

The lamb was to be kept until the 14th day of the month Abib, when it was to be slain "in the evening." In the Hebrew, and, accordingly, in the margin, this reads, "between the two evenings." Commentators are far from being agreed as to the precise period which this Hebrew phrase is intended to indicate. It might seem to be defined in the injunction, "At the place which the Lord thy God shall choose to place His Name in, there thou shalt sacrifice the Passover, *at even, at the going down of the sun*, at the season that thou camest forth out of Egypt." Deut. xvi. 6. But the diversity of opinion extends to what even this last expression implies—whether the whole period of the sun's decline, from noon, or only the time of twilight, after the sun has gone beneath the horizon, till dark.

The Karaite Jews and the Samaritans are stated to understand "between the two evenings," as the time of *twilight*, or that which intervenes between the setting of the sun and its becoming quite dark. *Goodwin* (in his *Moses and Aaron*, Book iii.,) seems to cite the eminent Jewish authority, Aben Ezra, (on Exodus xii.,) as also giving this interpretation, saying, there is the evening of the sun, when the body of the sun setteth, and the evening of the light, when the beams and shining of the sun is also gone from off the earth.

But the more usual interpretation of these words—and it is in accordance both with the opinion of the modern and the alledged practice of the ancient Jews generally—is, that they embrace the whole period of the declining sun from noon till night. *Michaelis* remarks, that "in Palestine, the sun, in the shortest days of winter, never sets before 5 in the afternoon. In their longest days, again, this takes place before 7 at latest." (*Commentaries on the Laws of Moses*, vol. iii. p. 166.) Accordingly Josephus, (*Wars of the Jews*, book vi. chap. 9,) states, that the practice then was, to kill the lamb between the 9th and 11th hours, or nearly, according to the reckoning at present adopted among ourselves, between the hours of 3 and 5 in the afternoon. The number of lambs to be killed was necessarily very great; and the twilight, in Palestine, being of very short duration, renders it the more probable that this is in accordance with the meaning of the phrase, "between the two evenings." *Robinson*, in his Researches in Palestine, (vol. i. p. 264,) speaking of a place upon the shore of the Mediterranean, an hour and a half north of Tyre, says, "In these latitudes, *darkness* almost immediately succeeds to the decline of day." We are, therefore, on this account, as also on other grounds, led to believe the time indicated by "between the two evenings," to be from noon till evening.

"The whole assemby of the congregation of Israel shall kill it in the evening." (Exod. xii. 6.) All were required to concur in putting the victim to death; the act, however, was performed by representatives. Josephus says, "There is concerned in each sacrifice *a sort of fraternity*, of at the least ten in number, and sometimes twenty;" and we are informed that "every particular person, (or rather a delegate from every paschal society,) slew his own victim." "The victim being killed, one of the priests received the blood into a vessel; which was handed from one priest to another, until it came to him who stood next the altar, and by whom it was sprinkled at the bottom of the altar." *Horne's Introduction*, vol. iii. p. 307.

It was farther enjoined, "Eat not of it raw, nor sodden at all with water, but *roast with fire*; his head with his legs, and with the purtenance thereof;" (Exod. xii. 9;) and it is quoted by Justin Martyr, and in Kitto's Biblical Cyclopedia, (Art. "Passover,") that it was the practice to roast it in an oven, whole, "with two spits made of pomegranate wood thrust through it, the one lengthwise, the other transversely, (crossing the longitudinal one near the forelegs,) thus forming *a cross*. (Pesachim, c. 3.") This mode of roasting, it is added, is expressed in Arabic, by a verb signifying "to crucify."

It was commanded that not a bone of the lamb should be broken. (Exod. xii. 46; Numb. ix. 12.) An expression of faith in the fulfillment of this, was put also into Israel's song, God thus teaching them to rejoice in His care, even of the body of the Righteous One, that "He keepeth all His bones; not one of them is broken." Psa. xxxiv. 20.

The lamb was to be eaten "with unleavened bread, ["the bread of affliction," Deut. xvi. 3,] and with bitter herbs they shall eat it." Exod. xii. 8. And the practice was that, "roasted with fire, as an emblem of purification, it was served up with bitter salad unpickled, indicative of the bitterness of their bondage in Egypt." *Kitto's Biblical Cyclopedia*. Ibid.

Being a sacrifice of which *all* were to partake, one lamb was to be taken for each family; and, where it was too much for their eating, others were to join them, so that none of it should remain until the morning. The practice accordingly was, that parties or brotherhoods, (already alluded to,) of at least ten, were formed, so that the whole might be eaten.

"And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning, ye shall burn with fire." Exod. xii. 10; Deut. xvi. 4. It was thus prevented from passing into corruption.

Numerous and minute though the particulars noted be, the Paschal solemnity finds accurately its antitype in the circumstances of Christ's death, as these are related by the several Evangelists. As typified by the lamb without blemish, Christ, whom it prefigured, was holy, harmless, undefiled, and separate from sinners." As the Paschal lamb was killed in the place which the Lord chose to put His Name there; so, also, the Lamb of God, who taketh away the sin of the world, was put to death at Jerusalem.

As the lamb was slain by those for whom its blood was typically to be an atonement, so also, Jew and Gentile—people, priests, and rulers—united in putting to death the Prince of Life.

In practice, we have seen, the lamb was roasted whole, in cruciform fashion; and the cursed death of the cross is, obviously, of this the antitype.

The lamb was to be killed "between the two evenings;" and this we have seen reason to believe signifies the period between noon and night; and while Christ hung upon the accursed tree, "from the sixth hour there was darkness over all the land unto the ninth hour," after which He gave up the ghost. (Matt. xxvii. 45—50; Mark xv. 34; Luke xxiii. 44.) His death, therefore, about our three in the afternoon, seems to have been the exact fulfillment, in this respect also, of the appointed type.

As not a bone of the lamb was to be broken, so, although the Jews, eager to prevent the bodies from remaining on the cross during the Passover Sabbath, entreated that the legs of all the crucified should be broken, yet, in accordance with the type and prophecy, this was obviated in the Saviour's case, while it was complied with in regard to the bodies of both the malefactors crucified with Him.

As we have seen, the victim was slain by deputies, representative of those for whom it was to be offered; so also, the thousands of Israel, congregated in Jerusalem to take part in the annual typical solemnity, were, with the Roman soldiers and authorities, at once the witnesses and the actors in putting to death the Lamb of God.

By attention to even this brief review of the circumstantial relation of the sacrifice of the Passover to the death of Christ, we shall afterwards be better prepared to enter upon a consideration of the place which His resurrection holds in the economy of God. For the death and resurrection of the Redeemer *stand in connection*, as the fulfillment of a corresponding relation between the types which prefigured these two events. [To be continued.

THE BIBLE PRIZED.

"Some time in the winter," says a colporteur in Western New York, "I met a German in the road, who said he had been in the country two years, but had not a Bible. He wanted one very much, and when I told him that I had given away the last one I had, he looked as if he would weep. I promised him, that as soon as I could, I would bring him one. It was in a back place, where there was no road, and the traveling was so bad that it was some time before I could get there. When I went to the place where he told me he lived, and looked at the cabin, I thought no one could live in it. On going in, however, I found him lying on some boards put up like a bedstead, very sick with a fever. His wife lay sick on another like it. As I took him by the hand he appeared much rejoiced to see me; but when I held out the Bible to him, he seemed in an ecstasy as he took it and held it up to his wife. The three children, almost without any clothing, hopped about for joy. One of them got the last money they had and offered it to me for the Bible, but when I saw that they had neither bed nor table nor chair in their log cabin, I could not take it. The man said I must take it, for he must pay for the Bible. He wept and would not let me go without the money. I could not but weep when I found one that loved God and his Word so much. I gave them a book, and when I prayed with them I felt that God was there." [American Messenger.

SABBATH IN THE COUNTRY.

BY THOMAS MILLER.

The creaking wagon's in the shed,
The busy flail is heard no more,
The horse is littered down and fed,
The harness hangs above his head,
The whip beyond the door.

His leathern gloves and hooked bill
To-day the woodman throws aside;
The blacksmith's fiery forge is still,
The woollen wheel of the old mill
Sleeps in the mill-dam wide.

The miller's boat is anchored, where,
Far out the water-lillies sleep;
You see their shadows mirrored there,
The broad white flowers reflected clear,
Within the mill-pool deep.

The barrow's in the garden shed,
Hoe, rake, and spade are put away,
Unweeded stands the onion bed,
The gardener from his work hath fled,
'Tis holy Sabbath day.

Upon the wall the white cat sleeps,
By which the churns and milk pans lie;
A drowsy watch the house-dog keeps,
And scarcely from his dull eye peeps
Upon the passer-by.

And sweetly over hill and dale
The silvery sounding church bells ring;
Across the manor and down the dale
They come and go and on the gale
Their Sabbath tidings fling.

From where the white-washed Sabbath-school
Peeps out between the poplars dim,
Which ever throw their shadows cool
Far out upon the rushy pool,
You hear the Sabbath hymn.

From farm and field and grange grown grey,
From wood and walks and winding way,
The old and young, the grave and gay,
Unto the old church come to pray,
And sing God's holy praise.

From the Methodist Protestant.

OLD MOSES.

Mr. B. was a merchant in Baltimore, and did a very heavy business, especially in grain. One morning, as he was passing over the vessels that lay at the wharf with their various commodities for sale, he stepped upon the deck of one, at the stern of which he saw a negro man sitting, whose dejected countenance gave sure indication of distress; and he accosted him with—

"Hey! my man, what is the matter with you this morning?"

The negro lifted his eyes, and looking at Mr. B., replied—

"Ah, massa, I'se in great trouble."

"What about?"

"Kase I'se fotcht up here to be sold."

"What for? What have you been doing? Have you been stealing? or did you run away? or what?"

"No, no, massa, none o' dat; it's becase I didn't mind de audes."

"What kind of orders?"

"Well, massa stranger, I tell you. Massa Willum werry strick man, and werry nice man too, and ebrebody on de place got to mine him; and I break trew de rule; but I didn't tend to break de rule, doe; I forgot mesef, an I got too high."

"It is for getting drunk, then, is it?"

"O no, sah, not dat nother."

"You are the strangest negro I have seen for a week. I can get no satisfaction from you. If you would not like to be pitched overboard, you had better tell me what you did."

"Please, massa, dont frow de poor flicted nigga in de wata."

"Then tell me what you are to be sold for."

"For prayin, sah."

"For praying! that is a strange tale, indeed. Will your master not permit you to pray?"

"O yes, sah, he let me pray easy; but I hollers too loud."

"And why did you halloo so in your prayer?"

"Kase de Sperit comes on me, an I gits happy fore I knows it; den I gone; can't trol mesef den; den I knows nuthin bout massa's rule; den I holler if ole Sattin hissef come, wid all de rules of de quisition."

"And do you suppose your master will really sell you for that?"

"O yes; no help for me now; all de men in de world couldn't help me now; kase wen Mass Willum say one ting, he no do anoder."

"What is your name?"

"Moses, sah."

"What is your master's name?"

"Massa name Colonel Willum C——."

"Where does he live?"

"Down on de Easin Shoah."

"Is he a good master? Does he treat you well?"

"O yes; Massa Willum good; no better massa in de world."

"Stand up and let me look at you." And Moses stood up and presented a robust frame; and as Mr. B. stripped up his sleeve, his arm gave evidence of unusual muscular strength.

"Where is your master?"

"Yander he is, jis comin to de warf."

"As Mr. B. started for the shore, he heard Moses give a heavy sigh, followed by a deep groan. Moses was not at all pleased with the present phase of affairs. He was strongly impressed with the idea that B. was a trader and intended to buy him, and it was this that made him so unwilling to communicate to Mr. B. the desired information. Mr. B. reached the wharf just as Colonel C. did. He introduced himself, and said—

"I understand you wish to sell that negro man yonder on board the schooner."

Colonel C. replied that he did.

"What do you ask for him?"

"I expect to get seven hundred dollars."

"How old is he?"

"About thirty."

"Is he healthy?"

"Very; he never had any sickness in his life, except one or two spells of the ague."

"Is he hearty?"

"Yes, sir; he will eat as much as any man ought, and it will do him as much good."

"Is he a good hand?"

"Yes, sir, he is the best hand on my place. He is steady, honest and industrious. He has been my foreman for the last ten years, and a more trusty negro I never knew."

"Why do you wish to sell him?"

"Because he disobeyed my orders. As I said, he is my foreman; and that he might be available at any moment I might want him, I built his quarter within a hundred yards of my own house; and I have never rung the bell at any time in the night or morning, that his horn did not answer in five minutes after. But two years ago he got religion, and commenced what he terms family prayer—that is prayer in his quarter every night and morning; and when he begun his prayer, it was impossible to tell when he would stop, especially if (as he termed it) he got happy. Then he would sing and pray and halloo for an hour or two together, that you might hear him a mile off. And he would pray for me and my wife and children, and all my brothers and sisters and their children, and our whole family connection to the third generation; and sometimes, when we would have visitors, Moses' prayers would interrupt the conversation and destroy the enjoyment of the whole company. The women would cry, and the children would cry, and it would set me almost frantic; and even after I had retired, it would sometimes be nearly daylight before I could go to sleep; for it appeared to me that I could hear Moses pray for three hours after he had finished. I bore it as long as I could, and then forbid his praying so loud any more. Moses promised obedience, but he soon transgressed; and my rule is never to whip, but whenever a negro proves incorrigible, I sell him. This keeps them in better subjection, and is less trouble than whipping. I pardoned Moses twice for disobedience in praying so loud, but the third time I knew I must sell him, or every negro on the farm would soon be perfectly regardless of all my orders."

"You spoke of Moses' quarter; I suppose from that he has a family."

"Yes, he has a woman and three children —or *wife*, I suppose he calls her now, for soon after he got religion, he asked me if they might be married, and I presume they were."

"What will you take for her and the children?"

"If you want them for your own use, I will take seven hundred dollars; but I shall not sell Moses nor them to go out of the State."

"I wish them all for my own use, and will give you the fourteen hundred dollars."

Mr. B. and Colonel C. then went to B.'s store, drew up the writings, and closed the sale, after which they returned to the vessel; and Mr. B., approaching the negro, who sat with his eyes fixed upon the deck, seemingly wrapt in meditation and the most awful forebodings, said—

"Well, Moses, I have bought you."

Moses made a very low bow, and every muscle of his face worked with emotion as he replied—

"Is you, massa? Where is I gwine, massa? Is I gwine to Georgy?"

"No," said Mr. B., "I am a merchant here in the city; yonder is my store. I want you to attend in my store; and have purchased your wife and children too, that you may not be separated."

"Bress God fer dat! And Massa, kin I go to meetin sometimes?"

"Yes, Moses, you can go to church three times on Sunday, and every night in the week; and you can pray as often as you choose, and as loud as you choose; and every time you pray, whether it be at home or in church, I want you to pray for me, my wife, and all my children, and single-handed too; for if you are a good man, your prayers will do us no harm, and we need them very much; and if you wish to, you may pray for every body of the name of B. in the State of Maryland. It will not injure them."

While Mr. B. was dealing out these privileges to Moses, the negro's eyes danced in their sockets, and his full heart laughed outright for gladness, exposing two rows of as even, clean ivories as any African can boast; and his heart's response was, "Bress God! bress God all de time, and bress you too, massa! Moses neber tinks bout he gwine to have all dese commodations; dis make me tink bout Joseph in de Egypt." And after Moses had poured a few blessings upon Col. C., and bidding him a warm adieu, and requesting him to give his love and farewell to his mistress, the children and all the servants, he followed B. to the store, to enter upon the functions of his new office.

The return of the schooner brought to Moses his wife and children.

Early the next spring, as Mr. B. was one day standing at the store door, he saw a man leap upon the wharf from the deck of a vessel and walk hurriedly towards the store. He soon recognized him as Colonel C. They exchanged salutations, and, to the Colonel's inquiry after Moses, Mr. B. replied that he was up stairs measuring grain, and invited him to walk up and see him. Soon Mr. B.'s attention was arrested by a very confused noise above. He listened, and heard an unusual shuffling of feet, some one sobbing violently, and some one talking very hurriedly; and when he reflected upon Colonel C.'s singular movements and the peculiar expression of his countenance he became alarmed, and determined to go up and see what was transpiring.

When he reached the head of the stairs, he was startled by seeing Moses in the middle of the floor, down upon one knee, with his arms around the Colonel's waist, and talking most rapidly, while the Colonel stood weeping audibly. So soon as the Colonel could sufficiently control his feelings, he told Mr. B. that he had never been able to free himself from the influence of Moses' prayers, and that during the past year he and his wife and all his children had been converted to God.

Moses responded: "Bress God, Massa C., doe I way up hea, I neber fergit you in my prayers; I ollers put de ole massa side de new one. Bress God! dis make Moses tink bout Joseph in de Egypt agin."

The Colonel then stated to Mr. B. that his object in coming to Baltimore was to buy Moses and his family back again. But Mr. B. assured him that that was out of the question, for he could not part with him; and he intended to manumit Moses and his wife at forty and his children at thirty-five years of age.

Moses was not far wrong in reference to Joseph. For when Joseph was sold into Egypt, God overruled it to his good, and he obtained blessings that were far beyond his expectations; so with Moses. Joseph eventually proved the instrument of saving the lives of those who sold him. Moses proved the instrument in God's hands of saving the man's soul who sold him.

Old Moses is still living and doing well. He long since obtained his freedom, and at present occupies a comfortable house of his own; and I suppose sings and prays and shouts to his heart's content.

THE EVANGELICAL ALLIANCE.

The following sketch of some of the prominent individuals who attended the recent meeting of the Evangelical Alliance, is given by a London correspondent of the *Christian Advocate and Journal*, under date of August 28, 1851:—

"The Evangelical Alliance is now in full session. It began its sittings more than a week ago, and is to continue them for some days longer, so as to extend altogether over a fortnight. The present conference is scarcely so numerous as the great *Constituent* Assembly of 1846. Many who were present and active then are absent now. You will well remember Edward Bickersteth, R. W. Kyle, and Dr. Byrth; all these have gone to a world where union is unbroken. Dr. Bunting, too, who was so prominent then, is disabled by failing strength from attending. His accomplished and able son, Mr. Wm. Bunting, is just emerging from a very dangerous illness; so that he also is away. Dr. Wardlaw and Dr. Liefchild are both there; but upon both, especially the former, five years have told with affecting power. Baptist Noel is no longer the same man. That placid grace which animated his fine visage so equably, has given place to deeper lines, and a less sunny expression; altogether he looks older and more like a man who had felt the wear and waste of life. J. A. James and Thomas Binney are much what they were. So also is Dr. Cox, and J. H. Hinton. The youthful air of Dr. King is merging into gray hairs. The dark locks of Dr. Buchanan have grown bright gray. James Hamilton is neither older looking, nor less simple and lovable. Thomas Farmer is stooping. Sir Culling Eardley is growing older. John Henderson is just as white of hair and as fresh of complexion. Adolphe Monod, Tholuck, Fisch, Baup, and Oncken, are little changed. Krumacher, the celebrated author of Elijah, is there, with a large German frame surmounted by a great head, which is luxuriantly overhung with light locks. A persecuted Baptist brother from Sweden, and another from Denmark; a fine Chinese youth, a young Brahmin, just going out to labor among his countrymen, after a residence of some years at Basle, in Switzerland; a Syrian gentleman in full oriental attire, and always wearing on his head the fez, or red close cap, and who has completed his cirriculum of medical studies, and is about to go out to his countrymen as a medical missionary; these all add to the interest of the assembly. The muster of French brethren, of Swiss, and of Germans, is greater than that at the first conference. The other nations of Europe also are represented as they were not then."

THE FOUNDER OF RAGGED SCHOOLS.

John Pounds, the cripple and the cobbler, yet at the same time one of nature's true nobility, was born in Portsmouth, in 1766. His father was a sawyer, employed in the Royal Dock Yard. At fifteen, young Pounds met with an accident which disabled him for life. During the greater part of his benevolent career he lived in a small weather-boarded tenement in St. Mary's Street, Portsmouth, where he might be seen every day, seated on his stool, mending shoes in the midst of his busy little school. One of his amusements was that of rearing singing birds, jays and parrots, which he so perfectly domesticated that they lived harmoniously with his cats and guinea-pigs. Often, it is said, might a canary bird be seen purched upon one shoulder, and a cat upon the other. During the latter part of his life, however, when his scholars became so numerous, he was able to keep fewer of these domestic creatures. Poor as he was, and entirely dependent upon the hard labor of his hands, he nevertheless adopted a little crippled nephew, whom he educated and cared for with truly paternal love, and in the end established comfortably in life. It was out of this connection that his attempts and success in the work of education arose. He thought, in the first instance, that the boy would learn better with a companion. He obtained one, the son of a wretchedly poor mother; then another and another were added; and he found so much pleasure in his employment, and was the means thereby of effecting so much good, that in the end the number of his scholars amounted to forty, including about a dozen little girls. His humble workshop was about six feet by eighteen, in the midst of which he would sit engaged in that labor by which he won his bread, and attending at the same time to the studies of the little crowd around him. So efficient was John Pounds' mode of education, to say nothing about its being perfectly gratuitous, that the candidates were always numerous; he, however, invariably gave the preference to the poorest children—to the 'little blackguards,' as he called them. He has been known to follow such to the Town Quay, and offer them the bribe of a roasted potato if they would come to his school. His influence on these degraded children was extraordinary. As a teacher, his manners were pleasant and facetious. Many hundred persons, now living usefully and creditably in life, owe the whole formation of their character to him. He gave them 'book learning' and taught them also to cook their own victuals and mend their shoes. He was not only frequently their doctor and nurse, but their play-fellow; no wonder was it, therefore, that when, on New-Year's Day, 1839, he suddenly died, at the age of seventy-two, the children wept, and even fainted, on hearing of their loss, and for a long time were overwhelmed with sorrow and consternation. They, indeed, had lost a friend and a benefactor. Such was the noble founder of the first ragged school.

THE SECRET OF GROWING IN GRACE.

In "Richmond's Domestic Portraiture," we find the following language, which is said to have been used by the late Rev. Leigh Richmond's son, Wilberforce, near the close of his life:—

"For the last three months, the Bible has been my sole instructor. It has gradually led me on to clear light and real experience, till every promise is my own. I have read the greater part of it through several times during my illness, and often on a Sunday, when I have spent the day alone, I have read the whole of the New Testament, unable to leave off till I had grasped all the mind of the Spirit at once. Perhaps my father has thought I read too few religious books. He has looked anxious at my neglect of many he put in my way. I do not give myself in this respect as an example; but I have found little benefit from books, sermons, or conversations. The Bible—the Bible alone has taught me every thing. If I read books on religion, however excellent, the thought always haunts me, this book is human, it may be wrong. I could not rest till I went to the Bible. Here I felt all was divine and infallible; and I found such comfort in the simple truth of God's Word, that I set aside every other book dissatisfied."

ARAB HOSPITALITY.—A well-known Arabian horse-stealer once related as follows what had befallen him in the desert:

"I once, as I was astray in the desert, came to a tribe of Bedouins. They received me with great hospitality, and killed a camel every day on my account. I prayed them not to put themselves to such inconvenience, but to let me depart. Still they would not suffer me to go, and every day they killed a camel. At length, one day I got an opportunity, drove off a fleet camel, mounted it and went away with all speed. The owner, who saw me going off with his camel, mounted and pursued me. When he had brought me back, he pointed to a snake that was lying in the sand.

'Seest thou,' said he, 'the tail of that snake there? I will hit it with this arrow.' He shot, and the arrow pierced the tail.

'And with this arrow,' said he, as he drew forth a second, 'I will hit his head.' He shot the snake's head in two.

'Thou seest now,' said he, 'with the third arrow, I should not miss thy breast, and thou dost deserve it for rewarding our hospitality with flight and robbery; but since thou art our guest, go hence in God's name, and choose twenty camels more to take with thee.'"

CALL TO THE MINISTRY.—The *Christian Advocate* tells a story of a Baptist preacher by the name of Hutchinson, who, on being asked to relate his call to the ministry preparatory to ordination, replied, "I wanted to preach and went at it." But had you no trials? "No; I was happy in the privilege." After he had retired, some objected to his ordination because he had no trials. A venerable elder replied, "The difference between the call of the candidate and yours and mine, is this: He heard the call, and like an obedient son immediately obeyed. We heard, but were disobedient. Like Jonah, we fled; but we were followed and chastened and whipped into the traces with much difficulty. Now shall we object because the candidate was not as stubborn as we were?" He was ordained.

PATIENCE UNDER INJURIES.—Ha[illegible]one permitted himself to make use [illegible] expressions respecting you? B[illegible] by blessings. Does he treat [illegible] patient. Does he reproach you[illegible] proach just? If it be, condemn[illegible] not, it is but breath of air. Flat[illegible] really impart a merit to you[illegible] not; nor calumny give you fa[illegible] not actually possess. Does he tax [illegible] ignorance? In showing yourself an[illegible] justify the charge. Does he persecute [illegible] Think of Jesus Christ. Can you ever suff[illegible] as he has suffered? [St. Basil the Grea[illegible]

A FATHER'S PRAYER.—A pious young man told a clergyman that he had once disobeyed his father, on which the good man retired into his room and shut the door. Curiosity led the boy to look through the keyhole, and he saw his father on his knees at prayer. The boy listened and heard his father praying for him. This struck the youth to the heart; he went away and prayed for himself; his prayer, and the prayer of his parent, were heard; the young man sought mercy through the Lamb of God, who taketh away the sin of the world; and became a Christian indeed.

THE REAL CULPRIT.—A noble lady of Florence lost a valuable pearl necklace, and a young girl who waited upon her was accused of theft. As she solemnly denied the charge, she was put to the torture. Unable to support the terrible infliction, she acknowledged that she was guilty, and without further trial was hung. Shortly afterwards, Florence was visited by a tremendous storm, and a thunderbolt fell upon a figure of Justice on a lofty column, and split the scales, one of which fell to the earth, and with it the ruins of a magpie's nest containing the pearl necklace.

PICKING UP THOUGHTS.—Boys, you have heard of blacksmiths who became mayors and magistrates of towns and cities, and men of great wealth and influence. What was the secret of their success? Why they [illegible] up nails and pins in the streets, and [illegible] them home in the pockets of their w[illegible]. Now, you must pick up thoughts in the same way, and fill your mind with them; and they will grow into other thoughts, almost while you are asleep. The world is full of thoughts, and you will find them strewed everywhere in your path. [Burritt.

The Sabbath Recorder.

New York, October 9, 1851.

BIBLE TRANSLATION.

The American Bible Union, an institution having for its object "the procuring and circulation of the most faithful versions of the sacred Scriptures in all languages throughout the world," held its Second Anniversary in this city on Thursday last, a brief account of which is given in another column. The occasion has been suggestive of a few thoughts, which we feel disposed to work into the form of an *editorial* for the benefit of our readers.

We cannot resist the conviction, that the American and Foreign Bible Society has lost sight of the great principle which led to its formation. If that principle was not the faithful *translation* of the Bible in all languages, the English not excepted, then we had the amazing spectacle of some four hundred men, many of them highly intelligent, learned and influential, and all of them (we trust) imbued with the liberal spirit of the Christian religion, coming together in this nineteenth century from all parts of the Union, and deliberately organizing an institution which was of *no manner of use*. That the Baptist Board of Foreign Missions was competent to sustain the work of translating and diffusing the Scriptures, in connection with all their missionary stations, and that it had always faithfully performed this work, could not be denied. We are not aware that the most earnest advocates of a separate organization pretended to deny it. And if the intention was never to put into circulation any *English* version but that of King James, what necessity was there to withdraw from the American Bible Society? If Baptists, in the organization of their new Society, were not contending for a great and glorious *principle*, and were not willing to apply that principle *universally*, the only inference left is, that they were actuated by sectarian animosity; which, to be sure, had been provoked by the injustice of the old Society, but which it had been better to have subdued for the sake of peace.

No doubt, larger contributions for the Bible cause have been made by the Baptist denomination since the rupture with the old Society than before. But if the stimulus to such liberality was an appeal to their sectarian feelings merely, in our opinion it had better not been employed. If, however, they were prompted to their liberality by a regard to the great *principle of translation*, justice to them demanded that this principle should pervade and animate all the councils of their new organization, and stand out in bold relief from first to last.

But is a revision of King James' translation called for? We do most seriously believe it is. And though at first we doubted the expediency of coming at it in the mode proposed by the Bible Union, more mature reflection convinces us that to wait for the united movement of all Christendom in the matter, is to wait forever.

Some talk as if it were impossible to command general regard for a version got up under the auspices of any one denomination, or class of people. But under what circumstances did the common version originate? Was it not got up exclusively under the auspices of Episcopalians? Has it not commanded general favor notwithstanding? But this, say the objectors, was owing to the *authority* by which it was "appointed to be read in churches"—an authority which cannot be brought to bear in behalf of any new translation. We do not believe it. We have no doubt, that King James' translation has commanded the univer- [illegible]vor that it has, solely because of its supe- [illegible]rinsic excellence on the whole. The [illegible]y of the King may have been all-suf- [illegible] for the English Church, as he was the [illegible] that establishment. But with the nu- [illegible]dissenting churches it availed nothing. [illegible] community never received the trans- [illegible]; and had it been as obnoxious to Protest- [illegible] dissenters as to Catholics, it would have been confined to the church which originated it. But Protestant dissenters adopted it, and have continued to cherish it—not because they considered it perfect, but—because, taken as a whole, it seemed to them superior to any other.

The idea that a translation, in order to gain favor, must be prepared under the auspices of some renowned body—some conclave, which can at once command the respect of all the world—some convention summoned by regal authority, which will afterwards take the work, and *push* it into circulation—is a very foolish one. The translation, no matter by whom prepared, nor under what circumstances of eclat, must at last stand upon its own merits. It must undergo the ordeal of stern criticism, and its faults must and will become manifest. And if, notwithstanding faults, it is found to be, *upon the whole*, a better translation than all others, it will be generally adopted. But should it be found to be inferior, not all the authority of councils, nor patronage of kings, could give it currency. The truth of God has always wrought its own way in the world by its own intrinsic power; and all that is now needed, is to have that truth fairly and faithfully expressed. The Author of it will take care of the rest.

With these views, we are not careful about the *authority* from which a translation emanates. It will have to stand upon its own merits, whoever may prepare it. What though it were prepared by the humble writer of this article? His own name would do nothing towards putting it into circulation, it is true. But if it were a good one, if it stood the test of learned criticism, if it were found after examination to be superior to every other, the source whence it originated would be no bar to its adoption. But if it were a worthless production, it would soon sink into obscurity with its author. We do not know that the Bible Union expect any thing more in regard to any version of the scriptures which they may procure. If they do, they will be disappointed.

LETTER FROM REV. W. H. BLACK.

Mill-Yard, London, 9th mo. 16th, 1851.

To the Editors of the Sabbath Recorder :—

Dear Brethren,—My transatlantic friends must not infer, from my silence in the columns of our weekly paper, that I am either inactive or indifferent in the cause of the Scriptural Sabbath. Three years of great suffering from chronic ophthalmia left me, upon the recovery of my ability to read and write in the summer of last year, so vast an accumulation of letters, papers, accounts, business of my public office as an Assistant Keeper of the Records, and that of various Societies and Trusts, that I am still laboring to overcome those arrears. Throughout that dark period, I constantly performed my duties at Mill-Yard, though for months together, preaching with my eyes shut; and excepting when on public business in Ireland, I was but one Sabbath absent from my own pulpit, and then it was to preach to the Sabbath-keeping congregation at Natton near Tewkesbury.

Notwithstanding my manifold and incessant occupations, I can assure you that I labor at all times, and in all companies, to make known the perpetual obligation of the seventh-day Sabbath; and, if I had more time to spare, I trust that it would be proportionately devoted to the duties of an advocate of holy time. However little success may yet have attended my labors for the last twelve or thirteen years, the true Sabbath has been made known by me to ministers and theologians of almost every denomination, to lawyers, antiquaries, and historians, men of literature and science, legislators, both peers and commoners, to the government and to the public at large, by my feeble instrumentality, to an extent unknown in England since the Protectorate and three following reigns, or since the times of those zealous and enlightened advocates of the truth, Edward Elwall and Robert Cornthwaite, whose bones have rested in this place from the years 1744 and 1755. These endeavors I look upon but as so much seed time; the harvest may be confidently expected, though I may not live to see it. Such are the conventional difficulties which prevent the adoption of a right practice in this country, that hundreds have admitted the force of our arguments, and even acknowledged that we are certainly in the right, who still wander in the bye-paths of tradition, when the straight and plain way of God's commandment has been laid open to their views. Such also is the force of prejudice, that many who cannot venture to disprove our position, and who confessedly feel the weakness of their own, continue to call the first day by the name of "Sabbath," and observe it accordingly. I must remark, however, that this last mentioned description of persons consists of the lowest class of theologians, and of persons most scantily versed in biblical science.

I rejoice in the candor which has been manifested by the editors of a small but highly spirited and intelligent Baptist organ, "*The Church*," which has a monthly circulation of about 30,000 copies. The discussion of the Sabbath question last year and this, in its pages, is the best (I believe) that has ever taken place in the periodical literature of this country. Though I sent it to you, and was much interested by it, I took no part whatever in the discussion. My daughter's query, in which it originated, was published without my knowledge; and the article signed "A Seventh-day Baptist," though written in my house, was both written and published without my knowledge. I was surprised by hearing it read in print, and would have corrected one paragraph of it, had it been first submitted to me. I rejoice, however, in being able boldly to say, that I had nothing to do with the discussion; because it is commonly supposed, that I am the only advocate that the seventh-day Sabbath can boast of here. The thing has been done, and well done, without me; and again I rejoice that you have reprinted the whole, the last article having come to hand this morning.

The passage which I would have corrected consists of a quotation from your Society's Tract No. 3, wherein it is supposed that the Pentecost was reckoned from the Passover. This was not the case until long after our Lord's time, for the law of Moses directs that it should be reckoned from the offering of the first fruits, the time of which depended upon the season of the year, and ripeness of the crops, not on the age of the moon.

This leads me to observe, that I have found much more success in convincing men of the truth holden and practiced by us, when discussing the question on historical, chronological or legal grounds, than when treating it as a matter of conscience. Hence I have inferred that, if a sound opinion could be established among enlightened and influential persons, the force of public prejudice might be much diminished, and at length destroyed. Perceiving that a vast amount of ingorance prevails respecting *chronological science*, (which is altogether in our favor,) I have for two or three years endeavored to form a society for promoting the study of Chronology, and advancing that science. This (after one failure) I have at length succeeded in doing, by the establishment of "The Chronological Institute of London," which I and Dr. Lee of Hartwell founded on First-day afternoon, the day of the last winter solstice. Its organization was delayed by the retirement and unexpected death of Lord Langdale, who, as Master of the Rolls and Keeper of the Public Records, was at the head of my office. He took a deep interest in Chronology, shewed an uncommon respect for my "conscientious peculiarity," and always read my Scriptural Calendar. This enlightened and distinguished Judge retired from the Bench on 25th third month, in ill health, and died on 18th fourth month, of paralysis, to my great loss and grief. He was to have been our first President. With the exception of a President, our Officers and Council are now organized, and we are about to issue diplomas of honorary membership to learned and studious persons of all nations, who take an interest in Chronology. Some such I trust will be found among the Sabbath-keepers of America, and I shall be happy, as Secretary, to receive their names. We unite, in this Institute, mathematical studies with historical and theological pursuits; and already one of the most distinguished European astronomers, Mr. Hind, the discoverer of the planets Iris, Flora, Victoria, and (the planet of peace) Irene, is one of our Council.

I have collected a large and valuable Library of Chronology, and make occasional additions to the *Bibliotheca Sabbatica* at Mill-Yard. The latest accession consists of three interesting works by George Carlow on his favorite subject, which have been hitherto quite unknown; of these I will give you some account in a future letter.

Your paper is often quite refreshing; it is delightful to perceive the communications of brethren Davison, Fahnestock, Hull, also our beloved missionaries, and others, to whom must now be added brother Cottrell of (not Mill-Yard, but) Mill-Grove; his last communication is ingenious and interesting, though not infallible in its argument. Our zealous brother Begg of Glasgow writes letters which are equally acceptable to us as to you.

While I dictate this letter, you are, I suppose, either concluding our Anniversaries, or returning from their celebration. You have had our well-wishes and our prayers. May the blessing of Heaven rest on all your institutions. My object is to convince you that I am not neglecting *my share* of duty, but persevere through many difficulties and discouragements. If, therefore, you should think proper to print this for the information of the brethren, I must entreat you to reprint, in small capitals, that golden sentence, which has been read to me from your leading article received this morning, and which I adopt as emphatically expressing my own sentiments: "A Christian is a reformer. His calling makes him such. All are not Luthers, it is true; and there is but here and there one, whose name is destined to be sounded through the world as an overturner of abuses. Nevertheless, the disciple who does not regard himself as sent into the world to bear some part towards rectifying the errors of mankind, would better pause, and consider why he was called into the service of Christ at all." (*Sabbath Recorder*, No. 376.)

With the continuance of my most friendly regard toward all the brethren, I declare myself, dear brethren,

Your faithful and affectionate fellow-laborer in the Lord,

W. H. BLACK.

MISSIONARIES BAPTIZED.

Rev. J. W. Morton and lady, late missionaries of the Reformed Presbyterian Church to Hayti, were baptized in De Ruyter, on Sabbath, Sept. 20. The day was auspicious, and a large congregation assembled. Eld. Morton occupied about four hours in bearing his testimony to doctrines, principles, and practices, which he deems requisite to Christian character. It added to the interest of the occasion, that three other missionaries from the same island were present, to rejoice with them in the Lord. Eld. Wm. M. Jones officiated on the occasion. Eld. Morton was first baptized, and then baptized his lady. The scene was solemn, and witnessed impressively for divine truth.

On First-day Eld. Jones and Miss Howard spoke in the First-day Baptist church in relation to Hayti and the Haytien Mission. Miss Howard related an incident of thrilling interest, which I have never seen in print. It speaks for the simplicity of God's truth, and though I cannot give the names, I will narrate the facts.

A traveler, in passing through the island, was taken sick, and was cared for by the hospitable natives, who would take no money for their kind offices. He presented them a Bible as a token of his gratitude; and though heathens, they had learned to read. They read the Bible, and were melted by its precious truths. They learned their duty, and set off in quest of some one to baptize them. They chanced to fall upon a pedobaptist missionary, who by their preaching was convicted of his error and with them sought an administrator. "The foolish things of this world shall confound the wise."

After Miss Howard had concluded her very interesting account of the state of the island and its missions, Elder Jones gave an account of the progress of truth in changing his sentiments in relation to the Sabbath. His address appealed to the consciences of those living in the error which he had abandoned, and it is no mistakable evidence of its effect, that his truly kind appeal excited the pettishness of some who had thought themselves in strong holds on this subject. Some find themselves under the necessity of striving to brace each other up in order to hold on their course, and when other means fail, such subterfuges as "judaizing," and the like, are a convenient shield against the arrows of truth.

The Providence of God in opening the minds of brethren Jones and Morton to the law of the Sabbath, is full of meaning, and I trust will not stop where it is. The day of decision is at hand, and we are called upon to gird ourselves for the race, and harness for the battle.

J. R. IRISH.

DeRuyter, Sept. 23, 1851.

Abstract of Mr. Morton's Discourses.

Mr. Morton's first discourse was from the text Romans 13: 1—7. The doctrine was stated to be, that human government has nothing to do but to administer the *written law of God*. "He is the minister of God."

1. Proof from reason. (1.) God only can have a right to make laws. (2.) Human legislation affords no safeguard to human liberty. (3.) The family of man can never be united into one brotherhood except under the divine law.

2. Proof from Scripture. (1.) The text—"a minister," not a legislator but an executor. (2.) Exodus 20: 2—"Thou shalt have no other gods;" God is our lawgiver. (3.) Civil rulers are commanded to confine themselves to the administration of the divine law. Deut. 4: 1, 2; 5: 32, 33; 17: 14; Josh. 1: 7, 8; Dan. 4: 24, 27, 31, 35.

These positions he advocated with ingenuity, and answered many supposed objections.

Mr. Morton's second discourse pertained to the six following themes:—1. Church Government; 2. Covenantings; 3. Doctrines of Grace; 4. Psalmody; 5. The Sabbath; 6. Baptism.

1. Of Church Government he maintained that it is essentially Presbyterian. The officers of the church, elders or bishops, and deacons. Of the elders, some rule only; others, beside ruling, "labor in word and doctrine." Texts in proof, 1 Tim. 5: 17; Titus 1: 5; 1 Peter 5: 1—5; Heb. 13: 17; 7: 24; 1 Tim. 3: 5; Rom. 12: 4—8; 1 Cor. 10: 16, 17, &c.

2. In regard to covenanting, he said, It is the duty of the Church as well as the State to enter into covenant with God in Christ.

3. The doctrines of grace, he stated briefly.

4. Psalmody. (1.) God by his Spirit gave the Psalms to be used in worship. (2.) These Psalms are better than anything that man can compose. (3.) The singing of human poetry prevents, in whole or in part, the singing of the Psalms. (4.) It opens a wide door for the introduction of error. (5.) It perpetuates divisions in the church. (6.) It prevents the growth of piety.

5. The Sabbath. He referred to his published work, "Vindication of the Sabbath."

6. Baptism. (1.) The subjects—believers; baptism is an outward profession of faith and repentance. (2.) It is a sign of regeneration, which always precedes faith and repentence. (3.) It is a sign of the believer's solemn covenant with God. (4.) There is no warrant for the baptism of infants. (5.) The mode—immersion.

THE AMERICAN BIBLE UNION.

The Second Anniversary of the American Bible Union was held in the meeting-house of the 1st Baptist Church in New York on Fifth-day last—morning, afternoon, and evening.

In the morning session, the officers and managers for the ensuing year were elected, the Reports of the Treasurer and the Corresponding Secretary were read, and addresses were delivered by Rev. Spencer H. Cone and Rev. A. Maclay.

In the afternoon, the Committee on the Plan of Revision made a report, and addresses were delivered by Rev. Mr. Adlam of Newport, R. I., and Rev. D. E. Thomas of Ohio.

In the evening, Rev. Mr. Inglis of Detroit, Mich., and Rev. J. Challen of Ohio, delivered addresses; after which the President made a few closing remarks, and the congregation was dismissed with the benediction.

Some of the above-named addresses were read from print, and all of them appear in an extra of the New York Chronicle of last Sabbath. We have not room for even an abstract of them this week, but shall look them over at our leisure, and if any parts of them appear to us particularly note-worthy, may make extracts. Meanwhile we copy from the N. Y. Tribune an abstract of the Treasurer's Report, and a summary of the operations of the Union during the year.

Abstract of Treasurer's Report.

Balance on hand last year	$4,061 69
Received	10,433 98
Paid for printing reports, &c	$1,001 45
Room rent, &c	419 77
Salaries and agencies	4,384 15
Cor. Secretary and assistant.	1,800 00
For Karen Scriptures	1,000 00
To Eng. Bap. Miss. Union for India	1,000 00
For operations in France	496 27
Revision of the English Bible	168 61
Contingent expenses	164 05
Leaving a balance on hand of	$4,071 77

Summary of Operations.

The American Bible Union has been in existence a little less than sixteen months. During this time it has raised in cash over $15,000, and obtained, in subscriptions for life-memberships and directorships, over and above all that has been paid in, nearly $30,000.

During the last year, it has appropriated $1,000 for printing and circulating the Karen Scriptures through the American Baptist Missionary Union, 1,000 for the versions in India through the English Missionary Society, $1,000 for the correction of the French Scriptures, and various smaller sums for that of the English Scriptures.

The attention of the Board has been more particularly devoted through the year to the three languages most extensively spoken throughout the world—the Spanish, French, and English.

In the Spanish language the Union is cooperating with the Trustees of the Spanish Bible Fund in Great Britain in procuring a faithful revised version of the New Testament. This is expected to be completed and stereotyped, and copies to be ready for distribution within the coming year. Every possible precaution is being taken to insure accuracy, while the revision is strictly conducted on the principles of the Union. The most gratifying intelligence of the progress of the work is contained in the Annual Report.

The correction of the French Testament is being conducted in France itself. Negotiations have been prosecuted with two most dtstinguished scholars, natives and residents of the country, and authority has been given to consummate the contracts for the prosecution of the work.

Special care and attention have been devoted to maturing and prosecuting a plan for the correction of the English New Testament. This has so far advanced that the coöperation of a considerable number of distinguished scholars in Great Britain and this country has been secured, and the Board are now prepared to close the contracts with many of them. Upon this subject a Committee appointed from different States, having, with great care, examined the plan and proceedings of the Board and of the Committee on Versions, will present a full report to the Union at the present session. From the arrangements made and the progress of the work, it is reasonably concluded, that the revision of the New Testament will be completed, and the book be in the hands of the printers within the lapse of two years from the present time.

The following is the principle adopted by the Board and strictly applied in the three languages to which reference has been made, and it is designed to be universally applied to versions made or patronized by the Union: The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.

LETTERS FROM OUR MISSIONARIES.

Two ships from Shanghai, the Carrington and the Horatio, arrived at New York last week, bringing letters from brethren Carpenter and Wardner, written about the last of April. They were then in good health, and prosecuting their work with vigor and hope. The chapel was in process of erection, and would be completed in about two months. Connected with it are apartments for the accommodation of one family. The following paragraph from a letter of Mrs. Carpenter to Paul Stillman, will be read with interest:

"Ne-may was delighted with her presents. I feel an increasing interest in her, and also in Ah-nah. I had feared much that the long season of inactivity, almost of slumber, which the old lady has endured since the commencement of cold weather, would so affect her, that she would awake from it only to distress us with her apathy or indifference to religion. But a few days since I found her seated upon her bed, 'clothed and in her right mind.' I asked her if she felt pain in her eyes; she said 'slightly, but it is of no consequence.' I then inquired after her other sufferings; she mentioned all as slight. 'And how is it in your heart?' 'Peace—all is right,' she said. She then spoke with much feeling of her religious peace, her love to God, and faith in Jesus; and truly my heart burned within me while we conversed. Her bodily vigor seems decreasing, but her soul seems really renewed day by day. I can but believe her, in deed and in truth, 'a brand plucked from the burning.' As she is confined to her room, and almost to her bed, it is impossible to say what would be her testimony to the world were she able to go in and out; but from what we now perceive, she is a child of God, fast ripening for admittance into her Father's house above. Other members of the family seem confirmed in idolatry. Death has visited them once and again since our acquaintance, until eight within the past four years have died; but the living are still blinded."

Temperance in Massachusetts.—The friends of temperance in Massachusetts held a State Convention at Worcester last week, which was attended by nearly 800 delegates, including many distinguished advocates of the cause. Among the resolutions adopted was one urging, as the one thing now desirable and practicable for the temperance men of Massachusetts, an immediate agitation for the enactment of a law as nearly as possible *identical* with the Maine law. Another commended the President for abstaining from all intoxicating drinks during his late visit to Boston. Another appointed a Central Executive Board of nine persons, to carry out the will of the Convention. The early adoption by Massachusetts of a law similar to the Maine Liquor Law, is considered almost a certainty.

Scotch Presbyterians and Slavery.—A difference has occurred in the Associate Reformed Church, which is composed of Scotch Presbyterian emigrants, on the subject of Slavery, that threatens a disruption of the body. The Philadelphia Synod, at its Spring Session, issued a strong testimony against slaveholding, in which they called on the sister Synods to concur. The New York Synod, recently held, refused to comply with the request, on the ground that there is no slavery within their bounds, and also, that slavery is a civil institution.

Sailing of Missionaries.—The brig Lowder sailed from New York last week for Western Africa, taking out as missionaries of the American Board, Rev. Wm. Walker and Rev. Ira M. Preston and lady, for the station on Gaboon River. A lady, to be connected with the mission of the General Assembly's Board, near Gaboon, went out in the same vessel.

Death of a Missionary.—The brig Louisa, which arrived at Boston last week, from Gambia, reports the death of Rev. James Moore, M. D., of the Monrovia Mission, which occurred Aug. 26th, from an accident on board the Louisa.

Montreal Churches.—The French Catholic Cathedral, "Notre Dame," in Montreal, is said to be the largest and most imposing building in America. It is capable of seating 10,000 persons, is 300 feet high, and is flanked by two towers, each 250 feet high. "The Wesleyan Church in Montreal," says a correspondent, "is the largest Protestant church in Canada, and the most commodious Methodist Church in America, and will seat 3,000 persons."

Slave-catching in Buffalo.—On the 31st ult., Deputy Marshal Geo. B. Yates, of the Northern District, arrested an alledged fugitive slave named Harrison, near Jamestown, Chautauque Co., N. Y. The following morning he brought him to Buffalo, via Dunkirk, handcuffed and strongly guarded. After an examination before Commissioner Smith, it was decided that the boy was a fugitive slave, and an order was issued for returning him to his master, Dr. Parsons, of Hardy Co., Virginia. The negro was a mulatto, and about 19 years of age. When about being removed from the court-room, he said, "I would rather die than return to slavery." Harrison left Virginia with seven other fugitives in January last. Two of the party returned about six weeks ago for their wives, and were arrested, and then exposed the whereabout of their companions. This resulted in Harrison's arrest. The officers had warrants for three other fugitives who were in Jamestown, but they escaped into Canada.

Slave-catching in Syracuse.—At Syracuse, N. Y., on the 1st inst., about noon, a Fugitive Slave was arrested and brought before U. S. Commissioner Sabine for examination. Thereupon the bells of the different churches commenced tolling, and handbills were distributed, calling on the citizens to congregate and see a negro kidnapper. The Commissioner's office was soon crowded, and a rescue was successfully carried out. Two hours afterward the fugitive was recaptured, and his examination was resumed with closed doors. About dusk a crowd gathered around the police office, and threw stones into the windows so as to induce the court to adjourn over till the next morning. Meanwhile the crowd increased, and they could not be dispersed until they had made an entrance into the building, released the slave, and sent him on his way to Canada. Several arrests were made of persons charged with assisting the negro's escape. The agent of the claimant was also arrested for an attempt to kidnap.

National Anti-Slavery Convention.—A National Anti-Slavery Convention was held in Cleveland, Ohio, week before last, over which Dr. F. J. Lemoyne presided, and among the active members of which were J. R. Giddings and Cassius M. Clay. The object of the Convention was to concentrate more perfectly the anti-slavery sentiment of the country. Resolutions and an Address were adopted. The resolutions, besides reaffirming the Free-Soil Principles, take decided ground in favor of Land Reform, River and Harbor Improvements, and the disbanding of the Army and reduction of the Navy.

Indicted for Treason.—In Philadelphia, on Sixth-day last, the Grand Jury in the United States District Court found true bills against Elijah Lewis, Joseph Scarlet, Caspar Hannaway, and James Jackson, white men; and 27 colored men, being all of those in custody except one, for treason, in participating in the Christiana affair. The bill against George Wise, one of the colored men in custody, was ignored.

Father Mathew.—E. K. Collins, Esq., agent of the New York and Liverpool U. S. Mail Steamship Company, has tendered to Father Mathew and his Secretary a free passage home by either of the ships of that Company. They have accepted the offer, and signified their intention to take the steamer of Oct. 25th.

Memoir of Dr. Judson.—Messrs. Derby & Miller, of Auburn, N. Y., have published a "Memoir of Adoniram Judson," prepared by J. Clement. It is a large duodecimo volume, and gives a faithful and interesting account of the life and missionary labors of that noble man. The editor has made free use of Mr. Judson's own narrative, in which he has shown good taste, and added to the value of his work. It is understood, we believe, that a more elaborate biography, from the pen of Mrs. Judson, will soon be issued. Meanwhile this will be a most acceptable work to the many admirers of Dr. Judson. Sold by E. H. Fletcher, New York.

Healy's Union Picture.—Healy's great Picture of Daniel Webster replying to General Hayne in the United States Senate in 1830, is now on exhibition at the rooms of the National Academy of Design, No. 663 Broadway, N. Y. The appearance of Mr. Webster and the Senate, at the enunciation, "Liberty and Union—now and forever," is very vividly represented in the picture. The artist has been some six years studying the subject, and has produced a work of great and permanent value.

Fair of the American Institute.—The great Fair of the American Institute opened at Castle Garden, New York, last week, and will continue open for some two weeks to come. The display of machinery, manufactured articles, and agricultural products, is said to be very large and attractive.

"Better late than never."—Mr. J. H. W. Hawkins writes as follows to Mr. Marsh, of the Temperance Union, from Waterville, Me.:—

"The authorities here have poured out 120 gallons of rum which had been deposited for safe keeping in the cellar of the Almshouse. They took it out in front of the building, and, as soon as it began to run, a woman, an inmate of the Almshouse, cried with a loud voice: 'If that had been done thirty years ago, my husband would not have died a drunkard, and I, with my six children, would not now have been here.'"

New-Year Celebration.—The year 5612 of the Jewish Era commenced on Saturday Sept. 27, being the 1st day of the month Tisri. The Feast for the New Year, which is one of the strict festivals of the Hebrews, was duly observed in all the Synagogues in New York. This Levitical ordinance is based upon the command in Levit. xxiii. 23:

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of the blowing of trumpets, an holy convocation. Ye shall do no servile work therein; but ye shall offer an offering made by fire unto the Lord."

Within a short period a number of Feasts and Fasts of the Mosaic Ritual are to be observed:

Fast of Gedaliah	Tisri 4	Sept. 30
Fast of Expiation	Tisri 10	Oct. 6
Feast of Tabernacles	Tisri 15	Oct. 11
Sec. Feast of Tabernacles	Tisri 16	Oct. 12
Feast of Palms	Tisri 21	Oct. 17
End of the Hut Feast	Tisri 22	Oct. 18
Rejoicing for the Law	Tisri 23	Oct. 19
Consecration of Temple	Chisleu 25	Nov. 29

Missions among the Indians.—It is said that in thirteen of the tribes of Indians in the West missionaries of the various denominations are residing and laboring. The Sacs and Foxes are as yet without them—the latter tribe having repeatedly repelled all attempts to establish a mission among them. The Shawnees have three Missions—one by the Baptists, one by the Methodists, and one by the Friends; the Wyandots have a Methodist Missionary; the Delawares, a Methodist and a Baptist; the Muncies, one Moravian; the Stockbridges, one Methodist; the Pottawatamies, one Baptist and one Roman Catholic; the Kanzas, (or Caws,) one Methodist; the Peroias and Kaskaskias, one Baptist; the Weas and Piankashaws, one Baptist.

Free Presbyterian Synod.—This body, composed of seceders from the two branches of the Presbyterian Church, on the ground of Slavery, held its meeting in Ripley, Ohio, recently. The Synod was formed about four years ago, and consisted of eleven ministers. It now numbers between thirty and forty ministers and from forty to fifty churches. Among the business of the meeting, a declaration and testimony were adopted against the Fugitive Slave law, in the form of a covenant, pledging all who subscribe it "to disobey the unjust and tyrannical mandates of the Fugitive bill, and, if need be, to suffer its penalties."

A Petition to the Pope.—Rev. Dr. Durbin, the eloquent Methodist divine, in a vigorous article in the *Christian Advocate and Journal*, recommends that a petition be presented, by Christians of all denominations, to the Pope, to allow within his dominions "the true principles of religious freedom," as a simple equivalent to the freedom granted to Catholics throughout the Christian world.

Baptist Missions in Europe.—Rev. Dr. J. M. Peck, Foreign Secretary of the American Baptist Missionary Union, now on a tour of observation in Europe, has recently written home an interesting letter. He had visited all the missionary stations in France, and represents the cause of evangelization in that country as quite encouraging.

First Chinese Church.—The first Baptist Church organized in China was the Tie Chin Church at Hong-Kong, by the Rev. W. Dean, in 1843. It originally consisted of three members, converted Chinese, two of whom were the first Christian converts on that island. Twenty-nine have been baptized since the organization of the church.

Methodist Conference in California.—The Methodist journals propose that after the close of the year 1851, California shall cease to be regarded as missionary ground; that thirteen missionaries be sent out, who, with those on the ground, will be sufficient to organize a Conference, which shall become an integral part of the General Conference.

Free-Will Baptist College.—The enterprise formerly commenced by the Free-Will Baptists, to found a college at Elgin, Ill., and discontinued for want of funds, is about to be resumed under the joint auspices of the Close-Communion and Free-Will Baptists.

Presbyterianism in Missouri.—The New School Presbyterian Synod of Missouri, at its late meeting, resolved, in view of the great need for more ministers, and the difficulty of obtaining them from the East, to establish a College, either at St. Louis or St. Charles, and appointed a Committee to secure the funds.

Mission in Siam.—The Old School Presbyterian Mission in Siam has recently communicated the death of the King of Siam, which it is thought will remove a great hindrance to missionary labor in that country. The new king is a man of more liberal views, inclined to modify but not to give up Budhism.

Baptist W. Noel.—It is rumored that Rev. Baptist W. Noel, the distinguished seceder from the Established Church of England, will visit the United States next spring.

Remarkable Memory.—The Yew York correspondent of the *Burlington Courier* relates the following:—

A friend of mine recently offered to wager that his daughter, a girl fifteen years old, would repeat from memory the entire contents of any page of any single copy of the New York Sun, within twenty-four hours after its publication. You know, of course, that this paper is almost wholly filled with advertisements. Considering the want of connection between the paragraphs, and the number and variety of the advertisements, I thought I might safely venture a V; so I selected the third page of that day's issue.

Imagine my astonishment, however, when the next day the talented young lady, accompanied by her father, called upon me, and repeated the contents of the entire seven columns, *verbatim et literatim*. I regard this as a most remarkable instance of the magic power of memory.

General Intelligence.

European News.

The steamer Canada, with three days later news from Europe, arrived at Boston on the 2d inst.

The English news is devoid of interest.

The attractions of the Crystal Palace are as great as ever, and the actual profits of the exhibition exceed all possible anticipation. It was undoubtedly the greatest speculation ever yet engaged in.

The gold fever in England in reference to the discovery of the precious metal in its colonies, is likely to rival that of America.

In France, great satisfaction was manifested at the manner in which the laying of the corner-stone of the Central Market, by the President, passed off. The market-women were received the next morning by the President at the Elysée.

A most frightful accident happened at the Chateau de Laroche Guyon. The Dowager Duchess de Mailly, who was there on a visit to her friend, the Duchess de Rochefoucault, was accidentally burnt to death.

In China, rebellion was gaining ground in all quarters. The Imperial troops could make no impression on the rebels.

A conspiracy to effect the escape of Moolray had been discovered in Calcutta. It was reported that the arsenal had been set on fire and the prisoners liberated in the confusion.

Twenty villages around Goolburgale had been plundered and burnt by the Rehillos. It was also rumored that Golab Singh's troops had been beaten by the people, at a place some four days' journey from Cashmere.

Twenty-one Days later from California.

The steamship Prometheus, from San Juan de Nicaragua, arrived at New York on the 4th inst., bringing 465 passengers, and San Francisco dates to Sept. 6. The passage from San Francisco to New York was made in 28 days.

In San Francisco the Vigilance Committee still continue their operations. On Sunday afternoon, Aug. 24, they hung two men, named Lemuel Whitaker and Robert Mackenzie. These men were first arrested by the Committee—then rescued by the authorities—and subsequently recaptured and hung by the Committtee.

In Sacramento City also a similar excitement took place, growing out of the reprieve, by Gov. McDougal, of Robinson, one of the highway robbers condemned with two others to be executed. The people took charge of the prisoner, and after the officers of the law had fulfilled their duties upon the two others, proceeded to execute him. Gov. McDougal was burnt in effigy, and in public resolutions requested to resign.

There was a large fire at Marysville on the 30th of August, the loss by which is estimated at half a million of dollars.

The steamer Fawn burst her boiler, on the Sacramento River, near Sacramento City, killing and wounding a large number of persons.

The news from the mines confirms the favorable accounts received by the last advices.

The steamship La Fayette was entirely destroyed by fire, while lying at Chagres, on the 11th of September. The passengers and crew were all saved; part of the freight was lost. She had arrived there a few days previous, and had taken on board a few passengers to return, some of whom—such was the rapidity with which the flames spread—saved nothing but the clothes on their backs. The fire is said to have occurred from a quantity of camphene shipped by Palmer's Express. The La Fayette was under the command of Capt. Stoddard, and was a new ship. She had only ly made a voyage to previous to going to Chagres.

The clipper ship Flying Cloud, Capt. Creesey has made the qutckest trip on record to San Francisco. She left New York on the 2d of June, at 6 P. M., and arrived at San Francisco on the 31st of Aug., thus making the passage in the unprecedented short period of eighty-nine days. She made Cape Horn in 50 days, and the line (Pacific side) in 71 days. Her run from Cape Horn to San Francisco was made in 39 days Her best run in 24 hours was 374 miles—the greatest run ever made by a sea-going vessel—averaging 15¾ miles per hour. While making this run, she was carrying top-gallant sails with the wind one point forward of the beam. She run in three days 992 miles. On one occasion, during a squall, 17 knots of line were found insufficient to measure her speed; 40 miles was her shortest run in 24 hours. When ten days out, she sprung her mainmast head, rendering the mast very tender the rest of the voyage. The Flying Cloud was built by Mr. Donald McKay, of East-Boston, and owned by Messrs. Grinnell, Minturn & Co., of this city.

The War in Central America.—A New-Orleans paper of Sept. 26, says: By accounts in the Mexican papers, we learn that hostilities have actually commenced between Salvador and Guatemala. It appears that General Carrera, at the head of 1,500 men, invaded Salvador, and encountered the Salvadorian army, 4,500 strong, under President Varasconcelos, at a place called San Jose. An engagement took place, in which, according to the Guatemalean accounts, Carrera was completely successful, routing the allied army, which lost 228 killed, 150 or 200 prisoners, 1,000 muskets, and a large amount of ammunition, &c. Carrera's loss, according to these reports, was about fifty. In the pursuit which followed, the Salvadorian army sustained still further losses. Carrera has been appointed Commander-in-Chief of the forces of Guatemala, and medals have been voted by the Congress to the soldiers engaged in the battle of San Jose. At the City of Guatemala 7,000 persons were under arms. It appears that, after this brilliant victory, Carrera took up a position at the town of Santa Anna, but, on the approach of General Cabanas, he retired into the Guatemalean territory. The reasons for this singular movement are not known.

At Cleveland, the other day, officer McKimtry arrested a man from Cincinnati for selling counterfeit Land Warrants; found several in his possession, of the best and newest plate of warrants issued to Mexican soldiers. He passed several in Cincinnati.

Trouble among the Banks.—The stringency in the money market, which has been felt for some time past in all our importing cities, has produced several failures among the banks. The following list embraces all that were broken on the 5th inst.—probably all that will break at present:—

James Bank, Saratoga Co., N. Y.
Bank of New-Rochelle, Allegany Co.
Farmers' Bank, of Mina, Chautauque Co.
Western Bank, White Creek.
People's Bank, Patterson, N. J.
Commercial Bank, Perth Amboy, N. J.
Band of Salisbury, Maryland.

The notes of the broken State Banks are bought by the Brokers at the following rates:

James Bank	25 per ct. dis.
Bank of New-Rochelle	25 per ct. dis.
Farmers' Bank, Mina.	10 per ct. dis.
Western Bank, White Creek.	10 per ct. dis.

Liberty Party Nominations.—The Liberty Party of the State of New York held a Convention at Syracuse last week, and nominated the following candidates for State officers:—

Judge Court Appeals	Wm. Goodell, Ontario.
Controller	Lindley M. Moore, Monroe.
Secretary of State	John Thomas, Onondaga.
State Treasurer	Charles D. Miller, Madison.
Attorney-General	George W. Johnson, Erie.
State Engineer	M. D. Pinney, Tioga.
Canal Commissioner	J. C. Harrington, Oswego.
State Prison Inspector	Hugh Smith, Jefferson.

Four Slaves Remanded.—At Harrisburg, Pa., on the 26th ult., the four fugitives, John Stoucher, John Bell, Edward Michael, and Finton Mercer, charged by Michael Lentz, on suspicion, of having participated in the Christiana riots, were brought before Judge Pearson, on a writ of *habeas corpus*. The Judge decided that the Magistrate committed a gross dereliction of duty in issuing a commitment without evidence. The prisoners were, therefore, discharged for want of evidence.

Immediately after their discharge, Commissioner McAllister pointed to them, and declared they were in charge of his officers. The negroes were then handcuffed in open Court, and conveyed to the Commissioner's office where an examination was held with closed doors. The examination resulted in the slaves being handed over to their claimants.

Hudson River Railroad.—The Hudson River Railroad is to be opened through to Albany in the course of this week. It is intended to run upon it three through trains each way daily, with a sufficient number of way trains between New York and Peekskill to accommodate the local travel. This road will complete the rail communication from New-York to Buffalo, and render the commercial metropolis as accessible in Winter as in Summer from the central districts and the Capital of the State. In its unfinished state, during the past year, it has been traveled by over one million of passengers. It is estimated that passengers will be taken to Albany by this route in half the time required by the fastest steamers, and at prices as cheap as are demanded by any road in the Union. Its completion is an even of importance in the history of the State. [Tribune.

Factories at the South.—There are in full operation at Columbus, Geo., four Cotton Mills, with a capital of $360,000, and employing 560 hands. In these mills are 14,636 spindles and nearly 400 looms. Another cotton mill has recently been completed, intended to be worked by slaves, and which is said to be much larger than either of the other four; but it has not yet gone into operation. There are also in Columbus and its immediate vincinity, a Cotton Gin manufactory, which turns out 1,200 gins annually, a very extensive Flouring Mill, and two Foundries and Machine Shops. The editor of *The Clinton* (La.) *Floridian* has an interesting sketch of the Woodville, Miss., Cotton Factory, which is said to be turning out 38,000 yards Cotton Cloth per week. Four thousand spindles are constantly employed. The capital invested is $65,000; profits about fifty per cent., and the number of operatives is generally one hundred and twenty-five, at a cost of $4 25 per week.

SUMMARY.

The wild pigeons made their nests this yerr on Rand Hill, Beekmantown, N. Y., in a line about six miles long and one to two miles wide. It is said that 150,000 dozen were sent to market, and 700 bushels of grain used in baiting them. One man, Charles Brown, of Mass., took 1200 at one haul. They flew about several days preparing for their departure, and took leave on the 17th of July, darkening the sky by their numbers.

The oldest resident of Oregon is M. Revit, a Canadian Frenchman, who went to that country in 1805, in the company of Lewis and Clarke. He is in his 93d year, and the newspapers of Oregon say he is healthy, robust and active, bidding fair to outlive the hundred. He is the next oldest man in the Territory, there being one other old inhabitant who approximates more nearly a centenarian.

Of 8,000,000 yards of carpeting annually consumed in the United States, 6,889,190 yards are of American manufacture, requiring 13,000,000 lbs. of wool. The *Courier and Enquirer* affirms, "without fear of contradiction, that there are a greater number and richer carpets in the city of New York than can be collected from the floors of the entire European continent, Turkey excepted."

Gilmore's Model Apiary, at Brooklyn, is a curiosity well worth seeing. It is a house of one story, surrounding an open area, the sides of which are glazed and fitted up with little glass boxes, in which bushels of bees are at work depositing honey. They are also fed with a trough full of some mixture, costing 3½ cents per lb., which the bees change into fine honey, with a loss of only 25 per cent. in weight.

The estate of the famous Jemima Wilkinson, in Yates county, N. Y., is now in litigation. Those adherents to whom Jemima bequeathed her property, in turn bequeathed it to relations of their own; the niece of one of them married a man named Clark, who, becoming intemperate and embarrassed, conveyed the land away, and professes to have been cheated.

Three persons, a man and two women, were drowned in the North River near Kingston on Sunday afternoon by the upsetting of a small boat.

A dispatch dated Utica, N. Y. Oct. 1, says:—Orcutt, who is to be hung for incendiarism, attempted to break out of jail last night. When the Jailor went in to secure him for the night, Orcutt knocked him down with a piece of chain. The Jailor, assisted by his wife, struggled with the prisoner until help came, and he was secured. During the scuffle Orcutt said, "If I am to be hung, I will be hung for something." The Jailor is badly bruised.

Recent accounts say that the revolution in Mexico is thus far successful. It commenced at Camargo, where the patriots attacked the Mexicans. The patriots came off victorious, having taken the town by storm, with a loss on the side of the Mexicans of sixty. The Government troops were intrenched in a church with artillery.

The New-Orleans Picayune of the 19th ult. gives the following account of a honey-moon and its results: "Dorothea Walker was yesterday charged by her husband, A. Walker, with having, during a four-weeks marriage, quarreled with him, threatened his life, burnt him with a hot iron, stabbed him in the cheek, and beat and kicked him. A warrant was issued."

The Corporation of Washington, D. C., have passed a law that any person applying for a license to sell intoxicating drinks, must bring a petition, signed by a majority of the housekeepers on the block on which the rum-shop is proposed to be established, which petition must state that said rum-hole is needed for the public good and convenience, and that the applicant is a suitable person to keep it.

Mr Samuel Chappel, Deacon of the Berean Baptist Church, New York, died suddenly just before the commencement of public service, on Sunday morning. He had taken his seat, when he laid back his head, and being carried into an ante-room, in a few moments breathed his last. The disease was apoplexy, of which he had had a previous attack some six months ago, in church.

The Montreal Courier is very indignant because steamboats are advertised to sail from that city on Sunday, on a excursion to Longuell, where there is to be a show of fireworks. *The Courier* says the Colony is British, and therefore ought to be Protestant, and that this desecration of sacred time is an insult to those whose fleets and bayonets conquered the country and have kept it in subjection.

In the Court of Oyer and Terminer, in New York, a week ago last Sabbath, the sentence of death was passed upon three murderers—Joseph Clarke, Michael Mulvey, and James Sullivan. Friday, November 21st, was fixed for the execution.

Young Gorsuch, who was wounded in the Christiana riot, is recovering. Several of the persons arrested for participation in the riot are to be tried at Philadelphia for treason against the United States.

The Miner's Express of Dubuque says the divorce law of Iowa affords so many facilities for sundering the nuptial knot, that parties are constantly flocking to that State for the purpose of availing themselves of its provisions.

The receipts of the Erie Railroad for the month of September, 1851, were as follows: From Passengers and Mail, $192,255 60. From Freight, 114,633 36. Total, $306,888 96.

Hiram Wheeler, Esq., of Lexington, Greene County, lately found a stalk of buckwheat on his farm, in a field of six acres, containing three thousand and two hundred kernels!

A great sale of Ohio Canal lands will take place at Defiance on the 22d of October, in tracts not exceeding half quarter sections, the money to be paid on the day of sale.

A man in Georgia subscribes for a copy of *The Southern Christian Advocate*, to be placed on the Railroad cars between Macon and Oglethorpe, for the use of passengers.

The N. Y. and Erie Railroad Company last week gave free passage from New York to Detroit for 81 Hungarian exiles who recently arrived from Europe.

Late advices from the City of Mexico state that the Cabinet resigned in a body on the 2d inst., and much disaffection prevailed throughout the country, which was in the most deplorable and abject condition.

On the 29th ult. there met at Boston ten sisters, whose united ages amount to 702 years. Their mother lived to near one hundred, and they are themselves hale, straight, and hearty. They belong to the Puritanical school.

The White Mountains were covered with snow on Wednesday, Sept. 24. Snow fell in sufficient quantities to whiten the ground in other places in New-Hampshire.

Commissioner H. K. Smith at Buffalo issued warrants for the arrest of five fugitive Slaves, on Saturday before last. The men got safe across to Canada the same morning.

A plot of ground 9 feet by 45, in Exeter, N. H., yielded, this Summer, 1,016 lbs. of Squashes, which sold for one cent per lb. An acre at the same rate would yield $1,092 76.

In the list of Patents issued in the week ending Sept. 23, is oneto "Geo. B. Clarke, of Leonardsville, N. Y., for Improvement in Churns, dated Sept. 23, 1851."

Incendiarism is prevailing at Troy to a fearful extent. The Church of the Holy Cross was set on fire at midnight on Monday, and totally destroyed.

Ezra Robbins was accidentally shot dead with a rifle, by his son-in-law, John Roberts, in Claremont N. H., on Sunday. The parties were in the woods gunning.

The population of Rhode Island, according to the official statement, is 147,544, and that of Georgia is 524,318 free, and 386,681 slaves.

The population of Connecticut, as officially published, is 370,791: of Alabama, free, 428,779; slaves, 345,892.

Apprehensions are entertained in Minnesota that the long and heavy rains will seriously injure the oat crop.

Two chimpanzees, two boa-constrictors, and one ostrich, arrived at Salem on Friday from Rio Pongos, Africa, in brig Allen.

The thousandth anniversary of the foundation of the Russian empire is to be celebrated in 1852, with commemorative *fetes*.

A man was fined $40 and costs at Jamaica, Long Island, a few days since, for killing four cat-birds, in violation of the game-laws.

New York Market—October 6, 1851.

Ashes—Pots $5 00; Pearls 5 50.

Flour and Meal—Flour is in better demand at 3 68 a 3 75 for State, 3 75 a 4 00 for Ohio, Michigan, and Indiana, 4 12 a 4 25 for pure Genesee. Rye Flour 3 25 a 3 31. Corn Meal 3 25 a 3 50.

Grain—Wheat 61c. for Chicago, 87c. for white Michigan, 89c. for Southern white. Rye 67c. Barley scarce at 77 a 78c. for fair two-rowed. Corn 58½ a 59½c. for good to prime Western mixed, 63c. for round yellow. Oats in demand at 34 a 36c. for Jersey, 38 a 40c. for State.

Provisions—Pork, 12 00 a 13 50 for prime, 15 00 a 15 37 for mess. Beef, 5 00 a 6 00 for prime, 8 75 a 11 00 for mess. Dressed hogs 7 a 7½c. Lard 8½ a 9½c. Butter 8 a 12c. for Ohio, 10 a 15c. for State. Cheese 6 a 6¾c.

Feathers—40c for prime western live geese.
Hops—20 a 22c. for western.
Hay—50 a 56c. for River.
Lime—90c. for common, 1 25 for lump.
Lnmber—12 00 a 13 00 for Spruce and Pine.
Seeds—Clover 9 a 9½c. Timothy 15 a 23c. Flax 1 30 a 1 33.

MARRIED.

In Hebron, Pa, Sept. 28, 1851, by Eld. H. P. Burdick, Mr. Albert White to Miss Electa Lynch, all of Hebron, Pa.

In Brookfield, N. Y., September 23, by Eld. E. S. Bailey, Mr. John W. Mathewson, of New Berlin, to Miss Sophronia A. Babcock, of Brookfield.

In Hopkinton, R. I., Sept. 28, by Eld. D. Coon, Mr. Cortland West to Miss Ann M. Murphy, all of Westerly, R. I.

DIED.

In Sangerfield, Oneida Co., N. Y., Sept. 22d, of disease of the heart, Hiul Williams, aged 46 years. Bro. Williams was a worthy member of the 2d Seventh-day Baptist Church in Brookfield, and a devoted Christian. By this stroke of Providence, his family have been bereft of an affectionate and attentive husband and father, the church of a faithful and useful member, and the world of the influence of a consistent Christian. He endured with patience his sufferings, and died as he had lived, in full hope of a glorious immortality. "Blessed are the dead that die in the Lord." J. C.

In Brookfield, N. Y., August 25th, of paralysis, Ruhama Lewis, aged 66 years. Sister Lewis made a profession of religion in early life and united with the first Seventh-day Baptist Church in Hopkinton, R. I., of which she remained an acceptable member until she united with the second Seventh-day Baptist Church of Brookfield, of which she continued a worthy member until death removed her to join the church triumphant in heaven. E. S. B.

In Otselic, N. Y., Sept. 9th, William Henry, son of Dudley Tallett, aged ten years and five months.

In West Genesee, N. Y., on the 24th Sept., David M. Coon, infant son of Charles D. and Cynthia M. Coon, aged one year, five months, and nine days.

In Brookfield, N. Y., on the 6th of August, Mrs. Elizabeth C. Phelps, Preceptress of Binghamton Academy, and wife of Prof. A. Phelps of the same place, aged 29 years; and on the 13th of the same month, the daughter of the deceased, Elizabeth Arlouine Phelps, aged six years. Mrs. Phelps was one of the pupils of DeRuyter Institute in 1840, when the Institution was under the charge of Mr. and Mrs. Carpenter. She was remarked for her unusually brilliant intellectual gifts, and became greatly endeared to her preceptors and associates on account of her amiable and exalted traits of character. Since the completion of her education, she has been engaged with much success, jointly with her husband, in teaching in the higher institutions of learning, and has filled the responsible and arduous place of preceptress, successively in the Academy at New Berlin, Cherry Valley, and lastly at Binghamton, where she had been employed for the last two years; and was at the period of her death at the head of the female department in that flourishing school. Her death occurred at the residence of her mother, Mrs. Asenith Cheesebrough, in Brookfield, whither she had gone to enjoy her respite from school duties during vacation, at the home and amid the familiar scenes of her childhood. Though naturally of a delicate constitution, she was, to within a few days of her decease, in the enjoyment of an unusual degree of health and spirits, with an unclouded prospect of future happiness and usefulness [Banner of the Times.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Edon Blake, Hopkinton, R I	$2 00	to vol. 9	No. 15
Horace Maxson "	2 00	8	52
Thomas Lewis "	2 00	8	52
Weldome Prosser "	68	8	11
Milton Saunders "	68	8	11
G T Spicer, Providence, R I	2 00	8	52
David Rogers 2d, New London, Ct	2 00	8	52
Albert Utter "	2 00	8	40
Daniel Potter, Alfred	2 00	8	52
Pardon Cottrell, Almond	2 00	8	52
Lee Brown, Independence	2 00	8	26
Brayton Babcock, Friendship	2 00	7	52
Abel Burdick Jr, Olean	5 50	7	52
Wm Lawton, West Winfield	2 00	8	52
O B Arnold, West Edmeston	2 00	8	52
Wm Hardiker, New York	2 00	8	17
Nathan Rogers, "	2 00	8	52
Nicholas Rogers "	2 00	8	52

BENEDICT W. ROGERS. Treasurer.

Receipts for the Missionary Society.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his last report in the Recorder:—

A friend, signature *	$10 00
D A Babcock, King's Ferry N Y	5 00
Pawcatuck Fem Benev Soc to constitute Mrs A B Burdick L M	25 00
Friend of Foreign Missions	2 00
Ann S Davis, Philadelphia	5 00
Collection in Church at New Market N J	3 95
New Market N J—Barzilla D Randolph 50c, Mrs E Randolph 50c, I S Dunn 1 00, Mrs C M Dunn 50c, Miss E S Dunn 25c, Miss Harriet M Dunn 25c, Henry Coon 1 00, Mrs S A Dunham 5 00, Isaac S Dunham 2 00, Mrs J Dunham 1 00, Randolph Dunham 1 00, Mrs R Dunham 1 00, Mrs Susan R Titsworth 1 00, David Dunn 10 00, Abram Dunham 1 00, Eld W B Gillett 1 00, Mrs S A Gillett 1 00, Jacob R Titsworth 3 00, Miss S A Dunham 50c, Mrs P Blackford 50c, Isaac H Dunn 2 00, Mrs H A Dunn 1 00, James C Ayers 2 00, Mrs H A Ayers 1 00, John Pope 1 00, Wm Dunham 1 00, Reuben Randolph 1 00, Mrs S R Randolph 50c, Miss Ann Randolph 25c, Mrs K Titsworth 50c, Runa F Randolph 1 00, Mrs A F Randolph 1 00, Catharine Randolph 1 00, Elizabeth Randolph 50c, Catharine Stelle 2 00, E M Stelle 50c, Joel A Dunn 2 00, Mrs J A Dunn 1 00, John Smalley 50c, Austin F Ross 50c, Mrs Phebe D Ross 50c, Isaac Clawson 2 00, Mrs A E Clawson 1 00, Jacob Titsworth 1 00, Miss H Titsworth 50c, Miss A Titsworth 50c, L Elmira Stillman 2 00, Manning Dunn 1 00, Mary Dunn 50c, Andrew Drake 50c, Mrs H Drake 50c, D W F Randolph 1 00, Mrs M Randolph 25c, Samuel Dunham 1 00, Mrs H Dunham 1 00, Randolph Dunn 1 00, Mrs E Dunn 50c, Ann Skillman 50c, Daniel V Dunham 1 00, Geo W Dunham 5 00, Jeremiah Dunham 1 00, Mrs Elizabeth Dunham 50c, Mrs E Clawson 50c, Miss Caroline Clawson 50c, Rachael Clawson 50c, Randolph Clawson 50c, Hannah Manning 1 00. Total	78 00
Plainfield N J—J D Titsworth 3 00, Mrs J D Titsworth 2 00, R M Titsworth 3 00, Mrs E Dunn 2 00, Mrs Mary F Randolph 50c, Mrs Sarah F Randolph 1 00, Alex Dunham h m 3 00, Mrs E Dunham 2 00, Ann Morse 50c, Barzilla J Randolph 50c, T S Alberti 1 00, I L Titsworth 1 00, Peter Wooden 1 00, Richard Wooden 50c, Alex Wooden 50c, Mrs E Dunham 50c, Randolph Dunham 2 00, J C Smith 50c, E B Titsworth 1 00, Mary Davis 50c, Voorhees Randolph 50c, Sarah E Randolph 25c, Phineas F Randolph 1 00, Wm F Randolph 25c, Randolph Drake 50c, Margarett A Drake 25c, Thos F Randolph 50c, Mrs Nancy Dunn 1 00, Miss Grace A Dunn 1 00, Miss A Burt 25c, Gideon Wooden 1 00, Mrs Mary Wooden 50c, Miss Susan M Wooden 50c, Asa F Randolph 2 00, Lewis C F Randolph 50c, Runa F Randolph 50c, Elkana F Randolph 2 00, Miss E A Randolph 50c, Sophia F Randolph 2 00, Peter F Randolph 50c, Wm Dunn 1 00, A M Dunham 50c, John Cornell 50c, Widow Rachael Randolph 50c, Miss E Pickens 50c, Jepthah F Randolph 50c, Lewis T Randolph 50c, H B Lewis 1 00, Mrs S A Lewis 1 00, Mrs Charles Moore 1 00, Elston Dunn 50c, Joel Tappan 75c, Rhoda Drake 50c, Simeon F Randolph 1 00, Doct C H Stillman 2 00. Total	53 22
A D Titsworth, New Brunswick N J	5 00
Collection at Monthly Concert, Plainfield N J	30 00

[More next week.] A. D. TITSWORTH, Treasurer.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co. have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call. that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Union Academy.

THE Academic Year of this Institution (located at Shiloh, N. J.) for 1851 and '52 will commence the first Wednesday in September, and continue forty-four weeks, including two vacations, of one week each, between terms.

The year is divided into three terms:

The First commencing Wednesday, September 3d, and ending Tuesday, December 9th.

The Second commencing Wednesday, December 17th, and ending Tuesday, March 23d.

The Third commencing Wednesday, March 31st, and ending Tuesday, July 6th.

Board of Instruction.

WM. C. WHITFORD, Principal,
And Teacher of the Classics, Natural Sciences, and higher Mathematics.

Miss RUTH R. HEMPHILL, Preceptress,
And Teacher of French, Painting, Drawing, and assistant in Mathematics.

Teachers' Classes will be formed at the opening of the Fall and middle of the Winter Terms, and continue seven weeks. Those intending to teach District Schools are solicited to become members of this department. Especial attention will be given to the common English branches, and to familiar lectures and discussions on School-Teaching.

During the Winter Term the Agricultural Department will be under the instruction of Prof. Gurdon Evans, A. M., and will embrace the study of the best authors, and daily recitations. Two hours each day will be spent in the Laboratory well furnished with apparatus and chemicals, where students will be instructed in the Elementary Analysis of Soils, Minerals, Ashes of Plants, &c., and the various modes of testing for their constituent elements. Also, a course of Public Lectures will be delivered on the application of Science to Agriculture, and illustrated by a great variety of philosophical and chemical experiments. The object of this course of instruction is to afford ample facilities for farmers to become *scientific*, as well as *practical*; and enable them to render waste and worn-out lands productive, and retain them constantly improving under a high state of cultivation

In connection with classes, Courses of Lectures will be delivered, during the Fall Term, on Natural Philosophy and Elementary Chemistry; during the Winter Term on Astronomy and Physiology; during the Spring Term on Geology and Intellectual Science.

Tuition—from $3 50 to $5 00 per term, *to be settled in advance*, or by satisfactory arrangement. **Extras**—Drawing, $1 00; Oil Painting, $6 00; Monochromatic, $3 00; Agricultural Chemistry, including chemicals, (breakage extra,) $10 00

Board in private families from $1 25 to $1 50 per week. Rooms can be obtained at a moderate expense.

Every care will be taken to render the school of the highest advantage to the student. The regulations will be few, but strictly and steadily enforced. Our object is at the same time we cultivate the intellectual and moral powers to develop also the practical.

Nothing sectarian will be taught or countenanced in the school. The exercises of the Institution will be suspended on the first and seventh days of each week.

LEWIS HOWELL, Pres. of the Board of Trus

New York Weekly Times.

A *very Large Newspaper for the Country.*

EDITED BY HENRY J. RAYMOND.

Price $2 a year; 10 Copies for $1[illegible]; 20 Copies $20.

On SATURDAY, September 27, the subscribers issued the first number of a NEW WEEKLY NEWSPAPER, in the city of New York, called the NEW YORK WEEKLY TIMES, printed upon a very large quarto sheet of eight pages and FORTY-EIGHT COLUMNS, in close, clear type, and in the handsomest possible style.

The NEW YORK WEEKLY TIMES will be printed on THURSDAY of each week, and will present THE NEWS OF THE DAY, in all departments and from all quarters; CORRESPONDENCE from all parts of Europe, from California, Mexico, and South America, and from all sections of the United States, written expressly for The Times by intelligent gentlemen permanently enlisted in its support. FULL REPORTS of Congressional and Legislative Proceedings; of Public Meetings, Political and Religious; Transactions of Agricultural, Scientific, and Mechanical Associations; and generally of whatever may have interest or importance for any considerable portion of the community: LITERARY REVIEWS AND INTELLIGENCE, prepared by competent persons, and giving a clear, impartial, and satisfactory view of the Current Literature of the day: CRITICISMS of Music, the Drama, Painting, and of whatever in any department of Art may merit or engage attention: and EDITORIAL ARTICLES upon everything of interest or importance that may occur in any department—Political, Social, Religious, Literary, Scientific or Personal, written with all the ability, care and knowledge which the abundant means at the disposal of the subscribers will enable them to command.

THE WEEKLY TIMES will be under the Editorial management and control of HENRY J. RAYMOND; and while it will maintain firmly and zealously those principles which he may deem essential to the public good, and which are held by the great Whig party of the United States more nearly than by any other political organization, its columns will [illegible] free from bigoted devotion to narrow intere[illegible] will be open within necessary limitations, to [illegible] nications upon every subject of public impor[illegible]

In its Political and Social discussion, Th[illegible] will seek to be Conservative, in such a way [illegible] best promote needful Reform. It will ende[illegible] perpetuate the good, and to avoid the evil, wh[illegible] past has developed. While it will strive to [illegible] all rash innovation, and to defeat all schemes fo[illegible] stroying established and beneficent institutions, [illegible] best sympathies and co-operation will be given to every just effort to reform society, to infuse higher elements of well-being into our political and social organizations, and to improve the condition and the character of our fellow-men. Its main reliance for all improvement, personal, social, and political, will be upon Christianity and Republicanism—it will seek, therefore, at all times, the advancement of the one and the preservation of the other. It will inculcate devotion to the Union and the Constitution, obedience to Law, and a jealous love of that personal and civil Liberty which constitutions and laws are made to preserve. While it will assert and exercise the right freely to discuss every subject of public interest, it will not countenance any improper interference, on the part of the people of one locality, with the institutions or even the prejudices of any other. It will seek to allay, rather than excite agitation:—to extend industry, temperance, and virtue:—to encourage and advance Education:—to promote economy, concord and justice in every section of our country:—to elevate and enlighten public sentiment: and to substitute reason for prejudice, a cool and intelligent judgment for passion, in all public action and in all discussions of public affairs.

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New York, October, 1851. o9t4.

Miscellaneous.

Bridging the Nile.

The editor of the *Boston Medical and Surgical Journal*, now on a visit to Egypt and Nubia, gives the following account of the bridge in progress of construction across the Nile, near Cairo:—

"A French engineer is constructing a strong, beautiful bridge across the river, where the water is both deep and swift. The arches are of large brick. Another appears to be building over the Damietta branch, as seen in the distance. Mud machines, all iron, worked by steam; pile drivers, and machinery of all kinds suitable for carrying on a heavy business; besides immense piles of stone, brick, timber and other materials, independently of laborers, soldiers, carts, horses, boats, and mules, give the spot, for six miles around, an active and bustling appearance. Six years, we are informed, have elapsed since the piers were commenced. This is the first bridge, it is believed, ever built over the Nile. It was commenced by Mohammed Ali some years since, and a fear is entertained that it will never be finished. The diving bell is an extraordinary machine, with which sixty men are at once sunk to the river bed to drive piles, lay the foundation stones, &c. The water at the lowest point is thirty feet deep, and the mud thirty more below that, down through which the foundation of the pillar is sunk, in iron boxes, till its weight lodges on the firm bottom. The whole length of piers, ready for receiving the arches, is 90 feet—30 above high water. Last season 25,000 men were employed, at present only 2,000, the Pacha having used up his funds in building and furnishing costly palaces in all directions. Every three months the governor of a district is called upon for a certain number of villagers for this public work."

The Livingston Family.

The death of John R. Livingston, Esq., is announced at Red Hook, at the remarkable age of 98—almost a century old.

John R. Livingston has been the survivor of a very remarkable and distinguished family. The most eminent of the family were Chancellor Livingston, of New-York, and the celebrated Edward Livingston, of Louisiana. Chancellor Livingston was for years a name of renown in New-York, and yet sheds luster over all of the family. His influence and power, coöperating with the indefatigable and eloquent Alexander Hamilton, backed almost alone by the City of New-York, with about the whole interior against them, carried the Federal Constitution through at Poughkeepsie, but only by a small vote. Subsequently, he had the honor of administering the first oath of inauguration to George Washington, under that Constitution, on the spot where the Custom-House now is, in Wall-st., New York. He afterward became the patron of Robert Fulton, and of steam generally; and to such patronage and money as he contributed to steam enterprise, the country is now in a good degree indebted for its astonishing advancement. Edward Livingston, the other eminent brother, was Mayor of the city, Senator in Congress from the State, Minister Plenipotentiary to France, subsequently Senator in Congress from Louisiana, also the renowned codifier of its laws; then Secretary of State under Gen. Jackson, and, no doubt, the writer of his celebrated Proclamation against the Nullifiers of South Carolina in 1832. Another brother was Peter R. Livingston, well known in the political annals of the State.

The sisters of this family were in their alliances remarkable, and hence the family was one not only of renown, but of real power in the State and country. One of them was Mrs. Montgomery, the wife of Major-General Montgomery, who fell under the walls of Quebec, covered with glory. Another was Mrs. Morgan Lewis, wife of the Governor of the State, Major-General in the U. S. Army, appointed by Mr. Madison, Quarter-Master in the Army during the Revolution, and present at the surrender of Burgoyne. Another was the wife of John Armstrong, Secretary at War under Mr. Madison, when Washington was captured by the British, and the reputed author of the celebrated Newburg Letters. The other sisters were Mrs. Tillotson, wife of Col. Tillotson, a distinguished writer and politician, and Mrs. Garretson, wife of Rev. Mr. Garretson, of Rhinebeck, a divine of some note.

The Livingston family had in their day great estates on the North River—such as are now on James River, Va., and in other Southern States—and some of these estates yet remain in the family. John R. Livingston, some fifteen years ago, retired to one of them at Red Hook, where he has lived as a country gentleman, in a style quite unknown to the hundred-acre farmer. He was, more than half a century ago, one of our principal merchants, and he lived in Broadway in great style, and entertained with princely hospitality. [N. Y. Express.

Fruit-Drying Apparatus.

The best means of preserving the *surplus* of the vast fruit crops which will in a few years be raised in all parts of the country, can not fail to become a matter of general interest. We copy from the last number of the *Michigan Farmer*, the following description of a *fruit-drying house*, which appears to be a good one; but we would suggest the use of fine netting, made of hard-twisted twine, instead of lath screens; and a good ventilator at the top of the building for the free egress of the heated air as it becomes continually loaded with the moisture of the fruit. The free circulation of the air, so essential to rapid drying, would doubtless be facilitated by allowing a space between the screens and the outer wall.

Having a large orchard, consisting of 500 apple trees and 150 peach trees, which have just commenced bearing, I found it necessary to adopt some method to secure my fruit, and drying presented itself as the safest and most profitable way. I built an upright of 9 by 11, 8 feet in height, on a good stone foundation, placing a common 12 light window in one end, and in the other, fronting the house, a door. In the end where the window is I have a chimney. The walls are 8 inches in thickness, arched and plastered inside. The inside work consists of screens, 25 in number, 2 feet 3 inches wide, 12 on each side, and one overhead. These are supported by 2 inch square posts in each corner, in which mortices 3-4 by 1 1-4 inch are made to receive a railing to support the screens. The rails are received at the other end in a gane mortice, and may be taken out at pleasure. The screens are made of wood in the following manner: 3 strips of 3-4 by 1 1-4 to fit the inside, (the one in the middle rendering it stiff.) Across these are nailed small slats, near enough together to retain the fruit when dry, thus making a light, stout and durable screen. These are sufficiently large to hold from 1 to 1 1-2 bushels each, which enables me to put up 30 or 35 bushels at a filling. By means of a large box stove these may be thoroughly dried in 36 hours, and then refilled. The fruit dried in this manner is of superior quality, being much better in flavor, and presenting a cleaner and neater appearance than when dried in the ordinary way. [Cultivator.

A New-York Clipper Ship.

"The Comet," a new clipper ship now loading and nearly ready to sail for San Francisco, is a most beautiful craft. She is described as having a model somewhat similar to that of the clipper Celestial, but very much sharper at the ends, and having a hollow bowline, like the yacht America, which has been sailing around the crack craft of the English yacht squadron. The Comet looks so small that a visitor is surprised to learn that her burden is 1,836 tuns, by Custom-House measurement. Her length on the keel is 217 feet 8 inches; on deck, between perpendiculars, 229 feet; over all, 251 feet; extreme breadth of beam, 41 feet 4 inches; breadth at the gunwales, 40 feet 2 inches; depth of hold, 22 feet 2 inches; dead rise, 27 inches. She is iron-braced throughout her whole frame diagonally from stern to stem, like the Collins steamers, and is constructed chiefly of live oak. The poop-deck is 60 feet in length, and the compass-box, steering apparatus, gangways, &c., are all mounted with polished brass, and highly ornamental. The main cabin is large, and elegantly finished in every respect, with costly furniture, rich carpeting, book-case and library, mirrors, drawers, and every practicable convenience. There is also a ladies' cabin aft, equally admirable in construction. Between the two is a sliding partition, faced with looking-glass, which can be removed on occasion, and the two apartments thrown into one. The state-rooms are especially commodious; they are luxuriously equipped, and rival the best apartments in a first-class hôtel. In addition to these elegancies, there are a bath-room, a smoking-room, &c., contiguous to the cabin. The forecastle is among the best lighted, best ventilated, and most comfortably arranged of any we have seen. Every part of the ship is thoroughly ventilated, and the atmosphere is fresh and pure even to the bottom of the hold. There is one iron tank under deck containing 4,900 gallons of water; on deck are four smaller ones, holding 708 gallons each. There is also a force pump, capable of throwing water to either end of the ship, and attached to it are 100 feet of hose, so that, in case of fire, the means are at hand for its prompt suppression. Her commander is Capt. E. C. Gardner, the same gentleman who took the Celestial from this port to San Francisco in 101 days. With the Comet he hopes to do better. From San Francisco, the Comet will go to Canton, and thence take a cargo to London, at the high rates which the American vessels command.

Slovenly Farming.

Farmers generally possess too much land to be well cultivated. Fifty acres well tilled, will ever produce more than one hundred acres poorly tilled. The net profit, that is to say, on fifty acres well tilled, will be more than on one hundred acres badly managed. Now, all know, or should know, what good cultivation is; but do all cultivate well? Do you take time by the forelock in preparing your grounds, and at a proper season? Do you plough right? Do you plow deep? Do you use the subsoil plow where the lands want renovating? Do you obtain the fairest, best seed you can find? Do you use the best farming implements? Do you keep them in order, or do you leave them about the fields to rust? Do you hoe your crops well, and at the proper time? and do you harvest at the proper time?

Gentlemen, these are questions which you should all answer in the affirmative; and there are many more, of a like nature, for your serious consideration. A thing well done gives pleasure to the doer. To go into one's fields, and behold the fences buried in brambles and bushes—to see the grass and weeds peering over the tops of corn and potatoes—to view fields that have lain for ages uncultivated—to behold a stinted growth of swardbound grass on such fields, where clover ought to grow three feet high—to view an old rickety sled here, and a faded, patched up sleigh there—a pair of old wheels in one corner a rusty plow in another, all exposed to the elements, gives pain to the beholder, unless he is proof against feeling.

When we travel along the highway, and see the want of taste, arrangment, symmetry and proportion in buildings and fences, ungraveled walks, broken down door-yard fences, with an old gate, perchance, hanging on one hinge and half prostrate upon the ground, we can hardly believe that this man recognizes Order as "Heaven's first law." We are rather inclined to think that if human beings do well in such places, they cannot possess those noble traits of reason, judgment, skill, perseverance and energy, that characterize the human family generally. It is not because poverty weighs down their energies, that we behold a lack of order and neatness around, but it is caused by sheer neglect and slovenliness—a lack of ambition to appear in neatness and order—a lack of energy to put things in their right places to begin with, and then to keep them there—a lack of taste in executing, and a lack of spirit to learn how to give the best and most pleasing effect and shape to things pertaining to the tenement in which they dwell. [Jour. of Agriculture.

Sea-Sickness.

At the late meeting of the British Association, a paper was read by Mr. Atkinson, "On sea-sickness, and a new remedy for its prevention," from which we make the following extract:—

"Let a person on shipboard, when a vessel is bounding over the waves, seat himself, and take hold of a tumbler nearly filled with water or other liquid, and at the same time make an effort to prevent the liquid from running over, by keeping the mouth of the glass horizontal, or nearly so. When doing this, from the motion of the vessel, his hand and arm will seem to be drawn into different positions, as if the glass were attracted by a powerful magnet. Continuing his efforts to keep the mouth of the glass horizontal, let him *allow* his hand, arm and body to go through the various motions—as those observed in sawing, planing, pumping, throwing a quoit, &c.—which they will be impelled, without fatigue, almost irresistibly to perform; and he will find that this has the effect of preventing the giddiness and nausea that the rolling and tossing of the vessel have a tendency to produce in inexperienced voyagers.

"If the person is suffering from sickness at the commencement of his experiment, as soon as he grasps the glass of liquid in his hand, and suffers his arm to take its course and go through the movements alluded to, he feels as if he were performing them of his own freewill; and the nausea abates immediately, and very soon ceases entirely, and does not return so long as he suffers his arm and body to assume the postures into which they seem to be drawn. Should he, however, resist the free course of his hand, he instantly feels a thrill of pain of a peculiarly stunning kind shoot through his head, and experiences a sense of dizziness and returning nausea." From this last circumstance the author of the paper infers it as probable, that the stomach is primarily affected through the cerebral mass, rather than through a disturbance of the thoractic and abdominal viscera; and he is of opinion that the method of preventing sea-sickness just described (which he has found by experience to be effectual) depends on the curious taht fact the involuntary motion communicated to the body by the rolling and tossing of the vessel, is, by the means he adopts, apparently converted into voluntary motion.

Natural Bridge in Alabama.

Prof. Toumy and an associate have lately been traversing the State of Alabama, investigating its geological character. Their attention has been attracted to the many natural wonders in the more mountainous regions; the most conspucous among which is the natural bridge, which they describe as rivaling the celebrated one in Virginia:—

"It is situated in Walker County, about a mile from the road, and on the property of a man by the name of West, but yet would well repay a traveler by the beauty of the scenery for deviating a little from his regular route. It occurs in that geological deposit termed the millstone grit—the lowest one in the coal measures—the only rock which, in Alabama, exhibits the truly wild and romantic grandeur of Nature. Before reaching it, our imaginations had been considerably elevated by the descriptions given by our guide; but, notwithstanding, when the reality broke upon us in its full magnificence, we found that our expectations fell very far short of the truth. This grand structure of the great Architect spans about one hundred and twenty feet, while its height is about seventy. A smaller bridge connects it with the bluff beyond.

"The symmetry of the main arch will make it almost indestructible, though of course its regularity has only been produced by the undermining and breaking down of the rocks which, at some by-gone time, existed below it. The cleavage marks of the massive sandstone of which it is formed cause it, even in the more minute construction, to resemble an artificial bridge, as these lines make it appear as if built with regularly-worked blocks. Beneath it are many pieces of broken and partially water-worn rocks—materials, as it were, left by the builders; and these, together with the mighty escarpments round about, would impart a most grand aspect, even if that were not produced by the bridge itself. A little spring trickling from between these broken masses makes it a frequent resort of the deer, which abound in that part of the country, and whose numerous footprints on the soft soil indicate a favorite lick. Lofty hemlocks and beech trees growing on the bridge, and near by, shade it from the rays of the sun."

Singular Catastrophe.

Translated from a German paper.

Above the District of Magyarokarek, in the south-western portion of Transylvania, there are two mountains, Venyikes and Gelesztas. The district lies on a sloap of the two mountains, which are from 800 to 1,000 feet high, opposite a kettle-shaped hollow. On the 13th of August, the Gelesztas began to move, and forced the Venyikes, which is about four miles from Magyarokarek, so near to that District that it is now scarcely 20 paces distant, and threatens to destroy the whole village. The motion of the mountain continued from midnight on the 13th to noon on the 15th of August, and during this time it occasioned great damage through a space of about one-third of a mile in length and nearly a quarter of a mile in breadth. The fields beneath and around the mountain, which in this place were covered with a harvest of uncommon beauty, were precipitated into the depths, and instead of them huge rocks now rise against the sky. No one would know the place. No one knows where was his own field—the two parts of a plowed field, which were torn asunder, are often found at the distance of two miles from each other, with a bottomless abyss between them. The population of the place, numbering about 380 souls, are encamped with their little property on a mountain lying within the District, and expect the next calamity in a state of great depression. Beneath the torn-up mountain, and even on the very spot, water gushes up on every side, and the ground in the vicinity is so cracked that no living creature can approach it.

The Utility of Leaves.

Every person conversant with vegetable philosophy is aware that the all-important requisite in the growth of fine fruit is a good supply of big, vigorous, healthy leaves. A tree which is kept defoliated for a single season must die; and fruit growing upon branches which are deprived of their leaves cannot ripen—examples of which are furnished by the incessant cessation of growth and ripening of fruit upon trees which become stripped by leaf-blight. In one instance a dense mass of plums remained half grown and flavorless for several weeks, in consequence of the premature dropping of the foliage; a second crop of leaves, three weeks afterwards, effected the completion of their growth and their ripening to honeyed sweetness. The editor of the Michigan Farmer mentions the following interesting case, illustrating the same principle: Mr. Moore, of Detroit, has a magnificent grape-vine, spreading itself over one side of his house, which was, in September, richly laden with fruit. After the clusters were formed, a cow entered the enclosure, ate the leaves entirely, but left the fruit untouched. The consequence was, that upon that portion of the vine which was beyond the reach of the animal, there never were finer clusters, while upon the portion from which the leaves were removed, the clusters dwindled away, and have come to nothing, and that, too, up to the very line of separation between the mutilated and unmutilated portions. [Western Ag.

Propagation of the Raspberry.

The usual mode of propagating the raspberry is by suckers. As, however, but few of these are sent up annually to supply the place of the old canes, which always perish after having matured the fruit, it must necessarily take a considerable time to multiply the variety to any extent.

It may also be readily propagated by layering. Cuttings strike with much difficulty.

But the best and most expeditious mode of multiplying the raspberry is by division of the roots. In this way it may be propagated with as much facility as the Morus multicaulis, or Paullinia imperialis. By pursuing this plan, I have, in one year, from a small plant, raised forty or fifty; and if I mistake not Mr. Robert Buist and Mr. James D. Fulton have been still more successful. Admitting however that only twenty plants can be raised in this way in a season; than in the same ratio in two years the produce from a single plant will be 400—in three years 8000—in four years 160,000—and in five years 3,200,000.

The root of the raspberry is replete with eyes, visible or dormant. It may be divided therefore into very small portions. The best time to make the division is at the commencement of the winter or early in the Spring. The pieces should be planted in small pots and placed in a cold frame—in a green house at a low temperature—or in a room in the house without fire, but with a southern exposure. During the past winter, I have raised several hundred plants from root cuttings in rooms with a northern aspect, without fire, and where the thermometer sometimes was as as low 32° Fahrenheit. This plan, however, of propagating the raspberry, in a room where the sun never enters, cannot be recommended, as the solar rays are essential to a healthy and vigorous growth. [Far. Jour.

Diseases and Digestion of Horses.

Some years ago, the French Minister of War instituted a commission for the purpose of investigating everything in any way connected with the health of horses generally, and especially those belonging to the army. Several members of the Academy of Sciences belong to this body. The commission has just terminated the first series of its investigations. One of the questions decided is that relative to the use of salt, obtained from sea-water, in the daily rations of the horses of the army. Trials were made during ten years, and upon over 3,000 horses, and the result is that sea-salt is of no advantage whatever; it neither preserves them from sickness, nor does it assist them in regaining flesh when worn down by fatigue. But on the other hand, it is productive of no harm. These results are believed by the commission to be beyond doubt. It was likewise settled by the committee that a horse, while trotting or galloping, digests faster and better than when standing still. It is also invited veterinary surgeons to communicate to it any important facts they might have learned in the course of their practice. Many have already done so. The committee offered a prize to all surgeons in the army for the best treatises on the following subject: *The horse-kind in France considered in reference to the mounting of the army.*"

How they preserve Order in Austria.

The Vienna correspondent of the London News describes the following shocking affair as having taken place lately at Szent Maria, near Gross-Waradein:—

"At a peasant's wedding, when the procession of the betrothed was moving towards the church, a gend'arme approached the bride, and summoned her immediately to divest herself of the red, white, and green ribbons which she had in her dress, according to the custom of the country girls, saying that these colors were revolutionary. The bridegroom objected, saying that after the ceremony the bride would comply with the desire of the gend'arme, but that now they would not keep the priest waiting at the altar. The gend'arme retired, the procession proceeded to the church, but at the moment the bride was kneeling at the steps of the altar to receive the benediction, the gend'arme rushed forward and cut her tresses and ribbons with scissors from her head. In Hungary it is considered a great insult to a female to cut her hair; it conveys the notion of infamy. Naturally an affray took place; the gend'arme was assailed by the bridegroom, other gend'armes arrived in aid of their fellow-official, the people, though without arms, rushed upon them, and the result was the slaughter of seven men, three gend'armes and four peasants, among them the bridegroom and the brutal assailant of the bride.

The Book Trade in the United States.

Wilson's monthly *Book Trade* paper says that in the year ending July 1, 1851, there were 1176 distinct works published in this country, making 1298 volumes, and containing 218,049 pages, an average of 164 per volume. Of the volumes, 817 were published in New York, 228 in Philadelphia, and 203 in Boston. The works of fiction were 249, religious 170, history and travels 121, biographical 96, scientific 50, metaphysics 8. We then have of mathematical works, 17; classical books, 7; dictionaries and treatises (not grammars) on language, 13; school books, 50; legal works, 43; medical works, 47; agricultural, 20; practical mechanics, 18; artistic, 6; architectural, 8; political, 16; commercial, 12; orations, 8; works entitled essays, in general, 11; manners and morals, strictly so called, 18; social economy, comprising cook books and works for housekeepers, 15; natural history, 8; miscellaneous, embracing works not within the scope of either of the above divisions, and often possessing considerable literary merit, 48.

The Orange Culture in Florida.—It was with gratification that we saw it announced that the Orange Trees of Forida were fast recovering from the deadly blight which had afflicted them for the last sixteen years. Should this announcement prove true, it will be a source of immense wealth.

Previous to 1835, when the orange groves were killed by the unprecedented frost of that year, not less than 10,000,000 of oranges were shipped from the St. John's River and the port of St. Augustine, and sold at the average price of $1 per hundred. It was a heavy blow to the citizens of Florida to have the source of so much wealth cut off in one night.

And this was the produce of a comparatively small portion of ground and trifling labor. The average produce of an acre of full-grown orange trees is about $1,000 per annum, and one hand could tend two or three acres with ease. Their culture is no more difficult than any other fruit tree. The principal mode of producing them is from the seed. They may be produced also from the layer or cutting. There are some groves on the St. John's river which had been budded upon the native sour orange, which is found in almost every swamp and hammock in the State. [Charleston Mer.

Courtship by Advertisement.

Some time ago a shoemaker in Harris, being in want of a wife, advertised for one; and at the time and place appointed was met by a female. Both were in earnest. The shoemaker, however, unluckily seemed to be of the same opinion that King Pedro was with regard to his wife Mary of Arragon, that she was not so handsome as she might be good; so their meeting ended in mutual disappointment. The man advertised a second time, appointing a different place for the meeting, and varying the words of the advertisement. He met the same lady, they recognized each other, could not choose but smile at the recognition, and, perhaps, neither of them could choose but sigh. The persevering bachelor tried his lot a third time, and at the third place of appointment he met the equally persevering spinster. At this meeting neither could help laughing. They began to converse in good humor; and the conversation became so agreeable on both sides, and the circumstance so remarkable, that this third interview led to a marriage. [Courier.

The New Sweet Potato.—We made reference the other day, says the *Mobile Herald*, to a new variety of the sweet potato, believed to have been brought from some part of South America. Superiority as to size, flavor, &c., was claimed for it over all other kinds. We suggested that it was probably the West India yam, which grows in most tropical countries, and is frequently met with in the vegetable market here. This has brought a note from an esteemed correspondent who knows something of this new variety, and he intimates that we shall soon have an opportunity ourselves of judging of its merits. "The fact is," he says, "the root is different in growth and every quality from every one we have here, and I, as well as many who have tasted them, view them as entirely superior. They grow either in the shape of a thick yam potato or like a turnip—great proportion of the large size in that form. For my own part, I consider them the most elegant root on a table that I know of when prepared as the Irish potato; and to me they seem a connecting link between a fine mealy Irish and a sweet potato."

Sensitive Plate.—M. Fox Talbot, the author of the Talbotype, has discovered a method of making a plate so sensitive that he has been able to obtain an instantaneous picture. He took a piece of paper covered with printed characters, and placed it on a rotary disc. Into the camera he put his sensitive plate in a position suitable to receive the image of the paper on the disc, which he placed near a powerful battery. Having closed the blinds of the camera, he turned the disc with a great velocity, then opened the camera and discharged the battery. The discharge spread a bright instantaneous light on the disc, and when the plate was withdrawn, the printed characters, the same as those on the revolving wheel, were fairly represented, the same as if the disc had stood still. The process for making the plate so sensitive has not yet been made public, but soon will be.

Variety.

If men gave three times as much attention as they now do to ventilation, ablution, and exercise in the open air, and only one third as much to eating, furnishing, and late hours, the number of doctors, dentists, and apothecaries, and the amount of neuralgia, dyspepsia, gout, fever, and consumption, would be changed in a corresponding ratio. Mankind would rapidly present the aspect, not only of a far healthier and thriftier, but a far more beautiful and more virtuous race.

During the French Revolution, Jean Bon St. Andre, the Vendean Revolutionist, said to a peasant, "I will have all your steeples pulled down, that you may no longer have any objects by which you may be reminded of your old superstitions." "You cannot help leaving us the stars," replied the peasant; "and we can see them further off than our steeples."

The following calculation of the respective numbers engaged in the different principal occupaiions in life in the United States we take from *The Quincy Patriot*:

No. engaged in internal navigation	33,076
No. engaged on the ocean	56,022
No. engaged in the professions	65,255
No. engaged in commerce	11,967
No. engaged in manufactures	291,749
No. engaged in agriculture	3,719,951

Chinese in California are greater wizards than Prof. Anderson. Linen sheets, which were sent to their laundry in San Francisco, when returned to their owners, were found to be cotton, with the same marks precisely.

The clergyman of the floating episcopal chapel, Liverpool, was asked whether his was to be considered a high or low church? The answer of his reverence was: "It depends entirely upon the tide."

Horne Tooke returned his income at 60l. a year; the commissioners said that they were not satisfied. Horne Tooke, in reply, stated that he had much more reason to be dissatisfied with the smallness of his income than they.

An Iowa paper says the village where it is printed has recently been visited by a "Bloomer freshet." On being asked as to what he meant, the editor says: "The water was knee high in the streets."

Speaking of the new styles of dresses, a gentlemen the other day remarked, that he wished some of the ladies would adopt it, in order to keep his wife company, as she had been wearing the "pants" these five years.

It is easy to exclude the noon-tide light, by closing the eyes; and it is easy to resist the clearest truth, by hardening the heart against it.

Forty-two returning Californians, have arrived at Weston, Missouri, by the overland route. Only one death occurred among the party.

The potato rot is said to be very general and fatal in many parts of Connecticut.

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June of each year.

Board of Instruction.

Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress.
Rev. J W. MORTON, } Assistants.
Mr. O. B. IRISH,

The Terms for 1851 and 1852 are as follows:—

The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3 " " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term, Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.

Tuition should be arranged before entering classes

Geography, Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

EXTRAS.

Chemical Experiments,	$1 00
Drawing,	1 00
Monochromatic Painting,	3 00
Oil Painting,	5 00
Writing and Stationery,	0 50
Vocal Music, Elementary,	1 00
Advanced Class,	2 00
Instrumental Music,	8 00

Use of Organ or Piano, $2 00 per quarter.

Board, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

JAS. R. IRISH, Pres., } Of the Board
S. S. Clarke, Sec. } of Trustees.

DeRuyter, July 18, 1851.

Election Notice.

State of New York, Secretary's Office,
Albany, August 27, 1851.

TO the Sheriff of the City and County of New York: Sir,—Notice is hereby given that at the General Election, to be held in this State, on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Samuel A. Foot.

A Secretary of State, in the place of Christopher Morgan.

A Comptroller, in the place of Philo C. Fuller.

A State Treasurer, in the place of Alvah Hunt.

An Attorney-General, in the place of Levi S. Chatfield.

A State Engineer and Surveyor, in the place of Hezekiah C. Seymour.

A Canal Commissioner, in the place of Charles Cook.

An Inspector of State Prisons, in the place of Alexander H. Wells.

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Court, for the First Judicial District, in the place of James G. King, whose term of service will expire on the last day of December next.

Also, a Senator for the IIId, IVth, Vth, and VIth Senate Districts, in the place of Richard S. Williams, Clarkson Crolius, James W. Beekman, and Edwin D. Morgan, whose terms of service will expire on the last day of December next.

County officers to be elected for said County:

Sixteen Members of Assembly.

A Register, in the place of Cornelius V. Anderson.

A Recorder, in the place of Frederick A. Tallmadge.

Two Judges of the Superior Court, in the place of Thomas J. Oakley and John L. Mason.

A Judge of the Court of Common Pleas, in the place of Daniel P. Ingraham.

A Surrogate, in the place of Alexander W. Bradford.

A Commissioner of Streets and Lamps, in the place of Jacob L. Dodge.

Two Governors of the Alms-House, in the place of Simeon Draper and Francis R. Tillou.

All whose terms of service will expire on the last day of December next.

Also, there is to be elected a Justice for each of the six Judicial Districts, into which the City of New York is districted, pursuant to Chapter 514, Laws of 1851. Yours respectfully,

CHRISTOPHER MORGAN, Secretary of State.

Sheriff's Office, August 28, 1851.—I hereby certify that the above is a correct copy of the notice of the General Election, to be held on the Tuesday succeeding the first Monday of November next, received this day, from the Hon. Christopher Morgan, Secretary of State.

THOMAS CARNLEY,
Sheriff of the City and County of New York.

N. B.—All the public newspapers within this County will please publish this notice once in each week, until the Election, and send in their bills for advertising the same as soon as the Election is over; so that they may be laid before the Board of Supervisors and passed for payment. Sept. 4.

People's Line of New York and Albany Steamers

THE steamers ISAAC NEWTON, Capt. Wm. H. Peck, and HENDRIK HUDSON, Capt. A. P. St. John, forming the People's Line between New York and Albany, leaving foot of Cortland-st., New York, every evening at 6 o'clock, and Albany evening on the arrival of the Express Train from Buffalo.

The steamer NEW WORLD, Capt. Acker, leaves foot of Chambers-st., New York, every Tuesday, Thursday, and Saturday morning, at 7 o'clock, and Albany on alternate days.

For passage or freight apply on board, or to A. P. Schultz at the office foot of Cortland-st.

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" Stillman Coon.
Walworth—Wm. M. Clarke.
Whitewater—Abel D. Bond.
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The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOMAS B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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NEW YORK, FIFTH-DAY, OCTOBER 16, 1851.

WHOLE NO. 382.

The Sabbath Recorder.

THE SABBATH & THE RESURRECTION.

From "An Examination of the Authority for a Change of the Weekly Sabbath at the Resurrection of Christ; proving that the Practice of the Church in substituting the First Day of the Week for the appointed Seventh Day, is unsanctioned by the New Testament Scriptures. By JAMES A. BEGG, Author of a Connected View of the Scripture Evidence of Christ's Speedy Return, &c." [Continued.

Let us now examine more particularly the statements of the Evangelists as to the time of the Saviour's death. We read, that having delivered to His disciples a long discourse relative to his coming again in glory, and of the condition in which, at His advent, He shall find the world and the church—"It came to pass, when Jesus had finished all these sayings, He said unto His disciples, Ye know that after two days is the Feast of the Passover, and the Son of Man is betrayed to be crucified." Matt. xxvi. 1. In this intimation, from the connection in which they are placed, the Saviour seems contemplating the relation of type and antitype—the death of the Passover lamb, and His own death, as that which it prefigured. The proper time arrived. "Now, the first day of the Feast of unleavened bread, the disciples came to Jesus, saying unto Him, Where wilt thou that we prepare for thee to eat the Passover? And He said, Go into the city, to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the Passover. Now, when the even was come, he sat down with the twelve." Matt. xxvi. 17—20. In Mark xiv. 16—18, this reads, "And they made ready the Passover. And in the evening, He cometh with the twelve. And as they sat and did eat, Jesus said," etc. Made as he was under the Law, whom, therefore, it behoved to fulfill all righteousness, He yielded perfect obedience. We are, accordingly, here informed, that the Passover having been made ready as commanded by Moses, the Saviour, with the twelve, sat down together as a Paschal company, to partake of it. The time is carefully noted; it was "when the even was come," the beginning, therefore, of the day.

The fact of Christ's having eaten the Passover, and that at the usual time, is so evidently presented in these statements, that we should have considered it unnecessary to adduce farther proof, but for the circumstance that even this has been often denied. It has, farther, been much disputed whether Jesus did or did not keep this solemnity on the same night as the Jews did. A correct knowledge of the truth here, is necessary to our understanding the varied statements of the Evangelists. Such an understanding, would, we apprehend, remove all ground of doubt, and show that no discrepancy existed between the Law and the practice even of the Jews on this occasion. Indeed, we cannot but express surprise that it should ever have been questioned; for the statements in the several narratives seem to us so clear as to render it unquestionable that, in this respect, the appointment of the Law was observed by both.

It has been asserted by one class, that either perversion or erroneous calculation, had led the Jews to observe the Passover a day later than the appointed evening. By another class, and these even professed Christians, it is affirmed that that was not the Passover, which was observed by Christ, or that, if so, it was not observed by Him on the appointed day. Both assertions are refuted by the same argument. The Passover was a public ordinance, and could not be duly observed by any, without the concurrence and participation of the priesthood,—by whom, as we have seen, the blood was received, and sprinkled at the bottom of the altar. If, therefore, any mistake had led the priests, and people generally of the Jews, to depart from the night appointed by the Law, this error must have operated also in the way of preventing them from officiating as required. To suppose that they would lend aid to others on a different day, desecrating, as they must have conceived, a divine ordinance, would too obviously have been to seal their own condemnation, in refusing to concur with such in observing it. If Christ and His apostles were right, when they required the blood to be sprinkled, the priesthood clearly would be wrong if they accepted and offered it, unless they themselves also concurred in observing the Passover at the same time. The power, in this case, was in the hands of the Pharisees, (who were not lax in enforcing their opinions, whatever these were,) and we cannot doubt that they would have refused to allow the lamb to be killed within the precincts of the temple, and the blood to be presented in the authorized manner, on what must, in such a case, have been deemed by them the wrong day.

In the full sense of the word, the Apostles were Jews, and knew, therefore, the day on which the Passover was to be observed by their people. Had the day fixed by the Jews for the celebration of this great national solemnity been wrong, the Apostles themselves, in order to their correction, would have required to be informed of the error or perversion. But there is no indication of this. On the contrary, in the text we have just quoted, the Saviour appeals to them that the day which He was about to observe, they were fully aware was the day appointed. "*Ye know* that after two days is the Passover"—the words "the feast of," in both verses 2d and 17th in our translation, being supplementary, and marked as such, are worse than unnecessary, and ought to be omitted. If the Twelve had been under mistake as to the proper day, the language quoted is not such as we should expect to have been addressed to them. Nor do they call in question the correctness of their Lord's statement,—which we may well believe they would have done, unless they did "know," as He had said. They offer no objections; on the contrary, they are forward to be ready at the proper time, and, unasked by Him, they "came to Jesus, saying unto Him, Where wilt thou that we prepare for Thee to eat the Passover." Ver. 17.

And the man at whose house the lamb was directed to be made ready, was distinctly to be told that the Master said, "I will keep the Passover at thy house with my disciples." He also, as a Jew, must have objected to his house being used for the celebration of the solemnity upon the night proposed, had it seemed to him the wrong one. But we read neither of objection nor of the necessity of explanation, on his part, any more than on that of the disciples.

An expression in the statement by Mark makes this, if possible, still more plain. "And the first day of unleavened bread, *when they killed the Passover*, His disciples said unto Him, Where wilt thou that we go and prepare that thou mayest eat the Passover?" Mark xiv. 12. There was no "anticipation" by the Saviour of the day. Before His disciples put the question as to the place of preparation, it was already "the first day of unleavened bread." This, then, was the very time enjoined by the Law. But not merely did Christ and His disciples purpose obedience; the Jews also did the same,—were accustomed indeed to do so, and on this occasion designed no deviation from their wonted practice. This was the time when "they," *the people of the Jews*, and not the Saviour and his disciples only, "killed the Passover."

So also, in the beginning of the same chapter we read, "After two days was the feast of the Passover, and of unleavened bread; and the chief priests, and the scribes, sought how they might take Him by craft, and put Him to death. But they said, Not on the Feast day, lest there be an uproar of the people." Mark xiv. 1, 2. Here the rulers are fully contemplating the fact of its being the Passover when they sought to put the Saviour to death, but they wished, from policy, to avoid doing so "on the Feast day," which followed the Passover day, and was a Sabbath. The Evangelist, in the manner in which the customs and purposes of the Jews are narrated, gives us little reason to suppose that they labored under mistake as to which was the Passover day. The connection in which the fact that after two days would be the Passover, and the purpose of the chief priests and scribes are put, seems to imply, that the one was the result of a knowledge of the other.

In the corresponding Gospel by Luke, we read, "Now, the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill Him; for they feared the people." "Then came the day of unleavened bread, *when the Passover must be killed*. And He sent Peter and John, saying, Go and prepare us the Passover that we may eat." Luke xxii. 1, 2, 7, 8. "They went and found as he had said unto them; and they made ready the Passover. And when the hour was come, He sat down and the twelve Apostles with Him. And He said unto them, With desire I have desired to eat this Passover with you before I suffer." Ver. 13—15. The supper eaten is thus called expressly the Passover, and the time of it is expressly called "the day of unleavened bread," and, farther, the time "when the Passover *must be killed*." The law determined when the Passover must be killed; but it was necessary that the sanction of the chief priests and scribes should be obtained. This was not withheld, yet it could only have been given if they themselves, also, observed the ordinance at the same time.

Yet, in the face of all this evidence, Dr. Adam Clarke, in his *Discourse on the Eucharist*, (Introduction p. 25,) thinks it probable that the Passover on this occasion, was not observed either by Christ or by the Jews themselves, of the whole land. In this, however, as in other cases, there is a reason for the doubts and disbelief expressed on the subject. The creeds of the churches have an influence in leading to perverse interpretations, if we may not say, in causing a rejection of the testimony of the word of God. At the Lord's Supper, the Greek church uses leavened bread; the Romish church, unleavened. The reason of this difference is, that the latter assert, like many modern writers, that the Jews, on this Passover occasion, postponed the celebration a day beyond the appointed time; while the former maintain that Christ celebrated with leavened—that having *anticipated* the proper time, He ate the Passover *a day earlier* than that on which it was usually eaten. Protestant churches and Protestant commentators are not free of bias, and in some cases, the operation of the bias is very imperfectly concealed. Dr. Bloomfield, in his Greek Testament, (in a note on Matt. xxvi. 17,) objects to the view of the Jews having observed the Passover on the same night that Christ and his apostles did so, stating his objection, as he avows, in the words of Mr. Townsend: "If our Lord ate it the same hour in which the Jews ate theirs, He certainly could not have died that day, as they ate the Passover on Friday, about six o'clock in the evening. If he did not, He must have been crucified on Saturday, the Jewish Sabbath, *and could not have risen again the first day of the week*, as the Evangelists testify, but on Monday."

The inference would, however, require to be well founded, and very correctly deduced, that is used to set aside Scripture statements so plain as those to which we have referred, on this point. The Doctor's inference is not so. The Evangelists do not say that the Jews "ate the Passover on Friday;" neither do they state on which day of the week the Saviour died. But they do say, that he observed the Passover at the appointed time, which, we elsewhere learn, as already shown, was on the 14th day of the month, whatever day of the week that might be; and they do record that he Himself distinctly declared that He should be three days and three nights in the heart of the earth.

[To be continued.

THE TRUE GENTLEMAN.

The distinguished Gouvernier Morris, of Morrissania, near the city of New York, was a gentleman, by birth, education, and the most lofty bearing. On being asked for his definition of a gentleman, he replied, in the words of the Psalmist:—

"'Tis he whose every thought and deed
By rule of virtue moves;
Whose generous tongue disdains to speak
The thing his heart disproves.

Who never did a slander forge,
His neighbor's fame to wound;
Nor hearken to a false report
By malice whispered round.

Who vice in all its pomp and power,
Can treat with just neglect;
And piety, though clothed in rags,
Religiously respect.

Who to his plighted word and trust
Has ever firmly stood;
And though he promise to his loss,
He makes his promise good.

Whose soul in usury disdains
His treasure to employ;
Whom no rewards can ever bribe
The guiltless to destroy."

This psalm was copied by Thomas Jefferson, in the smallest hand and neatest manner, in his common-place book.

OLD JOSHUA.

There was an old man of the Hilo church, whom they called Joshua, whose prayers I used to listen to with deep interest, when stopping at that station, for their peculiar unction and engagedness. Many things were told me by his pastor, illustrating his fervent piety and power in prayer. During the great sickness of 1846 and 1849 he passed away, to be, we doubt not, with the spirits of the blessed, among whom his remarkable spirituality, for a converted heathen, will exalt him to a precedence above many that attained in their earthly career to far more head knowledge of God and divine things than he.

The account given of him by his pastor is so characteristic and instructive, that we venture to transcribe a part of it here. He had been a member of the church for several years prior to the great revival of 1838 and 1839, without evincing any special marks of uncommon spirituality; but during that work, says Mr. Coan, he became deeply and thoroughly aroused, and at the same time wonderfully transformed.

"The study of the Bible, secret and social prayer, attendance at the house of God, religious conversation, visiting from house to house, laboring for souls, &c., were his meat and his drink. With no extraordinary native powers of mind, he became one of the most active and efficient helpers, merely through the strength of his piety, or, in Scripture language, 'through the power of the Holy Ghost' resting upon him.

"He was already an old man, but his strength and his youth were renewed like the eagle's. He became my almost constant companion in travel, patiently toiling by my side over the burning lava fields of Puna, and through the rivers and ravines of Hilo. His love for Christ, his compassion for souls, seemed deep, fervent, and constant, not always, of course, equally intense, but never doubtful. His prayers were highly fervent, deeply humble, believing and importunate. I have never met with a mightier wrestler at the throne of grace. Good old Jacob, when gazing up the celestial ladder, did not see more clearly into heaven than good old Joshua, when kneeling before God. I never tired in traveling with him, and his conversation and prayers never wearied. When my spirits were sad, my resort, next to the throne of grace, was the hut of good old Joshua. He was truly spiritual, and there was an unction about him which readily attracted spiritual minds. The wicked venerated and feared him, and the good loved him.

"As age and infirmity crept over him, he began to feel it more and more difficult to go with me on my tours. Several times, when invited to do so, he had excused himself, saying, 'I am too old and too feeble. My heart goes with you; but this poor old body cannot drag itself over the hills and the rivers any more. It is done.' Then, after a little reflection, all his old recollections would revive, and his desire to go again would become so strong, that he would say, 'Well, I will try once more. Perhaps God will give me strength to go through; if not, let him leave me by the way; all will be well.' Gathering up his strength, and taking his staff, the pilgrim and the patriarch would set off, 'faint, yet pursuing.' Usually, at the the close of the first day, and when bowing before the family altar, the old man would express his joy and gratitude to God that he had been permitted to attempt the tour. Listening to the word, and seeing the works of God, would so fill his soul with joy that he would spontaneously exclaim, 'I am glad that I came. I feel stronger than when I set out. The word does me good. Oh, how much I should have lost had I remained at home!' Such scenes were repeated several times before he finally yielded to the increasing infirmities of age.

"At length the strong man bowed beneath the pressure of years, and his active labors were confined to the circle immediately around the station. His wife, younger and more vigorous, was smitten with a paralysis, and hastened to the grave. This left his house and his heart desolate; for his conjugal relations were happy. He had no children. The measles and whooping-cough, with their attendants, prostrated his little remaining strength, and he was never again able to leave his house. He lingered, however, on the banks of Jordan, but with many longings to pass over.

"Often have I found him, while strength allowed it, lying prostrate with his old spectacles on, his Bible open on the mat (his bed,) and his face downward, eagerly digging gold from that precious and exhaustless mine. While thus absorbed, and with dimmed natural vision, he would not at first notice that any one had entered; but at length, raising his eyes a little, and descrying me, he would reach out both hands, clasp one of mine, press it, hold it fast, and look up to heaven, while the tears flowed down his aged cheeks, and he would remain silent for a long time. At length his struggling feelings would find vent in such words as follow: 'Bless the Lord! I rejoice to meet you. My heart is full. Oh! the word of God. Deep, high, broad, rich, wonderful! I relish it; I eat it; it is delicious food; it is sweeter than honey to my taste. I want too see Him. I long to be with Him. I long to go. But I will wait. He is good. He knows best. He will come by-and-by. But to be with Him. This only will satisfy my soul. This only will fill my heart.

"Expressions of a similar character fell from his lips during almost every one of our later interviews. At length we were summoned to the general meeting; and on our return it was announced that the Master had come and called for Joshua. My soul followed him in his celestial chariot, and I involuntarily exclaimed, 'My father! my father! the chariot of Israel and the horseman thereof.' He was a good man, and no one denies it. Both friends and foes say of Joshua, 'He was a good man.' Give me his simple faith and his sure hope, and I ask no other inheritance. Oh that my title to eternal life might appear as clear, as authentic, as his!"

MINISTERIAL COQUETRY.

Ministerial coquetry may be defined to be encouraging calls, or allowing them to be made from congregations, without any prospect of their acceptance, and with the predominant desire of self-gratification. It includes tampering in any way with a demand for professional services.

In the first place, *encouraging calls* for ministerial services, with no intention to accept them, is one of the evident signs of coquetry. There are many ways to encourage a call—by letters, by silence, by the intervention of a friend, by openly stating the desire of translation, or by allowing it to be inferred by doubts and contingencies—*if* such and such things should occur.

Or *allowing calls to be made*. Sometimes calls are encouraged and not offered, just as a coquette makes advances which are not reciprocated. Sometimes, however, calls are made out in the spirit of honest devotion that is doomed to the disappointment which often befalls a true admirer. To allow progress to be made, even when it has not originated in our own advances, partakes of the nature of coquetry, if it is in our power to prevent it, and if we do not intend to comply with the invitation.

The *improbability of accepting the invitation* that has been connived at, enters into the idea of ministerial coquetry. There are obviously cases where a minister is not prepared to give a definite answer, until the case is fully before him, with all the materials for a decision. Where any doubt, even, is entertained, we are willing to exclude the case from the odious category. The hatefulness of the transaction is usually in the proportion of the *a priori* improbability of not acceding to the offer.

The *predominant vanity of the motive* is another element in the philosophy and morals of coquetry. This motive is almost always disowned by the coquette, who loves to increase the number of her admirers and to adorn her love-roll with new conquests. But the "heart is deceitful above all things and desperately wicked." Webster well enumerates vanity as the prevailing aim. Alas, that there should be ministers whose vanity entices them to tamper with sacred things!

In short, ministerial coquetry includes all kinds of tampering, or maneuvering, or equivocation in relation to a demand for professional services. Hence, even the keeping of a question open for an unnecessary length of time is guilty indecision; and it is usually coquettish in spirit. [Presbyterian Magazine.

A PRAYER-MEETING IN THE FOREST.

About the year 1787, a young man in Hampden Sidney College, which then had a considerable number of students, became somewhat anxious respecting his spiritual interest. There were few, if any, professors of religion in the college, and a state of things existed very far removed from seriousness. There was no one to whom young H. could make his feelings known. He had no Bible, nor could he, by such inquiries as he ventured to make, find one among all the students. He at length borrowed one secretly from the college steward, and retired into the woods, and spent the whole day in reading its neglected pages. The result was the deepening of his serious feelings, and a resolution to serve God, though secretly, for fear of his fellow students.

A friend, whose father, a pious man, lived a few miles from the college, was accustomed to go home every Saturday night. In as careless a manner as he could command, he requested this friend to borrow for him from his father, a religious book of some kind. The young man delivered the message to his father in the presence of the family. His sister, a pious and intelligent girl, immediately said, "I have the very book he should read." She gave the book to her brother, who brought it to the anxious young man. It was a rusty volume, nearly an hundred years old. It was "Alleine's Alarm to the Unconverted." It had been brought over from Ireland by some Scotch-Irish emigrant, who had settled in that part of Virginia.

On receiving the book the young man locked it up in his trunk till he should have an opportunity for reading it in secret. On the next Saturday, the college studies being suspended on that day, he was left alone in his room. He locked the door, and began to read. His tears soon began to flow. He spent the whole day in reading and in mourning over his sins. Towards night there was a rap at the door of his room. He was silent, and did not design to give admission to any one. As the knocking was continued and became violent, he composed his countenance as well as he could, threw his book on the bed, and opened the door. A student entered, who soon went to the bed, and took up the book which H. had been reading.

"What are you doing?" said he, "have you been reading such a book as this?"

Young H. was sorely tempted to deny the fact, and to turn the whole matter to ridicule. For a moment there was a fearful struggle in his mind—probably his eternal destiny was suspended upon it. He resolved to confess the truth.

"I have been reading it, and I am resolved to attend to a subject which I have neglected too long. I am resolved to seek to obtain religion."

To his astonishment, his visitor, from whom he expected ridicule and reproach, burst into tears, and said, "I envy you—you may get religion—I never can. Before I left home I was a professor of religion, and a member of the church, I came here among the wicked; I locked up my Bible in my trunk, and abandoned my profession. I have forsaken my God, and turned my back upon my Saviour; there can be no forgiveness for such a sinner as I am; your state is infinitely better than mine."

He did not, however, give way to utter despair, but resolved to join his friend in his effort to secure the favor of God.

They soon found two others who were interested for their souls' salvation. They formed an association for conversation and prayer, and resolved to spend every Saturday forenoon in devotional exercises. Their first meeting was held in a thick, unbroken forest, about a mile from the college. Each one gave out a hymn, read a chapter, and prayed. The result from these small beginnings was, a powerful revival of religion in college. A large number of the students were hopefully converted.

The two individuals to whom the incidents above given relate, became eminent ministers of the gospel, and were spared to a good old age to labor for God and to magnify the riches of his grace. [Watchman & Reflector.

DON'T WAST YOUR TIME.

Two young clerks in a large American and French house in Pearl-street, were particularly intimate, so much so, that although they boarded in different houses, yet they were constantly together during the hours of recreation from business.

One of them had been presented with a little French poodle, and he at once set about instructing it to perform all those little tricks for which the breed are famed.

For some days his companion witnessed his persevering efforts to make "Grotto" bring his handkerchief, catch pennies, stand upon his hind legs, and do many other trifling but amusing tricks. At length he got tired of being looker on at so much waste of time, and resolved that whilst his friend was being the tutor of "Grotto," he himself would be a pupil to a French teacher, and endeavor to master the French language by the time "Grotto's" education was completed.

Without saying a word to his friend, he commenced his studies, and being diligent, fast acquired a knowledge of the language; he also improved from hearing a good deal of French spoken in the store, though he carefully avoided uttering a word. At length "Grotto" was finished, and had very truly acquired a knowledge of an infinite number of amusing games, and his owner prided himself no little on his acquirements.

The owner of "Grotto" was a little the senior in the store of the other, and of course ranked him in promotions. One morning he came out of the private room of the principal member of the firm, and looking very much down-cast, approached his friend.

"Tom," said he "the firm want to send one of the clerks this summer to France to buy goods, and they have offered the chance to me, providing I could speak French, but as 'oui' is about the extent of my French, it's no go for this child. What a fool I was in not studying it when I was a boy."

"Well," said Tom, "whose chance is next?"

"Why yours, of course, ha! ha! ha! they will put the question all round out of politeness, and as none of us can *parley vous* ha! ha! ha! why sombody will be engaged, and all of us headed off."

In the course of the morning Tom was called before the firm, and in glowing terms were the advantages set forth, if he could only have spoken the language of the country they wished him to go to. Tom listened with delight, and inwardly chuckled at the surprise he would give them.

"Of course," said one of the firm, "you should have the situation if you could only speak French; but as you cannot, we shall have to employ some one else. 'Very sorry, great pity,' &c."

"Well," said Tom, "it can't be helped, and there is no time, I suppose, to study now, so I must just do the best I can. Mr. Toutette, shall you and I have a little chat, and perhaps I may pass muster."

Mr. Toutette and Tom entered into an animated conversation very much to the surprise of all present, which, after being kept up in double quick time for some fifteen minutes, Mr. Toutette very candidly told his partners that Tom was fully competent for the place.

Tom was a great favorite, and the firm were heartily glad that he was capable of holding the situation, and he was instructed to prepare himself for departure by the next steamer, with the privilege of peeping into the World's Fair.

Tom now returned to his friend, who met him with a right good 'Ha! ha! ha!'

"Well, Tom, no use; I told you so."

"Ah," replied Tom, "you are out this time. My French has been approved of, and I am done here—I sail in the next steamer."

"You don't say so; but, Tom, when did you learn French?"

"When you were teaching 'Grotto.'"

A new light flashed across the vision of "Grotto's" master. "What!" said he, "whilst I was fooling over that dog, were you studying?"

"Just so; and you now know with what success our time has been rewarded."

By the judicious disposal to time, one young man is on the high road to mercantile fame and fortune, whilst, by throwing away time, another, equal in abilities, is doomed to drudgery and clerkship perhaps all his days.

THE WAY WITH SOME PEOPLE.

Deacon S—— once employed a cobbler to take a few stiches in a boot, for which service he was asked half a dollar. The demand was considered exorbitant, but the deacon was not a man to have trouble with his neighbor on a trifling matter, so without a word of objection it was canceled. "All will come round right in the end," he said to himself.

Next morning, the deacon, who was a farmer, was on his way to his field with his oxen and plow, when the cobbler came out of his shop and accosted him.

"Good morning, deacon. You're just the man I hoped to see. The case is, I've hired the field yonder, and am going to sow it with wheat; but being no farmer myself, I wish you would stop and give me a little insight into the business."

The other was about to excuse himself, for he felt particularly anxious to finish a piece of plowing that day, which he could not, if detained at all; when, remembering the boot-mending, thought he, "The affair is coming right soon. Here is an opportunity for illustrating the Golden Rule, and returning good for evil. I will render the assistance he needs, and when asked what's to pay, will answer, 'Nothing, sir, nothing. I never make account of these little neighborly kindnesses.' *That* will remind him of yesterday."

So the deacon readily consented to do as requested, and going over to the field, commenced and finished sowing a bushel of grain; scarcely thinking, meantime, of how his team was standing idle in the cool of the day; but glorying in anticipation of the smart his neighbor would suffer from the living coals about to be heaped upon his head. The employer, who, seated on a pile of stones in the center of the field, had watched the process in silence, now rose to his feet, and very deliberately advanced towards the obliging farmer.

"Now for my revenge," thought the latter, seeing him about to speak; but the other only carelessly remarked, "It isn't much to do a thing when one knows how."

The deacon made no reply, but stood awaiting the question, "How much do you ask for your labor?" He awaited in vain, however; the question was not asked. The other began to speak on different topics, and the farmer, unwilling to lose more time, turned and hurried away to where he had left his team. He had gone some distance along the road, when a voice was heard calling,

"Hallo, deacon! Will you hold on there a minute."

The deacon turned his head, and his neighbor the cobbler beckoned him back.

"He's just thought of it," said the deacon to himself, half impatient at being again stopped. "My triumph is likely to cost about as much as 'tis worth, but I'll have it, after all. Urge as he may, I won't take a solitary dime."

So saying, he secured his oxen to a post by the road side, and ran back as far as the wall, against the opposite side of which the cobbler was carelessly leaning.

"Why, how you puff, deacon; there's no special haste called for. I merely thought to ask whether you don't imagine we shall have rain soon. You farmers pay more attention to these things than the mechanics do."

The deacon coughed a full minute, and then answered that he really couldn't say, but it seemed nearly *cool* enough for snow, and having given his opinion, he once more set his face farmward; musing, as he went, whether it might not have been well to have attached to the Golden Rule a modifying clause, suited to dealing with such people as his neighbor of the awl and last.

The deacon loves to this day to tell the story and laugh over it; but he never fails to add, "Well, well, it ended just as it should; inasmuch as I was wickedly calculating on *rejoicing over my neighbor's humiliation!*"

A MAN, A WOMAN, AND A CHILD.

A few Christian friends were recently admiring the character of one of their acquaintances, and descanting upon his virtues and graces. One of them remarked, "I admire him for his manly firmness and independence in sustaining the cause of truth and righteousness in the community." A second friend, who acquiesced in the correctness of this estimate, added, "And I particularly admire him for his gentle courtesy of demeanor. He puts me in mind of a true, kind-hearted woman." "Yes," immediately replied a third friend, "and I admire him because he is guileless as a child." "Well," exclaimed a lady, who overheard the conversation, "you have made him out a remarkable character. He is a man, a woman, and a child!" And so he was in each of the characteristics named.

The best form of Christianity is that which presents the loveliest *combination* of its graces. Every true Christian is believed to possess the substance of every grace. Love, which is the general attribute, includes every form of virtue and goodness. But observation teaches that while many Christians excel in particular qualities, and almost every one has something that may be admired, few possess a *completeness* of Christian character. This is the prevalent defect which mars the evidences of sanctification. A firm independence in bearing witness to the truth is worthy of all imitation. But why need it be dissevered from gentleness and meekness? Why not let there be superadded, kind-hearted courtesy and guilelessness? How transcendently beautiful in this world of ruin is a spiritual temple, whose proportions are arranged according to the science of the Scriptures, and where each part is not only admirable in itself, but derives increased effect from the general harmony which pervades the whole? Few persons seem to possess, at the present day, that completeness of character so necessary to the full illustration of Christianity. The combination of graces springs from divine power and goodness, and is lovely alike to the eye and to the heart. [Presbyterian Magazine.

The Sabbath Recorder.

New York, October 16, 1851.

SABBATH-BREAKING RAILROADS, CANALS, &C.

To the Editors of the Sabbath Recorder :—

Much has been said and written of late in relation to the employment of Canals and Railroads on Sunday, Sunday excursion trains, &c.; and, very naturally, the *Sabbath Recorder* has not been silent on these points. But it appears that Seventh-day Baptists do not yet understand each other on this subject. You will much oblige a correspondent, therefore, and I think do no little service to the cause of truth, by answering the following inquiry.

While the *Recorder* protests against the effort to enforce the observance of Sunday as a Sabbath, is it to be understood to be the doctrine of Seventh-day Baptists, and of the *Sabbath Recorder*, that the Fourth Commandment, in its prohibition of labor on the Sabbath day, has reference only to the labor of *man* and *beast—creatures* that *can tire*—and has no reference to the employment or labor on that day of things that cannot tire? and that, therefore,

1st. "Seventh-day Baptists have no objection to the employment of *machinery—things that cannot tire*—on the Sabbath day?"

2d. They would urge "no objections to Sabbath railroad *excursion trains*, which would require the labor of only a *few men*, inasmuch as, if these trains were prohibited, a multitude of *horses* and *drivers*—beings that *would tire*—would be employed in excursions on that day?"

3d. "Seventh-day Baptists *do not hesitate to become partners in business*, or railroad *stockholders*, because the capital invested, the road, or the machinery employed, will be made to do labor on the Seventh or Sabbath day?"

ENQUIRER.

Reply.

Whether Seventh-day Baptists "understand *each other* on this subject," we shall not undertake to inquire; but if they do not understand the position of the *Sabbath Recorder*, it is time they did.

The fourth commandment, in its prohibition of labor on the Sabbath-day, has reference to "*all thy work*." Let an inspired commentator throw light upon this point. Isa. 58: 13—*Not doing thine own ways.* The Sabbath is not to be a day, in which one may labor for his own profit or emolument, whether by his own hands, or by the instrumentality of machinery. He shall employ no agency of any kind to minister to his avaricious desires. *Nor finding thine own pleasure.* The Sabbath is not to be a day of amusement. Such is the perverseness of the human heart, that, being restrained from the performance of *labor* by the express words of the commandment, and finding no pleasure in a spiritual improvement of the time, man naturally seeks to convert the Sabbath into a season of recreation. Hence, visiting, parties, social dinners, railroad and steamboat excursions, and, in some places, balls and theatrical entertainments. All these things are virtually included in the prohibition of the commandment. *Nor speaking thine own words.* Our common conversation, instead of being shaped with reference to our worldly concerns, and the amusements of the day, is to be of things pertaining to the cause of God.

It hence appears, that the Sabbath was designed to operate as a check to man's worldliness. It is sheer nonsense to suppose that it simply prohibits *manual labor* on the part of man, but allows the more extended gratification of his worldly spirit through the agency of *beasts* and *machinery*. The fourth commandment is a clear prohibition of every form of labor, which goes to build up human selfishness; and nothing but dishonesty of heart prevents any one from seeing it.

In regard to the second point, that "they would urge no objections to Sabbath railroad excursion trains, which would require the labor of only a few men," &c., we have only to say, that if there are any Seventh-day Baptists who talk in this style, we are ashamed of them. We are not willing that even a *few* men should break God's law; though, if it must be broken, we prefer to have the sin confined to a few, rather than have it participated in by a large number. Excursions on the Sabbath, whether by railroad or steamboat, are a wicked violation of duty. No Christian should ever indulge in them. What we *have* objected to, and what we must still oppose, is any and every attempt to coerce a cessation of such things by the civil law. As long as men will, in their depravity, find other modes of violating the Sabbath, if they are restrained from the use of railroads, we think it better that they should do it in that mode which involves the fewest number in guilt. To prohibit the running of a car on the Sabbath, on any given route, when the necessary consequence of that prohibition would be the calling into service of a multitude of horses and carriages, and a proportional number of men to drive them, would be very poor policy, to say the least. But because we thus speak, it must not be inferred that we have no objections to Sabbath railroad excursions.

The third point of our correspondent's inquiry, which respects partnerships in business involving labor and the employment of capital, machinery, &c., on the Sabbath-day, is one which calls for serious investigation. Our opinion is, that such partnerships go far to neutralize all the testimony, which those engaged in them are attempting to give in favor of the Sabbath. Seventh-day Baptists are not prepared, it may be, to take the ground which consistency demands of them. Totally to renounce all such partnerships, and to withdraw all their capital from institutions which do business on the Sabbath-day, with the fixed determination of living and dying poor rather than participate in the gains of Sabbath-breaking, seems like a bold undertaking. Who among us has faith enough to do it? Nevertheless, we have set ourselves up as *reformers;* and if we expect to sustain the character, we must make up our minds to be poor. When Sabbatarians, as a body, are ready to take this stand, we shall expect to see an overturning of society.

BRITISH CORRESPONDENCE.

Why no Appointment of Sunday.

GLASGOW, September 26, 1851.

To the Editors of the Sabbath Recorder :—

The practice of the Church generally respecting the Sabbath might lead to the idea that the appointment of Sunday was very distinct—in the imagination of its observers. And yet facts in evidence of the contrary often present themselves. It is indeed only those who have made no close examination of the subject, who are ignorant of the difficulty of pointing to authority for their conduct in the matter. The better informed content themselves with *assigning reasons for the want* of the desiderated evidence. Another instance of this is before me, in a quotation given from a new Exposition of the Gospel of Luke, by the Rev. Dr. James Thomson, Eccles. He says :—

"Why clearer and more positive injunctions respecting the observance of the Lord's day were not given by our Saviour and His Apostles, it is not difficult to discover. It was easy to give strict injunctions respecting the Sabbath to the Jews, because they formed a single and separate nation, and had power within themselves to enforce its observance; but *it was impossible* to give similar injunctions to Christians during the first three centuries, or till the reign of Constantine the Great; for before that time Christians did not possess a government of their own, and therefore *had not authority to enforce* the observance of the Sabbath."

Such reasoning on the part of the defenders of the Sunday ought to have the tendency of opening the eyes of honest-minded Christians to the fallacy of their position. There is no recognition of the fact that the very design of God is that believers should *commend* holiness to others by its *exhibition* in their practice—that the church is to be a light in the midst of prevailing darkness, by doing whatever is good and right. The same line of argument adopted by this Minister of the Gospel would have justified Christians, supposing they had been silent about the evils of idolatry, or any other sin, until they had acquired power "to enforce" the opposite. The question is not as to their enforcing by authority their views on others, but what the Saviour and Apostles taught the disciples. And before any thing be said as to "why *clearer* and more positive injunctions respecting the observance of the Lord's day were not given," it behoves those who imagine that there is in the New Testament any "injunction" to observe any day instead of the Sabbath, to point it out, even if it should neither be "clear" nor "positive."

The King of Prussia, the *Protestant* King, in reply to a deputation of congratulation, complained of the "hell-born," "most wicked lies," which have been devised against him, among which he classed the report "that he was about to introduce the system of the Scotch church; then, that he had a hyper-Christian tendency, and intended to decree the English mode of observing the Sabbath," meaning, of course, the Sunday. And, last month, we read that "the opening of the triennial Belgium Exhibition of Painting, Sculpture, and the Fine Arts, took place on *Sunday* at Brussels, in presence of the King of Belgium in person, and of a most brilliant suite.

J. A. BEGG.

RHODE ISLAND CORRESPONDENCE.

Sunday-keeping, Church-going, Church manners, &c.

PROVIDENCE, Sunday, Oct. 5, 1851.

To the Editors of the Sabbath Recorder :—

Pressure of daily duties renders it impracticable for me to comply with your very agreeable request, to give your readers occasional notes on matters and things in Rhode Island. I regret it the more, as I have thus been unable to make due acknowledgment of your very good-natured criticism on my first effort. Lest you should think me disheartened, I have concluded to try again; and, as to-day is Sunday, the subjects at the head of this article may not be inappropriate.

Providence is emphatically a city of churches. There are no less than eight Baptist churches, the first of which claims to have been founded by Roger Williams, and to be the oldest in America. This last claim, however, is contested by the First Baptist Church at Newport, which has given rise to lengthy and able discussions between their respective pastors. There are also five or six Congregational churches, while Presbyterians, Episcopalians, Unitarians, Quakers, and Catholics, are all well represented. The *blacks* also have a large and flourishing church, which of course saves other churches the expense of negro pews, and obviates the necessity of sitting in the house with them.

Diverse as are the tenets of these various sects on the points of religious belief which distinguish them, they nevertheless have yielded a common consent to a practice, least taught by inspiration, and least sanctioned by apostolic example, of any practice to which Christians have ever yielded a common consent—I mean the practice of Sunday-keeping. The extent of this practice *seems* to indicate a deep-seated conviction of its *obligation*. Not till I became identified with this kind of society, in my present location, could I believe that the element of *divine authority* entered so sparingly into the reasons for this practice. A family with which I have lately become acquainted, consists of a widow lady and her daughter, members of the First Baptist Church—intelligent, well informed, and pious. On stating my belief to them, they replied, that they believed the seventh day to be the Sabbath, and had long wished to see Christians come back to its observance. They said they had found no other Sabbath in the Bible, and wondered why Christians were observing Sunday. If *all* were uninstructed save by the Bible, Sunday observance would be a wonder from its scarcity. It would be interesting to inquire how many, in this or any community, believe Sunday-keeping ever to have been sanctioned by divine authority. My daily experience convinces me that there are few—*very few*, indeed. A few examples may interest those who do not mingle in the society of Sunday-keepers.

Not long ago, while seated in the cars for Westerly, I was introduced to a Baptist minister from M. The Sabbath question was discussed at length by him, a Sabbath-keeping brother, and myself. He seemed very timid about assuming any position as his own, but suggested a thousand *possibilities* and *contingencies*, evidently distrusting their force, and fearing to assume them. He was endeavoring to suggest the possibility that the Sabbath had been abrogated, to prove which he said, "The Son of Man was lord of the Sabbath," and therefore had full control over it, to abrogate it or not at his will. On being asked who was meant by "Son of Man" in the text, he said it was any son of a man, or any human being. Supposing he had made some mistake, the question was urged, when he re-affirmed it as his explanation of the text. Such is the monstrous absurdity to which false theories lead men. He foresaw, that if he should make the text mean *Christ* as Lord of the Sabbath, he would be called on to show that he had abrogated the law. Not daring to undertake that, he chose rather to clothe foolish man with the prerogative of God, and place the immutable laws of Jehovah at his control. Perhaps he little thought that this was athiesm; but verily, if man *is lord* of the commands of Sinai, then God has become obsolete. A listener standing by, seeing the predicament in which our ministerial friend had placed himself, kindly took the oar, and the latter retired to recruit. My new friend very confidently assumed, that the law was yet in force, but that it required one seventh part of time only to be kept holy. Fearing that he had not stated his position as he meant, he was asked if that was precisely what he meant. He re-affirmed that one seventh part of time was the whole demand of the law. On being asked, if he should labor six years, and rest the seventh, whether he would not rest "*one seventh part of time*," and fulfill the law, he at once abandoned his position, and said it required one *day* in seven. But on being asked *which* of the seven days of the week the law specified, he replied that he did not wish to get into an argument, and retired. The ministerial friend now aroused himself and said, "*That* man's position *was not* correct!" The cars stopped, and I left them to arrange their own absurdities.

Does not the fact that men always arrive at such diverse conclusion in attempting to uphold Sunday-keeping, show a want of the Bible as a common reference? Certainly, that book cannot indicate all these contradictory theories. Not only the unlearned involve themselves in clouds and thick darkness on this subject, but the learned seem, if possible, even less prepared to show a divine sanction for Sunday observance. Not long ago a young candidate for the ministry, near the last week of his seniority in College, introduced the Sabbath question by asking me, with a very significant air, how far back we had any account of Saturday's being kept. He had evidently prepared to discharge a volley of dates, to show that Sunday might be traced *clear* back to Constantine and "the fathers"—an antiquity to which the practice of "keeping Saturday for Sunday" certainly could not lay claim. Not wishing to expose the ignorance of biblical history which his question indicated to the company, I waived an answer, and gave him time to recover; but he saw not his dilemma, and insisted on an answer. But on being told that the practice began with the *first* seventh day of the earth's existence, and had continued ever since, his chronological battery seemed to tumble down, and he appeared to remember of reading some such account somewhere. Rallying his forces, however, he supposed that it was obligatory upon the *Jews* to keep the seventh day of the week, but that Christians *now* were obligated to keep Sunday. He then went on to show that it was impossible to keep the *seventh* day on account of the revolution of the earth. But on being asked, how then it was possible to keep Sunday, since the revolution of the earth must affect that the same as the seventh day, his last hope seemed to fail him; and on being still farther asked, how the *Jews* could have been obligated to keep the seventh day, if that was rendered impossible by the rotation of the earth, he retreated from his position, and said, "Well, it is only required to observe one seventh part of time." Having thus abandoned his position of *Sunday* sanctity, for the more available one of "*any*-day sanctity," he was taken in hand by one of the company, who told him that he *did not* understand the subject; he *must* study it, and maintain the Sunday.

On another occasion, a student of high standing and good abilities, expressed his belief in the sanctity of Sunday, as indicated by apostolic example. This example was sought for, but on examining the passages usually quoted, and finding them totally inadequate to his purpose, he abandoned his Sunday, and said, "Well, I take it that one seventh part of time is all that is required."

One more example, and I will close this part of my letter. Not many evenings since, while sitting at the table with two young men, one of them asked me what I thought of the example of Christ and the Apostles in reference to Sunday-keeping. On being asked to specify those examples, he was much surprised to find nothing in the texts usually referred to, which indicated any sabbatizing whatever—that only two meetings were specified on Sunday, and that they occurred for objects not at all connected with sabbatizing. He said the arguments for Sunday were fairly refuted, and he knew not how to sustain them, but he would investigate the subject. He then remarked, that time had been lost or changed, but he knew not when or how. On being shown the land-marks along the march of time, which point back to the erection of the sabbatical monument, he at once saw his error, and retracted it. The other young man then said he firmly believed the seventh day to be the Sabbath. The next morning the young man with whom I held the conversation on the previous evening, asked a student of divinity, whom he supposed might be able to relieve him from the doubts and difficulties which had come over him, what authority he had for keeping Sunday. He replied, that he did not think there was any authority, but that he observed Sunday because others around him did so, and that "any day" would be acceptable. But the other informed him that "the seventh day was commanded to be observed;" and he replied, that "time had been lost, so that we could not tell which was the seventh day." It was replied by the other, that he had supposed so, but had just learned that such was not the fact, nor did he know how to evade the argument which had taught him its fallacy, nor could he refute those which had shown Sunday-keeping to be wanting in sanction, by precept or example. I cannot foretell the result of the investigation on his mind and others. Let us pray that all may learn of God and love his laws.

These facts have not been mentioned for the sake of presenting arguments in favor of the Sabbath to the readers of the *Sabbath Recorder*, but simply to verify the proposition, that the element of obligation enters sparingly into reasons for observing Sunday. There seems to be a vague, indefinite notion about apostolic example; but upon a careful search for it, it always flees away before this ghostly plan of "any day observance." No doctrine more derogatory to the claims of God has ever emanated from the Christian church than this, that no particular day of the week has any sanctity, and that the Sabbath day derives all its sanction from the mere contingencies of human society. It is emphatically a no-Sabbath dogma, under a new name. But, says one, *some* day is sanctioned, but no *particular* day. How can that be? If God has bestowed a blessing on *any* day, it must be on some particular day of the week, to the exclusion of all others. The only inquiry then is, Which day of the week is thus favored of Heaven? This is pointed out in our guide-book, so plain that a wayfaring man, though a fool, need not err. To him who denies that any day of the week is sanctified, and obligatory as a Sabbath, belongs the task of showing that the fact stated in Genesis 2: 3 has ceased to be a fact, and that the obligation imposed by the command recorded in Exodus 20: 10 has ceased to be an obligation.

That this "any day" doctrine should find many adherents in this city, and especially among students, is not surprising, when we remember whence it emanates. It is the teaching of one whom we all venerate, and whose counsels in most things are wise. But this dogma stops not here; it is as wide-spread as "Wayland's Moral Science," and travels the world over with Wayland's pupils. The Sabbath day, robbed of God's sanction, and made the supple subject of convenience! Many, very many, fancy that their convenience demands no Sabbath-day at all. Well, if convenience be the god of the Sabbath, let it be obeyed. But if the Lord, who said, "The *seventh* is the Sabbath of the Lord thy God; in it thou shalt do no work," be the God of the Sabbath, let him be obeyed, and let Presidents of colleges learn of him. But I have reached the limits of this article, and must reserve the other matters for another number.

THE METHODISTS IN CALIFORNIA.

The Ministers of the Methodist Episcopal Church recently held an annual meeting in San Francisco. It was a miniature conference, and held after the manner and embracing all the interests of an annual conference in the Atlantic States. The Rev. Wm. Roberts, Superintendent of the Oregon and California Missionary Conference, who visited the Pacific coast as a missionary in 1847, and organized a class of the M. E. C.—the first Protestant church in San Francisco—was present, and preside at the meeting. Ten ministers, exclusive of visiting brethren, were present. The report on Education showed that two seminaries had been incorporated, according to law, by the friends respectively at Sacramento and Santa Cruz. These institutions were received under the patronage of the Conference. A charter for a college to be located in Santa Clara has been secured, and trustees appointed, under the name of "The Board of Trustees of the California Wesleyan College." Over twenty-seven thousand dollars have been subscribed towards endowment, and ample grounds obtained.

Twelve Circuits have been organized, and in general give a comfortable support to the ministers laboring on them. Much ground, however, remains unoccupied, and an earnest demand for more laborers immediately was forwarded to the Missionary Board at home.

Sunday schools and Bible classes have been organized to a considerable extent. The statistics placed before the Conference show the following results: Number of schools 11, of officers and teachers 65, scholars 295, Bible classes 6, persons in Bible classes 86, volumes in libraries 1215.

Twelve churches and five parsonages have been built, at an expense of over twenty thousand dollars. The present indebtedness for church property is about five thousand dollars, and the present valuation is over twenty-one thousand.

It was unanimously determined to publish in the city of San Francisco a weekly literary and religious paper, under the name of *California Christian Advocate*. A publishing committee were appointed, and M. C. Briggs and S. D. Simonds were elected Editors. The first number will be issued the first week in October, and the paper will be afforded to subscribers at $6 per annum.

PENNSYLVANIA ANTI-SLAVERY SOCIETY.—The Philadelphia correspondent of the N. Y. Tribune says that the Pennsylvania Anti-Slavery Society assembled at Westchester on Tuesday afternoon, Oct. 7. The audience was large and enthusiastic. Letters were received from Messrs. Lloyd Garrison, Douglass, and others. A report was read concerning the Fugitive Slave Law. It contains, among other things on this subject, the following :—

"The Fugitive Slave Law we regard as an infraction of the Constitution, an offense against the code of nations, and a violation of the law of God. We cannot, we will not obey it. Neither will we encourage others to obey it."

There was an adjourned session on the morning of the 8th, and one also in the afternoon, at both of which able speeches were made, and resolutions of the character of the above adopted.

THE HUDSON RIVER RAILROAD.

This road between New York and Albany was opened on the 8th inst. with appropriate ceremonies. At 7 o'clock in the morning a train of seven cars, containing the Board of Directors, Stockholders, &c., started from New York for Greenbush, opposite Albany, which place they reached at 11 o'clock, having made the entire distance of 143¾ miles in three hours and fifty minutes. A collation there awaited the company, the discussion of which, with the usual wine-drinking and speech-making, occupied about three hours. At 2 o'clock the return train started for New York. The distance from Greenbush to Poughkeepsie—70 miles—was made in *one hour and thirty-eight minutes*, and to the Depot at Thirty-Fourth Street, in *three hours and forty-five minutes*. This, with a heavy train, is a rate of speed which we believe has not been equaled in this country. It is intended to run the regular trains through in less than five hours.

A reporter of the N. Y. *Daily Times*, who accompanied the train, speaks as follows of the condition and management of the road :—

"There was little of ornament or decoration, on the line of the road, but much—very much of comfort and security. The track seems to have been laid in the most substantial manner, and even when running at the rate of forty miles an hour, the motion was so perfectly easy that reading was almost as easy as riding, and writing not very difficult to those whose professional duties occasionally require the practice of chirography under such disadvantages. The excellent flag system established upon this road renders an accident almost impossible, and gives a feeling of security to the traveler not ordinarily included in the pleasures of a railroad journey. It may not be generally known, that flag men are stationed upon every mile of the road, generally at the curves, or upon a slight acclivity where the view of the track may be extended for some distance. Upon the approach of each train it is their duty to signalize the engineer whether he may go ahead confidently, or must slacken his speed, or stop because of danger, &c. During the intervals between the passages of the trains, these flag men examine the road to see if all is secure, and to repair, or procure the repair, of the slightest damage, and the removal of the least obstruction. Thus the entire road is kept under a system of vigilant police.

The following brief history of the Hudson River Railroad, just completed, is given by the *Albany Evening Journal* :—

The Company was organized March 1st, 1847, and to the 31st December, 1848, the amount of capital stock subscribed was $3,110,500; of this amount $2,384,200 was paid in. The expenditures for this period were $481,386 12 for land; $1,426 83 for buildings; $1,581,366 34 for construction, and $108,533 18 for salaries. No part of the road was in operation on the 1st January, 1849, but during the summer and autumn of that year the track was open for travel to Peekskill, and December 31st to Poughkeepsie. During these years the capital stock was increased to $3,281,500; of this amount $3,157,175 was actually paid in. The whole cost of the road to December, 1849, was $5,003,675 39. During the year 1849 about forty miles of double track was laid, extending from New York to Peekskill, and a large amount of work was done to secure the structures, increase the conveniences, and promote the safety of the road. That portion of the read between Poughkeepsie and Albany was put under contract in July, 1850. On the 16th June the road was opened to Hudson; July 7th, to Oak Hill; August 3d, to Tivoli; and October 1st, to Albany.

COLLEGES IN THE UNITED STATES.—A correspondent of the *Christian Watchman and Reflector* says that there are sixty-one Colleges, in twenty different States, and their alumni in the aggregate number about 50,000, being an average of 800 to a college, and 2,500 to a State. More than two-thirds of these graduates have been from twelve colleges in eight States—17,700 from Massachusetts, Connecticut, New Hampshire and Rhode Island, and 16,300 from Pennsylvania, New Jersey, New York, and Virginia. From the best authority within our reach, we find that, last year, there were about 11,000 students or undergraduates in all the colleges of the United States. If an average of the classes be taken, at least 2,750 young men must have gone forth from these colleges, to mingle, professionally or otherwise, with their fellow-citizens throughout the land.

PERIODICAL ISSUES OF THE TRACT PRESS.—Besides the daily publication of nearly 4,000 books, and 30,000 smaller publications, the American Tract Society has an unprecedented circulation for its various periodicals. The illustrated *Family Christian Almanac* has an annual sale of more than 300,000 copies. *The American Messenger*, a monthly newspaper, is sent to about 200,000 families. *The Amerikanischer Botschafter*, or *American Messenger* in German, has a circulation exceeding 20,000 copies. And in *The Messenger* for this month we see the prospectus and specimen pages of a periodical for children, handsomely illustrated, to be called *The Child's Paper*.

THE HILLOTYPE.—A fine specimen of the art known as the Hillotype is on exhibition at Albany. *The Argus* says of it :—

"It is a view of Mr. Hill's mountain home, with the Catskill for a back-ground, and a waterfall in the fore-ground, presenting a beautiful landscape, tinted by the new process. Nothing can exceed it in finish, and no effort of art can imitate so well the ærial perspective which is here presented in entire keeping. The discoverer has not yet brought his instruments or his manipulation to the degree of perfection to which he aspires; but he has achieved wonders thus far, and is encouraged to proceed in his experiments by the almost certainty of complete success."

☞ The above, after going the rounds, is declared to be entirely erroneous. The view spoken of is nothing else than an ordinary Daguerreotype, finished in the usual way. Mr. Hill has not yet exhibited his pictures in public, and many persons fear he never will.

THE "SPIRITS" AND THE SABBATH.—"A neighbor of mine, (says a friend writing from Alfred Center,) informs me that he has recently visited a place in the State of Pennsylvania, where there is great excitement on account of the presence, not of the 'spirit rappings,' but of the equally mysterious 'spirit writings,' conducted, it seems, on the same principle as the rappings. One thing connected with the matter, (if not more,) is difficult for me to explain; and that is, the 'spirit' has directed the people to observe the seventh day for the Sabbath, and many have become obedient to the direction. How is this? They live remote from Sabbath-keepers, and seem never to have known them. In reflecting upon the circumstances, I have come to the conclusion, that there is in the public mind a deep and extensive conviction, that *the seventh day is the Sabbath*."

SALARIES OF ENGLISH BISHOPS.—The developments of the past year in relation to the enormous sums received annually by the English Bishops, are likely to be of some use. The Privy Council has recently given its sanction to a scheme regulating the income of the Bishops, with a view to create new Sees to be supported by the surplus funds. The following are to be the incomes of the Bishops after the death of the present incumbents—sufficient, one would think, to supply the wants of any "successor of the apostles :"

See	*Income.*	*See*	*Income.*
Canterbury	£15,000	Glo'ster & Bristol	£5,000
York	10,000	Hereford	4,200
London	10,000	Litchfield	4,500
Durham	8,000	Lincoln	5,000
Winchester	7,000	Llandaff	4,200
St. Asaph	4,200	Manchester	4,200
Bangor	4,200	Norwich	4,500
Bath & Wells	5,000	Oxford	5,000
Carlisle	4,500	Peterborough	4,500
Chester	4,500	Ripton	4,500
Chichester	4,200	Rochester	5,000
St. David's	4,500	Salisbury	5,000
Ely	5,500	Worcester	5,000
Exeter,	5,000		

STORM, SHIPWRECK, AND LOSS OF LIFE.—The vicinity of Prince Edward's Island and the Gulf of St. Lawrence, has been the scene of a fearful storm and great loss of life. The gale commenced on Friday night, the 3d inst., and continued till Sunday night. A large number of vessels engaged in the mackerel fishery were there, of which some three hundred sail got safely into the harbors, while probably one hundred sail were driven ashore. A dispatch from Halifax, dated Oct. 11, says that "the whole shore is strewed with the wrecks of vessels, and the dead bodies of their crews. At the village of Cavendish, (Prince Edward's Island,) the bodies of twelve persons had floated ashore. The body of a man with a boy lashed to his back, came ashore at Restico. There is reason to believe that over one hundred bodies have already floated to the beach." The following are the names of some of the lost vessels :—

Schooner Harriet Newell, of Harwich—lost two hands. Lyon, of Castine—master, mate, and six hands lost. The Forest, of Newburyport, and Mary Moulton, of Castine—all hands lost. Franklin Dexter—ten hands lost. Flint, of Gloucester—ten lost. Telegraph, of Boston—eighteen lost.

OUTRAGE ON AN AMERICAN ABROAD.—Private letters, says the *Troy Budget*, announce that Gen. Averill, of St. Johnsville, who is now traveling in Europe, has just been expelled from Milan, in a dastardly manner, without any explanation being given by the Government in justification of its conduct. It appears that General Averill was allowed to travel from the Alps to Milan. After reaching that city, he was seized by gendarmes, and brought before the authorities, who immediately ordered, without any trial, explanation or justification, that he be taken in charge of police to the frontiers of Sardinia. He was allowed barely time at his hotel to arrange his trunks, when he was placed in a carriage between two gendarmes, and driven to the Sardinian frontier. Here he was detained under guard for about twelve hours, until the arrival of his trunks, when he was taken on the Sardinian soil, and forbidden to recross the frontier. The only explanation given here was, that he was a dangerous man—that they had had notice of his arrival—and were prepared for him.

THE FUGITIVE BOLDING.—A Card published by Mr. E. D. Culver, who has had considerable to do with the case of Bolding, the Poughkeepsie fugitive, says that Mr. Anderson, the master, has gone to South Carolina, after having executed a deed of emancipation, which is lodged in the hands of Marshall Tallmadge of New York. Bolding is to be sent by steamer from Charleston to New York, and on his arrival the money is to be paid, and the deed delivered. He is expected the last of this week or the first of next.

"THE NEW YORK REFORMER," published at Watertown, N. Y., by L. Ingalls, A. H. Burdick, and L. M. Stowell, has recently been enlarged and improved. It is "an independent family paper, devoted to temperance, education, choice literature, the family circle, a reform in the assessment and license laws, and the general news of the day."

THE FAIR OF THE AMERICAN INSTITUTE, at Castle Garden, New York, continues to draw crowds, and is really a pleasant place to spend a few hours. Among the specimens of art there, visitors should not fail to examine Gurney's Daguerreotypes—the finest on exhibition, if not the finest ever produced.

MRS. JUDSON, widow of Rev. Dr. Judson, arrived at Boston week before last by the steamer Canada. She brings the children of her deceased husband, who have much improved in health by their voyage from India.

The average of additions to the Baptist churches in India, compared with those of the Baptist churches in England, is eight to three.

General Intelligence.

European News.

The U. S. Mail Steamer Humboldt, with five days later news from Europe, arrived at New-York on the 8th inst.

The Great Exhibition continued to become more and more attractive as the period for closing it approached. The attendance averaged from 60,000 to 65,000 persons during the one shilling days.

The French capital had been agitated by all sorts of rumors respecting a change of Ministry, but these reports were apparently spread abroad only for stock exchange purposes, where they had produced a fall in the funds.

The West India steamship *Avon* arrived at Southampton on the 23d ult., with specie valued at $1,500,000, a large portion of which was from California.

M. Kossuth and the few stanch followers who were in Kutahia with him, have now quitted the Ottoman territory. They left the Dardanelles for Messina on board the American steam-frigate the Mississippi, the 7th inst; from the latter city they go to the United States.

The yellow fever is prevailing at Oporto, and a circular has been issued by the authorities throughout the country, and to foreign consuls at Lisbon, stating that Oporto is to be considered a suspected port, and vessels proceeding from thence are to be placed in quarantine for eight days.

A letter from Rome, of the 14th, in the *Débats*, states that another attempt to murder by means of an explosive contrivance, had occurred there within the last few days. A tube, filled with gunpowder and bits of iron, had been placed in a passage leading to the laboratory of a chemist, at whose shop several persons, well known for their attachment to the Pontificial Government, usually meet in the early part of the evening. Fortunately the match fell out of the tube, after having been lighted, and the explosion did not take place.

Rumors are afloat of serious disturbances having broken out at Van, in Asia Minor. Towards the latter end of last month, according to the informants, the Christian population, composed mostly of Armenians, had raised the standard of revolt, and had attacked the Mussulmans, who number about 20,000. The number in killed and wounded is extensive, and were it not for Fehatal Bey, the Turkish chief, who came to restore order, the massacre would have been awful. The city has been pillaged and part of it destroyed by fire, the work of incendiaries. The dispute between the Christians and Mussulmans arose on account of the former having adopted bells for their churches.

The steamer Asia, with three days later news from Europe, arrived at New York on the 10th inst.

Several heavy failures in England and Scotland are announced.

The wire of the Electric Telegraph between England and France was laid down on Thursday, Sept. 25, to within 2½ miles of the French coast. It was all done without accident, and the electric communication found to be perfect at every stage of the process. The whole would be finished the next day.

The Morning Chronicle understands that the result of the late meeting of the Arctic officers, Sir Edward Parry, Sir James Ross, and Captain Beechey, at the Admiralty, has been the expression of their unanimous conviction that Sir John Franklin has taken the passage to the northwest out of Wellington Channel, and that he must be sought by taking the same route.

In France, several editors have recently been fined and imprisoned, and several newspapers suspended.

The French Academy of Sciences has lately been overwhelmed with communications upon the disease under which the vines are suffering. This has become quite as serious as that of the potato. Most of these communications describe in detail the circumstances and peculiarities of this scourge; a few only attempt to account for it.

Six missionaries (of whom two are French, two Belgian, and two Dutch) and three lay brothers, are about to proceed from Paris to Havre, where they will embark for Oregon. They are to precede Monsignor de Mers, Bishop of Vancouver, who is about to preach the Gospel in California.

Letters from Athens of the 9th state that a Democratic conspiracy had been discovered in that city, and that in consequence the Editor of *The Minerva*, among other persons, had been arrested. According to a letter in the Austrian Lloyd, the object of the conspiracy was to overthrown the influence of France and substitute for it that of England.

California Items.

The intelligence of gold in Australia has created a perfect stampede among the immigrants to California from the penal colonies, hundreds of whom are returning, to the great relief of the community upon whom they have been preying for the last few months. A number of convicts from that quarter were in custody of the Vigilance Committee, to be sent back on the first opportunity. There were many others of the same stamp ordered to leave, whose cases were gradually coming up before the Committee. Those who have been in the country for a year and upwards, have amassed much money, by keeping dens or cribs for the vilest of the human species—dividing plunder taken from the honest and industrious members of the community.

The San Jose Visitor tells a story of an onion, raising in Santa Clara Valley, measuring eighteen inches in circumference, and weighing two pounds and two ounces. It is claimed as a fair sample of the lot. A sugar beet, raised in the same neighborhood, weighed fourteen pounds and eight ounces; it was two feet long, and twenty-six inches in circumference. There are some in the same garden which, it is believed by those who have seen them, will weigh twenty-four pounds! These beets grow on a spot thirty-three feet above the water, and have never been irrigated.

The Assessor of Los Angelo County, California, says there are within its limits 104 vineyards, containing 400,000 vines, exclusive of the vineyards claimed by the padras at San Gabriel. All but twenty of the vineyards are within the limits of the city. He places the cattle at 100,000 head; working oxen, 750 yoke; gentle horses, 2,500; unbroken horses, 10,000. The property of the county is divided among 430 proprietors. About 15,000 head of cattle have been sold this year to go out of the county, at an average of $15 per head.

In the town of Hamilton, on Feather River, a young man by the name of Daniels hung himself in prison with a leather string or rope cut from the legs of his boots. He had been accused and found guilty of stealing a small sum of money, on a bar in the vicinity, and requested to stand a trial in court rather than receive the lashes which were his sentence.

The San Franciscans are agitating the subject of a magnetic telegraph from the city down the bay to San Jose, thence to Stockton and Sacramento. The distance is 180 miles, and the estimated cost of the work is $49,000. It is thought the enterprise would pay handsomely.

California Pines and Cedars.—Of all the wonders I have seen in the vegetable kingdom (remarks an observant traveler) nothing will bear comparison with the magnificent and lofty growth of cedars and pines, which embellish the hills and the mountains that lead and make up the Sierra Nevada range. The magnificence and grandeur of scenes, in which these trees abound, cannot be imagined by any man who has not seen them, and felt the awe and sublimity to which they give rise. I have counted, in a circle of fifty feet, thirteen pine trees, not one of which was less than 250 feet in height, nor were any of them marked by the slightest curve or inclination. They are the inimitable and lofty monuments of Nature, uninfluenced by sweeping storms and winds, unbent and undecayed by a centurian age. Not a limb or a knot can be found upon their bodies, until you reach the altitude of from one hundred to two hundred feet, beyond which hight they continue to grow, until their towering majesty overawes all surrounding objects, and affords a fit refuge for the noble bird which adorns the banner of our country.

The Revolution on the Rio Grande.—The *New Orleans Delta* regards this movement as a very formidable affair, and entertains sanguine hopes of its success. Col. Caravajal, the leader, is decidedly the most prominent and capable man in that part of the country. He is supported by the brothers Canales, who are men of great note and influence in the Sierra Madre; also, by Castillo, late commander of the National Guard; by Don Jesus Cardenas, late Governor of Tamaulipas; and, in fact, by nearly all the aspiring men in the country. They are aided, too, by a number of prominent citizens, and a strong body of invincible fighting men from Texas. Camargo, a considerable town in Tamaulipas, is already in possession of the insurgents, who were about to march on Matamoras, distant about four days' march. Ere this, a decisive battle has no doubt been fought at Matamoras, which has fixed the character of the movement.

A French Tragedy.—Not long ago, a man named Jobard, while at the theatre in Lyons, witnessing the representation of *Adrienna Lecouvreur*, rose from his seat, drew a poignard and plunged it into the heart of a young and beautiful woman, who was present with her husband and a party of friends. It has since been proved, that this Jobard, tired of life, and anxious to put an end to an existence that was a burthen to him, chose this method of accomplishing his design. He had at first contemplated suicide, but recoiled from the commission of an act which precluded the possibility of repentance. To take one's own life is a sin, and a sin for which no atonement can be made, committed as it is at the very instant of giving up the ghost. But when you shed another's blood, the State, before, in its turn, shedding yours, gives not only time, but opportunity and encouragement to repentance. Jobard determined, then, to break the sixth commandment, and straightway to receive absolution, and die in the bosom of the church.

The Revolution in Mexico.—Further details of the Revolution in Northen Mexico have come to hand since our last. It seems that a sharp engagement took place between the Revolutionists and the Government troops, which ended in the success of the former, who took and held the city of Camargo. The Mexicans are said to have lost some sixty men. The Revolutionary forces were about marching for Reynosa and Matamoros. It is stated that about *two hundred Americans* were with them. The *pronunciamento* issued by the revolting towns, sets forth the reasons for the step they have taken; they detail the grievances they have suffered from the Mexican Government, and the objects they propose to attain by establishing their independence.

Fraud on the Revenue.—Mr. J. K. Herrick, a well-known importer of Books and Stationery, has been discovered in passing fraudulent invoices through the Custom House. He has been arrested, and made full confession. About $50,000 worth of goods in his store has been seized by the Federal officers. The discovery was made by some parties in the book trade, who have been undersold by Mr. Herrick. His practice was to copy invoices, reducing the quantity, and in one instance he passed 860 Bibles upon an invoice which stated the number at 500, he paying duty only on the smaller number. He has passed about twenty of these invoices. Mr. Herrick has heretofore borne a good character, was in the first social standing, a member of a Church, &c. [Tribune.

Scene in an Alabama Court.—*The Tuscaloosa* (Ala.) *Monitor* of Oct. 2, states that John Kirby, an old and respected man, was shot in the Court House there on the 30th Sept. Kirby had indicted Frederick P. Hall for wounding him in April, and during the proceedings a quarrel ensued. Kirby drew a pistol which a bystander named Whitfield attempted to take from him—and in the struggle it went off, passing through Kirby's thigh and causing almost instant death; the ball also penetrated Whitfield's leg, but not seriously. Kirby's son, supposing that Hall shot his father, fired at him, but missed him and hit a juryman in the leg. The Judge ordered the Sheriff to arrest Hall, when he surrendered and delivered up his pistol loaded.

The Flying Cloud made the passage round the Horn to San Francisco in 50 days shorter time than any voyage on record. Her greatest day's run was 374 miles, beating the fleetest of Collins's steamers by 50 miles. In three successive days she made 992 miles. At this rate she would cross the Atlantic in less than nine days.

SUMMARY.

At Utica, N. Y. last week, J. Conklin was found guilty of arson in the first degree, for firing the barn of Mr. Sayres, connected with his house, in February last. It was shown on the trial that Conklin was the ringleader of the incendiaries last winter. The District Attorney also stated that persons holding property in the city were under indictment and would be tried as soon as the evidence could be collected. Conklin was sentenced to be hung on the 21st of November.

A large number of business men, in differ ent parts of the country, have failed within a month past, in consequence of the pressure in the money market. Some of them were wealthy, and took this way to save themselves from paying notes which they had endorsed to accommodate their friends. Among the heaviest failures are those of David Pingree of Salem, Mass., W. O. Brown of Buffalo, a produce operator in the West, and Wm. H. Imlay.

Margarett Garraty—the youug woman who several months ago, at Newark, N. J., killed the man who had ruined her under promise of marriage, by stabbing him while walking the street with the wife he had just married—was tried last week, and pronounced "Not guilty by reason of insanity."

William Moran and two others were drowned at Blackstone, Mass., on Friday evening, Oct. 3. They were in a chaise on the Railroad bridge, when by some accident they were overturned into the water, a distance of seventy-five feet, and were drowned.

In the way of telegraph lines, Michigan alone has now already more miles completed than has the whole of England. From Detroit there are six lines, and in the State thirty stations; and the whole number of miles in operation in the State is 683.

Mr. Edmond de Ginoux has an article in the *Almanach Populaire de la France*, upon the Presidents of the American Republic, in which he gives an account of a visit to Gen. Taylor at *Whitehall*, in Washington, on which occasion he had the pleasure of seeing *Lady* Bliss, the President's daughter.

News has been received of the death of Mr. James Richardson, the enterprising African traveler, on the 4th of March last, at Unqurutua, six days distant from Kouka, the capital of Bornou. He had separated from his companions, Drs. Barth and Overweg, in January.

Bishop Delancy, in his annual address to the Episcopal Convention of Western New York, urges the importance of procuring such an endowment for *their* college as will enable the trustees to offer tuition *free of charge.*

The Charleston *Christian Advocate* says that the list of revival notices for a few months past, has contained accounts of the accession to the Methodist Episcopal Church South, of nearly two thousand five hundred persons.

A traveler writes from Dunkirk to say, that though last year it was only a village, it has now 3,000 inhabitants, and single lots are selling there for $1,000. The houses erecting are rented as soon as the corner stone is laid.

By accounts received at the Sandwich Islands, and published in the *Polynesian* of 19th July, there is strong reason to believe that the riches of the gold mines in Australia are equal to those of California.

Of the 216 Cuban prisoners sent to Spain, says the *Washington Intelligencer*, fifty-one are ascertained to be of the age of 22 years and under, down to the age of 16; and of the whole number only 18 are above the age of 30 years.

Gov. Slade, the agent of the National Educational Society, was at Buffalo on the 20th ult., having in charge some thirty young ladies bound westward as teachers. The Society has sent out to the West about 250 teachers.

The Michigan Central Railroad is now opened to South Bend, in Indiana, 161 miles from the Lake. The whole line will be completed to Chicago by March next.

People now come from Albany to New York, transact business, and return home by bed-time. The time allowed for a "special train" is four and a half to five hours.

A recent statute of Massachusetts requires all cities and towns having old public records in a perishing condition, to have them copied in good style and preserved along with the original.

The President of the United States has given orders to the Naval Stations to fire salutes and extend all military honors to Kossuth at New-York and other places. A grand dinner will be given him at the President's House.

The Chilicothe Gazette of the 2d, announces the death of the venerable and respected Ohio pioneer, Hon. William Creighton, at the age of 73 years. Mr. C. visited Ohio in 1796.

The President has sent instructions to arrest all the parties to the Syracuse outrage, and for their committal for trial on a charge of treason.

The Wards have placed a new steamer, called the Captain, in their line of Lake Erie boats. Her cost was upward of $100,000.

The Governor of Massachusetts has appointed Thursday, the 27th of November, to be observed as a day of public thanksgiving and praise.

The Old School Presbyterians have their greatest strength in Pennsylvania, where they number over 50,000 members.

The steamer James Jackson burst her boiler near Shawneetown, Ill., on the 21st of Sept., killing and wounding thirty-five persons.

The Wilmington (Del.) *Blue Hen's Chicken* proposes the establishmeut in that city of a Female Medical College.

Mr. E. Webster, a respectable citizen of Jefferson, Ohio, was struck by lightning on Wednesday the 10th ult., and instantly killed.

John S. Kelley, a tailor of Boston, has recently received intelligence from England that a legacy of £10,000 has been left him.

Potatoes throughout the West this year will be a failure. They are at present retailing at one dollars a bushel in Galena.

The Oregon Fever has broken out again in Iowa, and large numbers of farmers there are anxious to sell out their farms and "go west."

The first frost appeared at Chicago on the 24th ult.

The gale on Lake Ontario, on Friday, Oct. 3, was attended with serious loss of life and property. Among the accidents, we have to record the loss of the British schooner *Christiana*, of Sarnia, near Wellington, below Presque Isle, with eleven or twelve lives, crew and passengers, all of whom found a watery grave. The American schooner *Kentuckian* was also lost, near Presque Isle, with all on board. The number of individvals on board, or lost, has not been ascertained. Three more schooners are reported ashore on the Canada coast, but the crews were saved.

The citizens of Illinois are to vote upon a bill somewhat similar to the free banking law of this State, at the election to be held on the 4th of next month. This bill authorizes the Auditor of the State, upon persons desiring to establish a bank placing in his hands public stocks of the United States, or State stocks, on which full interest is annually paid, to the amount of fifty thousand dollars or upward, to deliver to them the same amount of bank notes for circulation.

A subscription is making in this city for the presentation of a service of plate to Mr. Boorman, late President of the Hudson River Railroad, as a complimentary acknowledgment of his services in that capacity, for which he always refused to receive any compensation whatever. In order that the compliment may be rendered the more acceptable by the numbers that join in it, the subscriptions are to be limited to twenty-five dollars apiece, and "the service" is expected to cost not less than $5,000.

At the Fair at Castle Garden, the New-Jersey Zinc Company exhibit specimens of zinc ore, and white, brown, and black paints made from zinc ore. Their brown and black paints are composed of the oxides of iron or zinc. They act galvanically on iron, protecting it from rust: the iron being negative and the zinc positive. The white is a pure oxide of zinc. These paints being oxides, only resist the action of atmospheric air, becoming harder the longer they remain exposed. The contrary is the case with the leads.

The New-York and New-Haven Railroad Company are having constructed a set of smoking cars for their trains. One of them is completed and upon the road. The smoking room is divided from the baggage part of the car by a partition, and instead of the doors opening in the centre, they communicate with a gallery upon the side, which is furnished with a railing, and affords a pass-way from the end of the car to the baggage room, and without passing through the smoking room.

The *N. Y. Tribune* of the 7th inst. says: The managers of the Western Bank of White Creek were to-day redeeming all their liabilities, taking up bonds and other evidence of indebtedness, and the bill-holders will be able to have their bills taken up at the usual rates for sound State Money. This resumption will only leave three others out of the field, viz: the James Bank, Farmer's Bank of Mina, and Bank of New-Rochelle; and these are by no means despaired of.

An extensive vein of copper has been found in the vicinity of Bad Axe, Wisconsin. Mr. D. Smith, while out hunting, discovered traces of copper, where he afterward commenced sinking a shaft. He has already taken out some sixty thousand pounds of ore, mixed with native mineral, valued at sixty dollars the thousand, and by "drifting ahead" in the crevice between the rocks, has found the vein to be of great value. It is reported to be seven feet in thickness, and a depth as yet unexplored.

The Elmira Karlon of Friday, states that the Williamsport and Elmira stage was driven off a precipice a few miles this side of Ralston, with eight passengers inside. The stage rolled over and over with frightful velocity, down a bank 30 feet deep—all the passengers were more or less hurt, and one of them, Dr. Martin, of N. J., it is feared was fatally injured. He was left at a house naar the spot where the accident happened.

The *Journal of Commerce*, the organ of the Castle Garden Committee, publishes the names of some six thousand patriotic citizens of New York, "in the cotton trade and sugar line," and kindred pursuits, who pledge themselves that they will "support no candidate for State officers, or for member of Congress, or for the State Legislature," who is opposed to any of the "Peace Measures," or in favor of reopening the questions that were settled by the Compromise.

At the truly magnificent dinner given by the Bostonians to the President of the United States, his cabinet, and other dignitaries, on Boston Common, at the Railroad celebration, where many thousands of the *elite* of New England were present, no wine was given—nothing, save coffee and Adam's ale, the oldest and softest liquor extant.

Surgeon Kane, of the Exploring Squadron, is of the opinion which he expressed before sailing, that Sir John Franklin must have sailed north, by Wellington channel, and may have drifted into the Polar sea, where it is quite possible his party may live for years without the means of escape. The American squadron drifted to within a few days' sail of open sea.

Dr. Kane, of the Advance, has brought home a specimen of the largest white bear on record, an animal which he shot in one of his hunting excursions. He has also the only specimen in our country of the Sea Unicorn, which has an ivory tusk of eight feet in length projecting from the head, and a hide like the Walrus.

An unknown Irish woman, aged about fifty years, was run over by a train on the Providence Railroad in West Roxbury, Mass., and was instantly killed. She was walking upon the track as two trains were approaching from opposite directions, and becoming confused in her efforts to avoid one engine, stepped directly in front of the other.

"Decorah" is the name of a new town in Wineski Co., Iowa. A correspondent describes the surrounding country in almost rapturous language—its game, its fish, its rivers, its woods, its fertility, and withal he says the owner of the town gives free lots to actual settlers. Those already located are mostly from New-York.

The "Butcher's Melting Association," of Philadelphia, recently made a sale of 500 casks of tallow, the average weight of which is over 1,000 lbs. This is probably the largest sale of tallow ever made in this country. It is for the Liverpool market.

The Daguerrian artists will hold a National Convention in this City on the 11th of next month.

A terrific clap of thunder, neither preceded nor followed by any other, recently astonished the people of East Dumfries, Canada. Some men were at work in a field, and without notice, were thrown down by the lightning, and rendered for a few seconds powerless, whilst the flash expended its power on a neighboring tree, which it shivered and set on fire. The thunder instantly followed the flash, and it was of the most awful description.

Letters from on board the ship Vandalia at Acapulco say, that the whole crew suffered immensely with fever; 60 men were down at a time, and were so much reduced as to be scarcely able to walk about.

The Peach season is now about over, though some poor specimens of the fruit may still be seen in market. Over 10,000 baskets, averaging $1 25 each, have been sent from Morris County, and consumed in New-York.

Mr. Thomas Ash, of Throgg's Neck, Westchester County, has this season raised a Bartlett pear, which weighs sixteen ounces, and measures eleven and a half inches in circumference.

Mr. Theron Fisk, of Warsaw, Wyoming County, has subscribed two thousand dollars, to constitute two scholarships in the Theological Seminary connected with the University of Rochester.

Lucius Clements, mail contractor, has been arrested, charged with extensive mail robberies. He is now lodged in the jail at Montpelier, Vt.

A reward of $1,000 has been offered by the citizens of Grayson County, Va., for the arrest of Bacon, the abolitionist.

There is a famine at Durango, Mexico. Corn was selling at a dollar a peck; it was caused by Indian ravages.

The recent gale on Lake Michigan carried away a valuable portion of Michigan-av. in Chicago.

Several new plank roads have been commenced in northern Illinois.

The Fair of the American Institute opened at Castle Garden, New York, on the 1st inst.

Jenny Lind sings in Detroit on the 1st proximo.

New York Market—October 13, 1851.

Ashes—Pots $4 87 a 4 94; Pearls 5 50.

Flour and Meal—Flour, 3 68 for State, 3 75 a 4 00 for Ohio, Michigan, and Indiana, 4 06 a 4 18 for pure Genesee. Rye Flour 3 81. Corn Meal 3 37 for Jersey, 3 50 for Brandywine. Buckwheat 2 00 a 2 50 per 100 lbs.

Grain—In Wheat there is not much doing, and prices are nominal; good Genesee 97c., handsome white Ohio 87c., red Ohio 80c. Rye 68c. Barley 75c. for fair four-rowed. Corn 56 a 57½c. for Western mixed, 61c. for round yellow. Oats 35 a 36c. for Jersey, 39 a 40c. for State.

Provisions—Pork, 13 50 for new prime, 15 25 for new mess. Beef, 5 00 a 6 00 for prime, 8 75 a 11 00 for mess. Dressed hogs 6 a 6¼c. Lard 8¾ a 9¼c. Butter 8 a 11c. for Ohio, 10 a 15c. for State. Cheese 6 a 6¾c.

Hay—Good shipping demand at 50 a 56c.

Hops—20 a 22c. for Western, 22 a 26c. for Eastern.

Seeds—Flax 1 31. Clover 9 a 9½c. per lb. Timothy 15 00 a 23 00 per tierce.

Lumber is in better demand, and brings better prices. A cargo sold at 13 00.

MARRIED.

In Wayne, Erie Co., Pa., June 10th, 1851, by Rev. H. Hallock, Mr. John G. Colgrove to Miss Cordelia T. Miller.

In Watson, Lewis Co., N. Y., Sept. 27, 1851, by Eld E. Robinson, Mr. S. V. Carpenter, late of Albion, Wis., to Miss Elizabeth Jane Burdick, of Watson.

In Independence, N. Y., on the evening of Oct. 4th, 1851, by Eld. T. E. Babcock, Mr. Jeremiah Clark, of Andover, to Miss Catharine Crandall, of Independence.

In Hounsfield, Jefferson Co., N. Y., on the 29th of August, by Rev. J. Greene, Mr. Delos Crandall to Miss Fanny Frink, eldest daughter of Dea. Elias Frink, all of the above place.

DIED.

In Henderson, Jefferson Co., N. Y., on the 22d of February, 1851, Mrs. Mary Green, wife of Ethan Green, Esq., in the 79th year of her age, after an illness of six weeks, in which she suffered exceedingly, yet endured with the patience and resignation which pure religion only can impart, not a murmur or complaint escaping her through the whole of her affliction. For nearly fifty years Mrs. G. had been a professed follower of Christ, and for forty-eight years had been a member of the Seventh-day Baptist Church. She was one of the few who united in the church covenant formed at the time of the organization of the Church at Adams, and remained a valued member of the same body till her death. Her natural disposition was amiable; and the religion which was her solace in death rendered her manners engaging and her conversation edifying and agreeable. Mrs. Green had been the mother of fourteen children, twelve of whom survive her. At the time of her death her descendants—children, grandchildren and great-grandchildren—numbered one hundred and thirty. Up to the time of her last sickness, she had enjoyed good health and was vigorous and active for a person of her age. COMM.

In Persia, N. Y., Sept. 10th, 1851, John Babcock, aged 77 years. He had long been a member of the church of Christ, and left his friends the sweet hope that he has gone home to the blessed inheritance promised to the redeemed. He was born in Rhode Island, in the town of Westerly, whence he moved to Brookfield, and thence to Persia.

At Hope Valley, R. I., on the 9th inst., of pulmonary consumption, Mrs. Clarissa Crandall, wife of Peleg W. Crandall, aged 23 years. She was a much esteemed member of the Seventh-day Baptist Church at Rockville, and died in the triumphs of faith; trusting in Christ as the "resurrection and the life."

In Andover, N. Y., Sept. 26th, 1851, of dysentery, Mary A., only daughter of John and Eliza Brown, in the sixth year of her age.

In Sangerfield, Oneida Co., N. Y., Sept. 29th, of dysentery, Otis Orlo, only child of Joel G. and Martha S. Saunders, aged 2 years and 2 months.

In Genesee, N. Y., Oct. 1st, 1851, of bloody flux, Eliza Josephine, daughter of Albert B. and Fanny Crandall, aged 3 years, 5 months, and 12 days.

"Happy infant, early blest,
Rest! in peaceful slumber rest." A. B. C.

LETTERS.

Daniel Coon, Charles Spicer, Nathan V. Hull, J. C. Green, W. B. Maxson, R. W. Utter, I. M. Rose, J. Clarke, J. H. Turner, H. P. Green, E. S. Bailey, E. Church, N. V. Hull, S. S. Griswold, John Cottrell, Joshua Clarke, S. V. Carpenter, A. B. Crandall, C. M. Lewis, O. C. Babcock, T. E. Babcock (will send to Alfred) H. G. Hawley (found at post-office.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Wm. Satterlee, Berlin	$2 00 to vol.	8	No. 52
Truman Saunders "	2 00	8	52
Amelia Green "	2 00	9	26
John Davis "	1 80	7	52
Dan'l G. Smith "	1 00	7	52
Chas. D. Coon, Portville	2 00	9	16
John J. Brown "	2 00	7	52
J. B. Maxson, New Lebanon Spa	2 00	8	52
M. & E. Hawley, Broadalbin	2 00	8	52
S. V. Carpenter, Watson	2 00	6	52
H. F. Randolph, Millington, N. J.	2 00	8	52
Daniel Noe, Albion, Wis.	2 00	8	52
J. Smalley, New Market, N. J.	2 00	8	52
Isaac Clawson "	2 00	8	52
John G. Colgrove, Wayne, Pa.	2 00	7	52
Of J. G. Colgrove, for Sab. Sch. Visitor,			25c

BENEDICT W. ROGERS, Treasurer.

Receipts for the Missionary Society.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums not previously reported in the Recorder:—

A member of Shiloh Church	$12 00
Female Mite Society, Shiloh, N J	20 00
Monthly Concert Col "	13 27
Church at "	13 46
Church at Waterford, Ct	21 00
Church at New York, Monthly Concert Col	115 48
N Y Sab Sch for Sab Sch in China	2 00
1st Church in Verona	4 00
Church at Rockville, R I	7 00
Miss Ann S Clark, Broadalbin	2 00
Martin Dunn, New Market, N J	1 00
Catharine Vandine "	50
Church at Pawcatuck, R I	118 61
Fem Miss Soc of Pawcatuck, to educate Chinese child	25 00
Mrs Sarah Lewis, Hampton, Ct	1 00
Church at Westerly, R I	6 00
Thos R Green, Phœnix, R I	10 00
Church at Greenmanville, Ct, to constitute L Ms	125 00
Greenmanville Sabbath-School	50
1st Church in Brookfield	14 10
Female Sewing Society at Berlin	40 00
Church at Berlin	28 00
Calvin Waldo, Hayfield, Pa	2 00
Perry Cole "	2 00
Mrs P Cole "	1 00
James Stelle "	5 00
Church at "	20 00
Western S D B M Society	20 00
1st Church in Genesee	18 00
Martin Wilcox, 1st Verona	5 00
Of Maxson Green's estate, for Chapel, Shanghae	100 00

A. D. TITSWORTH, Treasurer.

New York and Albany Steamboat.

THE splendid steamer RIP VAN WINKLE, Capt. S. Schuyler, runs regularly between New York and Albany, leaving New York on Tuesday, Thursday, and Saturday evenings at 6 o'clock, and Albany on Monday, Wednesday, and Friday evenings at 8 o'clock, or on the arrival of the Express Trains from the West. There is no safer, quicker, or pleasanter boat on the Hudson River than the Rip Van Winkle.

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

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EDITED BY HENRY J. RAYMOND.

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On SATURDAY, September 27, the subscribers issued the first number of a NEW WEEKLY NEWSPAPER, in the city of New York, called the NEW YORK WEEKLY TIMES, printed upon a very large quarto sheet of eight pages and FORTY-EIGHT COLUMNS, in close, clear type, and in the handsomest possible style.

The NEW YORK WEEKLY TIMES will be printed on THURSDAY of each week, and will present THE NEWS OF THE DAY, in all departments and from all quarters; CORRESPONDENCE from all parts of Europe, from California, Mexico, and South America, and from all sections of the United States, written expressly for The Times by intelligent gentlemen permanently enlisted in its support. FULL REPORTS of Congressional and Legislative Proceedings; of Public Meetings, Political and Religious; Transactions of Agricultural, Scientific, and Mechanical Associations; and generally of whatever may have interest or importance for any considerable portion of the community: LITERARY REVIEWS AND INTELLIGENCE, prepared by competent persons, and giving a clear, impartial, and satisfactory view of the Current Literature of the day: CRITICISMS of Music, the Drama, Painting, and of whatever, in any department of Art may merit or engage attention: and EDITORIAL ARTICLES upon everything of interest or importance that may occur in any department—Political, Social, Religious, Literary, Scientific or Personal, written with all the ability, care and knowledge which the abundant means at the disposal of the subscribers will enable them to command.

THE WEEKLY TIMES will be under the Editorial management and control of HENRY J. RAYMOND; and while it will maintain firmly and zealously those principles which he may deem essential to the public good, and which are held by the great Whig party of the United States more nearly than by any other political organization, its columns will be free from bigoted devotion to narrow interests, and will be open within necessary limitations, to communications upon every subject of public importance.

In its Political and Social discussion, The Times will seek to be Conservative, in such a way as shall best promote needful Reform. It will endeavor to perpetuate the good, and to avoid the evil, which the past has developed. While it will strive to check all rash innovation, and to defeat all schemes for destroying established and beneficent institutions, its best sympathies and co-operation will be given to every just effort to reform society, to infuse higher elements of well-being into our political and social organizations, and to improve the condition and the character of our fellow-men. Its main reliance for all improvement, personal, social, and political, will be upon Christianity and Republicanism—it will seek, therefore, at all times, the advancement of the one and the preservation of the other. It will inculcate devotion to the Union and the Constitution, obedience to Law, and a jealous love of that personal and civil Liberty which constitutions and laws are made to preserve. While it will assert and exercise the right freely to discuss every subject of public interest, it will not countenance any improper interference, on the part of the people of one locality, with the institutions or even the prejudices of any other. It will seek to allay, rather than excite agitation:—to extend industry, temperance, and virtue:—to encourage and advance Education:—to promote economy, concord and justice in every section of our country:—to elevate and enlighten public sentiment: and to substitute reason for prejudice, a cool and intelligent judgment for passion, in all public action and in all discussions of public affairs.

The subscribers intend to make The Times at once the best *and the* cheapest *Weekly Family Newspaper in the United States.* They have abundant means at their command, and are disposed to use them for the attainment of that end. The degree of success which may attend their efforts, will be left to the public judgment.

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THE NEW YORK DAILY TIMES

Will be published at the same office EVERY MORNING and EVENING, and will be sent to subscribers in any part of the United States, at the low price of FOUR DOLLARS a year. All payments for subscription or advertising must be made in advance; and postage on all letters must be prepaid. Communications for the editorial department must be addressed to HENRY J. RAYMOND, Editor of *The New York Times:* letters upon business or inclosing money, to RAYMOND, JONES & CO., Publishers.

Subscriptions and Advertisements left at the office, No. 118 Nassau st. or sent by mail, are respectfully solicited. RAYMOND, JONES & CO.

New York, October, 1851. o9tf.

Miscellaneous.

A Home Picture.

BY FRANCIS D. GAGE.

Ben Fisher had finished his hard day's work,
And he sat at his cottage door;
His good wife, Kate, sat by his side,
And the moonlight danced on the floor:
The moonlight danced on the cottage floor,
Her beams were clear and bright,
As when he and Kate, twelve years before,
Talked love in her mellow light.

Ben Fisher had never a pipe of clay,
And never a dram drank he;
So he loved at home with his wife to stay,
And they chatted right merrily;
Right merrily chatted they on, the while
Her babe slept on her breast;
While a chubby rogue, with rosy smile,
On his father's knee found rest.

Ben told her how fast the potatoes grew,
And the corn in the lower field;
And the wheat on the hill was grown to seed,
And promised a glorious yield;—
A glorious yield in the harvest time,
And his orchard was doing fair;
His sheep and his stock were in their prime,
His farm all in good repair.

Kate said that her garden looked beautiful,
Her fowls and her calves were fat;
That the butter that Tommy that morning churn'd
Would buy him a Sunday hat;
That Jenny for Pa a new shirt had made,
And 'twas done too by the rule;
That Neddy the garden could nicely spade;
And Ann was ahead at school.

Ben slowly raised his toil-worn hand
Through his locks of grayish brown—
"I tell you, Kate, what I think," said he,
"We're the happiest folks in town."
"I know," said Kate, "that we all work hard—
Work and health go together, I've found;
For there's Mrs. Bell does not work at all,
And she's sick the whole year round.

"They're worth their thousands, so people say,
But I ne'er saw them happy yet;
'Twould not be me that would take their gold,
And live in a constant fret;
My humble home has a light within,
Mrs. Bell's gold could not buy,
Six healthy children, a merry heart
And a husband's love-lit eye."

I fancied a tear was in Ben's eye—
The moon shone brighter and clearer,
I could not tell why the man should cry,
But he hitched up to Kate still nearer;
He leaned his head on her shoulder there,
And he took her hand in his—
I guess—(though I looked at the moon just then,)
That he left on her lips a kiss.

The Expedition in Search of Sir John Franklin.

The "Advance," one of the vessels sent out from New-York in search of Sir John Franklin, returned last week from a voyage full of peril, full of incident, and successful in everything but the great object of her search. Her consort, the "Rescue," parted from her in a gale off the Banks of Newfoundland. The following narrative of incidents that befell the expedition, we copy from the *N. Y. Tribune*:—

The American Expedition entered Wellington's Sound on the 26th of Aug., 1850, where they met Capt. Perry with the Lady Franklin, and Sophia, and where afterwards joined by Sir John Ross and Commodore Austin. On the 27th, Capt. Perry discovered unmistakable evidence of Franklin's first Winter quarters—three graves with inscriptions on wooden headboards dating as late as April, 1846. Their inmates, according to these inscriptions, were of his crew—two from the Erebus and one from the Terror. There are besides fragments of torn canvas, articles of clothing, wood and cordage, undoubted evidence of a large and long encampment; but affording no indications which would serve as guides to the searchers or give assurance to hope.

On the 8th of September the Expedition forced through the ice to Barlow's Inlet, where they narrowly escaped being locked in the ice. But they so far succeeded, and on the 11th reached Griffith's Island, the ultimate limit of their Western progress. From this they set sail on the 13th, with the intention of returning to the United States, but were locked in, near the mouth of Wellington's Channel. Here commenced those perilous adventures, anything comparable to which, were never encountered and survived. By force of the northern icedrift they were helplessly drifted to 75° 25′ N. lat., and thence drifted again into Lancaster Sound, somewhat, we should say, in a south-easterly direction. The agitation of the ice elevated the "Advance" nearly seven feet by the stern and keeled her 2 feet 8 inches starboard. In this position she remained, with some slight changes, for five consecutive months. And while in it the depth of winter closed its frozen terrors around the expedition. The polar night fell upon them, and for eighty days no ray of solar light broke upon them. The thermometer (Fahrenheit) ranged 40 degrees below zero, and sometimes sank to 46. Early in the awful night of November 5th the Rescue was abandoned, for the purpose of economizing the fuel, and the crews of both vessels determined to brave their fate together. They every moment expected the embracing ice would crush the vessel to atoms, and consequently stood prepared, sleeping in their clothes with knapsacks on their backs, to try chances on the ice, mid storm, and terror, and night. For this terrible trial they had made every preparation, had provisions sledged and every thing in readiness which might be useful for such a journey. They were then 90 miles from land, and so certainly did they expect that they should make this alarming trial that on two occasions, (8th December and 23d January,) the boats were actually lowered and the crews assembled on the ice to await the catastrophe.

During this period the scurvy became epidemic, and assumed an alarming character. Its progress defied all the usual remedies, and only three men escaped the attack. Capt. De Haven was himself the greatest sufferer. The constant use of fresh water obtained from melted ice, active mental and physical exertion, and the care of Divine Providence, arrested any fatal result; and the disease yielded to a beverage composed of a sort of apple tea and lemon juice. After entering Baffin's Bay, Jan. 13, the ice became fixed, and the little expidition became stationary and fast in the midst of a vast plain of ice, 90 miles from any land. The stores, materials and cordage were stowed away in snow-houses erected on the ice, and a sort of encampment was formed, with all the appearance, if not the solidity, of terra firma. The tables of ice varied from three to eight feet in thickness.

Nor was this situation of peril and awe without its attractions. Auroras Parhelia—(mock suns), and mock moons, of the most vivid luster succeeded one another without intersession, and as a day approached, the twilights, streaking the northern horizon, were vividly beautiful. At length the god of day showed his golden face (18th Feb.) and was hailed with three hearty American cheers. Gradually his influence was felt, and the waxen-like color of the complexion, which the long night had superinduced, gave place to freckles and tan. The disease, too, quickly diappeared.

On the 14th of May the Rescue was reoccupied.

The disruption of the ice was sudden and appaling. In twenty minutes from its first moving the vast field, as far as the eye could reach, became one mass of moving floes, and the expedition once more drifted southward. By a continued providential assistance it passed the perils of Lancaster Sound and Baffin's Bay, and on the 10th of June emerged into open water, lat. 65° 30′ N., a little south of the Arctic circle, being thus released from an imprisonment of nearly nine months, during which they helplessly drifted 1,060 miles. While in Lancaster Sound the roar of the rolling water and tumbling ice exceeded all earthly tumult, and was sometimes so loud and stunning as to render both voice and hearing useless.

Capt. De Heaven's first care on his escape was to repair damages and restore the health and vigor of the crews. With that object he visited Greenland, where he refitted. After a short delay, with unabated courage and unflinching purpose he once more bore northward. On the 7th of July the expedition spoke some whalers, and on the 8th passed the whaling fleet by the Dutch islands, there arrested by the ice. By the 11th the Expedition reached Baffin's Island, and entered through vast masses of loose ice. Here the Prince Albert joined. They continued in company till Aug. 3d, warping through the ice, when the Prince determined to try the southern passage. De Heaven persevered in his course until the 7th, when he became completely entangled in floes and bergs. Here again the Expedition encountered perils of the most alarming kind. The floating ice broke in the bulwarks, and covered the deck in broken masses like rocks tumbled pell mell by a mountain torrent. The more than iron endurance of the gallant ships was severely tested by the crush of the closing ice, but they rose to the pessure as if defying the elemental strife, baffled its fury, and somewhat disabled, but still without a plank yielding in any vital part, rode safely in an open road on the 19th day of August.

Here finding the north and west already closed against them, the American expedition set their sails and bore homeward, after having dared and suffered, and overcome difficulties and dangers such as scarcely if ever beset the path of the marines.

Thus ends this noble expedition, without discovering any satisfactory index to the fate of Sir John Franklin; but at the same time without any evidence to preclude further hope. Sir John might have won the point which the Advance was baulked of by the fatal drift into Lancaster Sound. If so, and it is not impossible, there is no reason to doubt the possibility of himself and the crew surviving in those regions where nature has adapted the rescources of life to the rigors of the climate.

Culture of the Grape in the West.

Grape Raising and Wine Making is becoming an extensive business in Ohio and some other of the Western States. The "Catawba" variety of grape is most generally cultivated, and is said to produce a quality of wine equal, if not superior, to any imported article. The process of its manufacture is thus described by *The Cincinnati Enquirer*:

The press is a common construction combining mill and press together. The grape is put into a hopper, at the bottom of which are two fluted rollers, which, revolving, crush, not grind, the berry; and thence it falls into the chamber. When sufficiently filled, plank are fitted over the pulp, and by means of a powerful iron screw, the juice is pressed out, running through a faucet into a large clean tank below. The first quality of wine is obtained from the first run, as it is called, after which the pulp is pressed over twice again, yielding inferior qualities at each process. The liquid, as it comes from the press, is of a beautiful color and rather too rich to imbibe freely. From the tank it is put into barrels, and after a time into bottles. Every part of the process is marked by cleanliness and neatness—in great contradistinction from that of European vintages, where the "delicious imported" is pressed out by *brawny feet*.

The quality of this year's wine will take equal rank with, if it does not exceed, the excellence of that of 1848. Tested at the press, it exhibited a superiority over last year's in the proportionate weight of 78 for that year and 92 for this. We predict, therefore, that the wine of 1851 will be very generally and extensively sought after.

An acre of vines will produce on an average not over three hundred gallons of wine: fifteen hundred bottles will therefore be the product of an acre. The prices obtained for the liquid at the press will not average over seventy-five cents the gallon. The first cost per bottle, then, is but *fifteen cents*.

Remarkable Escape of a Prisoner.

Edward Holt escaped from the Trenton (N. J.) Jail recently in a remarkable manner. The prisoner occupied one of the lower cells in the middle wing. He had taken up a part of the floor of his cell and dug down a perpendicular depth of seven feet. The foundation wall is about six feet below the surface. He burrowed under the wall, and up to the surface of the ground on the outside. This brought him into the yard of the prison. Then, by means of a ladder made of pieces of rope and bedding, and the slats from the bottom of his bunk, with hooks on the end made of nails, he scaled the outside wall. He had to throw the ladder to the top—the hooks caught in the coping; and, after reaching the top, he reversed his ladder and let himself down on the outside. A course of stone is laid immediately under the floor of the cells. These were removed, put on his bunk, and carefully covered over with the bedding.

The digging was performed with a bed screw, and thin pieces of boards were used for shoveling up the dirt. All the dirt thrown out on the cell floor was put there on Sunday after six o'clock in the evening—the hour at which the cells were fastened for the night. After he got down some five feet, he made a ladder to get in and out of the hole with the dirt. He carried the dirt in a pail, to which he had a rope attached. After getting the pail full, he came up with stones in his hand, and having deposited them very carefully on the floor, pulled up the pail full of earth. Every thing had to be done with great caution, as the least noise would reverberate through the corridor and would be heard by the watchman. Before he left he composed a poetic effusion of four lines, and on the wall he painted with charcoal and red chalk, a variety of handsome figures; underneath the principal one, which represented a beautiful tableau, he drew, in letters—"Liberty's wanted by every body."

Indian Reservation in California.

The San Francisco Morning Post gives some incidents of an exploring expedition to Clear Lake and Valley, the great Indian Reservation of California.—We copy descriptions of the country:—

Clear Lake Valley, which, by the terms of the treaty, has been ceded to the Indians forever, is about 12 miles long and 6 miles broad. It is one of the most beautiful sections of our State. It is well watered and wooded. Springs of crystal water, cold as ice, bubble up from the Alpine hills which bound the valley; the murmurs of these streams forcing their way through the foilage, are heard throughout the valley in every direction; they run with a perennial freshness—now serpentine, now straight in their course—and they empty into one common reservoir—the clear Lake. These streams irrigate the valley, and make it a garden. The soil is of surpassing fertility; without any tending, and without any other labor than that of planting the grain. Indian corn grows to the greatest perfection. Melons of great size and of the most delightful flavor, are also grown by the Indians. These are the only articles of food which they raise from soil. But, as if to shame their indolence, Nature supplies them with fruits from her liberal hand, and the pea, the grape, the hazle-nut, and the oak spring up from the rich bosom of mother earth in the most wild luxuriance, without a hand to trim or tend them. The profusion with which every variety of plant and flower is known to grow in Clear Lake Valley, is the best proof of the vigor and ferility of the soil. Dew falls more heavily there than in any other portion of the State that I have ever yet visited, and on the 16th of August a plentiful rain fell in the valley. The most careful observations convinced me that the valley, and the neighboring country, does not suffer those severe droughts to which other portions of the country are subject.

But the red men have another source of livelihood, which always meets their demand. The lakes and streams abound with fish of the finest flavor, and the dry leaves in the forests crackle beneath the tread of the deer, the elk, and the grizzly bear. The woods teem with game. Ducks, geese, plover, quail, and pheasants swarm among the trees, and darken the air in their rapid flights. The vension and bear meat is exceedingly fine.

Clear Lake is about forty miles long, and from two to four miles wide. Its waters are fresh, deep, and very clear and cold. The lake empties itself into the Sacramento River, by Putta Creek, its source is in the mountain streams. I judge that the lake is navigable, but it is at present inaccessible by water. Whether the ultimate settlement of the country upon the shores of Clear Lake, will render the construction of a canal advantageous, or whether it is practicable to construct such a canal, is at present a problem.

The whole of Clear Lake has been ceded to the Indians by the treaty concluded on the 16th of August last. Other tribes occupying portions of the country on the east, are to be removed to Clear Lake Valley. This, by the terms of the treaty, is made the permanant homes of all the Clear Lake Indians. We have, it is true, ceded a valuable territory; but for this cession we have gained undisputed possession of the whole Indian country around the valley. The fertility of the country acquired is equal to that of the valley, as I have described it.

Artificial Leg at the Exhibition.

From the London Times.

We have to introduce to the notice of the public another triumph of American ingenuity included in that department of the Exhibition, but which in some way or other has hitherto escaped observation. The Marquis of Anglesey will hear with a feeling of satisfaction, that if our cousins beat us in our yacht-building, they are equally preëminent in the manufacture of artificial legs. In the latter branch of industry their superiority will not be grudged, and they really owe society some act of reparation for having introduced among us Colt's revolvers. The artificial leg patented by Mr. Palmer is, in its way, a most admirable, ingenious and philanthropic contrivance, and its invention is so remarkably characteristic of the country whence it comes, that we cannot resist the temptation of inviting attention to it. The patentee in some way or other lost his leg, and, having tried the best substitutes hitherto devised for such a case, like a true American, he set himself to think whether he could not improve upon them. His study of the subject was crowned with the most striking success, and he exemplifies that success in his own person by walking about almost without any perceptible lameness, and with an apparent ease and comfort which are truly surprising. He publishes annually at Philadelphia a journal, which he calls *Palmer's Patent Artificial Leg Reporter and Surgical Adjuvant*. This curiously entitled periodical accompanied a specimen of the leg to the Exhibition, and the 1st chapter of vol. 3, No. 1, we find commenced by this heading, "Fugitive Thoughts on Amputation." From another chapter, entitled, "Synopsis of the Invention," we gather that it is distinguished by its perfect combination of lightness with strength, and by the extraordinary fidelity with which it imitates nature. Having closely examined it, we can testify to its merits on all the leading points specified, nor have we any reason to doubt that the enameled surface of this leg, as stated, "is rivaled only by the mechanism of nature, and that a lady may were silk hose and slippers without betraying the loss she has sustained." Mr. Palmer has received extensive orders for his patent in this country, and the public may soon expect to see timber-toed veterans no more stumping about Greenwich or Chelsea. The dentist who fills the beauty's mouth with a set of pearly teeth, and the artist who dyes the gray or red head, and covers baldness with an artificial profusion of locks, have now added to their admirable deceptions those of the American artificial leg, which, may occasionally lead to awkward mistakes, but cannot fail to be regarded as a great boon to suffering humanity.

Singular Circumstantial Evidence.

The *Monticello Watchman* gives the proceedings on the trial of Wm. R. Palmer, charged with the murder of his brother Timothy Palmer, in the town of Mamakating, in May last. There was a quarrel between the brothers as to the title of certain lands, and William had threatened many times to kill deceased if he persisted in cutting wood, peeling bark, &c., on the premises in dispute. The testimony showed the deceased was alive at noon of the 15th May last—that about one o'clock of that day he left his home alone for the woods in which his body was found, to peel bark—that the prisoner was home about the time he left, and no other male person—that about half an hour afterward the prisoner took his rifle and went in the direction of the woods where the body of the deceased was found—that about 2 o'clock the report of a rifle was heard in the direction of the bark-peeling, and as Mrs. Palmer testified a cry of murder, and as Mr. Rafferty said, a shriek—that the prisoner informed Mrs. Palmer when he left the house, that she need not call him to dinner, and that he returned to the house about 5 o'clock, from the direction of the woods in which the body was found. There was a tree upon the body, so placed as to give the idea of accidental death by its fall; but an examination showed a buck-shot wound in the breast, to the heart. The buck-shot resembling some in possession of the accused, and the wadding extracted fron the wound which it had penetrated 2½ inches, was found to be part of *The Albany Evening Journal* of April 18, 1851. It was washed, and could be read. A loaded gun of the prisoner was discharged the next day on the Coroner's inquest, and found to contain a wadding which was part of *The Evening Journal* of the same date, of like type, &c., presumptively the same paper. The jury returned verdict of guilty.

When asked if he had anything to say, the prisoner replied; "Yes, I have. The reason is that I am not guilty of the crime, and it has not been proved satisfactorily. At least, I think the evidence was altogether circumstantial and presumptive."

Judge Wright, after an impressive exhortation, sentenced the man to be hung on the 20th of November next.

The evidence showed a malignity and baseness on the part of the prisoner, which he seemed to have fostered till, from step to step, it reached murder.

It will be recollected that the shooting of a school-mistress in New-Jersey was traced to the murderer by the circumstance that the wadding was found to be part of a newspaper in his possession. [Albany Atlas.

From Hunt's Merchant's Magazine.

A Condensed History of Steam.

About 280 years B. C. Here of Alexandria formed a toy, which exhibited some of the powers of steam, and was moved by its power.

A. D. 540, Anthemius, an architect, arranged several caldrons of water, each covered with the wide bottom of a leathern tube from which rose a narrow top with pipes extending to the rafters of the adjoining building. A fire was kindled beneath the caldron, and the house was shaken by the effect of the steam ancending the tubes. This is the first notice of the power of steam recorded.

In 1543, June 17, Clasco De Garoy tried a steamboat of 209 tons with tolerable success at Barcelona, Spain. It consisted of a caldron of boiling water and a moveable wheel on each side of the ship. It was laid aside as impracticable. A present, however, was made to Garoy.

In 1650 the first railroad was constructed at New-Castle-on-Tyne.

The first idea of a steam engine in England was in the Marquis of Worcester's "History of Inventions," A. D. 1663.

In 1710 Newcomer made the first steam engine in England.

In 1718 patents were granted to Savary for the first application of the steam engine.

In 1764 James Watt made the first perfect steam engine in England.

In 1736 Jonathan Halls first set forth the idea of steam navigation.

In 1778 Thomas Paine first proposed this application in America.

In 1781 Marquis Jouffroy constructed one on the Saone.

In 1785 two Americans published a work on it.

In 1789 William Tymington made a voyage in one, on the Forth and Clyde canal.

In 1802 this experiment was repeated.

In 1782 Ramsep propelled a boat by steam at New York.

In 1787 John Fitch of Philadelphia, navigated a boat by a steam engine on the Delaware.

In 1793 Robert Fulton first began to apply his attention to steam.

In 1793, Oliver Evans, a native of Philadelphia, constructed a locomotive steam engine to travel on a turnpike road.

The first steam vessel that ever crossed the Atlantic was the Savannah, in the month of June, 1810, from Charleston to Liverpool.

Hussey's American Reaping Machine.

From the London Morning Chronicle.

An exhibition of Hussey's American Reaping Machine took place on Thursday, at Hadham-hall, Herts, before a very large concourse of agriculturists, many of whom came from a considerable distance to witness this (to us) novel feature in farming operations. The first display was upon a field of barley, which, although very much laid, was taken up by the machine in a very satisfactory manner. The reaper was then set to work upon a piece of clover. The manner in which its resistless blades swept through this crop was a matter of great astonishment. This feeling was freely expressed by all who witnessed it. It might be compared to the sweeping of a strong wind over the surface of a lake, so rapid and comparatively effortless was its progress through the standing crop. The crowning effort was made in a field of wheat. The success of the machine, perhaps, chiefly depends upon its capability of reaping the "golden grain," and its powers were fully put to the proof in this instance, the crop being very thin, and drooping from over ripeness. This, though a great disadvantage, afforded the implement an opportunity to show its peculiar advantage. Its projecting blades, cutting as they do from right to left and from left to right (the grain being held by an upper row of times), have something of the effect of a long row of scissors; thus, as the reaper pressed forward the grain fell over on the platform regularly and without difficulty. The machine performed its work at a very rapid rate, to the evident astonishment of the laborers present. A little incident which occurred speaks volumes as to the efficiency of the day's work. A herculean figure, in a smock frock, after earnestly contemplating the execution performed before his eyes, took his reaping hook and deliberately broke it over his knee, throwing the pieces away in despair. The inventor (Mr. Hussey) who was present the whole day, and the gentleman representing the proprietors (Messrs. Dray & Co. Swan-lane, London,) consented to make a second trial on the following day, the result of which was, we were informed, equallly satisfactory.

SMALL PAPERS.—There is some truth in the following from the Western Watchman:

Our sheet is of a moderate size, compared with some that are published at the East, but as large as its present means will justify. Should our circulation increase as we hope it will, we intend to increase its size, and otherwise greatly improve its appearance. But after considerable experience with the weekly press, we are free to say, that we have not preceived the advantage of very large papers. They are inconvenient, and contain more than people wish to read. It is quite as easy to fill a large sheet as a small one. But a weekly paper is not the place for many long essays. Short, pithy, pointed articles, are far more likely to be read, and to do good. In large papers much of the work of editing is thrown on the readers. The editor has not time to wash out the gold, so he shovels it, sand and all, to his readers, to wash for themselves. Some small papers contain more valuable reading than large ones. We shall a,m togive a well filied, rather than a large sheet, believing that its value does not depend entirely on the number of its square acres.

HORSE-POWER DITCHING MACHINE.—Mr. Charles Bishop, of Norwalk, Ohio, has invented and taken measures to secure a patent for a good improvement in Ditching Machines, whereby the old spade method of ditching by manual labor is entirely thrown into the shade. His machine is worked by horse power, and is provided with a revolving excavator, the shaft or axele of which lies in the direction of the length of the ditch. The excavator is of a screw form, and is operated by an endless chain. The ditch is cut of a semi-circular form, and it deposits the cut clay, or other kind of excavated earth in a box, from whence it is delivered at one side on the road by scrapers attached to the endless chain. The machine being propeled forward by a friction roller, moving in the ditch, and operated by the excavator shaft.

A FRENCHWOMAN'S REVENGE.—Madame D. had a magnificent cat; Monsieur C. amused himself one day by killing it, for want of something else to shoot. Madame D. caused to be set in her own house, and in the houses of her friends, all sorts of mouse-traps, and when three or four hundred mice were caught, she had them put into a box, which was forwarded to Madame de C. at her country house. The lady eagerly opened the box herself, expecting to find in it some new modes; the mice jumped out and presently filled the house, while at the bottom of the box was found a note directed to Madame de C. "Madame, your husband has killed my cat; I send you my mice."

Foreign Items.

The Algiers papers relate a melancholy accident which recently took place on the beach of Mustapha. An order had been given on the previous night by the Colonel of the 8th regiment of the line, that the men should march down the next morning to bathe. Although the sea during the night had become very rough the order was not countermanded. At the roll of the drum the men went into the water, and in a few minutes a number of them were knocked off their legs by the waves. By the exertions of such of their comrades as were expert swimmers, they were all saved with the exception of five, who were washed away and drowned.

The Avenir de Nice of the 10th mentions a sharp encounter between a party of 48 smugglers of the county of Nice and a detachment of Piedmontese custom-house officers. The former had been to the Broc, a French village on the frontier, to get salt, which is twice as dear in the Sardinian States as in France. The custom-house officers, 38 in number, lay in wait for them at the bridge of La Madalena, in consequence of information they had received. The struggle must have been dreadful, as twelve of the smugglers were killed, and several of the officers wounded. Only three sacks of salt were captured.

The Journal du Haut-Rhin states that the Rhine has overflowed its banks, and by carrying away a dyke caused great damage. Several villages near the banks of the Rhine have been inundated, and the crops destroyed. The ravages would have been greater but for the the prompt assistance given by the soldiers of the garrison of Neuf Brisac, who by their exertion turned the course of the water again to the bed of the Rhine.

The Court of Assizes of the Saone-et-Loire, has just sentenced to the punishment of death a woman, named Catherine Renaud, aged 33, for having attempted, in complicity with a man named Latreche, to burn down her own house, insured far above its value in the Palladium Office. The male prisoner was condemned to hard labor for life at the hulks.

During a horse race in the Champ de Mars, one of the horses, while going at full speed, was suddenly struck with apoplexy, and fell dead, throwing his rider with great force some distance over his head. The jockey was bled on the spot, and afterwards carried to the Hospital Cochin.

Miss Mary Legare, sister of the former Attorney General of the United States, is engaged in the Lumber trade at the Cedar Rapids, Iowa, and advertises to supply any amount of building lumber, boat plank, &c.

Some of the German journals state that in the northern part of Germany the potato disease had made its appearance with great intensity. From Cologne to Berlin the tubercle is represented as unfit for food, and as sending forth a most offensive odor. It is feared that the poorer classes will suffer severely this year from the calamity.

A letter from Patras (Greece) states that, in the memory of man the supply of dried currants has not been so great as it is this year. The quantity obtained is three times greater than in 1850, and twice as great as in 1849. Forty English vessels were waiting at Patras to take in cargoes of this fruit.

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June of each year.

Board of Instruction.

Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress.
Rev. J. W. MORTON, } Assistants.
Mr. O. B. IRISH, }

The Terms for 1851 and 1852 are as follows:—

The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3 " " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term, Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.

Tuition should be arranged before entering classes.

Geography, Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

EXTRAS.

Chemical Experiments,	$1 00
Drawing,	1 00
Monochromatic Painting,	3 00
Oil Painting,	5 00
Writing and Stationery,	0 50
Vocal Music, Elementary,	1 00
Advanced Class,	2 00
Instrumental Music,	8 00

Use of Organ or Piano, $2 00 per quarter.

BOARD, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

JAS. R. IRISH, Pres., } Of the Board
S. S. CLARKE, Sec. } of Trustees.

DERUYTER, July 18, 1851.

Election Notice.

STATE OF NEW YORK, SECRETARY'S OFFICE,
Albany, August 27, 1851.

TO the Sheriff of the City and County of New York:
SIR,—Notice is hereby given that at the General Election, to be held in this State, on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Samuel A. Foot.

A Secretary of State, in the place of Christopher Morgan.

A Comptroller, in the place of Philo C. Fuller.

A State Treasurer, in the place of Alvah Hunt.

An Attorney-General, in the place of Levi S. Chatfield.

A State Engineer and Surveyor, in the place of Hezekiah C. Seymour.

A Canal Commissioner, in the place of Charles Cook.

An Inspector of State Prisons, in the place of Alexander H. Wells.

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Court, for the First Judicial District, in the place of James G. King, whose term of service will expire on the last day of December next.

Also, a Senator for the IIId, IVth, Vth, and VIth Senate Districts, in the place of Richard S. Williams, Clarkson Crolius, James W. Beekman, and Edwin D. Morgan, whose terms of service will expire on the last day of December next.

County officers to be elected for said County:

Sixteen Members of Assembly.

A Register, in the place of Cornelius V. Anderson.

A Recorder, in the place of Frederick A. Tallmadge.

Two Judges of the Superior Court, in the place of Thomas J. Oakley and John L. Mason.

A Judge of the Court of Common Pleas, in the place of Daniel P. Ingraham.

A Surrogate, in the place of Alexander W. Bradford.

A Commissioner of Streets and Lamps, in the place of Jacob L. Dodge.

Two Governors of the Alms-House, in the place of Simeon Draper and Francis R. Tillou.

All whose terms of service will expire on the last day of December next.

Also, there is to be elected a Justice for each of the six Judicial Districts, into which the City of New York is districted, pursuant to Chapter 514, Laws of 1851. Yours respectfully,

CHRISTOPHER MORGAN, Secretary of State.

SHERIFF'S OFFICE, August 28, 1851.—I hereby certify that the above is a correct copy of the notice of the General Election, to be held on the Tuesday succeeding the first Monday of November next, received this day, from the Hon. Christopher Morgan, Secretary of State. THOMAS CARNLEY,
Sheriff of the City and County of New York.

N. B.—All the public newspapers within this County will please publish this notice once in each week, until the Election, and send in their bills for advertising the same as soon as the Election is over; so that they may be laid before the Board of Supervisors and passed for payment. Sept. 4.

People's Line of New York and Albany Steamers

THE steamers ISAAC NEWTON, Capt. Wm. H. Peck, and HENDRIK HUDSON, Capt. A. P. St. John, forming the People's Line between New York and Albany, leaving foot of Cortland-st., New York, every evening at 6 o'clock, and Albany evening on the arrival of the Express Train from Buffalo.

The steamer NEW WORLD, Capt. Acker, leaves foot of Chambers-st., New York, every Tuesday, Thursday, and Saturday morning, at 7 o'clock, and Albany on alternate days.

For passage or freight apply on board, or to A. P. Schultz at the office foot of Cortland-st.

Local Agents for the Recorder.

NEW YORK.
Adams—Charles Potter.
Alfred—Charles D. Langworthy,
" Hiram P. Burdick.
Alfred Center—B. W. Millard,
" David C. Green.
Berlin—John Whitford.
Brookfield—Andrew Babcock.
Clarence—Samuel Hunt.
DeRuyter—B. G. Stillman.
Durhamville—John Parmalee.
West Edmeston—E. Maxson.
Friendship—R. W. Utter.
Genesee—W. P. Langworthy.
Gowanda..Delos C. Burdick.
Hounsfield—Wm. Green.
Independence—J. P. Livermore.
Leonardsville—W. B. Maxson.
Lincklaen—Daniel C. Burdick.
Lockport..Leman Andrus.
Newport..Abel Stillman.
Petersburg..Geo. Crandall,
" James Summerbell.
Portville - Albert B. Crandall.
Pitcairn—Geo. P. Burdich.
Preston—J. C. Maxson.
Richburgh—John B. Cottrell.
Rodman—Nathan Gilbert.
Scio—Rowse Babcock.
Scott—James Hubbard.
So. Brookfield..Herman A. Hull.
Verona—Christopher Chester.
Watson—Hiram W. Babcock.
West Genesee—E. I. Maxson.
CONNECTICUT.
Mystic Bridge—Geo. Greenman.
Waterford & N. L.—P. L. Berry.

RHODE ISLAND.
Pawcatuck—H. W. Stillman
1st Hopkinton—Daniel Coon.
2d Hopkinton—Charles Spicer.
3d Hopkinton—C. M. Lewis.
Lippitt—Thomas R. Green.
Jamestown—Wm. A. Weeden
NEW JERSEY.
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Marlborough—David Clawson.
PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—W. H. Hydorn.
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THE SABBATH & THE RESURRECTION.

From "An Examination of the Authority for a Change of the Weekly Sabbath at the Resurrection of Christ; proving that the Practice of the Church in substituting the First Day of the Week for the appointed Seventh Day, is unsanctioned by the New Testament Scriptures. By JAMES A. BEGG, Author of a Connected View of the Scripture Evidence of Christ's Speedy Return, &c." [Continued.

But we farther quote Bloomfield's mode of accounting for the supposed probability of Christ and the Jews having observed different days. "By reckoning," says he, "from the first appearance of the moon's phases, a doubt *might* exist as to the day, and this doubt afforded ground occasionally for an observance of different days, which," he adds, "*it is said*, the Rabbinical writings recognize. And as the Pharisees and Sadducees, and also the Karæi, differed on many other points, so it is likely they should on the present." And if there was a day difference when the month began, so also, he supposes, in the calculation as to the 14th day. He concludes that "Thus every real difficulty, *as far as the subject admits of it*, is solved; and, moreover, this is not a mere novel notion, but was adopted by some ancient Fathers, being found in Euthymius."

We supply from a different source Euthymius' proof, that the reader may likewise judge of the value of his conclusion. Penn, in his Annotations on the Book of the New Covenant, (on Luke xxii. 7,) complaining that "the commentators of the middle ages have created almost inextricable perplexity respecting the day on which our Lord kept the Passover," instances Euthymius, in illustration, as converting our Lord's words, (Luke xxii. 15,) "With desire I have desired to eat this Passover with you before I suffer," into "with haste I have hastened, that is, anticipated," to eat the Passover. "He anticipated the time by one day."

It is perfectly obvious that the difficulty lies not in the subject, but in the mode in which it has been treated; and we require to remember, that it is as necessary to guard against *ancient fictions* as "novel notions." No attempt is made to obviate the force of the objection arising from the power which the Pharisees possessed of preventing the blood of the Passover lamb being presented at the altar of God. No evidence is offered that any doubts really did exist as to the time of the new moon; although this doubt, which our author, at first, says only "*might* exist," he immediately affirms actually "*afforded ground*, occasionally, for an observance of different days." And no mention is made *by whom*, even, "it is said" that the Rabbinical writings do recognize such a difference.

We can, indeed, perceive no ground on which to come to the Doctor's conclusion. He is, evidently, very easily satisfied as to the value to be attached to opinions and statements favorable to his own views; so that we cannot believe, on his authority, that "it is likely" that the Pharisees and Sadducees differed as to which was the 14th day of the month. "Every real difficulty" of his theory remains unsolved. These difficulties are indeed insuperable, but they would hardly be entitled to the name of difficulties, if capable of removal by the enunciation of a few unsubstantiated *possibilities*, even if there were not decided ground for a different conclusion. There is, however, full reason to be satisfied that the Passover, on this occasion, was observed by the Jews at the proper time, as by Christ and His apostles. An allusion to *the Feast day*, in the Gospel by John, which some have mistaken, remains to be noticed, when we more fully consider the Passover Sabbath, which immediately followed the day on which the lamb was eaten.

But the truth of God regarding the time and import of the Passover, is wholly independent of the errors of men. Whether or not the Jews generally observed the solemnity at the same time, we have seen clearly, that Christ, who rejected all apostatizing traditions, and who knew well, and gave perfect obedience to the Law, did eat the Passover, and that on the divinely-appointed evening. He Himself, therefore, could not be sacrificed at the same time. It was not possible that He could, *at the same identical time*, observe the type, which foreshowed His death on the cross, and, by his death on the cross, realize it as the antitype. The death of the great Lamb of God was thus, of necessity, later than the slaying of the lamb of the flock of which he ate; and we know, unquestionably, from the Gospel narratives, that one day, and one day only, intervened. As, therefore, the Passover lamb was killed on the 14th day of the month, "between the two evenings," so the crucifixion of the Redeemer took place at a corresponding period of the ensuing day—approaching, therefore, to sunset, or the beginning of the 15th, which was the Passover Sabbath according to the Law.

The Passover lamb was eaten on the 14th, after sunset, in practice from six till twelve at night. The 14th, commencing at sunset, continued till the ensuing evening, when the 15th day also commenced—although not generally so considered by authors treating on the subject, nor, we believe, in the present day so regarded by the Jews themselves. According to Scripture order, it is to be remembered, this evening—like all other evenings from the beginning of creation, when "the evening and the morning were the the first day"—requires to be reckoned as pertaining to the day following. The lamb, therefore, was eaten on the evening of the 14th day, and *not* on "the evening *subsequent* to the 14th day," as Horne affirms.—*Introduction to the Study of the Scriptures*, vol. iii. p. 306.

Accordingly, we read in the account of the Mosaic institution, that it was so reckoned; for, having been killed in the appointed manner, between the evenings, after the prescribed sprinkling of the blood, the roasting of the lamb had to be effected, and still they were to "eat the flesh THAT *night*." Exod. xii. 3. "And Moses said, Thus saith the Lord, about midnight will I go out into the midst of Egypt, and all the first-born in the land of Egypt shall die," Exod. xi. 4. This is thus repeated in the following chapter, "For I will pass through the land of Egypt *this night*, and will smite all the first-born in the land of Egypt." Exod. xii. 12. And the appointment of its observance is, "In the first month, on the *fourteenth day* of the month, *at even*, [not 'the evening *subsequent* to the 14th day,'] ye shall eat unleavened bread, until the one and twentieth day of the month, at even." Exod. xii. 18.

By the Jews, at the time of our Lord's death, the night on which the Passover was eaten, accordingly, was evidently so reckoned, as part, not of the day preceding, but of that which followed. For, as by the Law, the 15th of this month was the Passover Sabbath—"a Holy Convocation unto the Lord," in which no servile work was done, while the fourteenth day, which was the Passover day, on which the lamb was eaten, was no Sabbath; so we find, from the statements of the Evangelists, that the morning immediately following the night on which Christ and his disciples ate the Passover, (and which would have been a Sabbath if the view we are now opposing were correct,) the Saviour was judged, condemned, and given over to be crucified by the Jews; which they would not have done had they regarded it as a Sabbath. The 15th day, which, by the Law, was the Passover Sabbath, the Jews also on this occasion regarded as such; for, on the 14th, some hours before sunset, when only, and not before, the 15th would commence, in anticipation of its approach, they besought that the legs of the crucified three might be broken, and the bodies be removed, in order that they "should not remain on the cross *on the Sabbath day*, (for that Sabbath day was an high day.") John xix. 31.

It was not until "the even" arrived, that the Sabbath, like any other day, did commence. It was "when the even was come" of the preceding day that Jesus sat down with the twelve; and the day, then commencing, continued till the succeeding evening. That evening, however, the 15th, being the Sabbath according to the law, commenced; and the desire of the Jews, and the haste of the two interring disciples, equally testify that with the evening, in their estimation, came also the Sabbath's sacred time. The anxiety of the former that the bodies might be removed from the cross, was that they "should not remain on the cross *on the Sabbath day*;" while, the fact that the Sabbath approached, determined Joseph in the choice of a place of interment, for "there laid they Jesus, therefore, because of the Jews' preparation day; for the sepulchre was nigh at hand." John xix. 42. The preparation day was, as we have seen, "the preparation of the Sabbath."

As the practice of the Jews is to partake of the unleavened bread and bitter herbs between six and twelve o'clock at night, we cannot understand how *they* reckon this night to the preceding day. For although we, Gentiles, have adopted a computation inconsistent with that indicated in the Word of God, yet the Jews, in all lands, are accustomed to reckon other days in Scriptural order. They uniformly begin the day with the evening; and it is difficult to discover any sufficient reason for departure from the rule in reference to the night of the Passover.

Inattention to the fact, thus proved, that the 14th day only began in the evening, when the lamb was to be eaten, is indeed to overlook a distinction expressly made in the Law itself, between the Passover and the Feast of unleavened bread. The Mosaic appointment is, "In the *fourteenth* day of the first month, at even, is the Lord's *Passover*. And on the *fifteenth* day of the same month, is *the Feast* of unleavened bread unto the Lord." Lev. xxiii. 5, 6. Here, the 14th day is the Passover, including "the even," as belonging to it; the 15th is the Feast. In a parallel statement, reference to the even is omitted: "In the fourteenth day of the first month is the Passover of the Lord. And in the *fifteenth* day of this month, is the Feast." Num. xxviii. 16, 17. The whole "fourteenth *day*," and not a part only, is the Passover; just as the "fifteenth day," and not a part only, is the day with which the Feast begins. For the text continues, "Seven days shall unleavened bread be eaten. In the first day shall be an Holy Convocation; ye shall do no servile work therein." ver. 17, 18. Obviously the solemnity is divided between "the Passover" and "the Feast" which followed.

It is, indeed, true that the whole solemnity, including both parts, is sometimes termed "the Passover," and, at other times, equally, is the whole solemnity termed "the Feast of unleavened bread." But, as it is not less true, that the Passover and the Feast are regarded and described distinctively, where such discrimination is required, we may not confound them together. This, however, is done by those who suppose the Passover night, on which the lamb was eaten, pertained to the 15th day, which was the Feast, instead of observing that both the 14th and 15th are *days*—comprising both "the evening and the morning"—each beginning with the evening.

The day thus belonging to the Passover night, which formed part of it, was called "the preparation day" of the Passover Sabbath. It is not so *named* in the Law, but is by the Evangelists. They all refer to it under such terms as "the *preparation* of the Passover"—"the Jews' *preparation* day"—and "the *preparation*, that is, the day before the Sabbath." This was the day on which Christ was crucified; so that the Passover lamb, which had been killed "between the two evenings," was afterwards eaten on the night of the very day on which Christ was crucified, although He did not expire upon the cross until a period corresponding with "between the two evenings"—an entire day later than the killing of the typical lamb.

This Passover day, being the 14th, was not a Sabbath; but was "the preparation, that is, *the day before the Sabbath*." John speaks of it under several designations. In the account of Christ's being placed at Pilate's judgment-seat, he says, "And it was *the preparation of the Passover*, and about the sixth hour." John xix. 14. After the crucifixion, "the Jews, therefore, *because* it was *the preparation*, that the bodies should not remain upon the cross *on the Sabbath day*, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away." Ver. 31. And again, accounting for the haste with which Joseph and Nicodemus consigned the Saviour's body to the tomb—"There laid they Jesus, therefore, *because of the Jews' preparation day*, for the sepulchre was nigh at hand."—Ver. 42. [To be continued.

"COME THIS WAY, FATHER!"

During a short visit to the sea-shore of our State, some two years since, with a party of friends, it was proposed one bright afternoon, that we should make up a party and go down the harbor on a fishing excursion. We accordingly started, and after sailing about three miles, a young lady of the company declined going father, and requested us to land her on one of the small islands in the harbor, where she proposed to stay until our return. My little boy, then about four years old, preferred remaining with her. Accordingly we left them, and proceeded some six miles farther. We remained out much longer than we intended, and as night approached, a thick fog set in from the sea, entirely surrounding us. Without a compass, and not knowing the right direction to steer, we groped our way along for some hours, until finally we distinguished the breaking of the surf on the rocks of one of the islands, but were at a loss to know which one of them. I stood up in the stern of the boat, where I had been steering, and shouted with all my strength. I listened a moment, and heard through the thick fog and above the breaking of the surf, the sweet voice of my boy, calling, "Come this way, father!—steer straight for me—I'm here waiting for you!" We steered by that sound, and soon my little boy leaped to my arms with joy, saying, "I knew you would hear me, father!" and nestled to sleep on my bosom. The child and the maiden are both sleeping now. They died in two short weeks after the period I refer to, with hardly an interval of time between their deaths. Now tossed on the rough sea of life, without compass or guide, enveloped in fog, and surrounded by rocks, I seem to hear the sound of that cherub voice, calling from the bright shore, "Come this way, father!—steer straight for me!" When oppressed with sadness, I take my way to our quiet cemetery, still as I stand by one little mound, the same musical voice echoes from thence, "Come this way, father!—I'm waiting for thee!"

I remember a voice,
Which once guided my way,
When, lost on the sea,
Fog-enshrouded I lay;
'Twas the voice of a child,
As he stood on the shore—
It sounded out clear,
O'er the dark billows' roar—
"Come this way, my father!
Here safe on the shore
I am waiting for thee."

I remember that voice,
Midst rocks and through breakers,
And high-dashing spray,
[illegible] my heart
Did it sound from the shore,
As it echoed out clear
O'er the dark billows' roar,
"Come this way, my father!
Steer straight for me;
Here safe on the shore
I am waiting for thee."

I remember my joy
When I held to my breast,
The form of that dear one,
And soothed it to rest;
For the tones of my child,
"I called you, dear father,
And knew you would hear
Far o'er the dark sea,
While safe on the shore
I was waiting for thee."

That voice now is hushed
Which then guided my way;
The form I then pressed
Is now mingled with clay.
But the tones of my child
Still sound in my ear,
"I am calling you, father!
O, can you not hear
The voice of your darling
As you toss on life's sea?
For on a bright shore
I am waiting for thee."

I remember that voice;
In many a lone hour
It speaks to my heart
With fresh beauty and power,
And still echoes far out
Over life's troubled wave,
And sounds from loved lips
That lie in the grave—
"Come this way, my father!
O! steer straight for me!
Here safely in heaven
I am waiting for thee!"

MANLIKE AND GODLIKE.

A gentleman who had filled many high stations in public life, with the greatest honor to himself and advantage to the nation, once went to Sir Eardley Wilmot, in great anger at a real injury that he had received from a person high in the political world, which he was considering how to resent in the most effectual manner. After relating the particulars to Sir Eardley, he asked if he did not think it would be *manly* to resent it? "Yes," said Sir Eardley, "it would doubtless be manly to resent it, but it would be *godlike* to forget it."

This the gentleman declared had such an instantaneous effect upon him, that he came away quite another man, and in temper entirely altered from that in which he went.

How this little incident touches the heart: A mother, who was in the habit of asking her children, before they retired at night, what they had done during the day to make others happy, found a young twin daughter silent. The elder ones spoke modestly of deeds and dispositions, founded on the golden rule, "Do unto others as you would they should do unto you." Still the little bright face was bowed down in silence. The question was repeated, and the dear little child said timidly: "A little girl who sat by me on the bench at school had lost a baby brother. All the time she studied her lesson she hid her face in her book and cried. I felt so sorry that I laid my face on the same book and cried with her. Then she looked up and put her arms round my neck, but I do not know why she said I had done her so much good."

STUDY.

Sit! sit! sit!
From matin hour till twilight gloom,
He's a "fixture" there in his dusky room;
Away the moments flit,
And the world outside, with joyous din,
Moves gaily on—but the world within
Is labor, and toil, and care:
No turn knows he in the weary day,
But the turn that shows the pivot's way,
As he turns his easy chair.

Think! think! think!
In the smith's bright forge the fire glows,
But the smith himself the bellows blows—
Unheard the hammer's clink!
Not so the fire that lights the brain
Of him who wears the galley chain,
Or makes the press-gang go;
He must flash with light and glow with heat,
With quill in hand his brain must beat—
But never indulge a blow.

SALVATION ILLUSTRATED.

BY REV. JOHN TODD, D. D.

'*Did God leave all men to perish in a state of sin and misery?*' asked a Bible-class teacher.

'O dear!' said Edward, 'was there ever so hard a question!'

'The question is easy enough. It's the answer that's hard,' said Crawford.

'Well, answer it then!' replied the same boy. 'There are no less than three things that puzzle me.'

'What are they?' asked Crawford.

'First, why should God elect some, and leave others? Second, why should he do it from eternity, and not at any time? And, thirdly, why should he do it out of his mere good pleasure, without any reason for it? I am sure I can't choose things without having some reason for it! Mere good pleasure.'

The boys were sitting together in a kind of frame in the garden, which was covered over with grape vines, and were now to finish the lessons of the day by getting their answer in the catechism. They saw Mary, as she passed the window, and said:—

'Mary, won't you send out Mr. Fox here to help us?'

'I send out Mr. Fox!' said Mary. 'Pray what power have I to order him out to you?'

'Oh, we don't know that—only we know that he will do any thing that you ask him to do. We heard him say so to you this morning!'

'Nonsense!' said Mary.

'Well, if you won't send him, won't you ask him to please to come out?'

'That sounds more like it,' said Mary. After a while, Mr. Fox came out into the garden, apparently very reluctantly, either because he dreaded the catechism, or else because he found the company of the young ladies quite interesting in the house.

The boys stated their difficulties, but not very clearly.

'Let us take one thing at a time,' said Mr. Fox. 'What is the first difficulty?'

'The doctrine of election,' said Crawford.

'Well, what of it?'

'That God should elect some to everlasting life, and leave others to perish,' said Crawford. 'It seems wrong.'

'You make me think of Joe Hunt,' said Mr. Fox. 'One beautiful moonlight evening, Joe Hunt and Samuel Stearns agreed that they would get over into my friend Mr. Napier's garden, and steal his peaches. So, about ten o'clock they got over the fence, very carefully and still. But Mr. Napier was walking in the shade of the house in a piazza, and saw them. When they had shaken one tree, and got their pockets filled, he went toward them. They both ran and he ran, after them. By and by, Sam Stearns tripped and fell, while Hunt escaped. So Mr. Napier seized Sam; and the boy struggled and tore and tried to get away, but my friend was a strong man, and so held him fast. Nay, he led him back to the house, and spoke kindly to him. He was very unwilling at first to tell his name, or go into the room where there was a light; but he did go in, and then he told Mr. Napier how he was a poor, fatherless boy, how he had been led into temptation, and how he was sorry for his faults, and promised that he would never be guilty again—in short, he appeared so penitent, that Mr. Napier not only forgave him, but became his friend. He sent him to school and watched over him, and he became a good and useful man. But Joe Hunt grew worse and worse, till at last he was sent to the State's prison. But he always quarreled with the election made by Mr. Napier. Though he ran away with all his might, and kept away, and associated only with the wicked, yet he always stood to it, that if Mr. Napier had only caught him, held him tight, and talked to him faithfully, *he* should have been good, and become a good man! He always insisted upon it, that it was this partiality of Mr. Napier that ruined him! Just so men feel and talk about God. Like Joe, they break over on forbidden ground. If God takes hold of them, they struggle to get away, as Sam did. And if they can they do get away—choose to get away from God, and choose to be left, and then complain that God has done them injustice by not choosing them! Had Joe any right to complain, or charge his subsequent wickedness upon Mr. Napier?'

'I think not,' said Edward.

'Well, what next,' said Mr. Fox.

'Why, that God should choose men from *eternity*,' said Crawford.

'When could he choose them, if he chose them at all?'

'When they repent and become good,' replied Edgar.

'But suppose from eternity God knew who would repent, and when they would repent, and every thing, just as fully as after they had done this; then how could he help choosing them from eternity? What matter is it *when* God makes up his mind to do what he does, since he knows every thing that ever will or can take place? Are we through with your difficulties?'

'One more,' said Edward. 'The answer says, God (out of his mere good pleasure) elected some to everlasting life. I don't see how it would be right for him to save some men, and leave others to perish without any reason for it.'

'Nor do I. But who says it would? Is not to do any thing out of his mere good pleasure, the same thing as to do it without any reason?'

'By no means. Where did you get that young peach tree which you planted in the garden?'

'I got it in Mr. Atwood's nursery,' said Edward. 'He told me that I might dig up any one that I chose in the whole row.'

'Very well; did you dig up the largest or the straightest of them all?'

'No. There were many larger and straighter,' said Edward.

'Well, you had some particular reason for taking the one you did. Perhaps you can remember the reason. Try and see. I don't want you to tell it to me. But can you remember it?'

'Yes, I can; and I thought it a good reason.'

'Very likely it was a good reason. Have you ever told any body why you chose that particular tree?'

'No,' said Edward.

'Well, then,' suppose I should say that you had your choice of a long row of trees, and out of your own pleasure you chose that tree; that is, you never told the reasons; would that be saying that you had no reasons?'

'No, I think not.'

'So I think. And when we say that God did any thing out of his mere good pleasure, we mean that he has not told us the reason why he did it. But we do not mean that he *has* no reasons. Do you understand me?'

'Yes, I think I do.'

'Now, let us talk a little more about that peach tree. You remember that you told me last year, that you made a bargain with it, that if it did not bear fruit that was good, you would cut it down, and that it did not bear good fruit, and yet you did not cut it down, as you said you would. Do you remember telling me so?'

'I do,' said Edward. 'But I made a new bargain with my tree.'

'Will you please to tell us what it was?'

'Why, I went over to Mr. Camp's and got some buds of grafted fruit, and put in five, and then told the tree that if it would cherish the new buds and cause them to grow and bear fruit, then I would not cut it down, but would take care of it. This I called my *new* bargain?'

'Very well; that is just what I wanted. Your peach tree illustrates an important truth. If it had borne good fruit without budding, you would have kept your first agreement. But as its fruit was worthless, you got your buds, and thus brought it into a state of bearing good fruit. Just so God has done for the human race. He told Adam, that if he would live holy and not sin, and bring forth the fruits of holiness, he should live in his garden and be blessed forever. But as Adam brought forth only the fruits of sin—and so does every one who has sprung from him—he has pro- by a Redeemer has brought them into a state of salvation. And as it is the *bud* which *you* put into your tree that produces good fruit, so it is the grace which God puts into the heart of man that brings forth the fruits of holiness in him. Thus God brings men into a state of salvation by a Redeemer. Have I now answered all your inquiries?'

The boys were silent for a few moments. At length Crawford said—

'After all, I cannot see why God choses some to everlasting life, and leaves others.'

'Nor can I,' said Mr. Fox. 'But we know he does. He chose Paul, and left Judas to his own way. Nor can you see why Edward should be lame, and unable to get about, except with his little crutches, while you and I have sound feet and legs. God does not tell us *why* he does this or that, but we know that he has good reason for every thing he does.'

'How do we know that?' said Crawford.

'Because we know that He is good, and wise, and powerful; and such a being cannot do any thing without having the best reason for it.'

'Shall I ever know why I am lame?' said the little lame boy.

'Certainly, if you are a child of God, he will hereafter explain it to you, and to your entire satisfaction. But supposing you had been born with sound limbs, and then you had broken your bones yourself because you did not want to be beholden to God for sound limbs, could you then blame God, if he let you be a cripple all your days?'

BAPTIST MISSIONS IN BURMAH.

The *N. Y. Chronicle* says that letters from Messrs. Kincaid and Dawson, dated May 13th and June 12th, have been received. Having succeeded in finding a house at Rangoon, they returned to Maulmain to remove their families. At Maulmain they soon learned that the governor had proceeded with great severity by fine and imprisonment against those who had in any way favored them, and threatened further violence. They nevertheless went on with their arrangements, and arrived at Rangoon on the 16th of April. Their families and effects were landed as soon as possible, in order to get them ashore before a prohibition could issue against them. They found the old man who had sheltered them afraid to admit them to his house, and general dismay among their acquaintances.

On the 18th of April they had an interview with the governor, who addressed them harshly for presuming to come to Burmah. On Mr. Kincaid reminding him of the royal favor he had formerly received, as a reason for returning, he grew milder, and permitted them to remain, but forbade them to leave the house unattended by his interpreter. To this order they have paid no attention. The very next day a respectful Mahommedan was savagely beaten for venturing to render them some assistance. They had a second interview with the governor, on the 22d, who received them kindly, but forbade the circulation of tracts. They succeeded on that day in procuring a convenient house, with sufficient room for both families, a chapel, and a dispensary.

On the 3d of May a royal writer called with a message from the governor, that the king had expressed pleasure at the arrival of the American teachers, and the hope that they would remain in Burmah; his Majesty ordered that no one should molest them. Public worship in Burman and English was commenced on the first Sunday in May, and had since been statedly observed, the congregation sometimes numbering from thirty to forty. An aged priest from Ava, a person of high rank and great influence at court, called at the mission house several days in succession, and at last craved permission to lodge there. He had attended public worship three times, requested the brethren to accompany him to Ava after the rains, and promised them his utmost favor on their arrival at the capital.

There was a constant stream of visitors; a daily average of near forty had received medical or surgical aid; among them, a principal officer of the customs, whose case was considered desperate, obtained relief. An orphan youth, nearly blind, who before his calamity had studied for the priesthood, came for help, and asked leave to stay with the missionaries, to which they assented. His eye-sight is improved, and he receives Christian instruction with apparent interest.

What are the motives that have prompted this unexpected favor from the government, or how long it will be enjoyed, cannot be conjectured. At present a door seems to be opened for the gospel in Burmah. The church at Rangoon is dispersed, except a few aged persons, and communication with the Karens in the jungles, during the wet season, is very difficult.

THE DYING YOUTH.

A stranger met me at the close of my usual service, on Sabbath evening last, and said, "Sir, will you go to see my brother, who is dying at the hospital? I have tried for weeks to get his consent to see a minister, but he has refused till now. To-night he must die; he has led a wretched, miserable life; will you go?"

I followed the stranger to the hospital, and found upon the bed the poor wreck of a man, bearing marks of disease in every feature; his lungs were almost gone, and every moment he choked for breath. His brother told him who I was, and why I came. "You must be very short," said he, "I've only a moment to live!" "You have something to think of, then," I said; but he answered, "I can't think. I can't think of any thing." At length, however, his convictions were aroused; and he sent forth a piercing cry, still ringing in my ears, "*It's too late! It's too late!*" I told him of the thief upon the cross, and tried to make him feel, at once, his guilt and need of mercy. I then asked if I should pray. "Be short," he answered; but when I closed, he exclaimed, "Can't you pray more for me? Don't go away! stay with me all the night! how can I pray? May God have mercy! It's too late—but finding I could do no more, I left him in the hands of God. What mattered it that this man had prostrated himself with disease? that he had crushed a wife's affections, and sent her before him to the grave? that he would leave an unprotected orphan? that he had squandered all his property, and wasted talents given for good?—what mattered all this, compared with the fact that he was to die—*without hope?* From his sunken eyes gleamed forth the sentence of God's word, "*No drunkard shall enter the kingdom of God!*

[Rev. J. P. Thompson.

REPENTANCE.

AN ALLEGORY BY ONE OF THE FATHERS.

A hermit was conducted by an angel into a wood, where he saw an old man cutting down boughs to make up a burden. When it was large, he tied it up, and attempted to lift it on his shoulders and carry it away; but finding it very heavy, he laid it down again, cut more wood and heaped it on, and then tried again to carry it off. This he repeated several times, always adding something to the load, after trying in vain to raise it from the ground. In the mean time the hermit, astonished at the old man's folly, desired the angel to explain what this meant. "You behold," said he, "in this foolish old man, an exact representation of those who, being made sensible of the burden of their sins, resolve to repent, but soon grow weary, and instead of lessening their burden, increase it every day. At each trial they find the task heavier than it was before, and so put it off a little longer, in the vain hope that they will by-and-by be more able to accomplish it. Thus they go on adding to their burden, till it grows too heavy to be borne, and then, in despair of God's mercy, and with their sins unrepented of, they lie down and die. Turn again, my son, and behold the end of the old man whom thou sawest heaping up a load of boughs." The hermit looked, and saw him in vain attempting to remove the pile, which was now accumulated far beyond his strength to raise. His feeble limbs tottered over their burden; the poor remains of his strength were fast ebbing away; the darkness of death was gathering around him; and after a convulsive and impotent attempt to lift the pile, he fell down and expired.

HINT FOR A PRAYERLESS MOTHER.

As a little boy sat looking at his mother one day, he said, "Grandpapa will be in heaven!—Aunt will be in heaven!—Mary will be in heaven!—Baby is in heaven!—But mama!" Here the child paused, and looked very solemn.

"Well, dear," said the mother, "What about mama! Will not mama be in heaven?"

The little fellow shook his head very gravely, and replied, "Oh, no, no!"

"Why do you say so?" asked the mother, deeply affected.

"O you do not pray," he replied; "so you will not go to heaven?"

"Yes, my dear, I do; I often pray for you when you do not see me, very often indeed."

"Ah, I never saw you then. Kneel down now, and let me hear if you can pray!"

The mother knelt by her child, and prayed aloud for herself and little one, and that day learned a lesson she will never forget.

The Sabbath Recorder.

New York, October 23, 1851.

THE EARTH'S ROTUNDITY AND THE SABBATH.

To the Editors of the Sabbath Recorder :—

Some months since I sent you a communication, which I have reason to think you never received. It was to this effect: I trusted that I fully appreciated the kindness which led you to make such a lengthy reply (in your paper of January 3, 1850,) to my communication; but it was not satisfactory to my mind. Still, I did not feel convinced, at that time, that it would be profitable, to either you or me, to occupy any more precious time in considering the particular subject to which it referred. Since, however, my return from a long absence, I have felt more than ever inclined to reply, hoping that my only motive is to establish truth.

You say, "What is required is simply this, that the inhabitants of each country begin to observe the Sabbath when the seventh day of the week begins *there*, and that they end the observance when the seventh day of the week ends *there*, without regard to the time when it begins and ends in some other country." Now I will suppose the first seventh day ever known on earth commenced when the sun sunk below the western horizon of the meridian of the garden of Eden at the close of the sixth day. This was Adam's first day; and I will follow your illustrious personage in one of his weekly journeys from east to west, and hear the mandate go forth again and again, "Do him honor," until he has but one second of the 24 hours of his journey remaining; still the command is, "Begin to do him honor," so that on the very borders of the land where man was created, the Sabbath must commence just before the first day of the week does immediately adjoining. For, if it is a matter of great importance that the precise seventh day of the week be kept in all parts of the earth, and that too commencing exactly at the going down of the sun, should not Christians in this land of light be enabled to define the exact meridian for this illustrious personage to commence his course, and then speed their missionaries to this boundary to point out duty. But would this be consistent with the command, "Let all things be done unto edifying," (1 Cor. 14: 26,) or, "Let all things be done decently and in order?" No; rather should they say, God commanded the Jews, (Ex. 12: 2,) "This month shall be *unto you* the beginning of months," and the precise day for the Jews to keep a Sabbath was pointed out by the Manna's falling on the sixth day in a double quantity. But the church was then confined to one side of the earth. When Christ came, and the Gospel was to be spread around the globe, the ceremonial part of the law, inapplicable to such an extension, was laid aside, and his own words are, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul," &c.; "Thou shalt love thy neighbor as thyself." "On these two commandment hang all the law and the prophets." Now, it can be plainly shown, that it is for the glory of God, and our good, spiritually and temporally, to keep a day of rest; therefore we are commanded to do so. But to be obliged to keep particularly the seventh day around the globe, when God, by his providential arrangements, has prevented our doing so without bringing confusion, does therefore, may we not conclude, that when Christ said, "Go into *all* the world," &c., "teaching them to observe all things whatsoever I have commanded you," the keeping of exactly the seventh day was not included in the commission.

In regard to Dr. Edwards' writings, although I do not exactly agree with him in all his opinions, still I do not see the same objections as you do to his book. He gives us reasons why he supposes the first day of the week took the place of the seventh among the early Christians, but then, lest we should think it the only day of the week that would be kept as the Sabbath acceptably to God, commemorating the event which he supposes should be now commemorated, viz. the completion of the work of Redemption, he mentions the fact of the rotundity of the earth, and adds the remark on the 94th page, "Each should inquire," &c.. However, I trust that Christian courtesy led you to send him the paper to Andover, containing the charges, and that he has replied in a spirit of Christian meekness, if the reply has escaped my notice.

In closing, allow me to remark, that I would fain hope, that all true Christians, (with their hearts established with grace,) rather than being often found on controversial ground, may far more frequently meet together in the house of prayer, and that too on any day of the week when they can best advance the Redeemer's kingdom. A. STEWARD.

UNION PARK P. O., New York, Oct. 14, 1851.

Reply.

The writer of the foregoing, notwithstanding he avers that "it can be plainly shown to be for the glory of God and our good, spiritually and temporally, to keep a day of rest," and that "therefore we are commanded to do so," appears to deplore the "confusion" which would grow out of an attempt "to keep particularly the seventh day around the globe;" and therefore concludes that "the keeping of exactly the seventh day was not included in the commission" which Christ gave to his Apostles. But what he means by intimating that this "confusion" is virtually condemned in Col. 2: 16, and yet in the same breath declaring that God has "commanded us to keep a day of rest," we are at a loss to understand. Nothing is more clear to our mind, than that, if God has commanded us to keep a day, he has somewhere (either in the commandment itself, or in some other connection where there could be no doubt about the reference) plainly indicated *what* day he would have us to keep. Indeed, we know not that any one thinks otherwise. The anti-sabbatarian, it is true, denies that any particular day is designated; but then he is perfectly consistent with himself—he denies that God commands the thing. But all, without exception, who hold to a divine obligation to keep any day, admit that God has, in some way, pointed out *what* day it shall be. Seventh-day Baptists hold, that the fourth commandment itself designates the day. Those who keep Sunday, founding their obligation to do so upon what they suppose to be divine authority, hold that the Resurrection of Christ and the practice of his Apostles designate the day. They are divided, it is true, as to whether the fourth commandment lends any authority to the practice, some maintaining that it does, and others that it is abolished entirely. Nevertheless, those who plead for its authority still, and argue (however inconsistently) that it merely requires one day in seven, do not leave the thing here. They argue, farther, that the particular day to be observed is pointed out in some other connection. They argue, that for the Jews it was designated by miracle—the falling of the Manna; and that for Christians it was also designated by miracle—the Resurrection of Christ. It appears, therefore, that all classes of persons who hold to the keeping of a day of rest upon any other grounds than mere conventional arrangement, are unanimous in the conviction that some particular day is designated by divine authority. Our correspondent, if he is at all consistent with himself, must hold the same; and holding thus, we would like to know how he expects to obviate that very "confusion," which, he apprehends, would grow out of an attempt "to keep particularly the seventh day."

As to our former attempt (nearly two years ago) to show the adaptation of the law of the Sabbath to the earth's rotundity, it may have been very faulty. We may have failed to satisfy our correspondent's mind, and we may have blundered so as to make the matter appear worse than it did before. But we are not, on that account, disposed to admit that the keeping of the seventh day must of necessity breed confusion on this *round* earth. It is so clear to persons of common discernment, that precisely the same kind of confusion must result from the keeping of any day, and yet so palpable that no such confusion ever does result practically, that we are not disposed to make an exchange of opinions till we can get a little more *boot*. We shall hold on to the seventh day, therefore, and inculcate it upon others, till we become ready to avow ourselves anti-sabbatarians of the most ultra sort.

The objection which our correspondent makes to our attempted solution of his difficulty, has a very plausible appearance. We ought, perhaps, to have been a little more full in our remarks. If we mistake not, the argument was *theoretically* correct. In its practical application, however, it may be attended, apparently, with the very difficulty which we are now called to meet. After showing that the first seventh day would begin at the going down of the sun in the garden of Eden, where man was created, and from that point would move round the world westward till it reached again the point of starting, we *ought* to have added, that in point of fact, the day does now begin in the *east* of Asia, the longitude of Eden being a central one; so that, when it is mid-day on the Sabbath at Eden, Jerusalem, &c., it is Sabbath [illegible] in some places commencing, and in others just ending. Thus, when the Sabbath was drawing to a close in China, it would be just about commencing in America, while in the west of Europe it would be about sunrise on Sabbath morning. The difficulty, which our correspondent imagines, would therefore occur on that part of the globe which is occupied by the ocean—just where it would have no practical bearing.

We say, that the Sabbath-day does *now* begin in the east of Asia. And did it not always begin there? Did it not begin there from the creation of the world? Such questions may be asked by those who are more ready to find fault with God's commands, than to obey them; but all the answer we have to make is, that the "Sabbath was made for *man*." Of course, at the beginning, the Sabbath began and ended where *man* was. As there was no *man* in China, the Sabbath did not begin there; it was not wanted there. The seventh day, as a *natural* day, traveled round the globe then, as it does now; but not as a *Sabbath*-day. As the Sabbath, it began and ended in the garden of Eden. But when afterwards, (especially after the flood,) men began to migrate from that region eastward and westward, the Sabbath would begin where they had fixed their abode. To those who had fixed their abode in China, the Sabbath would commence some five or six hours earlier than in Palestine; and to those who had settled in the west of Europe, as much later. In this way, the region where man originated would become a *central meridian*, from which time could be reckoned without difficulty.

TEMPERANCE AMONG "HARD-SHELLS."

To the Editors of the Sabbath Recorder :—

There is an article going the rounds of the papers, which has also found its way into the *Recorder*, to the effect that a Baptist Church of "Hard-Shells," in South Carolina, excluded a number of its members for joining the Sons of Temperance and "living sober lives," designating it as a "grievous and wicked offense," calling for "punishment." Now I confess to entertaining doubts of the truthfulness of this statement. I can readily conceive how that church could feel bound to discipline its members for joining the Sons of Temperance, or even a Temperance Society; but that any church, however ignorant and superstitious, should regard it sinful to live "sober lives," *I do not believe*. As it is my firm belief that the statement is grievously and wickedly exaggerated, I ask your exchanges to copy this, that it may go back to the "Hard-Shells;" and I ask that church, for its own honor, and for the honor of the cause of Christ in general, to explain and correct, if correction is called for.

Yours for truth and right, N. V. HULL.

ALFRED CENTER, Oct. 5, 1851.

ARTICLES OF FAITH, &C.

To the Editors of the Sabbath Recorder :—

In perusing the Minutes of the South-Western Association, which were published in your paper of October 4th, I was exceedingly pleased to find that so goodly a number of Seventh-day Baptists have at length found out that the Bible, with the promised assistance of the Holy Spirit, is sufficient to guide the disciples into truth, so that there may be a general uniformity and unity of faith with respect to the doctrines of the gospel. And I do earnestly hope and pray, that some of their able and influential members will use their endeavors and influence to convince other churches and associations of that all-important truth. It will be remembered, that our General Conference, some ten or fifteen years ago, passed a resolution, that no church should be received into the Conference without written articles of faith. And at that time I considered that act to be a seed of Roman corruption, sown on Seventh-day Baptist soil, or that it was a shoot of the deadly poison, sprung up from seed previously sown; knowing, as I did, that the first Seventh-day Baptist Church in Hopkinton, R. I., which was called the mother church, flourished more than a hundred years without any written articles of faith or covenant. For it was a maxim with them, that the Bible alone is the religion of Protestants. And I think I hazard nothing when I say, that all creeds written in any other than Scripture language, as a rule or standard of church discipline and fellowship, are nothing more nor less than putting the laws of men in the place of the law of God. Wherefore, surely, all such creeds and standards ought to be immediately abolished and done away with, among Seventh-day Baptists at least. I consider that they have a direct tendency to make hypocrites, or at least to induce people to profess to believe what they do not, rather than to be kept out of the church. May the good Lord have mercy upon us all. Amen.

WM. STILLMAN.

RHODE ISLAND CORRESPONDENCE.

Church-going and Church Manners.

To the Editors of the Sabbath Recorder :—

In my last communication, I animadverted on Sunday observance, as not being founded in a sense of religious obligation. This proposition should be qualified by many exceptions; for very many have *taken for granted* that the Bible commands it, and hence the sense of obligation is the same as if it were really so; and others have honestly *inferred* that Sunday has divine sanction. But I think that by far the greater portion of the Christian world observe the first day from circumstances not at all connected with divine sanction. So far as I can judge, the following enter largely into the reasons for the practice in question.

1st. *Convenience.* Thus, a young man already alluded to, said he observed the first day because the community in which he lived did. He could not realize the design of the Sabbath if he should observe any other day. He would molest and be molested constantly. This, I think, is the plea always used by the few of our brethren who have left the Bible Sabbath. It may not be amiss to examine its claims a little. It will at once be observed, that this can have no weight, except as applied to an *individual*. Since the community in which one lives observes the first day, it *may* be more convenient for that person to do so. But that is no *ultimate* reason for the act. It may be a *proximate* reason for the *individual*. But why does the *community* do so? It is said, because other communities do. But why do other communities? Suppose all Christendom observe the first day, or that all the human race do it; it may still be asked, *why* they do it? It appears, then, that this argument of "convenience" fails, for certainly there can be no more convenience in one *day* than another. All days in themselves are alike adapted to sabbatism. We must then ask for some other reason for the practice of Christians at large. If A. says I do so because B. does, then B. may say, I do it because A. does; but in this way we never arrive at a reason for both A. and B. In relation to our apostate brother, then, though he observes the first day because the community does, he may yet be without an adequate reason. It is his business to show that the community has an adequate reason—that it be required by the law of God. Every reason short of this is a delusive sophism. This doctrine of *convenience* involves the most fatal consequences. If the community in which a man lives procure its subsistence by plundering wrecked vessels, it will certainly be more convenient for him to join them—he can subsist there by no other avocation. And if *convenience* be the rule of duty, then this man ought to be a pirate, and do as his neighbors do. No amount of convenience can warrant labor on the Sabbath day, so long as God's law forbids it. It is one of the surest proofs of Christian character, that we are willing to suffer inconvenience for the sake of truth. Let the patient suffering of Christ, the apostles, and holy martyrs, teach us the *true* way.

The second reason for the general observance of the first day is the *influence of parental example.* We are often told by those who assent to the sanctity of the seventh day, that they cannot consent to leave the practice of their ancestors. This influence is stronger than we are apt to suppose. Probably the parent exerts the strongest influence on the mind of the child of which it is susceptible. From the earliest recollections, this practice stands associated with all that is dear on earth. It is hallowed by a thousand recollections of early days. It is not strange, then, that its abandonment should seem sacrilegious. It is the behest of the loved and departed. We can but approve the spirit which cherishes and honors parental instructions; but no one can for a moment urge such instructions as the *Christian's* rule of duty. He always refers his actions to the great law of laws, and abides its teachings.

But my design, when I took up the pen, was to animadvert upon the practice of church-going, and church manners, in this city. This, like all *cities*, and some villages, has its quota of loafers and street-walkers; nor is that class of *animals* (not worthy of a name) wanting whose special business it is to stand at the entrance to the meeting-house, and *delight* the ladies as they pass with the scent of the *delicious weed* deeply treasured there. With these exceptions, the people are a church-going people. Large assemblies are found at all the various places of worship. Sunday-Schools are well conducted, and numerously attended. They seem, indeed, to be looked upon in their true importance, and have doubtless exerted great influence in inducing the most commendable habit of church-going so much to be praised in this city. It is not my province to say what may be the motives of *all* in going to the place of worship. Perhaps some do go to display fine persons and fine apparel. Be it so. I had rather see them there with such motives, than that they should stay away. That is the very place for such pride to find its rebuke, if the gospel be preached in its fullness If they go even to revile and to ridicule divine things, let them go, and let God's truth burn them up. Let all be brought under the influence of the gospel. It were fair to infer, that by far the greater portion of the multitudes who assemble here on first-day, do it for the purpose of instruction in divine things. Of the instruction which they receive, I can say but little. It is, however, here as elsewhere. Some preachers deal in fine-spun theories and obscure abstractions; others talk of the law, and faintly suggest the terrors of its penalties. Some please the ear with rhetorical accuracy, and, fearful lest they should descend to vulgarity and boisterousness, they make themselves inaudible to a greater part of their audience. A few melodious tones of voice and mechanical movements of the hand alone indicate the exercise in which they are engaged. It is far from me to despise rhetorical accuracy; but, like electricity, steam, and other agents in nature, when misused, it becomes a thing of dread. When it shuts in the upgushings of the soul, and restrains the rising feelings, it transcends its legitimate sphere, and prevents the true effect of pulpit oratory. It is true, religion is not *all* passion; nor is it *all* mathematical mechanism. Its appeals are to both the passions and the reason. The truest oratory is that of nature. It deals not in stiff and mechanical monotony. Now it rushes by in the whirlwind, and now sits down in the beauty of moonlit stillness. Here it thunders in the rush of noisy cataracts, and there whispers in the soothing strains of evening zephyrs. The human soul is a harp of numerous strings, over which the cold, stiff fingers of artificial oratory may sweep forever, and never wake to tune a single melody. The sermon may be composed with all the accuracy of Aristotle's "dictum," and may be delivered with gestures that outvie the steam-engine in accuracy of lines and angles, and yet fall like an iceberg upon the congregation. If the deep waters of the soul be stirred, let them well up from their gushing fountains, and flow from heart to heart, melting down the icy barriers of the soul.

[illegible] custom common to all denominations in this city, viz., that of writing and reading sermons. Of this habit there are various opinions. It cannot be doubted, that this mode of sermonizing has some advantages. It ensures all the accuracy of arrangement, and correctness of argument, which the author is capable of exercising in the undisturbed retirement of his study. But it seems to me that even *accuracy*, desirable though it be, may be purchased at too dear a rate. It often checks those spontaneous effusions of soul inspired by the occasion, and which constitute the soul and power of natural eloquence. No experienced public speaker will deny, that often the inspiration of the moment furnishes the most vivid thought and appropriate illustration. In the retirement of the study, all this stimulus is wanting, and the preacher who relies wholly upon preparation made there comes before the audience to express only the cold cogitations of uncongenial solitude. If his soul glow with thought far above his studied composition, it must still be expressed in its dull prosy lines, and thus check the very element of power in elocution. It is only when thoughts come burning from a soul warmed by their power, that they penetrate the heart. Let the subject be well studied and carefully arranged in the study, and then let it leap forth in words like gushing waters from their mountain caves. It may be said, that the speaker cannot always feel the inspiration of the subject and the occasion. If this be true, he may despair to touch the hearts of his hearers, and his written sermon would be an idle form. But besides tending to dry up and fetter the lively emotions of the soul, it induces a dependence on written words and forms, altogether incompatible with the extemporaneous scenes amid which we live. We cannot at all times retire and write a sermon when one is needed, till the occasion be past when it would have been effectual. We need men who can snatch the moment, on steamboats, on cars, and elsewhere, and plead for the truth with the eloquence of ready thought.

In every church which I have attended, what of vocal music there was, became half inaudible by the thundering tones of the ponderous organ. How much of *its* harmony entered the ear of Heaven as acceptable worship, I will not essay to determine. I may without offence suggest, that so far as it may inspire deeper devotion in the *heart*, it may be approved of God. To what extent it may do this I will not venture to affirm. I think this is certain, that the instrument itself cannot worship God, and that if it be touched with fingers tuned to Italian skill, while the heart be unregenerate, this splendid performance involves no worship. I have but little trouble to conceive that a musical instrument may conduce to higher devotion if properly employed; but upon what principle the practice of inviting the ungodly sinner to perform *this* part of divine worship is founded, I never could perceive. Why may he not as well pray or preach for us? Will some one give us light on this point? The choirs here usually number not more than eight singers in all. Why are not the voices of the *congregation* tuned to praise?

I will allude to one more practice, which commends itself to every Christian. In every instance of attending church on first-day, I have been invited by some member, before entering the house, to sit with his family, and then proffered the place at any future time. I never saw a stranger enter the house and *seek* a place to sit. I wish our own brethren would emulate this virtue; for I have often, among them, seen strangers walk through the house, and then have to intrude themselves into unproffered accommodations; yea, more, I have seen them unceremoniously crowded out by the owners of the seats they have thus been compelled to assume. Christianity is full of politeness, and seeks above all other places to make the house God a place of good manners. D. E. M.

BROWN UNIVERSITY, Oct. 9th.

WOMAN'S RIGHTS CONVENTION.

A Woman's Rights Convention (so called) was held in Worcester, Mass., during three days of last week. It was numerously attended, and was addressed by several speakers, distinguished in their way, among whom were William H. Channing, Wendell Phillips, Chas. List, Paulina W. Davis, C. J. H. Nichols, Emma R. Coe, Lucy Stone, Ernestine L. Rose, and "Dr. Harriett R. Hunt." Letters were also read from various persons who had been invited, but did not find it convenient to attend, among them Harriett Martineau, Ralph Waldo Emerson, Henry W. Beecher, and Horace Mann. A lengthy report of the proceedings of the Convention is before us, from which it appears that the main business was speech-making, and reading reports. The resolutions discussed set forth that "the Right of Suffrage for Woman is the corner-stone of this enterprise," and "that it will be woman's fault if, the ballot once in her hand, all the barbarous, demoralizing, and unequal laws, relating to marriage and property, do not speedily vanish from the statute-book." A lengthy report on Industrial Avocations was read, which represents that one prominent "obstacle in the way of woman's industrial redemption is the inconvenient style of her attire." The Report says :—

"That the present long-flowing skirt is a serious impediment to her efficiently engaging in many productive branches of useful industry, must be admitted. The experience of all who have made the trial has been, that the healthful and agreeable business of agriculture and horticulture cannot be prosecuted with pleasure and advantage, with her shroud-like drapery about her feet and limbs. Mechanical labor, especially that requiring the use of machinery, would with great difficulty be accomplished, and in many cases would be attended with great danger, from its preventing a free use of her limbs, and also its liability to be caught in the machinery. Consequently woman is at present to a great extent unfitted by her *dress* for self-support and independence."

HENRY CLAY ON THE COMPROMISE MEASURES.—Several distinguished citizens of New York recently communicated to Henry Clay a request that he would visit this city and address the people on Compromise, Secession, &c. He declines doing so on account of feeble health. His letter of declinature, however, expresses at length his views on the subject. The necessity of maintaining and enforcing the Fugitive Slave Law, "unrepealed, and without any modification that would seriously impair its efficiency," he thinks, "must be admitted by the impartial judgment of all candid men." And he is so confident of the general admission of this doctrine at the North, that he has no very serious fears for the Union from that quarter. At the South, there is "enough to encourage the friends of the Union, and but little to excite solicitude and alarm." All the Southern States, except Georgia, Mississippi, and South Carolina, acquiesce in the Compromise. Of Georgia and Mississippi there is much to hope "from their known patriotism and intelligence;" while in South Carolina the occasion of apprehension is "not so much for the security of the Union as for her own peace and prosperity."

MISSIONARY INTELLIGENCE.—At a Concert of Prayer held in New York on the first Monday of this month, a letter was read from Mr. Crane, dated July 9, 1851, which exhibited a promising state of missionary operations at Aintab. The want of missionaries is felt there. Delegates had arrived from the adjacent villages, entreating that a missionary might be sent to them. These delegates came, in some instances, empowered to bear the expenses of the missionary there and back. A letter was read from Trebizond, dated August 4th, which speaks of a number of Christians, in that region, being imprisoned and persecuted, kept for two weeks in close confinement and chained two-and-two. A gratifying degree of interest, however, was manifested by the natives in the teachings of the missionaries.

RELIGIOUS LIBERTY IN PAPAL COUNTRIES.—The General Assembly of the Presbyterian Church in Ireland, at its yearly meeting in July, memorialized Lord Palmerston on behalf of religious liberty in Roman Catholic countries abroad, especially the Papal States, Naples, and Austria. Lord Palmerston replied, that "her Majesty's Government are deeply impressed with a conviction of the truth of the principles laid down in the petition;" "they have not omitted, and will not omit, to avail themselves of every proper opportunity of urging those principles on other Governments, as far as may be consistent with a due regard for international independence, and with any prospect of obtaining a useful result."

DEATH OF MISSIONARIES.—Letters from the Mendi Mission, West Africa, published in the American Missionary, mention the death of Mrs. Minerva Arnold and Mrs. Eliza B. Tefft. The former died on the 9th, and the latter on the 10th of June last.

ARRESTS FOR TREASON IN SYRACUSE.—On Fourth-day of last week, Oct. 15, five citizens of Syracuse were arrested by the U. S. Marshall of the Northern District of New York, on warrants issued by Judge Conklin, of Auburn, charged with aiding in the rescue of the fugitive slave Jerry. Their names are Moses Summers, part proprietor of the *Onondaga Standard*; James Davis, a butcher; Stephen Porter, a butcher; Ira H. Cobb; and William Thompson, colored. They were all taken to Auburn, where a three-days' examination, with a view to decide whether they should be committed for trial on the charge of treason, was conducted before Judge Conklin by the District Attorney, James R. Lawrence. On Sabbath afternoon, the District Attorney said he had no farther evidence; to present; the counsel for the prisoners declined to offer any evidence, and the Judge took until 10 o'clock of Second-day to consider the case.

It is understood that warrants have been issued for the arrest of several other persons, including a number of influential citizens of Syracuse. Should they be bound over for trial on the charge of treason, the case will be an interesting and important one.

MUSIC BOOKS.—Two new music books have been laid on our table. One of them is a quarto volume of 102 pages, entitled, "Lablache's Complete Method of Singing, or a rational Analysis of the Principles according to which studies should be directed for developing the Voice and rendering it flexible, and for forming the Voice, with examples for illustration, and progressive vocalizing exercises; translated from the French of Louis Lablache, and improved from all former issues by the addition of new exercises for sustaining the voice, and an engraving representing all the parts of the mouth and throat brought into action in the cultivation and development of the Human Voice." The other is a new collection of Sacred Music, called "White's Church Melodist," by Edward L. White, editor of "Modern Harp," "Sacred Chorus Book," "Boston Melodeon," "Tyrolien Lyre," &c. Of the merits of these works, we are not musician enough to say much; but a musical friend to whom we have referred them, thinks that the book by Lablache is very valuable, while that of Mr. White has many excellencies, especially in the arrangement. They are published by Oliver Ditson, Boston, and sold by J. E. Gould & Co., 297 Broadway, N. Y., and by all music dealers.

THE STORM OFF PRINCE EDWARD'S ISLAND.—A dispatch from St. John, N. B., dated Oct. 15, says: Authentic intelligence has been received here of the loss of fifty British fishing vessels, and the probable destruction of over one hundred lives. The bark Amelia Ann, from New York, arrived at Schediac on the 10th, and the Prince Edward's Island packet on the following day. The latter reports that one hundred and sixty sail of vessels, consisting of ships, brigs, and schooners, had been wrecked from the North Cape to Malpac, and that sixty bodies were buried in one grave. Two ships had stranded at Richibucto—one a Russian, which had been condemned, and the other an English vessel, which lies buried in the sand.

The schooner N. Rogers, of New London, Thos. Rogers master, was off Prince Edward's Island when the gale commenced, and she, with a fleet of fifty or sixty sail, stood off the coast. She made a harbor in the Gut of Canso the following Monday, having lost everything from deck, her foresail and flying jibboom. Capt. Rogers reports that the gale was tremendous, and attributes the safety of his vessel to the giving away of the foresail at the moment she was struck and knocked down by a heavy sea.

CHEAP POSTAGE.—The Boston Cheap Postage Association, (of which John W. James is President, and Joshua Leavitt Secretary,) is out upon the postage law of 1850, as being altogether a different thing from what was asked and needed. They take Rowland's Hill's scheme as a model, and advocate—

1. The abolition of the franking privilege.
2. An uniform rate for all distances on letters, *one cent* for the half ounce.
3. An uniform rate of one cent on newspapers, whatever the size, and the sale of news-stamps at *fifty cents* the hundred.
4. The prepayment of all postage.

These ameliorations are insisted upon, as proved by the British system, and approved by common sense.

THE CHRISTIAN REVIEW for October is an excellent number of that always sterling quarterly, as will be seen by the following table of contents :—

I. Grote's Greece; by Prof. J. T. Champlin. II. Examination of Dr. Woods, argument for Infant Baptism, from Ecclesiastical History; by Rev. H. J. Ripley, D. D. III. Beneficence the noblest Aim; Rev. G. B. Ide, D. D. IV. Objections to this Life as the only Period of Probation considered; by Rev. A. Hovey. V. Annexation of Louisiana; by Rev. J. M. Peck. VI. The Ultimate Supremacy of the Kingdom of Redemption; by Rev. H. B. Smith, D. D. VII. The Temporal Power of the Popes; or, Popery as a Politico-Ecclesiastical Institution; by Rev. J. Dowling, D. D. VIII. Notices of New Publications. IX. Intelligence.

Mr. Joseph A. Woodward publishes in the Charleston papers a letter, in which he asserts that John C. Calhoun, in his last hours, made known to several of his confidential friends his despair of preserving the Federal Government, as well as his conviction that resistance to the then pending measures of the North, if they should be carried out, would be the duty of the South, and of each single State of the South, even if no more than one could be found willing to act.

J. Doggett, Jr., No. 59 Liberty-st., has recently issued "Poor Richard's Almanac," with a Calendar for 1852, and containing the editorials written by Dr. Franklin for the years 1739, 1740 and 1741. Franklin edited, printed and published an Almanac with the above title for *twenty-six years.*

IMPERFECT IN ORIGINAL

General Intelligence.

European News.

Two steamers from Liverpool—the Atlantic and the America—have arrived since our last, bringing one week later news. The Atlantic had a long passage, in consequence of breaking the rod of her air pump. This was of English manufacture, not American. As soon as it could be taken out and replaced with a spare rod, which the ship always carries, she went on her way again.

The Marseilles journals announce the arrival, Sept. 26, in that port, of the Mississippi, having on board sixty Hungarian refugees, and among them Kossuth. This steamer only put in for coals, and was to depart immediately for England. No person disembarked from her, but several of the merchants went on board.

On the arrival of Kossuth in the Dardanelles, the Captain of the Mississippi went on board the Turkish vessel and placed his ship at the disposal of the exiles, at the same time, as is reported, presenting $15,000 to their leader, in the name of the American Government.

Sir John Ross has arrived at Stranraer, Scotland, with the schooner Felix. He left the ice on the 18th August. Sir John's opinion is, that only a screw-steamer can accomplish anything in the search for Sir John Franklin.

Since the discovery of gold in Australia, ships for Sydney, the nearest port to Ophir, as it is called, have greatly increased in number. The General Post Office at London advertises twenty vessels at once, by which letter bags will be sent.

The contractors for building the Crystal Palace received notice from the Executive Committee to commence pulling it down after the 11th inst. It is proposed to carry the building to Battersea, and set it up there as a winter-garden. The profits of the Exhibition are to be used as a fund for similar exhibitions hereafter.

The submarine telegraph to France has been completed. The great cable which was intended to reach the whole distance proved too short by half a mile, owing to the irregularity of the line in which it was laid down. It was pieced out with a coil of wire coated with gutta percha. This will, however, have to be taken up and supplied with cable. The connection is complete with France, and messages are sent across with perfect success.

The Chrysolite, a clipper ship, built at Aberdeen by the Messrs. Hall, for the Liverpool and China trade, has just made the voyage from Liverpool to Anjeer in 80 days. This is the quickest voyage on record. The Oriental made the same passage out in 89 days, and that was without precedent; but, for the present, the Chrysolite has the palm. The ship was built expressly to contest the voyage with the Oriental, and no expense was spared. She is, we believe, of 500 tuns burden, per register, but carries nearly 900 tuns or tea.

Ossian E. Dodge has created some excitement in England, by offering ten thousand dollars for the Crystal Palace one day and night soon after the close of the exhibition.

In France, persecutions of newspapers continue. Usurpation by Louis Napoleon is still talked of. So is the nomination to the Presidency of the Prince de Joinville.

The Pope has published an "Act of Grace," whereby all offenses not involving a punishment of more than six months' imprisonment are pardoned, and all sentences for longer terms shall be shortened by one year; but this lenity is not to apply to great cheats and thieves, forgers, or *political offenders!*

Advices from Madrid of 21st state that the authorities of Cuba have proposed a plan to fortify the Island at the expense of forty million reals, and Gen. Concha is of opinion that this sum might be obtained by the saving proposed in the War Department. A committee of General Officers approved of Gen. Cancha's plan.

A French Company at Martinique is about to transport into that Colony 4,000 negroes from Benia and Dahomey, on the Western Coast of Africa, pursuant to recent treaties with the black Princes of those countries.

An Arab tribe in the outskirts of Algiers, had a quarrel with another in the great Sahara, and marched against it in two bodies. One of these made a pretended attack on the town for the purpose of drawing out the active population, the other penetrated into the place and massacred every one they met.

A terrific explosion took place lately at Zante, Greece. A small house, on the ground floor of which was a shop kept by a Greek, accidentally caught fire. The Major of the 41st Regiment (British) turned out immediately with a party of his soldiers to aid in extinguishing it. The townspeople also flocked to the place in great numbers, to render what assistance they could. But before the fire could be extinguished, it had reached the second story, and all of a sudden a most awful explosion ensued. It appears that two barrels of gunpowder had been imprudently concealed in a closet adjoining one of the rooms in the second story. At the very moment of the explosion several persons were on the roof of the house; and the result can easily be imagined. Eleven men perished at once, and among these a drummer of the 41st Regiment. The Major of the same corps was severely wounded, and equally so were no less than 150 of the inhabitants.

A gale which raged without intermission for 48 hours on the 24th and 25th of September, on the Eastern Coast of England, led to the most calamitous loss of life and property, especially at and near the mouth of the Humber. Considerably upward of 100 vessels were stranded, and the loss of life was fearful. On Thursday, the 24th, the vessels known as coasters were keeping close under the land, with a slight southeasterly breeze, when suddenly the wind veered to the N. E., and rose to a hurricane, making it impossible for many of the coasters to stand out from the land. Most of them were driven on the rocks and dashed to pieces. On a great number every soul perished. The whole range of coast, as far as the Yarmouth roads, were strewn with the wrecks.

Efforts are making to induce emigration from Ireland to Peru. The Government of that country consents to pay two-thirds of the passage-money, or £6 for each adult. In consideration of this sum the parties bind themselves to work a certain length of time at fixed wages, or else to repay it in monthly installments. Only Catholic emigrants are wanted.

California News.

The steamer Illinois, from Chagres, arrived at New-York last Sabbath, bringing two millions of dollars in gold dust, and nine days later news from California.

The City of Marysville has been visited with another serious fire, and Spanishtown, on the Calaveras River, has suffered from an extensive conflagration, which consumed 150 dwellings, the whole loss amounting to $250,000

Crime has diminished throughout the State, and no execution has taken place either in San Francisco or in the interior, since the sailing of the last steamer. The Indians in the Southern part of the State are quiet; those in the North, in Trinidad and Klamath Counties, are becoming somewhat troublesom.e

The gold diggings continue to yield rich returns to the labors of the miners. The auriferous quartz veins are being extensively worked, and generally with great success.

San Francisco has recovered from the two great conflagrations of May and June, and has been rebuilt in far better style than before. Numerous fire-proof brick and stone buildings have been erected, and many others have been commenced. Altogether, the condition of affairs in California is highly satisfactory.

From Panama, we have intelligence that of the band who in their attempt to rob a specie train crossing the Isthmus in September killed two of the guard, two had been arrested, and had made full confession, which would probably lead to the arrest of several others.

The Panama Star of Oct. 3, says: By the arrival, yesterday, of the French brig Marie Louise, from Callao, whence she sailed on the 20th Sept., we learn that the steamer Chili had just arrived in that harbor from Valparaiso, bringing the important but unpleasant information, that a revolution had broken out in Chili, and that many of the troops had declared in favor of General Santa Cruz for Prsident; that Coquimbo and other cities were in possession of the new party, and that everything throughout the Republic was in a disorganized state.

Concerning the Revolution in New-Granada, the *Panama Star* of the 3d inst. says:—About 9 o'clock on Wednesday night, the city was startled "from its propriety" by the sudden sound apparently of every church bell in it—and they are something less than a thousand—and the loud cries of "*Viva la Republica Nueva Granada*" from the throats of the loyal domocratic "*paisanos*," who all at once thronged the streets. On inquiry into the cause of jollification, we learned that a courier had just got into town, with dispatches to Gov. Diaz, informing him that Gen. Thomas Herrera, leader of the Government forces, had subdued the remaining revolutionary forces in the Republic under command of Gen. Berrera, in the province of Antioqua. This is the main established fact.

The North Pacific Whaling Fleet.

The *Alta California* has important and sad intelligence from the whaling fleet of the North Pacific. A vessel had arrived at San Francisco, which was on the 31st of August boarded by the whale ship John Wells, of New Bedford, Captain Cross, who reports the following vessels as being totally lost this season:—Ajax, of Havre; Aramatta, of New London; Arabella, New Bedford; New Bedford, of New Bedford; America, of New Bedford; Cosmopolite, of France; Mary Mitchell, of San Francisco.

It appears that the whole whaling fleet had wintered in the Gulf of Anadir, in the northern part of the sea of Kamschatka, in Russia in Asia, and, on the coming on of Spring, had set sail for Bhering's Straits; but in attempting to pass through into the Arctic Ocean, the fleet was environed by ice, and the above-named vessels were totally wrecked. The crews of the destroyed vessels are reported to have reached the main land in safety; but it is said that in some disturbances afterward with the natives, eleven of the whalemen lost their lives.

The John Wells is stated to have borne evidence of the severe navigation she had encountered. Her spars were nearly all gone, her hull more or less damaged, and she had scarcely a sheet of copper upon her.

It was supposed that some sixty more vessels had shared the fate of those mentioned above; and it was quite impossible to tell how many more would be likely to be lost in their attempts to escape from the ice.

The general result of this season's whale-fishing is set down as a total failure.

The Plague in the Canary Islands.

The Canary Islands have been visited by a frightful epidemic, or plague, which is said to have been brought by fishermen from the coast of Africa. At first it was thought to be a kind of cholera morbus. But an examination by the Board of Health showed that it was the plague. It raged with such fury that the inhabitants, in consternation, abandoned the town without caring for anything but their persons, to such an extent that they even forgot the ties of blood. Death surprised them in the midst of their flight, so that roads were covered with corpses over which not a tear of frendship, or of filial or fraternal love, was shed, because terror had smothered every sentiment except that of self-preservation. As was to be expected, the fugitives, carrying with them the fatal germ, infected the country, which became the theater of the most horrible scenes. The beasts, abandoned in the city, perished for want of food, and the decomposition of their bodies, together with that of the human corpses which remained unburied in the streets, vitiated the atmosphere to such an extent that any unfortunate person who might return to the city fell dead almost as soon as he entered a house. However, this was stopped as soon as possible by the energetic measure taken by the Military Governor, and by the humanity of the second alcade of the Corregidor, and various young men, many of whom fell victims to their heroism.

At last the supposition was confirmed, that the epidemic was not the cholera, but the terrible plague of the Moors, it having been ascertained that it was introduced into the Island of Grand Canary by the fishing vessels which frequent the western coasts of Africa. The persons in the island devoted to this traffic, numbering about 1,800, have almost all perished, as there remain only enough to man a single vessel. According to the declarations of the masters of the said vessels, on all the western shores of Africa there reigns a deathly pest, which carries off the inhabitants, the mortality being so great that the corpses are strewed upon the earth in incredible numbers, and their decomposition augments the influence of the corrupted atmosphere.

As soon as the Commandant General of the Province learned the abandonment of the City of Las Palmas, he sent a portion of the garrison of the capital to bury the dead, but the greater portion of the soldiers were attacked by the epidemic and died. In short, in order to give an idea of the ravages of the pest, it is only necessary to state, that in two months 6,000 persons died in the City of Las Palmas, and 16,000 in the whole island. Up to the last dates the plague had spared the towns of Agatee and Fejeda.

From the Cape of Good Hope.

The ship Spring Bok, from the Cape of Good Hope, Sept. 3, arrived at Boston Oct. 15. Her news is 33 days later. The accounts are more favorable for peace. The Government has been reinforced by two fine regiments and 100 artillery men—in all 1,500 men. Sir Harry Smith, the English Governor, was in high spirits at the more favorable prospects, and said he would conclude no treaty of peace short of the unconditional submission of the Kaffirs. Notwithstanding the prospect of peace, the papers are still filled with the details of a dreadful guerilla warfare, which has reduced the country in some places to a desert of ashes—men are murdered on the high roads, and flocks and herds are stolen by thousands. Conspiracy among the Hottentots and Kaffirs on the frontier to rise and murder the English and their allies, had been discovered and frustrated. Several hostile chiefs had expressed a desire to make peace, but letters state that it will probably be months before troops can be brought to bear upon the enemy and force it at the point of the bayonet.

The venerable John Phillips, Superintendent of the London Missions in South Africa, died on the 27th August.

Land Difficulties in Livingston County.—*The Livingston Republican* says that Anti-Rentism has broken out in Springwater, in that County, and adds these particulars: It is well known that there is a large tract of land in that town claimed by the Pultney estate. Much of this tract has long been occupied by men who have cleared the land, erected buildings, and made what was a rugged and almost barren soil, good farming land, and after being on the land some twenty to forty years, the Company now come forward and claim the land, although previously they had not even attempted any jurisdiction. An attempt to serve a couple of writs of ejectment served to assemble some two hundred armed persons, who threatened the application of a coat of tar and feathers as an outward covering for the officers if they did not desist from the service of ejectment papers. The officers gave it up and left the place.

A Young Rogue.—The New York Police recently re-arrested Thomas Andrews, a boy eleven years of age, who was committed to the Tombs for some petty offence about a month before, and escaped in a very ingenious manner. There are a number of barrels placed in the yard of the City Prison for the rception of swill. When these are filled, the lids are closed, and they are carted away to the place of deposit in the upper part of the City. Andrews, noticing that one of the barrels was not quite full, jumped into it unobserved, and closed the lid. Thus submerged to his throat in the offensive liquid, he patiently awaited the carman, who shortly arrived, and, taking the supposed full barrel on his cart, carried it off. When he stopped to unload, Andrews sprang out, and the carman was so paralyzed with astonishment that he could offer no impediment to the young rogue's flight.

Trick of a Slaver.—*The Plymouth Journal* narrates the following trick of an African slaver: Two full slavers have lately escaped, one from Lagos, a Sardinian, and another, a Spaniard, from Port Legino, with three and five hundred respectively. The Lagos fellow escaped by a clever trick; he saw the Prometheus, steam-sloop, Commander Foote, standing in, and was then in the act of hoisting his water-casks in. The Captain, however, bolted off to a merchant skipper, who was known to be legitimately taking in a boat-load of palm-oil, and for a matter of $300 induced him to exchange boats for a few hours; the steamer came in, boarded him, and seeing him busily engaged in taking in palm oil, stood off again; he then finished his proceedings, got the niggers on board, and bolted in the night.

The Hackensack Bridge.—Of this Bridge, which was recently burnt down, but was again ready for use last week, the *Newark Advertiser* says:—It was burned down in 1845, and 32 working days were required to rebuild it, (the crossing being interrupted 6 weeks and 2 days,) during which time 20,000 passengers were ferried over. On this occasion the crossing was interrupted one month, 21 days only were employed to rebuild the bridge, and over 100,000 people were carried over the ferry, besides a large number of teams—and without accident. The Company have employed an average of 500 men in the work, and no serious accident has occured to any of them, although they have necessarily been placed very often in positions of imminent peril.

Beards.—Mr. Andrew Jackson Davis comes out in *The Hartford Times* in favor of men's wearing their beards. He says the hairs of the beard are ultimations or continuations of nerves; those of the hard coating and membrane of the eye are connected with the beard on the upper lip, and when that is shaved off the nerves are exposed to injury; some diseases of the eye he attributes to shaving. In women, these nerves instead of terminating in the upper lip are buried in the cheeks, and have much to do in controlling the phenomenon of blushing. Bronchitis and maladies of the lungs are produced by shaving off the beard on the chin. Mr. Davis also argues that mustachios are no obstacle in the way of eating, or any other function in which the lips are employed. [Tribune.

Worth Knowing.—A young lady of this city, while in the country some years ago, stepped on a rusty nail, which ran through her shoe and foot. The inflammation and pain were of course very great, and lock-jaw was apprehended. A friend of the family, however, recommended the application of a beet taken fresh from the garden, and pounded fine, to the wound. It was done, and the effect was very beneficial. Soon the inflammation began to subside, and by keeping on the crushed beet, changing it for a fresh one as its virtue seemed to become impaired, a speedy cure was effected.

SUMMARY.

The Rochester Democrat says that Henry M. Whitney, a young man who lived in Rochester about fifteen years, has recently been appointed by Kammehammeha, Postmaster General of the Sandwich Islands. Mr. Whitney went on about two years since to Hawaii, expecting to receive an appointment of some distinction from the King. E. O. Hall, Esq., formerly of Rochester also, is editor of *The Polynesian*, the leading and official newspaper at the seat of Government. In 1831, Mr. Hall was a journeyman printer in Rochester.

The sailing days for the U. S. Mail Steamers for San Francisco have been changed. Hereafter the sailing days will be the 9th, 11th, 24th, and 26th of each month, unless the day happens upon Sunday, when they will be dispatched on the day following. The Pacific Mail Steamship Co. have received permission from Government to sail from Panama immediately on the arrival of the Atlantic mails, instead of waiting as heretofore until the regular days established by the P. O. Department, thus avoiding a detention of some four or five days.

Mr. Joseph Reed, an enterprising farmer in the Germany neighborhood, (*The Sussex* (N. J.) *Herald* states,) was badly bitten in the arm and face by a mad dog a few days since. The dog belonged to Mr. Reed, and had shown ferocious disposition for some time past, and had been bitten several years ago by a rabid dog. At the time of his biting Mr. Reed, such was his ferocity that it was with difficulty he was compelled to let go his grasp, and after doing so, he continued to bite posts, fences, and whatever came in his way.

There was held in New York last week a Convention of Delegates from the several Colleges of Pharmacy in the United States, viz: Philadelphia, Baltimore, Cincinnati and Boston. The object of this meeting was to consider and arrange, as far as practicable, a standard of quality and of strength for Imported Drugs and Medicines, to be submitted for the action of Congress, with a view of rendering the decisions of the Custom-House Examiners uniform at all the ports of entry.

On the morning of Oct. 15, a fire broke out in the Orphan Asylum at Cincinnati, which destroyed the entire edifice. There were at the time one hundred and six boys in the building, many of whom saved themselves by jumping out of the windows. One hundred of the children were saved, and six, it is feared, perished in the flames. Three bodies of the six have been found in the ruins. Many of those saved were badly burned, or otherwise injured while making their escape.

Two Hungarians of distinction arrived at Philadelphia week before last, and left for the West, without making themselves known to any number of the citizens of that place. One was Madarasz, who during the revolutionary agitation, was know as the leader of the ultra Radical party; the other Baron Metelenyi. They have gone West intending to settle at some point in Wisconsin or Iowa. They expect to be followed to their new home by a body of other emigrants.

The work of enlarging the Erie Canal will commence immediately on closing the Canal. The plans and contracts will be complete in November. *The Buffalo Commercial* says: "The amount of money to be expended during the year will be between three and four millions of dollars, which properly, applied, will go far to excavate the prism of the Canal to its full width the whole distance, thus greatly facilitating the movement of craft during the next season.

Hon. Hiram Rider, of Willington, formerly Treasurer of Connecticut, Sheriff of Tolland county, and County Court Judge, died at his residence on Friday. His wife was buried on Wednesday of the same week, and his daughter died the week previous. All of them died of the dysentery, which has recently been quite prevalent in that town.

The steamboat men of New-Orleans have formed a combination to demand higher wages, and commenced operations by attacking those who declined joining them. The first crew belonging to the *Brilliant* was turned off the boat by the rioters; a second crew, hired at $50 or $60 per month, was also turned off, and the captain could not get away unless the demands were complied with.

Joseph A. Divver, an ex-alderman of New-York, committed suicide last week by taking prussic acid. Mr. D. was once in affluent circumstances, but had lost much of his prosperty within the past few years. He was a volunteer in the Mexican war and fought several battles under General Scott. Insanity is spoken of as the cause of his last fatal act.

James Boorman, Esq., for whom the compliment of a service of plate had been intended by the Hudson River Railroad Company, at a cost of $5,000, declines the gift, and proposes, in its stead, that the amount be applied to the vesting of a fund for the relief of such of the employees of the Company as may be disable by accidents in its service, or to the relief of the families of such employees.

There are about 4,500 men now engaged in building the New-Haven and New-London Railroad. This road will make, with the New-York and New-Haven, the Norwich and Worcester, and the Norfolk County Roads, probably as near an Air Line to Boston as we shall have for some years.

A notable feature in the Daguerreotype Exhibition at the Fair of the American Institute is Root's series of illustrations of the popular and touching song of "The Old Arm Chair." There are seven or eight well-executed pictures, marking the chief incidents mentioned in the song.

The infant child of Mrs. Susan Dean, residing at No. 324 Spring-st., New York, was recently found by its mother hanging by the neck and dead. It appears that she had placed it in bed, and while engaged in another room it had rolled off the side of the bed and was caught by its neck between two posts projecting above and attached to a cradle which was standing near.

Advices from Para, to Sept. 28, state that the yellow fever, small-pox, and other diseases, were fearfully mortal at that place, and were carrying off a large number of the inhabitants.

Much interest is manifested in the diplomatic circles at Washington with regard to the expected arrival of a Special Minister from Spain to demand satisfaction for the Cuba outrage.

It is computed that there are between 6,000 and 10,000 Chinamen even now resident on our Pacific coast.

The old tavern on the road between Albany and Troy, and known as the "Bull's Head," has been selected as the site for the New York State Idiot Asylum, of which Dr. Wilbur, of Barre, has been appointed the Superintendent.

A colored lady named Eliza Greenfield is creating quite a sensation in musical circles. She is said to have a very powerful and sweet voice, and is to give a Concert shortly. She is called the "Black Swan."

The farce of digging for treasure at the old French Fort at Oswego, has been revived. A young girl, who is said to have seen the treasure in a mesmeric sleep at Albany, is on the ground to direct operations.

The $40,000 or $50,000 worth of goods seized by the Collector in the store of Mr. Herrick, the stationery importer, have been abandoned to the Government, and will be sold at auction.

A census of the population of Dunkirk has just been taken; the number of inhabitants reached 3,500, while six months since there were not more than 500.

A Cotton Mill, belonging J. Clarke, situated in Smithfield, Rhode Island, was burnt down on Monday night, Oct 13. It had not been in operation in the last three months.

Ten thousand dollars were found in the dead letter office at Washington, during the last quarter.

Rev. Dr. McClintock has been appointed to the Presidency of the Wesleyan University at Middletown, Ct.

A rich mine of lead has lately been discovered on Painter Creek, Clayton County, Iowa.

A Female Institute is to be established by the Presbytery of Minnesota, at the Falls of St. Anthony.

New York Market—October 20, 1851.

Ashes—Pots 4 87; Pearls 5 37.

Flour and Meal—Flour, 4 00 for Canadian, 3 75 a 4 00 for State, Ohio, Michigan, and Indiana, 4 06 a 4 25 for pure Genesee. Rye Flour 3 25 a 3 31. Buckwheat 2 25 a 2 50 per 100 lbs. Corn Meal 3 37 for Jersey.

Grain—Wheat, 82c. for Southern red, 86c. for white Michigan, 90 a 92c. for Genesee. Rye 70½c. Barley 75c. for good two-rowed, 80c. for prime four-rowed. Oats 38 a 39c. for State, 35 a 37c. for Jersey. Corn 56c. for round mixed, 61c. for round yellow.

Provisions—Pork, 13 50 for new prime, 12 25 for new mess. Beef, 4 50 a 5 50 for new prime, 8 50 a 11 00 for new mess. Lard 8½ a 9c. Butter, 8 a 11c. for Ohio, 10 a 15c. for State. Cheese 6 a 6¾c.

Hops—20 a 24c. for Western, 23 a 26c. for Eastern.

Lime—87c. for common, 1 20 for lump.

Lumber—12 50 for spruce, 13 50 for pine. Lath is in demand at 1,75.

Plaster—2 25 in New York, 2 75 up the River.

Seeds—9c. for Clover, 15 00 a 21 00 per tierce for Timothy, 1 25 a 1 28 for 56 lbs. flaxseed.

Tallow—7⅜c. for prime.

MARRIED,

In Hopkinton, R. I., on the evening after the Sabbath, Oct. 11th, by Eld. C. M. Lewis, Mr. Samuel Champlin, of Westerly, to Miss Martha E. Maxson, of the former place.

DIED,

At the residence of their uncle, Asher M. Babcock, in Westerly, R. I., of typhus fever, on the 13th of October, Rosetta C., aged 23 years, and on the 18th, Maranda M., aged 18 years, daughters of Beriah L. and Clarissa Babcock, of Scott, Cortland Co., N. Y. The former made a public profession of religion during the last winter, at which time she and her sister, who had been for a number of years a member of the Seventh-day Baptist Church in Scott, connected themselves with the Pawcatuck Seventh-day Baptist Church in Westerly. In their sickness and death they enjoyed the sustaining power of the Christian hope, and confidingly resigned themselves into the hands of their Saviour, in hope of a blissful immortality. In their death an affectionate father, mother, and sister, have sustained an irreparable loss, in which they share the sympathies of an extensive circle of relatives and friends. A. B. B.

In Westerly, R I., Sept. 14th, of dysentery, Everett Alfred, son of Alfred B. and Lucy C. Burdick, aged 2 years, 1 month, and 11 days.

In Clarkville, N. Y., on the 9th instant, Angeline, wife of R. Leroy Clarke, and daughter of Jeremy and Esther Crandall, formerly of Westerly, R. I., aged 28 years. Mrs. C. had suffered much for several months, with a disease of the heart, liver, and kidneys, accompanied with dropsy, which terminated in inflammation of the lungs. She bore her great sufferings with Christian fortitude, although she was quite anxious to recover, until a short time before her decease, when she expressed entire submission to the will of her Redeemer. Until her fatal disease, she had been favored with excellent health, and a firm constitution; and at the sick-bed of her neighbors, she was ever ready and willing to render efficient aid. Her acts of kindness, her general suavity of manners, and her many virtues, endeared her to her relatives and acquaintances; and such has been the anxiety of her many friends for her recovery, that for some three months past the daily inquiry in our streets has been, "How is Angeline?" But the anxiety of friends and the prescriptions of the best physicians for a dozen miles around were unavailing. H. S C.

In Verona, N. Y., October 10th, of inflammation of the lungs, Sanford Chester, son of John W. and Sophia Greene, aged 10 months and 28 days.

The grass doth wither and decay;
The flower thereof doth fade away;
But in thy word, O God, we'll trust—
So sleep, sweet babe, low in the dust. C. C.

LETTERS.

Charles Potter, C Stilwell, H Whipple, C M Lewis, A B Burdick, C Chester, R W Utter, H B Clarke, H W Stillman, C R Burdick, E B Lewis.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Geo C Lanphear, Westerly, R I	$2 00	to vol. 8	No. 52
B F Burdick "	2 00	8	52
R R Rathbone "	1 00	8	13
Wm Stillman, Jr "	1 00	6	13
Wm Woodmancy, Rockville, R I	2 00	8	52
E B Lewis, Hampton Ct	2 00	8	52
W B Lewis, Mystic Bridge Ct	2 00	8	52
D B Rogers, Plainfield N J	2 00	8	52
Joel Saunders, Adams Center	2 00	8	52
Joseph J Green "	2 00	8	52
Alex Campbell "	2 00	8	52
Benj T Lee "	2 00	8	52
Daniel C Maine "	2 00	7	52
Edward Whitford "	2 00	8	52
Barton Whitford "	2 00	9	6
Erastus Miller, South Otselic	2 00	8	52
Caleb Green, Verona Mills	2 00	8	52
Hiram Sherman, Verona	2 00	8	52
M W Babcock, Little Genesee	2 00	7	26
Squire B Strong, Nile	1 00	9	17
A Steward, New York	2 00	9	17

BENEDICT W. ROGERS, Treasurer.

Union Academy.

THE Academic Year of this Institution (located at Shiloh, N. J.) for 1851 and '52 commenced the first Wednesday in September, and continues forty-four weeks, including two vacations, of one week each, between terms.

The year is divided into three terms:

The First commencing Wednesday, September 3d, and ending Tuesday, December 9th.

The Second commencing Wednesday, December 17th, and ending Tuesday, March 23d.

The Third commencing Wednesday, March 31st, and ending Tuesday, July 6th.

Board of Instruction.

WM. C. WHITFORD, Principal,
And Teacher of the Classics, Natural Sciences, and higher Mathematics.

Miss RUTH B. HEMPHILL, Preceptress,
And Teacher of French, Painting, Drawing, and assistant in Mathematics.

Receipts for the Missionary Society.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums not previously reported in the Recorder:—

L P Babcock and wife, Homer	$2 00
1st Church at Verona	3 50
B F Chester, Hopkinton, R I	1 00
3d Church at Verona	10 34
Joseph S Rogers, Preston	1 00
Russell Maxson "	1 00
Orlando Holcomb "	75
Elias Burdick "	50
Betsey Crumb, DeRuyter	10 00
Fem Miss organization of 1st ch and soc, Brookfield	6 00
Also 2 bedquilts valued at 10 00, 6 shirts valued at 9 00, 2 shirts valued at 1 00, 2 pair stockings valued at 1 00, 3 pair men's half hoes valued at 87 cts. Total	21 87
Miss Rebecca Platts, Leonardsville	1 00
Ch at DeRuyter to con L H Babcock L M	14 00
Col at Anniversary in Brookfield	68 10
Church at Scott	7 37
Thos Dye, Scott	1 00
Ethan Rogers, Preston	25
John J Maxson "	2 00
E H P Potter, Scott	1 00
J H Cochran, Berlin	28
Wm G Crandall, Lincklaen	50
Eli S Bailey, Brookfield	4 00
Betsey Osgood	1 00
Eunice P Osgood	1 00
Lois Burch	1 00
1st Church in Hopkinton R I	15 00
Clement West, Leonardsville	1 00
Catharine Sisson "	50
Ch at Berlin for publishing tracts in Shanghae	17 92
Clarksville Fem Sewing Soc, for foreign missions, a bedquilt valued at 4 00; 7 pair hose at 31¼c., 2 18; cash, 8 75. Total	14 93
2d Church in Brookfield	4 00

A. D. TITSWORTH, Treasurer.

New York and Albany Steamboat.

THE splendid steamer RIP VAN WINKLE, Capt. S. Schuyler, runs regularly between New York and Albany, leaving New York on Tuesday, Thursday, and Saturday evenings at 6 o'clock, and Albany on Monday, Wednesday, and Friday evenings at 8 o'clock, or on the arrival of the Express Trains from the West. There is no safer, quicker, or pleasanter boat on the Hudson River than the Rip Van Winkle.

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

New York Weekly Times.

A *very Large Newspaper for the Country.*

EDITED BY HENRY J. RAYMOND.

Price $2 a year; 10 Copies for $15; 20 Copies $20.

On SATURDAY, September 27, the subscribers issued the first number of a NEW WEEKLY NEWSPAPER, in the city of New York, called the NEW YORK WEEKLY TIMES, printed upon a very large quarto sheet of eight pages and FORTY-EIGHT COLUMNS, in close, clear type, and in the handsomest possible style.

The NEW YORK WEEKLY TIMES will be printed on THURSDAY of each week, and will present THE NEWS OF THE DAY, in all departments and from all quarters; CORRESPONDENCE from all parts of Europe, from California, Mexico, and South America, and from all sections of the United States, written expressly for The Times by intelligent gentlemen permanently enlisted in its support. FULL REPORTS of Congressional and Legislative Proceedings; of Public Meetings, Political and Religious; Transactions of Agricultural, Scientific, and Mechanical Associations; and generally of whatever may have interest or importance for any considerable portion of the community: LITERARY REVIEWS AND INTELLIGENCE, prepared by competent persons, and giving a clear, impartial, and satisfactory view of the Current Literature of the day: CRITICISMS of Music, the Drama, Painting, and of whatever in any department of Art may merit or engage attention: and EDITORIAL ARTICLES upon everything of interest or importance that may occur in any department—Political, Social, Religious, Literary, Scientific or Personal, written with all the ability, care and knowledge which the abundant means at the disposal of the subscribers will enable them to command.

THE WEEKLY TIMES will be under the Editorial management and control of HENRY J. RAYMOND; and while it will maintain firmly and zealously those principles which he may deem essential to the public good, and which are held by the great Whig party of the United States more nearly than by any other political organization, its columns will be free from bigoted devotion to narrow interests, and will be open within necessary limitations, to communications upon every subject of public importance.

In its Political and Social discussion, The Times will seek to be Conservative, in such a way as shall best promote needful Reform. It will endeavor to perpetuate the good, and to avoid the evil, which the past has developed. While it will strive to check all rash innovation, and to defeat all schemes for destroying established and beneficent institutions, its best sympathies and co-operation will be given to every just effort to reform society, to infuse higher elements of well-being into our political and social organizations, and to improve the condition and the character of our fellow-men. Its main reliance for all improvement, personal, social, and political, will be upon Christianity and Republicanism—it will seek, therefore, at all times, the advancement of the one and the preservation of the other. It will inculcate devotion to the Union and the Constitution, obedience to Law, and a jealous love of that personal and civil Liberty which constitutions and laws are made to preserve. While it will assert and exercise the right freely to discuss every subject of public interest, it will not countenance any improper interference, on the part of the people of one locality, with the institutions or even the prejudices of any other. It will seek to allay, rather than excite agitation:—to extend industry, temperance, and virtue:—to encourage and advance Education:—to promote economy, concord and justice in every section of our country:—to elevate and enlighten public sentiment: and to substitute reason for prejudice, a cool and intelligent judgment for passion, in all public action and in all discussions of public affairs.

The subscribers intend to make The Times at once the best *and the* cheapest *Weekly Family Newspaper in the United States.* They have abundant means at their command, and are disposed to use them for the attainment of that end. The degree of success which may attend their efforts, will be left to the public judgment.

VOLUNTARY CORRESPONDENCE, communicating news, is respectfully solicited from all parts of the world. THE WEEKLY TIMES will be mailed to subscribers at the following rates:

Single Copies	$2.
Ten copies to one address	$15.
Twenty copies to one address	$20.

THE NEW YORK DAILY TIMES

Will be published at the same office EVERY MORNING and EVENING, and will be sent to subscribers in any part of the United States, at the low price of FOUR DOLLARS a year. All payments for subscription or advertising must be made in advance; and postage on all letters must be prepaid. Communications for the editorial department must be addressed to HENRY J. RAYMOND, Editor of *The New York Times*; letters upon business or inclosing money, to RAYMOND, JONES & CO., Publishers.

Subscriptions and Advertisements left at the office, No. 118 Nassau st. or sent by mail, are respectfully solicited. RAYMOND, JONES & CO.

New York, October, 1851. o9t4.

Miscellaneous.

The Inhabitants of Lima and their Customs.

There are few places the inhabitants of which present so great a diversity of complexion and physiognomy as Lima. There is every gradation and intermixture of race, from the fair Creoles of unmixed European descent, who pride themselves upon the purity of their Spanish blood, to the jet black negro of Congo, whose unmitigated ebony hue bears testimony equally unequivocal to his pure African lineage. Between these two extremes is an almost innumerable variety of mixed races, each having its own peculiar designation, indicating the precise proportion of European, Indian, and negro blood in their veins, each marked with its own peculiar physical, intellectual, and moral characteristics; and each finding its chief boast in the nearness of its relation to the white race, and looking down with contempt upon those a shade darker than its own.

In 1836, when the population of the city was a little more than 54,000, it was composed of about the following proportion of the different races: White *Creoles*, all of European, and mostly of Spanish descent, 20,000; *Negroes*, 10,000, of whom a little less than one half were slaves; Indians, 5,000; mixed races, 19,000; these are of every shade of complexion from the *Mestizo*, the child of a white father and an Indian mother, whom only a keen and practiced eye can distinguish from a white, and to whom no higher compliment can be paid than to inquire whether he is not a Spaniard, to the *Zambo*, who can only show claim to a portion of white blood, on the ground that to all the vices of the negro race, he adds others peculiar to the Whites.

The white Creoles are of slender figure, and of middling hight, with features strongly marked, fair complexion, and black hair. Like the descendants of the Spanish race throughout the Western World, they have degenerated from the parent stock. The males have, even in youth, a look of premature age; as though the powers of nature were exhausted, and insufficient to develop a vigorous manhood. Indolence is their predominant characteristic. They are utterly indisposed to any continuous exertion, whether of body or of mind. If poverty compels them to pursue an occupation for a livelihood, they generally select some petty traffic, in which, if the bargains are small, there is ample leisure to gossip, and smoke their perpetual cigars. Those who are able, abandon themselves to idleness, lounging about the streets or in the shops, or at the coffee-houses, or the gaming-table. The education of the Creole of Lima is very defective; the system of instruction pursued does little to develop his powers, and his innate indolence presents an insuperable bar to any efforts of self-cultivation. Riding is a universal custom, and almost every person keeps one or more horses; these are trained by the *chalanes* or professional horse-breakers to perform feats of every kind; one to which great importance is attached, is to turn around upon his hindlegs rapidly, when in full gallop. Tschudi, a recent German traveler, relates an instance which came under his own observation, which shows the certainty and dexterity with which the feat is performed. A friend of his rode full gallop up to the city wall, which at the spot is about nine feet broad, and made him describe a segment of a circle with his fore feet beyond the edge of the wall, while standing balanced upon his hind feet. The feat was performed a number of times in rapid succession.

The riding costume of a Peruvian cavalier is extremely picturesque and convenient. Its most striking feature is the *poncho*. This is a large fringed shawl, with an opening in the center, through which the head of the wearer passes; it then hangs gracefully over the shoulder, and falls nearly to the knee, leaving the hands and arms less embarrassed than any other species of cloak. These ponchos frequently display great brilliancy and variety; the color is often a snowy white; sometimes it is richly and fancifully embroidered; but the prevailing taste is for broad stripes of brilliant colors, such as orange, scarlet, blue, green, rose-color, or a combination of all hues intermingled and diversified in every conceivable manner. The spurs used by the Peruvians are of enormous magnitude; old custom ordains that they should contain a pound and a half of silver; the rowels sometimes stand out four or five inches from the heel, with spikes of one or two inches in length, or even more. A broad-brimmed sombrero of fine Gnayaquil grass is usually worn by equestrians. The trappings of the horses are often of the most costly description. Head-gear, bridle, and crupper are sometimes seen formed of finely-wrought silver rings linked into each other. The stirrups are massy blocks of wood of a triangular shape, quaintly carved, and ornamented with silver. The saddle is frequently adorned with rich embroidery in gold, and the holster inlaid with the same precious metal.

A cigar is the almost unvarying accompaniment of a Peruvian of any class. Basil Hall relates an odd expedient made use of to reconcile the free-and-easy habit of smoking in public places, with the stately requirements of Spanish etiquette of olden time, in the presence of the representatives of royalty. In the days when Peru was a Spanish colony, the vice-regal box at the theatre projected out somewhat into the pit, in full view of the Commonalty of the City of the Kings. As soon as the curtains fell between the acts of the piece, the viceroy was in the habit of retiring from the front to the rear of the box. No sooner was his back turned than, by a very convenient figure of thought, he was considered to be constructively absent. Every man in the pit would then draw forth his flint and steel (this was long before the days of Lucifers and loco-focos,) light his cigar, and "improve" the time by puffing away at the fragrant weed. At the tinkling of the bell which announced the rising of the curtain, the representative of royalty returned to the front of the box, his constructive absence was ended, and every smoker paused in mid-puff.

Nothing indicates the decadence of a race more unerringly and decisively than the progressive change which comes over its tastes in its mode of amusement. Indolence and brutality go together. Displays of skill and courage cease to afford excitement to the jaded sensibilities; the stronger stimulus of suffering must be supplied. Thus, as the Roman race declined, the shows of the arena grew more and more brutal. Cock-fights and bull-fights are the favorite amusements of the Limanians. A fondness for the latter is characteristic of the Spanish race every where; but in Peru the chief attraction is not the dexterity and courage of the performers, but the agony of the victims. Bull-fights in Spain may almost be characterized as human exhibitions compared with those of Lima. At one witnessed by Hall in 1821, the *matador*, who should have given the death-stroke to an animal of extraordinary strength and courage, missed the mortal spot, and merely buried his sword in the body of the bull; in an instant he was tossed, apparently dead, into the air, by the maddened beast, which turned upon a horseman, whom he dismounted, goring the horse so that his bowels hung upon the ground. All this threw spectators into an agoney of delight; which was still further enhanced when the sinews of the bull, having been cut from behind by a crescent-shaped instrument fixed to a long pole, the poor beast dragged himself around the arena upon his mutilated stumps. But their ecstacy amounted to frenzy when a man mounted upon the back of the bull and spurred him around the arena with strokes of a dagger, until he fell exhausted by loss of blood.

Oregon.

From the Milwaukee (Wis.) Sentinel.

PORTLAND, Oregon, Aug. 10, 1851.

MESSRS. EDITORS:— Perhaps a few lines from a former subscriber and resident of Wisconsin may not be unacceptable to your readers.

The first question that I would probably be asked would be, Do you like Oregon better than Wisconsin? This would be a difficult question for me to answer, prejudiced as I am in favor of the latter. It is hard to compare two regions of country so totally different in almost every respect. But, if I were asked in which country a farmer or mechanic could live the easiest and make the most money, I should, without hesitation, say Oregon.

From what I had heard at home, I expected to find a country of unsurpassed fertility. In this respect I can assure your readers they would be disappointed. I do not think that any portion of America could compare with Wisconsin and Illinois in that respect; but we have here other advantages that far overbalance that. This is undeniably proved by the wonderful prosperity of the farmers generally, and indeed of all classes of men who are commonly industrious.

The great advantage the Oregon farmer has is the long Summer and the short and mild Winter. In Wisconsin the farmer is busy nearly the whole summer in preparing for the long and severe cold season. Here the cold season is so mild and short that but little such preparation is necessary. In the Upper Willamette Valley the grass continues green the whole year round. It is of a remarkably fattening quality. This makes Oregon the greatest stock-raising country in the world; and, with the whole Pacific coast for a market, it is incomparable. Oregon Butter and Cheese have already a name which they well deserves.

In regard to grain-growing, I will mention one fact that will sound strange to Wisconsin farmers. At the time when the gold was first discovered, farms, stores and work-shops were nearly deserted; all rushed for the mines. The dry summer weather at length coming on, and water becoming too scarce, they returned home to harvest the crops of wheat that were sown the preceding season. Of course they would not plow and sow again, as they knew they could return to the rich diggings with the commencement of the rains. The wet season came on, and to the mines they went, returning home as before in the summer. They then found, as before, a fair crop ready for the harvest, growing from the waste of the year before, without one stroke of labor having been applied. This was repeated last season, making three crops from the same ground with but one planting. This, I can assure your readers, is the fact, and shows how little labor is required in Oregon for the sustenance of life.

A variety of soil and timber is offered to the choice of the emigrant; those that prefer the woodland can have it to their heart's content. I see from my desk, at this moment, thousands of straight, tall pines and firs full 200 feet high, with scarcely a branch.

To me the openings and prairies are the most inviting. Many of the prairies contain but a few hundred acres, and are entirely surrounded by the forest; others are much larger, but always interspersed with groves of trees and water-courses. In fact, I look upon them as a perfect farmers' paradise. Above all their other advantages, I look upon their perfect healthfulness as the greatest of all.

JNO. M. BRECK.

The Great Exhibition.

On Saturday last, (says the N. Y. *Tribune* of Oct. 15,) the Grand Exposition of the World's Industry—the first ever attempted—was closed to the public, and this day the Premiums awarded to Exhibitors will be officially proclaimed, and the Exhibition therewith brought to an end. We presume the repacking and removal of the articles exhibited will commence to-morrow, as the Russian Government is anxious to secure the return of its quota before the Baltic shall have frozen up, and the Turkish and several other Governments, it is known, are subjected to a heavy expense so long as the officers who accompanied and the vessels which conveyed their fabrics are absent. But for this consideration, we presume the Crystal Palace would have been kept open at least a month longer, for the public interest in its contents seems to have experienced no abatement, but rather increased as the day of closing drew nigh. Probably three weeks at farthest will see that unprecedented, unequaled collection of the elements of Production and the marvels of Nature and Art—the total value of which is estimated by competent judges at *Five Hundred Millions of Dollars*—dispersed and on its way to every quarter of the earth. When shall we look upon its like again?

The Crystal Palace itself, we are confident, will not be destroyed. It is a miracle of capaciousness, economy, strength and grace, and a greater triumph of Art and Genius than any thing it contains. It may be driven out of Hyde Park by local hostility and a desire to restore that magnificent drive and promenade-ground to its original proportions; but if it be, it can scarcely fail to be reërected elsewhere. Such a trophy of the might of Intellect, the world cannot willingly let die.

The Premiums awarded at this Exhibition are all Bronze Medals, of admirable design and workmanship, calculated to perpetuate the memory of the Exhibition and the merit of the successful exhibitors through ages. They are of two kinds—the Jury Medals, awarded by the several Juries to the articles of decided merit exhibited in their respective classes; and the Council Medals, awarded by the Council of Presidents of the several Juries, on the recommendation of those Juries respectively to their several sections, by these to the Council of Presidents, and there approved and ratified. It was intended that this Medal should be given only for Original Inventions or Discoveries of decided utility and merit; but the grounds on which it is conferred have been practically and considerably widened in the course of the investigations and awards. *One hundred and sixty-nine* only of these 'Council Medals' have been awarded in all—distributed among the several Nations represented in the Exposition as follows:—

To Great Britain,	79	To France,	56
To Germany,	12	To United States,	5
To Austria,	4	To Russia,	3
To Belgium,	2	To Switzerland,	2
To Tuscany,	2	To Holland,	1
To Spain,	1	To Rome,	1
To Turkey,	1;		

Total, 169; but one is given for the same article exhibited in both Great Britain and France; so that the actual number issued will be but 168. The five obtained by citizens of the United States are awarded as follows:—

To C. H. McCORMICK, Chicago, Illinois, for his *Virginia Reaper*.

To DAVID DICK, Meadville, Western Penn., for his *Anti-Friction Press*.

To CHAS. GOODYEAR, New-Haven, Conn., for his *India Rubber Fabrics*.

To W. BOND & SON, Boston, Mass., for an *Electric Clock*.

To GAEL BORDEN, Texas, for his *Meat-Biscuit*.

Of the Jury Medals, which are awarded by the several Juries, subject to the revision only of the *Section* or Group of Juries having kindred Classes or Departments, and which are intended to indicate and reward decided merit of whatever kind, we think about Two Thousand are awarded, of which probably One Hundred fall to the share of citizens of the United States.

Kossuth and his Friends.

The following sketch of Kossuth and his friends is given by Walter Gould, in the *N. Y. Commercial Advertiser*. It can not fail to be interesting now, when the subjects of it are daily expected to reach our shores:—

The next morning after my arrival, the Bey sent me his own interpreter, who said he was ordered to conduct me wherever I pleased to go, and to attend me whenever I should want him to do so. I called first upon Gen. Pertzel, then upon Count Bathiany, Gen. Wysowski (the Pole,) and lastly upon Kossuth himself. I was received very kindly by all of them; by Kossuth, very warmly. He expressed great pleasure at seeing a citizen of America, the only country which had shown any real sympathy for Hungary, and to which the civilized nations of the world looked for example and support in their struggles for independence; the country whose institutions were the freest and best adapted to a free people of any that had been founded within the history of man. I was astonished to find him so familiar with our constitution, laws, and general habits. He has read a great deal upon America, and has evidently thought more. He is versed in our politics, knows all parties, their principles, their leaders, and, in short, understands the genius of the people, perhaps better than any other European living. He seldom mentions America without expressing his gratitude for the interest she has shown for himself, his followers, and above all, for their glorious cause. He last evening sketched me a rough draught of the situation of the Hungarian, Russian and Austrian forces, and of his plan of operations, at the time of the traitor Georgey's surrender. Of course, I am ignorant of military affairs, but his explanations were so clear, and his plans so well laid and matured, that as far as my poor understanding allowed me to judge, they seemed certain to ensure success, not only in driving the Austrian and Russian from Hungary, but in giving freedom to Poland, in securing the independence of Itlay, in crushing the power of the House of Hapsburg, and in giving liberty to the Austrian people. All these brilliant hopes were blasted by the treachery of one man—the man whose fortunes he had made, who repaid his kindness with treachery to his benefactor and his country.

I have been Kossuth's guest for nearly three weeks, have seen much of him during that time, and have had a great deal of conversation with him. I have grown so fond of hearing him talk that the conversation of other men seems almost insipid. He seems to have read and thought a great deal on almost every subject, and yet betrays no pretensions to knowledge. There is more simplicity, frankness, honest, manly bearing and energy in Kossuth, than in any other man I have met. I do not believe he harbors one ambitious thought beyond the deliverance of his native land. "God knows my heart," said he, upon one occasion, "and let Him judge the purity of my intentions. If there be another man ready to act faithfully the part which my country has called upon me to act, let him, in God's name, take my place, and that he may prosper in the good work will be my daily prayer. Let me but once see my country like your own, *free*, as God intended it should be, and I will willingly give up my poor life—aye, even sacrifice it, if necessary, to attain her independence.'

Kossuth's first political act was an attempt to free the Hungarian press. For this he was imprisoned three years, nearly half of which was passed without a book, pen or paper to relieve his solitude. His kind gaolers then told him he might have one book, but only one. He asked for Shakspeare, and then begged as a great favor that they would include a dictionary. They complied, and he set to work upon the first page of the great poet, and did not leave it for a second, until he perfectly understood every word, and so with the next, and so with the next, until he became fully acquainted with the language. He speaks English with ease, but with a defective pronunciation—always eloquently. In stature, the Governor-President, as his followers still call him, and as he still signs himself—(and if all I hear be true, he is more than ever so, for they say his word, even from here, in the interior of Asia Minor, is law at home.) In stature he is about the medium height. His head is large and massive, and his melancholy face lit up by an expressive, full, quick eye. He wears a large beard and thick moustache, neither of which, however, can hide the energy and firmness expressed in his mouth and chin.

A proposition was made me, this morning, to paint the governor and his suite, the heads grouped around their chief. The suite wish it as a present to Kossuth. It is probable I may lengthen my stay to do it for them. They are all tried friends of his, numbering in all thirteen, and every man of them ready and willing to follow him to the end of the earth. One of them, Ladislas Berzenczy, who was formerly a member of the Diet, has studied English since he came here, with an especial view to a residence in America, and now keeps a school, where English is taught to the scarred and weather-beaten, defeated but yet hopeful exiles. It was very amusing to see these faithful servants of their country, conning their books every morning like so many children at an infant school. They have all occupied themselves with some study or pursuit during the two years of their detention. Some of them draw very well; others, at least one of them, has a great mechanical tact, and is therefore an artificer in general to the rest; while some of them, having a botanical, or floral "turn," have laid out and planted a garden, in which fruits, flowers and vegetables, walks, sun-dials, ten-pin alley, arbors, &c., are attended to with daily care. There the Governor and his family, and immediate friends, spend an hour or two before dark, and chat away upon their prospects of release, until the cool night wind warns them to return to their prison home.

Folly and its Fatal Consequence.

An occurrence, which recently transpired at one of our most popular Female Seminaries, affords another and powerful warning to those who are in the habit of indulging in the thoughtless practice of attempting to frighten others. Two of the young ladies in the institution to which we have referred, were engaged a few days since, in their own room, conversing upon the science of Anatomy, in the course of which one of them proceeded to relate some experience she had formerly acquired in a dissecting room. Just as the conversation reached this point, the door of the room opened and another of the young ladies entered with slow and solemn tread, having a white sheet wrapped about her form, and her face powdered to perfect whiteness, her jet-black hair, eyes and brows, presenting a contrast which gave a startling lividness to her ghost-like countenance. The lady who was relating her experience, as already stated, is said to be mentally superior to any of her classmates, and noted for her strength of mind and freedom from nervousness and absurd sensibility. So sudden, however, was the approach of the figure, just at a moment when her mind was least prepared for anything associated with thoughts of the dead, that upon beholding the apparition she fell senseless to the floor, and awoke to the scenes around her only to show her anxious attendants that reason had fled its throne and left sad tokens of the mental wreck. Everything that professional skill could suggest for the relief of the sufferer was tried, but during forty-eight hours a few flitting moments of intelligence was all that offered hope to her afflicted friends. At those times she spoke of familiar names, recalling them by strong mental effort, which seemed to exhaust her shattered powers; and her reason again wandering, she exclaimed, "But I can't see it again! don't let me see it! it is too horrible!' and hours elapsed before the return of a lucid interval, and the heart-rending recurrence of the paroxysm. The young lady, whose thoughtlessness led to such terrible mischief, is spoken of as a most amiable girl, and one of the warmest friends of the sufferer. Her distress and despair at the consequences of her playful folly, can be better imagined than described. It seems to have been supposed that no device of the kind could be effectual in frightening the lady whose mournful condition we have related. The sad consequences of the error in this case, present a warning to the thoughtless which should not pass unheeded. At last accounts no change was discoverable in the distressing symptoms of the unfortunate and there is little encouragement to hope that reason will ever resume its seat.

[N. Y

Ruins of Carthage.

Stepping out of the walled enclosure, the eye ranged over the whole extent of Carthage. The plain, the shores of the inland lake communicating with the sea, and probably the original harbor, everywhere bear traces of the site of buildings; deep and dangerous vaults yawn beneath the feet of the unwary traveler, and fragments of walls and columns are embedded in a luxuriant growth of wild flowers. Our afternoon was wearing away as we descended to the borders of the sea. The beach of Carthage! It is one of those places that, like the Colosseum of Rome, or the ruins of Thebes, tower up in the memory of a traveler above a host of inferior spectacles. Here, however, it is not the monumental grandeur, but the utter desolation of what was once so great and renowned, that powerfully affects the mind. For more than two miles we follow the shore, everywhere lined with the continuous ruins of the buildings of the city, huge blocks of which, of a sort of conglomerate formed by the mixture of mortar and pebbles, are strewed upon the soil, intermingled with reefs of rocks, and marble columns, and fragments half embedded in the sand; while over what seem to be the traces of piers, as well as the foundation walls of buildings, the waves broke grandly, sometimes covering us with spray as we climbed over some jutting fragment; while their melancholy monotony kept up an incessant requiem over this scene of fallen magnificence. [Bartlett.

Tea on the Himalays.

There is a district in the East Indies called Kemaon, situated among the Himalays, northwest of Nepaul, some hundreds of miles from Assam. It is a portion of the province of Delhi, and extends to the country lately owned by the Sikhs.

Since 1842, Tea Nurseries have been planted and extended in this region, and the plant has thriven wonderfully, the proceeds being regarded as of the finest quality of black tea.

After various experiments, it was found that the plants first imported were not of a character hardy enough for these hights in such a latitude, and a Mr. Fortune was engaged to go to the north-western regions of China and procure plants more likely to thrive. He succeeded, and returned with 12,000 living plants, an endless variety of seeds in a germinating state, and eight tea manufacturers. So that the Himalayan valleys and slops are likely to become tea gardens on a gigantic scale. Some samples of the produce were sent to the Exhibition at London, and the Company hope to offer it in the market soon at the usual prices of good Chinese Teas. [N. Y. Tribune.

Great Salt Lake City.

A letter from Salt Lake City, dated Aug. 5, says: The organization of this Territory is progressing. There are seven counties and one precinct laid out in the Territory, consisting of Great Salt Lake, Davis, Weber, Toole, Utah, San Pete, Iron, and Bridge precinct. There are numerous buildings in course of completion. The Council-House is receiving a coat of plaster Paris; shortly the Temple will be commenced, and the intention is to build a most magnificent and costly building, one that in style of architecture will much surpass the proud Nauvoo Temple, and be a wonder to after ages. It is in contemplation to build a railroad to Iron Mountain, Iron County, about 250 miles, where there is an abunbance of iron ore. Coal (bituminous) also abounds within 60 miles of the city. A railroad will be built to bring that necessary article of fuel to the citizens. Chalk, Plaster Paris, Quick Silver, &c., are plenty near here. Mountains of salt are within 25 miles. A railroad will soon be constructed to the Canons for the purpose of furnishing wood for the consumption of the citizens. The election for State legislators took place on the 5th of August. Settlements are about to be made at Yoab and Paroan Valleys. The emigration to these valleys will be large. The crops are extremely good; the yield of wheat to the acre is unparalleled—as high as one hundred bushels have been raised to the acre; about seventy is the average. Corn grows well, but is not as profitable to raise. The vegetables raised are the finest ever seen; root vegetables remain in the ground all winter without injury. What few fruit trees there are, are doing well. The timber is composed of Balsam, Fir, Pine, Quaking Asp, Cotton Wood, Maple and Box Elder; Lumber is $50 per thousand; Wood $10 per cord; Flour 15 cents per lb.; Sugar and Coffee 40 cents, wholesale or retail; goods of all kinds plenty, but money very scarce. Many miners are expected in from California this Fall. Col. Ben. Holliday leaves here in a few days for that State with 800 head of beef cattle and 100 mules. This is the best grazing country to be seen; the valleys abound in good grass and clover.

DANGEROUS EXPERIMENT.—A boy in Brooklyn, named Caligan, aged about 13 years, all but succeeded in putting an end to his existence recently, under the following strange circumstances: He had, it seems, greedily devoured all the intelligence in the newspapers, giving circumstantial accounts of the late execution of Stookey in the Tombs, the reading of which produced a morbid feeling in the child's imagination, which led him to make an experiment in hanging himself. Accordingly, on Thursday evening, he procured a rope, which he fastened to a beam in the wood-shed, got upon an inverted tub, made a noose, which he fastened round his neck, and after having thus completed all his gloomy preparations, he kicked away the tub—and would certainly have "kicked the bucket" also, but that his position was fortunately discovered in time to save his life. When cut down, his face was considerably discolored, his tongue protruded far out of his mouth, and life was nearly extinct. Proper remedies were immediately applied, and it is probable he may survive his dangerous experiment.

NOW AND THEN.—The opening of the Hudson River Railroad, and the transit from New-York to Albany in the short space of four hours, present a new era in the annals of travel. The steamboats have reigned supreme over the noble waters of the Hudson for *forty-four years*. It was on September 28, 1807, that Fulton's boat first undertook the arduous task of statedly ascending the river to the capital, for the transmission of passengers. The following advertisement is from a stray copy of "*The American Citizen*," a weekly paper, published in New-York, and dated October 5, 1807.

THE STEAMBOAT, being thoroughly repaired and arranged for passengers, with a private dressing room for ladies, it is intended to run her as a packet between New-York and Albany, for the remainder of the season. She will leave New-York exactly at 9 o'clock in the morning of the following days, and always perform her voyage in from 30 to 36 hours.

Monday	Sept. 28	Monday	Oct. 12
Friday	Oct. 2	Friday	Oct. 16
Wednesday	Oct. 7		

The charge to each passenger is as follows:

	Dollars.	Time.
To Newburgh	$3	14 hours.
To Poughkeesie	4	17 hours.
To Esopus	4½	20 hours.
To Hudson	5	30 hours.
To Albany	7	36 hours.

For places apply to Mr. VANDERFOORT, No. 48 Cortland-street, at the corner of Greenwich-street.

ANOTHER MURDER BY A BOY.—A short time ago, a negro, belonging to Mrs. Mordecai, in Henrico County, was killed by a white boy named Bridgewater. As we have been informed, the facts are somewhat these: It seems that Bridgewater, in company with his cousin, was out a gunning, and passed through a corn field where the murdered negro and another were at work. Some difficulty had previously occurred between them, and was again renewed. According to the testimony of the surviving negro, no violence was offered to Bridgewater; but he becoming incensed at some language used, deliberately raised his gun and lodged its contents in the left side of his victim. The gun was charged with small shot, 155 of which entered his body, several passing through his heart. His left arm was completely shattered. He died in a few hours. Bridgewater was about 14 years of age, and resided in the neighborhood. We have not heard whether he has yet been arrested.

THE JEWEL OF MASSACHUSETTS.—Mr. Winthrop, in an address delivered, recently, at an agricultural dinner at Northampton, thus happily alluded to the Common Schools of Massachusetts:—

"Other nations may boast of their magnificent gems and monster diamonds. Our *Kohinoor* is our Common School system. This is our '*Mountain of Light*,' not snatched, indeed, as a prize from a barbarous foe—not designed only to deck a royal brow, or to irradiate a Crystal Palace; but whose pure and penetrating ray illumines every brow, and enlightens every mind, and cheers every heart and every hearthstone in the land,—and which supplies, from its exhaustless mines, ornaments of grace unto the head and chains upon the neck of every son and daughter of Massachusetts."

There are more landholders in the State of Massachusetts alone than in all England and Ireland together.

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June of each year.

Board of Instruction.

Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress.
Rev. J. W. MORTON, } Assistants.
Mr. O. B. IRISH, }

The Terms for 1851 and 1852 are as follows:—

The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3 " " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term, Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.

Tuition should be arranged before entering classes.

Geography, Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

EXTRAS.

Chemical Experiments,	$1 00
Drawing,	1 00
Monochromatic Painting,	3 00
Oil Painting,	5 00
Writing and Stationery,	0 50
Vocal Music, Elementary,	1 00
Advanced Class,	2 00
Instrumental Music,	8 00

Use of Organ or Piano, $2 00 per quarter.

BOARD, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

JAS. R. IRISH, Pres., } Of the Board
S. S. CLARKE, Sec. } of Trustees.

DERUYTER, July 18, 1851.

Election Notice.

STATE OF NEW YORK, SECRETARY'S OFFICE, }
Albany, August 27, 1851. }

TO the Sheriff of the City and County of New York: SIR,—Notice is hereby given that at the General Election, to be held in this State, on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Samuel A. Foot.

A Secretary of State, in the place of Christopher Morgan.

A Comptroller, in the place of Philo C. Fuller.

A State Treasurer, in the place of Alvah Hunt.

An Attorney-General, in the place of Levi S. Chatfield.

A State Engineer and Surveyor, in the place of Hezekiah C. Seymour.

A Canal Commissioner, in the place of Charles Cook.

An Inspector of State Prisons, in the place of Alexander H. Wells.

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Court, for the First Judicial District, in the place of James G. King, whose term of service will expire on the last day of December next.

Also, a Senator for the IIId, IVth, Vth, and VIth Senate Districts, in the place of Richard S. Williams, Clarkson Crolius, James W. Beekman, and Edwin D. Morgan, whose terms of service will expire on the last day of December next.

County officers to be elected for said County:

Sixteen Members of Assembly.

A Register, in the place of Cornelius V. Anderson.

A Recorder, in the place of Frederick A. Tallmadge.

Two Judges of the Superior Court, in the place of Thomas J. Oakley and John L. Mason.

A Judge of the Court of Common Pleas, in the place of Daniel P. Ingraham.

A Surrogate, in the place of Alexander W. Bradford.

A Commissioner of Streets and Lamps, in the place of Jacob L. Dodge.

Two Governors of the Alms-House, in the place of Simeon Draper and Francis R. Tillou.

All whose terms of service will expire on the last day of December next.

Also, there is to be elected a Justice for each of the six Judicial Districts, into which the City of New York is districted, pursuant to Chapter 514, Laws of 1851.

Yours respectfully,
CHRISTOPHER MORGAN, Secretary of State.

SHERIFF'S OFFICE, August 28, 1851.—I hereby certify that the above is a correct copy of the notice of the General Election, to be held on the Tuesday succeeding the first Monday of November next, received this day, from the Hon. Christopher Morgan, Secretary of State.

THOMAS CARNLEY,
Sheriff of the City and County of New York.

N. B.—All the public newspapers within this County will please publish this notice once in each week, until the Election, and send in their bills for advertising the same as soon as the Election is over; so that they may be laid before the Board of Supervisors and passed for payment.

Sept. 4.

People's Line of New York and Albany Steamers

THE steamers ISAAC NEWTON, Capt. Wm. H. Peck, and HENDRIK HUDSON, Capt. A. P. St. John, forming the People's Line between New York and Albany, leaving foot of Cortland-st., New York, every evening at 6 o'clock, and Albany evening on the arrival of the Express Train from Buffalo.

The steamer NEW WORLD, Capt. Acker, leaves foot of Chambers-st., New York, every Tuesday, Thursday, and Saturday morning, at 7 o'clock, and Albany on alternate days.

For passage or freight apply on board, or to A. P. Schultz at the office foot of Cortland-st.

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Bloomfield—Charles Clark.
Northampton—S. Babcock.
Pratt—Eli Forsythe.
MICHIGAN.
Oporto—Job Tyler.
WISCONSIN.
Albion—P. C. Burdick.
Christiana—Z. Campbell.
Milton—Joseph Goodrich.
[illegible] Stillman Coon.
Walworth—Wm. M. Clarke.
Whitewater—Abel D. Bond.
Berlin—Datus E. Lewis.
ILLINOIS.
Farmington—Samuel Davison
Southampton—J. R. Butts.

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GEO. B. UTTER, No. 9 Spruce-st., New York.

W B Gillett

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOMAS B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS—$2 00 PER ANNUM, IN ADVANCE.

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NEW YORK, FIFTH-DAY, OCTOBER 30, 1851.

WHOLE NO. 384.

The Sabbath Recorder.

"UNIVERSAL RESTORATION" NOT FOUNDED ON THE BIBLE.

A Letter of Admonition from the Seventh-day Baptist Church of Scott, N. Y., to one of its Members.

(Published by request of the Church.)

DEAR BROTHER,—Well do we remember the time when you, in anguish of soul under the consciousness of being a sinner, gave yourself up as a disciple and servant of Christ, and by a public consecration of yourself to God, in compliance with the ordinances of His house, became one of the members of Christ's militant church. That was a season long to be remembered with delight by God's people here, and doubtless also in the annals of eternity, when you, with many others, were induced to "remember your Creator in the days of your youth." And it has been a source of gratification to us, also, that in the maturity of manhood, you have shown an abiding interest in the cause of religion, and a commendable disposition to bear your share of the duties, burdens, and responsibilities of the church of God. Notwithstanding all that we can look upon with pleasure, it has become our painful duty to admonish you for the adoption of a sentiment of a dangerous tendency, and, as we understand it, opposed to the plain teachings of God's Holy Word, viz. the doctrine of the "final restoration of all the wicked to the favor of God." Previous, however, to our entering into any expostulation with you, we would refer you to that "sure word of prophecy," which we have mutually pledged to each other shall be our rule of faith, for the reasons why you ought to abandon a sentiment which we believe to be erroneous.

We would remark, in the first place, that this life is our probationary state. In other words, we are put to the proof, in *this* life, of our fitness for the life to come; and that fitness is proved by our conduct in this life. Thus the parable of the tares and the wheat, and the destination of each in the harvest, and the parable of the ten virgins, show that our condition in the world to come is determined by the improvement we make of this. The prophet Jeremiah (8: 20) uses the metaphor of the seasons to the same end—"The harvest is past, the summer is ended, and we are not saved." And it is said plainly, in Eccl. 9: 10, "Whatsoever thy hand findeth to do, do it with thy might, for there is *no work*, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.

Second—The promise of LIFE to the righteous is, as you believe, and as we believe, their final state. So, on the other hand, we maintain, that the threatening of DEATH to the wicked is their final state; and if *final*, then there is no other state to follow it. This is abundantly proved, as we think, by scripture testimony and logical reasoning. We will now refer you to a few passages which exhibit the final state of men.

Ps. 17: 15—"As for me, I shall behold thy face in rightousness; I shall be satisfied when I *awake* in thy likeness."

Dan. 12: 2, 3—"Many of those who sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt; and those who are wise shall shine as the brightness of the firmament, and those who turn many to righteousness as the stars forever and ever."

Matt. 3: 12—"And will gather his wheat into his garner, but will burn up the chaff with unquenchable fire."

Matt. 7: 13, 14—"Wide is the gate, and broad the way, that leadeth to destruction, and many there be who go in thereat, because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it."

Matt. 8: 11, 12—"Many shall come from the east and from the west, and will sit down with Abraham, Isaac, and Jacob, in the kingdom, but the sons of the kingdom will be cast into outer darkness; there shall be weeping and gnashing of teeth."

Matt. 13: 30—"Gather the tares and bind them in bundles and burn them, but gather the wheat into my barn."

Matt. 25: 34, 41—"Come, ye blessed of my father, inherit the kingdom prepared for you. . . . Depart from me, ye cursed, into everlasting fire . . . And these shall go away into everlasting punishment, but the righteous into life eternal."

We might multiply like quotations indefinitely, but we deem the above sufficient, with your familiarity with those of like character. The object of these quotations is to show what we deem the state of existence in the coming world. For the *righteous*, it is LIFE, without end, and consequently their final state. On the other hand, the state of the wicked, in the texts quoted, is the last state mentioned of them, and that is DEATH. A few texts to *that* point we will quote.

Rom. 6: 24—"The wages of sin is DEATH, but the gift of God is eternal LIFE through Jesus Christ our Lord."

Ezek. 18: 20—"The soul that sinneth, it shall DIE."

James 5: 20—"Let him know, that he which converteth a sinner from the error of his way, shall save a soul from DEATH."

Rom. 1: 32—"Who, knowing the judgment of God, that they which commit such things are worthy of DEATH."

Ezek. 18: 32—"For I have no pleasure in the DEATH of him who *dieth*, saith the Lord Jehovah; wherefore, turn yourselves, and *live*."

James 1: 15—"And sin, being perfected, bringeth forth DEATH."

1 John 5: 16—"There is a sin unto DEATH."

Rev. 20: 6—"On such the second DEATH hath no power;" that is, on such as have a part in the first resurrection.

We would here remark, that *death* is the termination of all our projects, our works, and our hopes, in this world. And by the above quotations we are taught, that there is a *sceond death*. We are not told that this is a figure, but plainly told that it is death. But in the question between you and us, it matters little whether it be death in the literal or figurative sense; either way would make the death spoken of in the world to come the *termination* of all our calculations and hopes of future happiness, as real and as sure as the death we experience here, or else there is no analogy between the death there and here, and that would entirely destroy its figurative import. And we are farther taught, that this *death* is DESTRUCTION. We will give a few quotations on that point.

Matt. 10: 28—"And fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to DESTROY both soul and body in hell."

Rom. 9: 22—"Endured with much long suffering the vessels of wrath fitted to DESTRUCTION."

Ps. 92: 7—"When all the workers of iniquity flourish, it is that they may be DESTROYED forever."

1 Cor. 3: 17—"If any man defile the temple of God, him shall God DESTROY."

Ps. 73: 17, 18—"I went into the sanctuary of God: then understood I their end; surely, thou didst set them on slippery places; thou castedst them down to DESTRUCTION."

Rev. 11: 18—"And thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward to thy servants the prophets, and to the saints, and to those who fear thy name, small and great, and shouldst DESTROY those who destroy the earth."

Matt. 7: 13—"Enter ye in at the strait gate, for broad is the way that leadeth to DESTRUCTION."

Prov. 1: 27—"When your fear cometh like *desolation*, and your DESTRUCTION like a whirlwind."

Ps. 145: 20—"The Lord preserveth all those who love him, but ALL the *wicked will he* DESTROY."

2 Thes. 1: 8—"Who shall be punished with everlasting DESTRUCTION.

You doubtless admit, that the sinner *is destroyed*; but hold that there is a recovery. How can this be? If your house is destroyed by fire, how can it be restored? You might build a new one, but that would not restore the *one destroyed*. If your crops were destroyed by a flood, they never could be restored. You might have the value of them made up to you by the benevolence of friends; but that does not *restore* the destroyed crops. Even though in the Bible it was not qualified, we deem it a mockery of language to say that that which is *destroyed* can be recovered from that state. But when it is called "*everlasting destruction*," the idea of restoration is preposterous. And it would seem as though the Bible was worded so as to prevent *all possibility* of mistake by strengthening what is conclusive in the above quotations. It goes farther, and tells us that this *death* and *destruction* is their END. Ps. 73: 17—"I went into the sanctuary of God; then understood I their END; surely thou didst set them on slippery places; thou castedst them down to *destruction*." Phil. 3: 19—"Whose END is *destruction*." It seems that David was envious of the wicked until, by his attendance on the sanctuary, he learned their END, which is *destruction*. And Paul speaks to the Thessalonians of Christ's second appearing, "in flaming fire, taking vengeance on those who know not God and obey not the gospel, who shall be punished with everlasting *destruction* from the presence of the Lord," &c., and to the Phillipians he calls this their END. And if this is their end, destruction is their last state, and all hope of recovery must now cease.

But, strange as it may appear, you go with us up to this point; that is to say, you admit that the penalty of sin is *death*, that this death is *destruction*, and that this destruction is their end, and say, Here is the point where Christ manifests his pardoning mercy; and through their repentance, and calling upon him, they are *restored* to his favor. What a conclusion! Although we think the foregoing quotations and arguments thereon are conclusive, how varied and amplified is God's Word on this subject! By way of amplification we will quote one or two more passages.

Job 27: 8, 9—"For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him?" The form of this sentence is fully equal to an affirmitave declaration, that God *will not hear*.

Prov. 1: 24, 32—"Because I have called and ye have refused, I have stretched out my hand and no man regarded, but ye have set at nought all my counsel, and would none of my reproof, I will laugh at your calamity; I will mock when your fear cometh; when your fear cometh like a desolation, and your destruction like a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, *but I will not hear*; they shall seek me early, *but they shall not find me*." Why will He not hear, and why shall they not find Him in this deep extremity? Hear the answer: "For they hated knowledge, and *did not choose the fear of the Lord*. They would none of my counsel; they despised *all* my reproof." And what is the consequence? "*Therefore* they shall eat the *fruit of their own way*, and be *filled with their own devices*. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them."

So God has expressly told us, that there is a point beyond which if we go *mercy shall never reach us*. As fearful as this may be, it is nevertheless the language and doctrine of the Bible, and we see not how you can reject this doctrine, in view of all God has said on it, without rejecting the word of God. And if you reject that word, you reject all proof in relation to our future state. How awful, then, must be the condition of that soul who rejects God, or even procrastinates the day of repentance until God takes him from this life! And what an awful responsibility one assumes when he essays to teach, that from the depths of that awful destruction, which is the END of all the finally impenitent there is hope of restoration to the favor of God!

Dear brother, we fear, after all your zeal for God's cause, and your supposed love for the revelation of His truth, you are little aware of the *nature* of the influence which leads to the adoption of sentiments so much at variance with all He has revealed in reference to the future state. For how it can be possible, that one familiar with the Bible, in the light of all the multiplied evidence on this subject, can adopt such conclusions, without an utter rejection of the Bible as a rule of faith, we cannot understand. And now, dear brother, we affectionately invite you to a candid and impartial review of this subject, in the light of the evidences presented; and we would admonish you, that it is a fearful thing to reject the truth of God; for when we are cut loose from, or reject one truth, we are in danger of rejecting any or all by the same rule. May the God of mercy lead you into the right way, cause you to see your error, and return to the embrace of your brethren; and may He yet give you an inheritance among them that are sanctified, for His Son's sake.

By order and in behalf of the church,

H. C. HUBBARD, Committe.

MISSIONARY REPORT.

The following Report of Missionary Labor performed by Eld. Azor Estee within the bounds of the Virginia Seventh-day Baptist Association, was presented at the recent meeting of that body.

In presenting my Missionary Report at this time, I feel constrained to acknowledge the mercy and goodness of God in the preservation of my life, and in the degree of health I have been permitted to enjoy during the past year. With the exception of a few weeks' sickness, occasioned by an attack of the bilious fever, followed by the intermitting fever, I have been favored with my usual health. And although the sphere of my labors has been extensive, and my preaching appointments numerous, I have been enabled to meet them with few exceptions.

I cannot cheer the hearts of my brethren, by announcing that a large number have given evidence of genuine conversion to God during the past year, within the circuit of my labors. I trust, however, that some good seed has been sown, and that some fruit has appeared. In the course of the past season I have been associated with Elder Samuel D. Davis in conducting two protracted meetings—one in the vicinity of the Lost Creek Church, and the other within the limits of the Salem Church. These efforts were not in vain. We have reason to hope that on each of these occasions several of our youth have been brought from nature's darkness and bondage, into the light and liberty of the gospel. As they have made a public profession of their faith in Christ, and connected themselves with the church, we cherish the hope that they may, by the help of God, continue faithful, and, being instructed, nourished, and protected by the fathers and mothers in Israel, may eventually arrive at the stature of perfect men and women in Christ Jesus.

I have not been able to perform as much labor, in certain localities, as I had intended, and as I might have done, had not my sickness, and the sickness of my family, intervened. I did hope to have had the time and opportunity to have aided in organizing and classifying Sabbath Schools in every neighborhood where a sufficient number of Sabbath-keeping children could be found to render it practicable. I regret that the pressure of other engagements, in connection with the suspension of my labors by reason of sickness, has prevented me from engaging in this department of labor as I had designed. I trust the Association, and the several Churches, will take this subject under serious consideration, and labor to excite such an interest and use such means as may result in the organizing and putting into successful operation of Sabbath Schools in every neighborhood where it may be practicable.

I have had the opportunity of visiting the few brethren who constitute the remnant of the Woodbridgetown Church, in Pa., only once. I was received with great cordiality, and my visit, although limited as to time, was quite agreeable. I saw much to be done, and regretted that other engagements called me away so soon from that inviting field of labor. I was informed, that several individuals had embraced the Sabbath in Fayette Co., Pa., where, several years ago, I distributed tracts, and lectured on the subject of the Sabbath. From the information I obtained, it appears, that one individual, residing not far from Brownsville, Pa., preaches to a congregation which convenes at his house, regularly, for the worship of God on the Sabbath-day. I was exceedingly anxious to form an acquaintance with these persons, and visit their respective neighborhoods. As my circumstances precluded the idea of my doing it at that time, I encouraged the brethren and friends in Fayette Co., that I would visit that section of country again in October, and, if possible, arrange my preaching appointments elsewhere so as to enable me to labor in that region two weeks or more.

The School at West Union.

I presume it is well understood by the brethren generally, that one important consideration, which led the churches to resolve upon employing a missionary the present year was, that through his instrumentality a school might be started at West Union, under Seventh-day Baptist influence, which might assume the character of an Academy. In the letter forwarded me from the Lost Creek Church, making me acquainted with their wish that I should become their missionary, I was particularly requested to obtain a qualified teacher from New York, and with him come to Virginia, for the purpose of uniting our efforts in the accomplishment of this enterprise.

In the prosecution of my missionary labors the preceding year, having passed over several Counties in Western Virginia, and having discovered by personal observation the necessity of having something done to elevate the standard of education among the people, I suggested the idea of starting such a school at West Union, the county seat of Doddridge Co.; and before leaving Virginia, I took some preliminary steps for its organization. The prospective advantages of this section of Western Virginia from such an Institution, and the benefits which it would be likely to confer upon our denomination in particular, connected with the hope that I might be the instrument of aiding to some extent in the accomplishment of this object, were the considerations which finally induced me to return to Virginia the present year. When in New York last fall I introduced this subject to Bro. Stephen T. W. Potter, who had been recommended to me as being qualified to take charge of such a school as we were wishing to organize. After reflecting on the subject, he concluded to meet me in Virginia, and hazard the undertaking. We both reached Virginia about the first of November. Upon our arrival, we found no house provided in which to teach our school. The house occupied by the common school was owned by the teacher, who was determined to keep up an opposition school, unless we were willing to pay him his price for the house and lot. In this emergency, three individuals of our denomination assumed the responsibility and purchased the house and lot for three hundred dollars. Having made this provision for a house, the school started under favorable auspices, and averaged, the first term, thirty-five scholars or more. A different building was required to give the school the character of an Academy. To erect such a building as we needed on the lot purchased, would, with the money already advanced, require a thousand dollars or more. I presented this subject for the consideration of our denomination in Western Virginia, and a commendable interest was awakened. Having circulated a subscription to raise the requisite funds for the accomplishment of this object, I succeeded in this way to raise a capital of more than nine hundred dollars. A meeting was called to consider the question whether we would go forward in the enterprise and erect a building. At this meeting, it was resolved, with great unanimity, to go forward and put up a building, on the lot purchased, 26 by 36 feet, and two stories high. According to the contract made, this building is to be thoroughly finished and well painted on the outside, and one recitation room finished and painted on the inside by the first of November next. We have met our engagements promptly up to the present time. It will be necessary, however, to obtain what is still due on the subscription, as soon as practicable, that we may be enabled to cancel claims that will become due prior to and on the first of November, when we hope the contract referred to may be fulfilled. As the present contract contemplates only a thorough finishing of the exterior of the building, and a partial finishing of the inside, it will be necessary to add several hundred dollars to our capital, that we may have the means to finish the building in a proper manner, furnish it as circumstances may require, and obtain needful apparatus for the benefit of the school. The liberality our friends have already manifested in the progress of this work, inspires us with the hope that the denomination will cheerfully contribute the funds necessary for the successful completion of the enterprise in which we are engaged. As to the prospects of the school, I am happy in being able to say, that I regard them as more encouraging than they have been at any preceding time since its commencement. I see nothing in the way of ultimate success, and a final triumph over all our embarrassments, if we proceed judiciously, and go forward with energy in the accomplishment of our object. AZOR ESTEE.

WEST UNION, Sept. 4, 1851.

FASHIONS OF THE DAY.

"Well, Laura, give me a short sketch of the sermon? Where was the text?"

"Oh, I don't know. I have forgotten—but would you believe it! Mrs. V. wore that horrid bonnet of hers! I could'nt keep my eyes off it all meeting time; and Miss T. wore a new shawl that must have cost fifty dollars. I wonder her folks do not see the folly of such extravagance; and there was Miss S. with her pelisse—it's astonishing what want of taste some folks exhibit."

"Well, if youv'e forgotten the sermon, you have not the audience; but which preacher did you prefer—this one or Mr. A.?"

"Oh, Mr. A.; he is so handsome, and so graceful; what an eye, and what a fine set of teeth he has!"

WHO ARE THE RICH?

Who are the rich? The favored few,
Whose hands their dazzling treasures hold,
With luxury deck their halls, and strew
Their paths with gold?

No! for their wealth, so proudly got,
Is borrowed all—the fatal bond
May grant it to the grave, but not
An hour beyond.

They are the rich whose treasures lie
In hearts, not hands—in heaven, not here;
Whose ways are marked by pity's sigh,
And mercy's tear.

No borrowed wealth; no failing store,
These treasures of the soul remain
Its own; and, when to live is o'er,
To die is gain.

Who are the poor? The humble race
Who dwell where luxury never shone,
Perchance without one friendly face,
Save God alone?

No! for the meek and lowly mind,
Still flowing where its Saviour trod,
Though poor in all things else, may find
The peace of God.

They are poor, who, rich in gold,
Confiding in that faithless store,
Or tremble for the wealth they hold,
Or thirst for more;

Whose hands are fettered by its touch,
Whose lips no generous duty plead;
Go mourn their poverty, for such
Are poor indeed.

THE WIT OF JESSE LEE.

Jesse Lee, the founder of Methodism in New England, was a man who combined unresting energy and tenderness of susceptibility, with an extraordinary propensity to wit. Mr. Stevens, in his new work on the "Memorials of Methodism," gives the following specimen of Lee's *bonhommie*:—

As he was riding on horseback, one day, between Boston and Lynn, he was overtaken by two young lawyers, who knew that he was a Methodist preacher, and were disposed to amuse themselves at his expense. Saluting him, and reining their horses one on either side of him, they entered into a conversation something like the following:

1st Law. I believe you are a preacher?

Lee. Yes; I generally pass for one.

1st Law. You preach very often, I suppose.

Lee. Generally every day; frequently twice, or more.

2d Law. How do you find time to study when you preach so often?

Lee. I study when riding, and read when resting.

1st Law. But do you not write your sermons?

Lee. No; not very often.

2d Law. Do you not often make mistakes in preaching extemporaneously?

Lee. I do, sometimes.

2d Law. How do you do then? Do you correct them?

Lee. That depends upon the character of the mistake. I was preaching the other day, and I went to quote the text, "All liars shall have their part in the lake that burneth with fire and brimstone;" and by mistake I said, "All *lawyers* shall have their part"—

2d Law. (*interrupting him.*) What did you do with that? Did you correct it?

Lee. Oh no, indeed! It was so nearly true, I did not think it worth while to correct it.

"Humph!" said one of them (with a hasty and impatient glance at the other), "I don't know whether you are the more knave or fool."

"Neither," he quietly replied, turning at the same time his mischievous eyes from one to the other, "I believe I am just *between* the two."

Finding they were measuring wit with one of its masters, and excessively mortified at their discomfiture, the knights of the green bag rode ahead, leaving the victor to solitude and his own reflections.

A SUSPICIOUS MIND.

It is difficult to tell who suffers most from suspicion, he who entertains it, or he who incurs it. There are few evils more intolerable in life, than the coldness and distrust of friends and acquaintances. But the pain of discovering an unworthy trait or a vile deed in those whom we have trusted, is hardly less distressing. God has made us social beings, and the social instinct cannot be outraged without pain. There is hardly any habit more unfortunate than that of readily taking up an evil report, or of easily imbibing a suspicion of the conduct or character of our fellow-men. It is a habit which finds many incentives in our evil natures, and the world we live in. Every man has his sinister side, and society is at best but a cracked mirror, in which no man's character or motives get a full and fair reflection. It is easy to find in almost every one, some flaw which may be suspected to be an irreparable leak; or some speck upon the surface, that may sometimes seem to indicate a radical rot at the core. Few, indeed, go through life, not only without wrong, but the appearance of wrong; and if we suffer ourselves to suspect the worst when we see the least, we shall inevitably find ourselves surrounded with rogues, and breathing the very atmosphere of corruption.

Wholly to avoid suspicions of men is impossible, because there is unmistakable occasion for them. But if he is happiest who is freest from them, we should be slow to entertain them. It is better to think well than to think evil of any one. It is better to find a good motive for a doubtful deed, if a good one be possible, than an evil one. It may be nearer the truth; and if not, it will confer a pleasure upon ourselves. Our suspicions often do great wrong to their objects; justice, no less than charity, should make us cautious in indulging them. And if we do not injure them, such is the retributive law of life, we wound ourselves, we drive charity weeping from our hearts, and deprive ourselves of the blessedness of kind thoughts. It is a loss on all sides. We lose our peace, and our friend loses the joy of our confidence. Charity is profitable as well as right—it is due to our own peace of mind as well as to that of others. [Evangelist.

YOU NEED THE PRAYER-MEETING.

If you are neglecting to meet with your brethren for social prayer, they no doubt miss you. They see your seat empty. They remember your exhortations and prayers, and your promises to be faithful; and as they think of the sacredness of your covenant, the influence which you are now exerting against religion, and the peril of your own soul, as well as the jeopardy of your fellow-men, how can it be otherwise than that sadness gathers upon the countenance, and anguish seizes upon the heart! They feel that they need your presence, your prayers, your aid, to carry forward the great work of saving the world.

However much the prayer-meeting needs you, let me say—and I would to God that you could feel it—you need that still more. Every time you neglect it, you are robbing yourself of one of the best gifts of Heaven—you are impoverishing your own soul. The prayer-meeting is a means of grace, which, if improved, would greatly subserve your spiritual progress. Then, as you prize your own advancement, as you value your own happiness, as you love your own soul, so you should estimate it. There you may receive new impulses to faithfulness, and your religious habits may be confirmed. In the midst of the cares and turmoils of business, how refreshing to dismiss the world,

"And spend the hours of setting day,
In humble, grateful prayer!"

It is calculated to calm every turbulent passion, to restrain every truant emotion, to arouse the better feelings of the heart, and to fortify you against the temptations of the world. Far better would it be to neglect your meals, than to neglect it. The most that the former could do would be to injure the body, but this may destroy the soul. You may be getting your hay, or engaged in some other urgent business, and think that you cannot afford to attend. But you are mistaken! Your soul is of paramount importance, and will you imperil it? The hour devoted to social prayer, even amid the hurry of business, is one of the most profitable hours you spend—it is the very thing you need. [Morning Star.

POVERTY OF CHURCHES.

In this country there are many poor churches—too poor to sustain the ministry of the word among them. In some instances this poverty is real; in others it is imaginary or feigned. Some churches do not possess, neither can they obtain, the requisite means to support a pastor. Others do not find it convenient to do so, because all their *convenient* funds are expended for various luxuries. A prominent deacon of one of these *poor* churches remarked, in relation to ministerial support, at the anniversary for a recalling of their pastor, "We are all very poor, enthralled, and much in debt, and have hard scuffling to live. We are willing to do what we can for our pastor, but we *cannot promise to do any thing—any certain amount*." Yet one who was acquainted with them affirms that $200 were annually expended by the members of this poor church for the single article of tobacco.

Many, very many, church members expend more money for tobacco than they give to sustain their pastor—nay, more than they give to all charitable objects combined. Could many of our preachers receive for salary what their churches give for this one article of luxury, they would be under no necessity of resorting to secular employment for support. At the most moderate calculation, the Baptists within the territorial limits of the Southern Convention expend a sum for tobacco sufficient, if equally divided, to pay a salary of $400 per annum to every Baptist minister. Is it right? But "like people, like priest." We know a minister who said he would pay any one $70 annually to furnish his cigars. We know another, a "poor man," who said his tobacco cost from $25 to $30 per annum, and he was at that time a *missionary*, sustained in part by the voluntary contributions of the churches. These are facts to think about.

Home Foreign Journal.

USEFULNESS OF TRACTS.

"I am fully convinced," says the Rev. Mr Winslow of Madras, "that the sending forth of truth on the *printed page*, is, at the present day, in almost every land, one of the most important means of doing good. In India, where the number of preachers is so few, and the multitudes to be taught are so great, it is an almost indispensable aid to the minister, and where there is no minister, may even to some extent supply his place. At a meeting last evening, *nine* cases of the apparent conversion of Hindoos at out-stations were mentioned, in which one was led to reflection by 'Schwartz's Dialogues,' another by reading the 'Indian Pilgrim,' a third by a leaf of a Bible of which he saw some practical exposition in the life of a native Christian, and still another by the gospel of John. *Three* men of some education in a remote place were brought to reflection by tracts conveyed to them by pilgrims from a distance, who had received them at some fair or festival at a heathen temple. They read the tracts and reasoned with each other on their contents; at length got others, and finally a gospel, and about the same time met a native for a few days, who was inquiring on the subject of religion, and better informed about Christianity than they. *These all* at one time *held a meeting in a heathen temple, and in the very presence of the idol, they kneeled down, and prayed to the Saviour of sinners.* What these men knew, was almost entirely from *books*. They had never seen a missionary except once, and that some five or six years before, when they paid little attention to what he said. Yet when they went a distance to a mission station, and made known their feelings, the missionary says they seemed like Christians of some years standing."

IMMODERATE PLEASURE shortens existence more than any remedies can prolong it.

The Sabbath Recorder.

New York, October 30, 1851.

THE TRUE BASIS OF EDUCATION.

Notwithstanding the increased attention given to the subject of education of late years, it is lamentable that so little has been done towards placing it upon its proper foundation. The *intellect* is carefully trained, while the *heart*, "out of which are the issues of life," is sadly neglected. In all our schools and colleges, the aim is to render the pupils accomplished in philosophy, mathematics, the languages, &c., while the inculcation of the great principles of religion is scarcely thought of. This is thought to be exclusively the work of parents and of ministers of the gospel. Indeed, it is thought to be no small recommendation of an institution of learning, that it exercises no sort of control over the religious views of the pupils, but leaves each one free to cultivate whatever state of the mind is most agreeable to him, in regard to the Bible, and the God of the Bible.

We, on the other hand, suppose that the Bible should enter largely into the education of youth, from first to last. It is not enough, in a school, that a chapter should be read from the sacred Book once a day, or at most twice, and then left without comment to make its own impression. It should be dwelt upon at length; its doctrines should be explained, its precepts earnestly enforced, and all diligence used to bring the heart under the influence of its high and holy maxims. Were half of each day occupied in training the pupils of a school in the knowledge of the Bible, it would be time well spent.

It may be said, that this would render all our institutions of learning sectarian in their character. For the true doctrine of the Bible could not be inculcated, in many particulars, without coming into conflict with the perverted theology of some. Be it so, then. Let the conflict come; and let those who cannot consent to have their children instructed in what the teachers of a school may, under a solemn sense of their responsibility, feel it their duty to inculcate, remove them to some school where the instruction will be more to their mind. But let not our institutions of learning be so far accommodated to the enmity of the human heart against God, as to reject the Bible from the catalogue of text-books.

To the plea that the duty of looking after the religious education of children devolves upon parents rather than upon the school teacher, we have a word to say. Unquestionably it is a parental duty; and the parent who does not make it his great object to train his children for the service of God here, and for heaven hereafter, does not half appreciate his responsibility. But to keep this great object constantly in view, and at the same time lend his support to the common system of education, are well nigh impossible. His child enters the public school when not more than three or four years of age. He is kept there six hours every day. By the time he is old enough to appreciate religious instruction to any considerable extent, the studies of the school are saddled upon him with increased measure. He brings his books home with him at night. What time he can spend from healthful play, is occupied with grammar, arithmetic, and problems in Euclid. Except on the Sabbath, the parent has but little opportunity to instruct him in religion. To give it to him line upon line, precept upon precept; to teach him diligently the great things of God, and talk to him of them when sitting in his house, and when walking by the way, and when he lies down, and when he rises up, as he is commanded to do, (Deut. 6 : 7,) is in a great measure put beyond his power, the mind of his child being already occupied with about as much as he can attend to. Either in the common school, or in the college, this system is kept up, till the *child* has merged into the *man*; his intellect all the time becoming stored with that kind of knowledge which is in repute with the world, while his heart is kept in sad ignorance of true wisdom. What is the result? He goes into the world strong in intellect, it is true, but depraved in heart; and is therefore a more dangerous member of society than the complete ignoramus.

We greatly desire to see a different state of things. We desire to see religious instruction attended to, not only in the family circle and in the church, but made prominent in the daily training of children at school. We wish to see the time come, when parents will aim to educate their children, not merely nor principally for the business of the world, but for the service of God. And, as necessary to this, we wish to see no man entrusted with the training of youth, who is not himself imbued with the holy spirit of our religion.

Far be it from us by these remarks to intimate that a religious education, without the accompanying influence of the Holy Spirit, is sufficient to renovate the naturally corrupt heart. We know that it is not. And we have reason to fear that, even if the system which we propose could be carried out, there would be many fearful cases of hearts continuing in all their hardness, in spite of all that had been done for them. But we know, on the other hand, that religious education is a duty enjoined by God. The preaching of the gospel is not more emphatically enjoined than this is; and if the one has the promise of God's blessing, so has the other. We are confident that our system, could it be reduced to practice, would, in nine cases out of ten, at least, be attended with a realization of the truth of what the wise man said—"*Train up a child in the way he should go, and when he is old he will not depart from it.*"

That schools of the kind we are now advocating could not properly be sustained by the State, we are well aware. And against the system of common schools, as sustained by government, we have nothing to say. Let government do what it legitimately can in this line, and *some* good, we trust, will be the result. But Christians ought to aim at something higher. God has said to them, "*Bring up you children in the nurture and admonition of the Lord.*"

Ought not the Christian to be *wholly* religious? Ought he not to conduct his business *wholly* upon religious principles? Ought he not to do *every thing* to the glory of God, whether he eats or drinks? Then why should not the *whole* education of his children be managed with a view to forming their hearts for God?

If our views are sound, if they are according to truth, why should not every church aim to have within its bounds one or more schools, in which shall be taught, as a necessary part of education, the great truths of God's Book? Why should not the pupil be as thoroughly drilled in the Bible, as in a system of arithmetic, or of grammar? Why should not the school be made a hand-maiden to the church, rather than to the world?

T. B. B.

THE NORTH-WESTERN ASSOCIATION.

Agreeable to appointment, the Fifth Anniversary of the North-Western Seventh-day Baptist Association was held with the church in Christiana, Dane Co., Wisconsin, commencing on the fourth day of the week before the first Sabbath in October, continuing on to the Sabbath, and closing on the following First-day. Although the Wisconsin State Agricultural Fair occurred at Janesville on the same day, the churches were well represented from the beginning; the servants of the Lord thereby showing that they preferred the things of religion to the things of the world, when a choice was fairly to be made. I suppose there was not a man present at the Association, but would like to have been at the State Fair, under any other circumstances; but they had set their hands to the interests of Christ's Kingdom, and they preferred the good of Zion to their highest worldly gratification. It was a united and happy meeting. The brethren were very much of one mind, and all felt a deep, soul-pervading desire for the advancement of the truth and righteousness of the Lord. There was preaching every day, and six ministering brethren took part in the labors of the occasion. Every church had been increased in numbers, both by baptism and letter, and among them all there was a "sprinkling" of converts to the observance of Jehovah's holy Sabbath. Various topics of public interest were brought forward in appropriate resolutions, which were spoken upon by a number of the brethren besides the ministry with much force, and were acted upon with much vigor and good feeling.

The Church in Christiana is a young and promising body. Their lands are new, and their improvements immature at present; but they are pleasantly and compactly situated, so as to hold their meetings centrally, and where they are accessible to all. They are mostly youngerly people with rising families, and their prompt attention to the interests of the meetings of the association, and the very kind and hearty manner in which they extended the hospitalities of their houses to every visitor to the Association, augurs well for their future prosperity, and indicates a generous regard to the wants of the ministry among themselves. Bro. Z. Campbell, their pastor, has a promising field of labor, and I hope none will ever hear that he or his large and interesting family have been neglected, although they have a home of their own.

The North-Western Seventh-day Baptist Missionary Society proposed at this meeting to transfer all their interests and labors to the Association, which was accepted, and the Constitution of the Association was so amended as to constitute it a missionary body; and a board of directors was appointed to manage this department of its labors, and to correspond and coöperate with the Executive Board of the Seventh-day Baptist Missionary Society. The next Fourth-day evening the Executive Board met and appointed a local missionary for destitute parts in Wisconsin. On account of the very great and unprecedented scarcity of money among the farming population of Wisconsin, the collections were not as large as usual; but, all things considered, it is presumed that there is no decline in liberal, generous feelings for the various objects of Christian benevolence.

The facts connected with these churches are worth considering. It is scarcely a dozen years since there was not a Seventh-day Baptist known in Wisconsin. Now there are five growing churches in that State, besides those in Illinois. The meetings of the Association were as soul-cheering, and as full of promise to the future prosperity of the denomination, as any at the East. Brethren seemed to be as well gratified with the opportunity, and as much encouraged and revived in their feelings, as by similar associations and opportunities in the older States. As we sung the parting hymn—

> "When shall we all meet again,
> Meet ne'er to sever?"

each one joined with a degree of feeling which seemed to say, "It is good to be here." Many a one said to another, "We have had as good an association as we ever had at home." A large proportion of these families were pushed out from their former homes by straitened circumstances or the pressing and daily growing necessities of a rising family. Many a time they sighed and wept over the loss of dearly-cherished privileges and associations of life, and the dreary thoughts that they should never again enjoy the same happy opportunities in the wilderness where they went. Many a sympathizing friend has thought they had better endure and make the best they could of the hard lot they had at home, and blamed them perhaps for rashness in encountering the difficulties and privations incident to a new country at the West. But now they see the wilderness blossoming as the rose; they have homes of their own, with all the joys of families, friends and society, and the ordinances of the Lord's house; and home to their rising families is as dear as home once was to their fathers and mothers in the older communities. It is a solace to their friends, as well as to themselves, to know that the favors of the Lord thus followed them to their newly adopted homes.

These facts are instructive and encouraging to the churches of like faith throughout the land. A few years ago, and all the Christian Sabbath-keepers in the land were located in a few isolated Societies, in two or three Atlantic States; but now a Sabbath-keeper may travel two thousand miles west, and spend every Sabbath on his journey with his brethren. Once they were scarcely known to exist; now their testimony is borne on every breeze from the Atlantic coast to the farthest settlements of the West. Many a worthy man lamented to see so many good brethren leaving the places where they had kept holy day with their fathers; but the result has been favorable to Zion; her cords are lengthened and her stakes are strengthened by breaking forth on the right hand and on the left.

The same process must necessarily go on for future enlargement and prosperity. Various causes will still press hard upon a portion of the people, and they will be compelled to change locations. Families increase, and lands quadruple and centuple their prices, and it is unavoidable that the young and the enterprising will seek enlargement in the yet unexhausted, ample West. Attempt to repress this, and you drive them away among strangers to the Sabbath of Jehovah, and leave them without the salutary influences of friends of like faith with themselves and their fathers. Kindly encourage and direct it, and we may yet see flourishing colonies arise and plant the ancient institutions of Jehovah and Jesus in the midst of every rising State of the West. Thus far we have always been behind other people in the settlements we have made; and in most instances lands are bought at second hand. We have not a settlement at the West that has command of a single hydraulic or navigable depot suitable for a mercantile or manufacturing village. Shall we always drive mercantile and mechanical genius from our midst to seek employment suited to their talents and tastes among those who keep not the Sabbath of the Lord? We have as fair a proportion of them as any other people, and we need but the establishments for their encouragement, to see them rise and prosper among us. The West offers an unmeasured field for such enterprises. Shall they be encouraged among us? or shall their friends be censured and frowned upon till the grave devours their hope? Let the past instruct us to go forward, and try again.

S. D.

BRITISH CORRESPONDENCE.

Sunday Railway Traveling.

GLASGOW, October 3, 1851.

The most important of the Scottish Railways is the Caledonian. It not only, on its main line, connects Edinburgh and Glasgow with England by its two branches, but it has the management of the traffic of a number of smaller lines, to whose shareholders it guaranties certain rates of interest. In this manner it embraces the Glasgow and Bathgate Railway, Glasgow and Hamilton Railway, Glasgow and Barrhead Railway, and Glasgow and Greenock Railway. In regard to *Sunday* railway traveling, the Caledonian therefore holds an important place, and will probably give large extent ere long of Sunday desecration. At present it runs two Sunday trains on its main line between Glasgow and Edinburgh, and between both cities and England; and having just settled differences which have long existed with its guarantied branch lines, it will have the entire management of their traffic hereafter in its hands. The half-yearly meeting of the Company, which has been held this week in Glasgow, was regarded as an important one by the friends of Sunday sanctification.

Notice had been given of a motion to discontinue Sunday work, and Mr. McMicking, the mover, stated that "a *well-reasoned* tract," favorable to his views, had previously been circulated among the shoreholders. In addition to the present trains, and two *goods trains*, which run at night and morning before it is light, he said there was reason to fear that Sunday *excursion* trains would be added. The Scottish Central Railway, he said, did not book passengers on Sunday at any of its stations, but it carried along those passengers that this (the Caledonian) Company sent forward upon it. From information supplied by the Secretary, he found that the gross amount of receipts for the traffic of thirty Sundays had been £8,202, and that there was an increase of Sunday passenger traffic on the lines. There are, he added, 158 of their servants from whom Sunday labor is required.

Mr. Duncan, the Chairman, in reply to this last remark, said that of the 158 persons alluded to, 74 were gate-keepers, who would be required at their posts whether trains ran or not. They had, he continued, about 3000 servants; and, excluding gate-keepers, only about 2½ per cent. were employed in Sunday labor. He questioned if any gentleman present had so small a proportion of his servants engaged in Sunday labor.

Mr. Douglass Campbell said that the Company had received no complaint from its servants as to Sunday trains; but they had complaints from the public, that they did not give sufficient accommodation, considering that they had superseded the old modes of conveyance—*complaints which he considered well founded.* If they gave up the £8000 of revenue, so derived, they would not be able to fulfil their obligations to their creditors.

Mr. Brown hoped they would never be forced to hear again "the sort of trash" against Sunday trains they had heard to-day.

In reply to this, Mr. Blackadder talked of their traffic being a breach of the Fourth Commandment, but he did not attempt to show in which clause of the Commandment Sunday is alluded to.

Mr. Thornton then gave notice, that at next meeting, in the event of this question being then again mooted, he would move "that the Directors be requested to consider and immediately to adopt the best mode of affording increased facilities for Sunday traveling." And Mr. G. F. Barbour, having complained that the Directors at present give undue encouragement to Sunday traveling by their having reduced the fare of one of the Sunday mail trains from the usual rate of 50 shillings to 30 shillings, the Secretary replied, that this was *necessary* on account of their competition with the steamboats between Leith and London, which sailed at such times as enabled them to continue the voyage on Sunday, although they started before it.

On the question being put, the continuance of Sunday trains was affirmed by 28 votes against 24, no proxies having been used, with which we believe the Directors to be furnished in sufficient numbers in support of their present practice, to enable them fully to maintain it. That this is their fixed purpose, we firmly believe; and that before long they will extend their Sunday traffic to some of their branch lines, we also expect. Hitherto these branches have been under the management of their respective Boards of Directors; but henceforth the working of the whole of these tributary lines will be in the hands of the joint Board, the first meeting of which is here referred to. The decision arrived at, as well as the tenor of the remarks made in its support, indicate that this Company will afford those facilities which we have long anticipated as the means of farther reducing Sunday to its divinely-appointed place among "the six working days."

Silently other Railways are aiding in this, even in Scotland. The Midland Junction professes to run only the mail trains with passengers on Sunday, but a correspondent of the Perthshire *Advertiser*, last month, intimates that they do not confine themselves to these. The Aberdeen Railway; the Dundee and Perth and Aberdeen Junction; the Dundee and Arbroath; the Edinburgh, Perth, and Dundee; and the North British Railways, all already run Sunday passenger trains. At the last Half-Yearly Meeting of the last-named of these, Mr. Blackadder's standing motion for the discontinuance of this traffic was postponed on account of the absence of that gentleman.

The extent of Sunday traveling in England may be inferred from a statement made at the recent meeting of the Evangelical Alliance. The Rev. J. Jordan said that, according to the Railway books, 1,350 trains are run on that day, *besides short trains*, which are also very numerous. "Only one line in England," he added, "one in Scotland, and one in Wales, were distinguished by not running" such trains. As regards Scotland, this is incorrect; but he is probably better acquainted with the state of matters in England and Wales; and we do not suspect him of any intentional exaggeration, even although he founded upon his statement a motion that it is the duty of all Christian people to set their face against such desecration, and pledging the Alliance to make renewed efforts for Sunday observance. A proposal "to recommend all ministers, in this and other countries, to preach simultaneously" on the subject, was dropped, as it might seem that the Alliance was "assuming to itself an ecclesiastical character which it does not possess."

J. A. BEGG.

UNIVERSALIST MISSION TO ENGLAND.—A zealous Universalist has addressed a letter to one of the papers of that denomination, proposing a mission to England, and offering to give one thousand dollars towards an outfit for Rev. Abel C. Thomas to go to London and spend one year in laboring in Great Britain, provided a like sum or more is contributed for the same purpose from other sources." The Universalist paper of this city hopes to be "able to announce, before many months, that he is gliding 'o'er the billows' towards Albion's chalky cliffs."

DEATH OF A VENERABLE MINISTER.—Rev. Archibald Alexander, D. D., of Princeton, N. J., died on the 21st inst., in the 81st year of his age. Dr. Alexander was elected a Professor in the Theological Seminary at Princeton, in 1811, when it was first established, and has continued in office to the hour of his death. Dr. A. has left six sons—Rev. Dr. James W. Alexander, Rev. Joseph Addison Alexander, Rev. Samuel Alexander, Henry and William, in the profession of law, and Archibald Alexander, D. D.

LOAN FUND OF DE RUYTER INSTITUTE.

To the Editors of the Sabbath Recorder:—

By a resolution passed the Board of Trustees of De Ruyter Institute, the Secretary was instructed to forward to you, for publication, the report of the "Loan Fund Committe." It will doubtless be interesting to those who are, or who may become, interested in this matter.

Respectfully yours,
S. S. CLARK, Sec.

To the Trustees of De Ruyter Institute:—

The Loan Fund Committee have had under consideration the matter referred to them, and ask leave to report:

That there has been received on bonds, for purposes specified therein, the sum of	$414,00
Of which there has been paid to the agent authorized to collect and receive the same, the sum of	78,88
Leaving a balance due of	$335,12

to be paid in four annual installments, to the Treasurer of De Ruyter Institute, the last of which falls due in 1854.

The sum received, or any part thereof, has not been appropriated to the purpose for which it was designed. There have been applications by two individuals for the sum of $18,75 in all. Your Committee believe the applicants such as were anticipated to be aided by the donors, and would recommend that the same be allowed, and that their receipts for the same be accepted. These are the only applicants for aid whose names have come before your committee.

They would suggest, that the churches, societies, or individuals, contributing to this fund, be requested to present to your Board the names of such persons as they may deem worthy a share in it.

We further recommend, that young persons wishing to avail themselves of the benefits of this fund, should make application for the same, by the recommendation of persons known to the Board, that they are persons of good moral character, and religiously observe the Sabbath, desirous of pursuing their education in De Ruyter Institute, that they are of industrious habits, and in circumstances that would embarrass their progress without aid.

Your Committee would further recommend, that in the present state of the fund, no individual be encouraged to expect aid from the same, of more than $25 00 annually, and that the same be deemed due in five years from its receipt, free of interest for said five years.

Respectfully submitted,

CHARLES H. MAXSON,
JAMES R. IRISH,
SILAS S. CLARK,
MATTHEW WELLS, JR.
IRA SPENCER,
} Committee.

DE RUYTER, Oct. 2, 1851.

RHODE ISLAND CORRESPONDENCE.

Spiritual Rappings, &c.

PROVIDENCE, R. I., Oct. 26, 1851.

It may *sometimes* be beneficial to turn from the common-place events of life, and for a moment contemplate "the most remarkable events of the age," and look with reverential awe on "the most *astonishing* developments from the *interior*." One can scarcely walk the streets of our cities, without being loaded with flaming handbills, announcing some most "astonishing developments," which go in regular gradation from the "ten magnificent lions" of Burnum, "fresh from the Numidian forests," down to the contemptible jibbery of the wandering Gipsy. Of this last class, we have a specimen in this city at present. The handbill announces the momentous event of the "arrival of the *greatest wonder* of the age, the *mysterious lady*, who has taken rooms, and is ready to give information on all important events of our past, present, and *future* lives," and, for an additional fee, "will give charts of heads." O, fortunate mortal! Whence thy wondrous wisdom?

But the "spiritual manifestations" *may possibly* deserve a more extended notice; not, in my opinion, from any more inherent claim to respectability, but from the more imposing attitude which they are assuming, and the innovations which they are making on the truths of the Bible, as well as the impositions they are practicing on the common-sense of community. May we not profitably devote a chapter to these modern phenomena?

There are in the human mind two opposite tendencies, each in its results fraught with danger to society, as well as to individuals. These tendencies are *credulity* and *incredulity*. They are both equally removed from the golden mean of careful, candid, and judicious thought, and both result in a perverted and abnormal state of mind. The incredulous lived in our Saviour's time, of whom it was said, that they would not believe though one should rise from the dead. This class of persons, falling back behind the well-built redoubt of egotism, are always ready to cry "humbug" at the annunciation of every new proposition, which their transcendent *genius* has not yet elaborated. Their own understanding is the standard of all truth, and to its dread tribunal they summon all the active powers of matter and mind, and pass over to the dreary shades of nihilism every thing not clearly comprehended by it. Thus the steamboat, railroad, telegraph, and most useful inventions, have in turn been clothed with the wings of the "humbug." Such persons seldom think that nature has yet fathomless depths of unexplored laws, and that the non-comprehension of the laws which govern a given phenomenon, is no invalidation of the phenomenon. The class of *credulous* persons equally forget the countless liabilities of deception which attend every new development, and, seizing upon *first appearances*, are ready to trumpet forth everything a little novel, as some astonishing discovery, in which the weal of the world centers. If to this *credulity* be added the common love of the *marvelous*, we have a fit subject for any delusion, however monstrous. When we observe the prevalence of these last tendencies, one cannot wonder at the success of Mahomet, Jo Smith, Miller, and other mistaken theorists. The most palpable deceptions need never want for adherents, till the human mind is more evenly developed.

Let us now inquire in what light this new pretension is to be viewed. That it be viewed in the spirit of unprejudiced investigation, is no more than *every new* phenomenon has a right to claim. If it involve good to man, then surely it ought to be brought out and *practically* developed. If it involve evil, then most certainly it ought to be evolved, and held up to the reprobation of the good. But how can it be fairly judged to be either good or evil, without investigation? What then is the proposition to be investigated? It is proposed, that the spirits of those who have died hold converse with the living—that some few persons have some adaptation for communication, in consequence of which they are chosen by the spirits for media, through which to converse with the living. It is claimed that there are several hundred media in Providence at present. There are now three modes of intercourse by which the dead are said to hold converse with the living. 1st. By slight noises on a table, chair, or elsewhere. 2d. By using the hand of the medium to write with. 3d. By putting the medium into a mesmeric state, and using its tongue to talk with. Now, in every investigation, facts are the first things to be obtained. This is often overlooked, and many a poor philosopher has racked his brain in efforts to explain facts which never existed. Assertions are taken for granted, and investigations are predicated on them. Thus the French philosophers labored long and hard to explain why the water in a full dish would not run over, if the dish be filled also with needles. It is further claimed, that spirits often move tables around the room, that they put their hands on the faces of their friends, and in numerous ways act on matter as matter is accustomed to act. What testimony shall satisfy us of these facts? They must be better attested than ordinary facts. It is a rule of universal application, that testimony must increase in validity, as *facts* decrease in probability. Thus miracles alone were adequate to prove the *improbable* event of the Saviour's advent. If he had come in the form of an earthly monarch, he would have had no need of miracles, for it appeared highly probable to the Jews that he would thus come. So, if a person of *doubtful* veracity affirms, that he saw a *dog* walk across the room, we give credence on account of its probability; but if he affirm that he saw a *table* do the same thing, we at once demand more evidence. If a man of veracity affirm that he saw a table jump up to the ceiling of the room, we are still bound to suspend belief till we carefully canvas the chances of mistake. If he be of a nervous, ghost-seeing temperament, though we doubt not his veracity, we may still doubt the fact.

We have under consideration as improbable an event as could be announced. That spirits should converse with the living is opposed to the history of our race, and we must therefore apply the strictest rules of evidence. First, then, are these sounds or raps made? This is beyond a doubt. Many have witnessed them; I have heard many of them. Again, are tables moved about the room, and made to rise up from the floor? This, too, I have seen. The hand of the medium most surely writes. I have some specimens before me. It is also true that the medium talks. These are all common-place events; they all occur every day in almost every family. But when it is affirmed that departed spirits rap, move tables, write and talk to us, these facts assume a new phase. Are these things done by departed spirits? is the question to be answered. Nothing but a desire to be imposed upon will induce us to sit down in a superstitious assent to this claim. A claim so opposed to the experience of ages, can demand credence only upon the most unequivocal, and undisguised testimony. If physical causes *can* account for these things, the spiritual claim must yield. Nor are we to yield to this claim because we cannot at the time assign the true cause. If those who saw the imitations of the miracles of Moses by the magicians, had been as desirous to be deceived as some in these days, they might easily enough have worshiped the magicians, for they could not tell how those feats were performed. Nor can we tell how the foolish feats of legerdemain, by which lazy vagabonds live upon the public, are performed.

[The remainder of our correspondent's letter, giving an account of visits to three of the most distinguished "rappers," we are compelled to omit until next week.]

STUDY OF HEBREW IN COLLEGE.—*The Presbyterian of the West* says that by a provision of the Trustees of Miami University, the members of the junior and senior classes, who have the ministry in view, are allowed to study Hebrew. Upwards of twenty from these two classes are now engaged in that study, and in the whole College there are more than fifty who are preparing to preach Christ.

TEMPERANCE SOCIETY IN PARIS.—A temperance society, on the plan of those in England, is about to be organized in Paris. A number of persons in high positions, principally in the ranks of the clergy, the magistracy, and the public offices, have, it is said, already joined it. Its object is to do away with drunkenness among the working classes.

"INFANT BAPTISM A PART AND PILLAR OF POPERY."—The famous treatise of John Gill, so entitled, has been re-written by Rev. George B. Ide of Philadelphia, and published by the Committee of the American Baptist Publication Society.

A PAGAN TEMPLE IN THE UNITED STATES.—A correspondent of the New York *Commercial Advertiser* writes, that a temple for pagan worship has been opened at San Francisco, by the Chinese. This is the first idol temple, we believe, that has been erected in this country.

NEW-YORK POST OFFICE.—A statement of the operations of the New-York Post Office during the quarter ending Sept. 30, 1851, shows large and gratifying results. There were received and sent by steamships 1,161,923 letters and 584,038 papers. The whole number of letters passed through the office was upward of 7,000,000. The advertised letters numbered 48,000, about one-fourth of which have been delivered to the proper owners, and the remaining three-fourths sent to the Dead-Letter Office at Washington. From the dead-letter office there were received 637 dead letters, containing property of value, such as gold dust, bank bills, exchange, drafts, &c., in various sums, ranging from $1 to $10,000, a large portion of which has been delivered to the writers, and the remainder returned to Washington, subject to the order of the proper parties. There were received by the Postmaster 5,100 letters on official business, and 2,018 official letters were written and dispatched. The business has increased about 10 per cent. under the new law, and 75 per cent. of all letters are prepaid by stamp. The number of stamps sold at this office, under the new law, to the 30th September, was 1,475,555.

PREACHING IN THE OPEN AIR.—The Presbytery of New-York, at their Autumnal Session, held recently, recommended preaching in the open air to those who cannot be gathered into the houses of public worship. Their resolution reads as follows:—

"That the Presbytery views with feelings of profound commiseration the condition of many thousands who are living and dying in this City and vicinity without hearing the Gospel from Sabbath to Sabbath, and in view of the apparent impracticability of bringing them into the houses of public worship, that efforts for the promotion of missionary labor among them ought to be greatly increased, and in the judgment of the Presbytery the pastors and other ministers of our body, who have strength and time for the work, would be usefully employed, and may except the divine blessing, if they would preach the Gospel in the streets and the parks, in the markets and on the wharves, and wherever people can be assembled to hear, in accordance with municipal regulations, to which respectful obedience is due."

WELCH POPULATION AND WELCH PAPERS—Rev. Mr. Chidlaw, agent for the American Sunday School Union, stated recently, that the number of Welsh emigrants in this country is about 200,000. Among them circulate the following religious papers, published in their own strange tongue: *The Cyfaill*, (Friend,) a Calvinistic, or Whitefield Methodist paper, published in New York. *The Cenhadwr*, (Missionary,) Congregationalist, published in Remsen, Oneida Co., N. Y where also is published a general newspaper called *The Detholydd*, (Eclectic;) *The Seren Orllewinol*, (Western Star,) Baptist, published at Pottsville, Pa.; *The Drych*, (Mirror,) N. Y. All these are evangelical in their religious influence, pure in morals, and elevating in sentiment.

TEMPERANCE IN CONNECTICUT.—The Connecticut State Temperance Society held a spirited meeting at New-Haven on Fourth-day, Oct. 22. Interesting letters were read from several distinguished advocates of temperance in other States. Among them was a letter from Neal Dow, of Portland, explaining the operation of the law for the suppression of the liquor traffic in Maine. After a free and general expression of sentiment on the subject, the following resolution was unanimously adopted:—

Resolved, That the law recently enacted by the Legislature of Maine, which in its execution is freeing that State from the terrible and blighting effects of the liquor traffic, is admirably adapted to accomplish the same object in our own State; and we pledge ourselves to use every effort for the production of a similar law upon our own statute book.

MISSIONARY CHART.—Rev William Butler, of the New England Methodist Episcopal Conference, has prepared a chart of domestic and foreign missions, as conducted by the various Protestant churches. We copy from it the following aggregate of foreign missions:—

Foreign missionaries in all parts of the world,	2,944
Assistants, as lay preachers, &c,	11,807
Members in the mission churches,	333,604
Hearers,	1,415,774
Institutions for instruction of native ministry,	31
Printing establishments,	40
Scholars in day and boarding schools,	224,089
Income of all evangelical societies,	$3,201,418

TURNED BAPTIST.—The N. Y. *Times* says that the Methodists of Baltimore have been surprised by the conversion of one of their ministers, Dr. Cole, to the faith of the Baptists. Dr. Cole was immersed by Rev. Dr. Fuller, of the Seventh Baptist Church, in the presence of several thousand spectators. Dr. Fuller employed the occasion to speak with much force in relation to the general principles of the denomination, and especially with historical reference to their inflexible maintenance of the grand doctrines of free inquiry, and political and religious liberty.

☞ THE ANNUAL REPORTS of our Missionary, Tract, and Publishing Societies are out of press and ready for delivery. Parcels will be put up for each church in the denomination, and sent by the first convenient opportunity. Those for the churches of the Western Association will be sent to Alfred.

☞ A SHIP FOR SHANGHAE, the Horatio, will sail from this port about the 10th of November.

We learn that as fruits of the interesting work of grace recently enjoyed in Bath, N. H., upwards of fifty individuals have united with the church. A large proportion of them are heads of families.

The Governor of New-Jersey has appointed Thursday, the 27th day of November next, as a day of public thanksgiving in the State.

The Halifax papers record the death of Rt. Rev. William Frazers, Bishop of Arichat, in the 72d year of his age.

European News.

The steamer Hermann, with four days later news from Europe, arrived at New York on the 23d inst.

A Virginian bark, with a valuable cargo, has been wrecked in the Channel off Liverpool.

The *Aberdeen Journal* learns that, in accordance with the opinions of the recent meeting of Arctic officers at the Admiralty, it has been resolved to send a screw steamer to the Wellington Channel, to prosecute the abandoned search for the missing ships Erebus and Terror.

The Exhibition is more crowded and pays better than ever as it approaches its termination. It is thought that before the close the daily attendance will be 100,000. Since the rainy season has set in, the umbrella stand earns from $100 to $150 a day, and might earn more, were its accommodations more nearly infinite.

There is nothing special from France. The refusal of the Government to allow Kossuth to pass through is warmly commented on by the Opposition journals.

The *Univers* publishes the following from Rome, 30th ult.: "Some more of the proceedings of the demagogues have been unveiled by the vigilance of the police. Some machines of a new invention, intended to throw poisoned arrows, have been seized. There were several models of them; one was invented by Fabri, a mechanician of Parma, who was last year convicted of having prepared and paid for the assassination of Col. Cardoni, and who, after having been condemned to death, had his sentence commuted into hard labor for life. Some of these machines were found at his residence. The other model was very portable, and might be easily concealed from sight; it was merely necessary to blow into a small iron tube to shoot out an arrow, the point of which, having been steeped in a subtle poison, would inflict a mortal wound."

The Cunard Steamer Niagara, and the Collins Steamer Pacific, arrived at New York from Liverpool last Sabbath. The latter made the passage in 11 days, and brought European news to Oct. 15.

The public show of the Crystal Palace closed on the 11th, after being open 5 months and 11 days. The exhibition was opened on the 13th and 14th to the exhibitors and those introduced by them, and on Wednesday the 15th the juries' reports were to be presented, and the whole definitely closed, with a prayer of thanksgiving by the Bishop of London, and the national anthem.

Kossuth had not reached Southampton on the evening of the 14th, and the Mississippi had not arrived at Gibraltar on the 5th. From Gibraltar Kossuth is to go to England by a British steamer, and the Mississippi is to wait there till his return.

The revenue of the United Kingdom for the quarter ending Oct. 10, shows an increase over the corresponding quarter of last year, of £60,000. The total revenue, exclusive of miscellaneous, is £13,220,000.

The Queen had visited Liverpool. She was received with great enthusiasm. Business was suspended for two days.

Hereafter the fare, from Europe to America on the Washington and Hermann will be £28 for 1st cabin, £24 for 2d cabin, and £15 for lower deck. The fare by the Franklin and Humboldt will be the same as by the Cunard and Collins lines, viz. £30.

Count Reventlow, the Danish Ambassador at St. James, died at Glasgow, on the 8th inst., very suddenly. He was there on a visit with his family.

Mr. Alexander Lee, the well known composer of ballad music, died Oct. 9.

In France there is talk of a change of Ministry, and of the policy of the Government, to the extent of repealing the restriction on universal suffrage.

It is reported from Spain that the Prime Minisier has proposed in Cabinet Council to sell Porto Rico and Cuba to England. The report wants confirmation.

The Spanish frigate Guatemala landed at Vigo 116 pirates of the band of Lopez; six others arrived in the corvette Venus, and four in the Isabella Catolica; in all 125 *flibustieros*, sentenced to confinement in Spanish *presidios*.

The accounts from Berlin state that more arrests have taken place, and it is believed that a widely extended conspiracy exists to overturn the government.

A frightful accident had occured on the line of railroad between St. Petersburgh and Moscow. A long train, conveying back to the former city a part of the soldiers, officers, and privates, who had attended the coronation *fête* in Muscow, came into collision with a train on its way from St. Petersburgh. Many persons were killed, and a still greater number wounded, but the exact loss of life had not been published.

Advices from Constantinople of the 25th September report a conflict between the Turks and the Christians resident at Van, arising from the latter being allowed the use of bells to call the faithful to church, which was exceedingly obnoxious to the former. On the 3d of September, as soon as the usual signal was given for service, the Turks broke into the church, and a collision instantly took place, when several lives were lost on both sides.

At a recent public meeting in Liverpool Rev. B. Grant said he intended soon to deliver three lectures, entitled "The Sham Peter, called the Pope; the Sham Church, called infallible; and the Sham Bible, called the Douay, or do 'em Bible!"

THE CHRISTIANA RIOTERS.—In the U. S. District Court at Philadelphia, last Friday, the grand jury returned thirty-seven true bills against the Christiana prisoners.

These bills charge them in the first count with obstructing the officers in arresting the fugitives.

Second: Rescuing prisoners from their custody.

Third: Attempting to rescue prisoners from custody.

Fourth: Aiding the fugitives to escape from the officers.

Fifth: Harboring and concealing the fugitives.

Sixth: Obstructing Edward Gorsuch in arresting the fugitives.

Seventh: Aiding the fugitives to escape from Edward Gorsuch.

Execution of a Missionary in China.

A letter from Hong-Kong, addressed to the *Univers*, Paris, gives the following details of the execution of a M. Schœffler, a missionary priest:

"On the 1st of May, about noon, by order of the Grand Mandarin, elephants and horses were prepared, and two regiments of satellites were under arms. The muskets were loaded, and every one expected that it was an expedition against the rebels which was being fitted out, or that an attack was to be made on the haunt of some brigands. It was soon, however, understood, that all these preparations had been ordered for the execution of M. Schœffler. The Mandarin, fearing that the Christians would endeavor to rescue their missionary by force, wished to intimidate them by this display of troops. When his intentions were known, all the town showed the greatest affliction. The jailors, the prisoners, and all those who had any connection with the missionary, expressed their sorrow and regret. M. Schœffler, on the contrary, was smiling with delight, and he prepared to walk to the place of execution with greater ease by dressing himself as lightly as possible. The Mandarin was apprehensive of a riot, and he took up his position on the ramparts, surrounded by his troops, all ready for action. The execution took place outside the town. The *cortege* of the martyr was arranged in the following manner: Before him marched a soldier, carrying a board affixed to a pole, on which was written, 'Notwithstanding the severe prohibition against the religion of Jesus, a European priest named Augustin has dared to come here clandestinely to preach and seduce the people. When arrested, he confessed everything—his crime is evident. Let Augustin have his head cut off, and thrown into the river. Fourth year of Tu Du; First of the Third Moon.' Eight soldiers, with drawn sabres, marched by the side of M. Schœffler; one hundred men, armed with muskets or lances, formed the head of the procession; two elephants formed the rear-guard. The martyr held up his chains when walking; he walked quickly, as if hastening toward his triumph, and continually offered up thanksgiving. He was surrounded by an immense crowd; the greater number of these Pagans were struck with religious admiration; there were some, however, who railed and blasphemed. On arriving at the place of execution, the martyr fell on his knees, kissed the crucifix three times, and, at the request of the executioner, he took off his coat, and turned down the collar of his shirt. The executioner having afterward tied his hands behind his back, the martyr said to him, 'Do your business as quick as possible.' 'No, no,' replied the Mandarin, who was informed of what M. Schœffler had said, 'follow the signal of the cymbal, and only strike at the third sound.' The signal was given. The hand of the executioner trembled. He struck three blows of his sabre on the neck of his victim, and was at length obliged to cut the flesh with a knife, in order to detach the head from the body. In Cochin China those who are present at executions are accustomed to disperse immediately after it is over, but on this occasion, although the greater number present were Pagans, for there are very few Christians at Son Tay, they rushed forward to collect some drops of the blood, and to get some portion of the garments of the martyr. It was remarked, that an inferior Mandarin, a Pagan, before the execution, threw a coat of white silk, and a piece of white linen, at the feet of the martyr, in the hope that it would be stained with his blood. M. Schœffler, thinking, doubtless, that they belonged to some Christian, took them up, and placed them inside his shirt, next his heart. When the Chief Mandarin was informed of what his subordinate had done, he ordered him to receive several blows with a stick; he, however, went off much delighted with the possession of his precious relics. The Christians obtained the body of M. Schœffler, but the head was thrown into the river, and had not been found when the above letter was written."

SUMMARY.

Saturday morning last, as the 7 o'clock train from Harlem passed through the cut between 32d and 42d sts., a horse and cart, with two building stones, each weighing nearly half a tun, fell from the embankment, rolling against the side of the last car of the train, smashing in the side, and breaking down 4 or 5 seats, but, most wonderfully, doing no further damage than wounding one gentleman, we believe not seriously. No persons were on the seats destroyed, or they must have been killed on the spot, or fearfully mutilated.

About 4 o'clock on Saturday afternoon, while a number of workmen were engaged in raising the flag staff of the new liberty-pole at the foot of Fulton-st., Brooklyn, the rope broke, and the staff, measuring probably 20 feet in length, fell upon an aged gentleman named Richard Cock, who was witnessing the operation, and crushed him to death almost instantly. Three small boys who were sitting on a log beside him were also much hurt.

Intelligence from Mexico to 27th September says that everything about the Government of Mexico appears to be in lamentable confusion, and it is nearly impossible to get together a quorum of Departments, and when a constitutional number is present, they do nothing but submit projects on projects, squabble and fight. The Treasury is reduced to its lowest ebb, and the resources of Government almost annihilated.

A merchant in Fredericksburg, Va., advertises in the *Weekly Recorder* "Handsome Fall and Winter Goods," urges the *ladies*, and particularly *farmers*, to "encourage him," and adds, we suppose by way of inducement, "that not a dollar's worth of his stock was bought of *Abolitionists!*"

Joshua Shaw, Esq., a distinguished landscape painter of Philadelphia, while on a gunning excursion near Bordentown, N. J., by some mishap, was shot in the face, two of the shot entering his eye, injuring him to such an extent that it is feared he will lose both his eyes from inflammation.

Col. Enos Stone, the first settler of Rochester, died on the 3d inst. He came to Genesee County in 1790, and built the first house in Rochester in 1810. The house is still standing. His son was the first white child born here. Col. Stone was 76 years of age.

Mr. Dexter Ware, a Justice of the Peace, and highly esteemed citizen, was run over by the Express train from New-York, near the West Needham Depot, and was instantly killed.

The Buffalo and Cochocton Valley Railroad, which branches out from the Erie Railroad at Corning, will be in operation for about forty-five miles in November, and is contracted for opening fifty-three miles further, to Batavia, early the ensuing Summer, and thence to Buffalo in November following. Commencing at Corning, it passes up the rich and fertile valley of the Cochocton, and through the beautiful villages of Bath, Avoca, Dansville, Conesus, Avon Springs, Le Roy, to Batavia, and thence direct to Buffalo.

The Boston *Journal* says that the English clipper ship Chrysolite did not beat the American clipper Oriental, after all the bragging of the English press. The *Courier* says the Oriental made the passage from China to London in 89 days. The Chrysolite was 80 days from Anjier to Liverpool. Anjier is not in China, but in the island of Java. The difference in the two passages is more than 2,000 miles. The palm, therefore, rests with the Oriental.

The Hudson River Railroad Company and the Central Line of Railroads from Albany to Buffalo, have made an arrangement for ticketing passengers through to Schenectady, Utica, Syracuse, Rochester, and Buffalo. Passengers will also be ticketed to Oswego. Trains for this purpose will leave Chambers-st. at 8½ A. M., 12½ and 5 P. M. The United States mail is now carried on this road.

The brig Chicago, Capt. Napier, which sailed from Buffalo on the 11th inst. for Chicago, was capsized about 4 o'clock on the morning of the 13th, by a sudden squall, when about 90 miles from Buffalo, and nearly in the middle of the Lake, and John Fuloch, first mate, L. W. Reed, second do., and John Carver, seaman, were drowned.

A correspondent of the Baltimore *American*, writing from Russell county, Virginia, cites two cases, one of a negro man and the other of a boy, in which severe bites of rattlesnakes were cured by the free administration of brandy, half a tumbler full at a time every few minutes until a quart had been taken.

A Committee from Newburyport, Mass., has visited Prince Edward's Island, to learn the extent of damage by the late storm. They estimate that although some vessels have undoubtedly been lost at sea, with all their crew, the whole number of vessels ashore and lost will not exceed 75, and the number of lives will not exceed 150.

About 4 o'clock last Thursday morning the steamer Buckeye State and the schooner Saratoga came in collision above Long Point, on the Canada side of the Lake. The latter was laden with 8,000 bushels of corn, and filled and sunk immediately. Three lives were lost.

At Providence, R. I., last Friday, the Jury in the case of Almira Beazely, who has been under trial for the murder of her brother, came into Court with a verdict of "Not Guilty," on the ground of Insanity.

We notice, just now, considerable activity in various quarters, in getting up meetings to influence our Government to make some movement te secure the release of Wm. Smith O'Brien, John Mitchel, and their fellow prisoners.

There is but one linen manufactory in this country, and that is the mill of Mr. Stevens, at Webster, Worcester county. There is a steady demand for the linen made at this establishment.

Messrs. Livingston & Co. deposited on the 20th inst., at the Mint, for Drew, Robinson & Co., a lot of California gold dust, the largest as well as the finest in quality ever deposited at one time. The weight in ounces was 25,009 90.100, and its value is about $425,000.

The *Evening Journal* says the contract for the northern railroad from Albany to Eagle Bridge has been given to Messrs. George W. Baker and Richard Hoes. The road will be completed in nine months to Cohoes, and in twenty months to Eagle Bridge.

The steamers Shelby and John Quincy Adams came in collision a few days since below St. Louis, by which the Shelby lost both her boilers, and was set on fire. The flames, however, were quickly subdued, without serious damage being done.

A man named Hiram Wilcox was killed on Saturday in Fitchburg, by the bursting of a grindstone in Crossman's scythe manufactory. His body was thrown up entirely through the roof of the building.

At Philadelphia, Tuesday, Oct. 21, 1851, the jury in the case of James Hoover, against Edmund Weckerly, for the seduction of his daughter, rendered a verdict for $5, 000 damages.

A committee of fishermen sent to Prince Edward's Island to look after the wrecks there, report that about 75 vessels are lost and on shore, and that about 150 lives have been lost, of whom the names of 97 have been ascertained.

The Racine Advocate (Wis.) says that the required sum of five thousand dollars, to insure the location of a University under the patronage of the Episcopal Church, will be secured.

The redemption at the Suffolk Bank for September was $20,300,000. The average for 1850 was $18,000,000 per month.

The Grand Jury of Fairfield Co., Ohio, have found bills of indictment against 135 rumsellers for violations of the liquor law.

A letter from Havana says that the Spanish officers who captured Lopez have been assassinated.

Beef packing has already commenced at Chicago. It is expected that 40,000 will be killed this Fall.

The clipper ship John Bertram, from San Francisco July 5, arrived at Boston, Tuesday, Oct. 21. Her sailing time has been 95 days.

President Fillmore has issued a proclamation warning citizens of the United States against invading the Mexican Republic.

The telegraph reports a duel at New-Orleans in which one of the combatants was shot dead.

Mrs. Seeberger of Terra Haute, Ia., died of fright some days ago, occasioned by the temporary illness of her infant son.

Joseph Blunt, Esq., of New-York, has been appointed U. S. Commissioner to China, in place of Hon. John W. Davis, resigned.

There has been a very destructive fire in Philadelphia. Estimated loss $90,000.

The Packet ship New World sailed last week from New York for Liverpool, with two hundred steerage passengers. Six of the number, who are females, go on a visit to their parents and friends, and intend to return to this country; but the remainder, many of whom have been here from two to ten years, have become dissatisfied with the prospect, and intend to pass the rest of their days in their native land. They are mostly Irish.

The Washington Republic, in giving the substance of a recent conversation with Gen. Concha, the Captain-General of Cuba, says that he expressed his determination to recommend the Queen of Spain immediately to pardon the American prisoners on their reaching Lisbon; that he was only prevented doing so himself by the New-Orleans outrages, which had since been explained to his satisfaction. He believed the President had done all in his power to prevent the invasion.

In Reading, Pa., George Schultz was bitten in the right hand by a rattlesnake. The wounds caused by the fangs of the snake bled freely, and in a short time the hand and arm began to swell to a fearful extent. Remedies were speedily applied—the arm was tightly bandaged, and physicians were called who succeeded in preventing the spread of the deadly poison through the system. The arm was greatly swollen, yet strong hopes are entertained of his recovery.

At the recent Agricultural Fair of Putnam County, held at Carmel, a Miss Haight of Putnam Valley exhibited a pair of White Cotton Hose, very beautiful and fine, which were manufactured by herself from *"Cotton planted, picked, spun and knitted by herself."* She also exhibited *a Shawl, very tastefully colored and knitted, all from Cotton of her own raising.*

The Lake Shore Railroad from Cleveland east is being pushed with energy. The Road from Dunkirk west to Erie, it is supposed, will be completed by the 1st of January, when there will be but about 40 miles of staging between Cleveland and Dunkirk. Next summer we shall undoubtedly have a direct railroad connection between New-York and Chicago.

The State Journal (Fort Des Moines, Ia.,) contains an editorial correspondence from Nebraska, which gives a most flattering description of the climate and soil. According to this correspondence, the vast plain of Nebraska and the slopes of the Rocky Mountains are admirably adapted to all purposes of agriculture.

The news from Northern Mexico, now brought down to the 16th ult., represents the Patriots as still successful, and gaining strength, confidence and numbers every day. On the other hand it would appear that hour by hour the Government is sinking into confusion and helplessness.

The Committee appointed by the Georgia Convention to report on the condition and appliances of her educational system, have demonstrated that the present plan is inadequate, and that under it the children of the poor must in many places be reared in ignorance. They strongly recommend the Common School System.

An old soldier of the Revolution, named Pardon Peckham, aged 92, was knocked down by an engine on the railroad near Buffalo, lately, and instantly killed.

New York Market—October 27, 1851.

Ashes—Pots $4 87; Pearls 5 37.

Flour and Meal—Flour 4 00 for Canadian, 3 87 for common and strait State, 3 87 a 4 12 for Ohio, Michigan, and Indiana, 4 12 a 4 25 for pure Genesee. Rye Flour and Corn Meal scarce at 3 37. Buckwheat 5 25 for bbls.

Grain—Wheat has improved, 83 a 88c. for new Canada, 88c. for white Michigan and Ohio, 92 a 96c. for Genesee. Barley is not plenty; 76c. for two-rowed. Rye 71c. Corn 57c. for western mixed, 61c. for round yellow.

Provisions—Pork, 13 75 for prime, 15 25 for mess. Beef, 4 50 a 5 37 for old prime, 8 50 a 10 50 for old mess. Dressed hogs 5½ a 7c. Butter, 8 a 11c. for Ohio, 10 a 16c. for State. Cheese 6 a 6½c. for good dairies.

Beeswax—26c. for good yellow.

Feathers—39c. for prime Ohio.

Flax—8½c. for Jersey.

Hay—49 a 50c. for 100 lbs.

Hops—25 a 32c.

Lumber—12 50 for pine, 13 50 for spruce.

Seeds—1 25 a 1 30 for Flaxseed. Clover 9 a 9½c. Timothy 15 00 a 21 00 per tierce.

MARRIED.

In Cambridge, N. Y., on the 20th inst., by Eld. A. G. Bowler, Mr. DAVID C. GREEN, of Alfred Center, N. Y., to Miss EUNICE G. PRATT, of Cambridge, N. Y.

In Alfred, Oct. 18th, by Eld. N. V. Hull, Mr. THOMAS ELLIS to Miss ABBY LOUISA STILLMAN, all of Alfred.

In Hartsville, N. Y., Oct. 18, 1851, by Eld. H. P. Burdick, Mr. WILLIAM M. POTTER to Miss SOPHRONIA R. PALMITER, all of Hartsville.

In Genesee, N. Y., Oct. 19, by Elias I. Maxson, Esq., Mr. JAMES CHAMPLIN to Miss FANNY BAKER.

DIED.

In Villenovia, Chautauque Co., N. Y., Sept. 16th, Mrs. MARY DAVIS, wife of Joshua Davis, aged 76. Sister Davis embraced religion in early life, and united with the Seventh-day Baptist Church in Berlin, and continued her standing with that church, until she removed to Brookfield, and there united with the church. Thence she removed to Alfred, and joined the first Seventh-day Baptist Church in that town, with which she continued until called to join the church above, as we hope.

In Alfred, N. Y., Oct. 3d, 1851, Mr. SPICER SAUNDERS, in the 47th year of his age.

In Genesee, N. Y., Oct. 18th, 1851, of diarrhea, terminating in croup, GILBERT LUELLYN, youngest son of Albert and Fanny Crandall, aged one year and three months.

Though prattling babes have gone to rest,
Their spirits are among the blest. COMM.

LETTERS.

Daniel Coon, Bethuel Church, B. G. Stillman, H. P. Burdick, S. Davison, E. I. Maxson, A. B. Crandall, N. V. Hull, Jared Kenyon, W. P. Langworthy, G. R. Maxson, H. Lanphear, B. Hall, C. Spicer, Venus Coon.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Susan J. Clarke, Hopk'n, R. I.	$2 00	to vol. 7	No. 52
Elizabeth Stillman "	2 00	8	52
Amos Langworthy "	2 00	8	52
Samuel Alleng "	1 00	8	26
Hez. Lanphear, Perryville, R. I.	2 00	8	52
S. F. Randolph, Plainfield. N. J.	2 00	8	52
Bethuel Church, Tallmadge, Mich.	2 00	8	52
Abel Babcock, Milton, Wis.	4 00	7	52
A. D. Worden, Millport, Pa.	1 00	8	46
Barton Hall, Eagle Mills	2 00	8	52
D. S. Monroe, Alfred	2 00	9	10
Isaac Fenner, Alfred Center	2 00	8	52
R. L. Burdick, Leonardsville	2 00	9	16
Venus Coon, Sterlingville	3 00	8	40
W. D. Wilcox, DeRuyter	2 00	6	52
Henry C. Coon	2 00	7	52
Jabez Burdick, Little Genesee	2 00	8	52
Amos Green "	2 00	8	52
E. R. Crandall "	2 00	8	52
David C. Gardner "	4 00	5	52
Of H. P. Burdick, Alfred, for Sab. Sch. Visitor	$1 00		
" C. Stillwell, Daggett's Mills, Pa.	25		

BENEDICT W. ROGERS, Treasurer.

A Proclamation,

By WASHINGTON HUNT, Governor of the State of New York.

The goodness of Almighty God has been signally manifested towards the people of this State during the present year. The blessings of liberty, national tranquility, and public health, have been enjoyed without interruption. The fruits of the earth, in overflowing abundance, have rewarded the labors of the husbandman. Public improvements have been advanced. The truths of knowledge and religion are more widely diffused, and our republican institutions have been preserved and strengthened.

A just sense of these beneficent dispositions should inspire universal gratitude toward our Divine Benefactor, and call forth appropriate demonstrations of homage and adoration.

Therefore, in compliance with usage, I respectfully recommend to the People of this State the observance of THURSDAY, the TWENTY-SEVENTH DAY of NOVEMBER NEXT, as a day of Prayer, Thanksgiving, and Praise.

In witness whereof, I have hereunto affixed my hand and the privy seal of the State, this sixteenth [L. S.] day of October, in the year of our Lord one thousand eight hundred and fifty-one.

By the Governor. WASHINGTON HUNT.
JAMES F. RUGGLES, Private Secretary.

Morning Line for Albany.

THE new and elegant steamer REINDEER, Capt. Albert Degroot, will leave New York from pier foot of Murray-st. every Monday, Wednesday, and Friday morning, at 7 o'clock, and returning, leave Albany every Tuesday, Thursday, and Saturday, at the same hour, making the usual landings each way. ☞ Meals served on board. For further information apply to JAMES BISHOP & CO., 3 Beaver-st.

New York and Albany Steamboat.

THE splendid steamer RIP VAN WINKLE, Capt. S. Schuyler, runs regularly between New York and Albany, leaving New York on Tuesday, Thursday, and Saturday evenings at 6 o'clock, and Albany on Monday, Wednesday, and Friday evenings at 8 o'clock, or on the arrival of the Express Trains from the West. There is no safer, quicker, or pleasanter boat on the Hudson River than the Rip Van Winkle.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & CO., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Union Academy.

THE Academic Year of this Institution (located at Shiloh, N. J.) for 1851 and '52 commenced the first Wednesday in September, and continues forty-four weeks, including two vacations, of one week each, between terms.

The year is divided into three terms:

The First commencing Wednesday, September 3d, and ending Tuesday, December 9th.

The Second commencing Wednesday, December 17th, and ending Tuesday, March 23d.

The Third commencing Wednesday, March 31st, and ending Tuesday, July 6th.

Board of Instruction.

WM. C. WHITFORD, Principal,
And Teacher of the Classics, Natural Sciences, and higher Mathematics.
Miss RUTH R. HEMPHILL, Preceptress,
And Teacher of French, Painting, Drawing, and assistant in Mathematics.

New York Weekly Times.

A very Large Newspaper for the Country.
EDITED BY HENRY J. RAYMOND.

Price $2 a year; 10 Copies for $15; 20 Copies $20.

On SATURDAY, September 27, the subscribers issued the first number of a NEW WEEKLY NEWSPAPER, in the city of New York, called the NEW YORK WEEKLY TIMES, printed upon a very large quarto sheet of eight pages and FORTY-EIGHT COLUMNS, in close, clear type, and in the handsomest possible style.

The NEW YORK WEEKLY TIMES will be printed on THURSDAY of each week, and will present THE NEWS OF THE DAY, in all departments and from all quarters; CORRESPONDENCE from all parts of Europe, from California, Mexico, and South America, and from all sections of the United States, written expressly for THE TIMES by intelligent gentlemen permanently enlisted in its support. FULL REPORTS of Congressional and Legislative Proceedings; of Public Meetings, Political and Religious; Transactions of Agricultural, Scientific, and Mechanical Associations; and generally of whatever may have interest or importance for any considerable portion of the community: LITERARY REVIEWS AND INTELLIGENCE, prepared by competent persons, and giving a clear, impartial, and satisfactory view of the Current Literature of the day: CRITICISMS of Music, the Drama, Painting, and of whatever in any department of Art may merit or engage attention: and EDITORIAL ARTICLES upon everything of interest or importance that may occur in any department—Political, Social, Religious, Literary, Scientific or Personal, written with all the ability, care and knowledge which the abundant means at the disposal of the subscribers will enable them to command.

THE WEEKLY TIMES will be under the Editorial management and control of HENRY J. RAYMOND; and while it will maintain firmly and zealously those principles which he may deem essential to the public good, and which are held by the great Whig party of the United States more nearly than by any other political organization, its columns will be free from bigoted devotion to narrow interests, and will be open within necessary limitations, to communications upon every subject of public importance.

In its Political and Social discussion, THE TIMES will seek to be CONSERVATIVE, in such a way as shall best promote needful REFORM. It will endeavor to perpetuate the good, and to avoid the evil, which the past has developed. While it will strive to check all rash innovation, and to defeat all schemes for destroying established and beneficent institutions, its best sympathies and co-operation will be given to every just effort to reform society, to infuse higher elements of well-being into our political and social organizations, and to improve the condition and the character of our fellow-men. Its main reliance for all improvement, personal, social, and political, will be upon Christianity and Republicanism—it will seek, therefore, at all times, the advancement of the one and the preservation of the other. It will inculcate devotion to the Union and the Constitution, obedience to Law, and a jealous love of that personal and civil Liberty which constitutions and laws are made to preserve. While it will assert and exercise the right freely to discuss every subject of public interest, it will not countenance any improper interference, on the part of the people of one locality, with the institutions or even the prejudices of any other. It will seek to allay, rather than excite agitation:—to extend industry, temperance, and virtue:—to encourage and advance Education:—to promote economy, concord and justice in every section of our country:—to elevate and enlighten public sentiment: and to substitute reason for prejudice, a cool and intelligent judgment for passion, in all public action and in all discussions of public affairs.

The subscribers intend to make THE TIMES at once the BEST *and the* CHEAPEST *Weekly Family Newspaper in the United States.* They have abundant means at their command, and are disposed to use them for the attainment of that end. The degree of success which may attend their efforts, will be left to the public judgment.

VOLUNTARY CORRESPONDENCE, communicating news, is respectfully solicited from all parts of the world. THE WEEKLY TIMES will be mailed to subscribers at the following rates:

Single Copies	$2.
Ten copies to one address	$15.
Twenty copies to one address	$20.

THE NEW YORK DAILY TIMES

Will be published at the same office EVERY MORNING and EVENING, and will be sent to subscribers in any part of the United States, at the low price of FOUR DOLLARS a year. All PAYMENTS for subscription or advertising must be made in advance; and postage on all letters must be prepaid. Communications for the editorial department must be addressed to HENRY J. RAYMOND, Editor of *The New York Times:* letters upon business or inclosing money, to RAYMOND, JONES & CO., Publishers.

Subscriptions and Advertisements left at the office, No. 118 Nassau st. or sent by mail, are respectfully solicited. RAYMOND, JONES & CO.

New York, October, 1851. o9t4.

Miscellaneous.

The Chinese in California.

By a San Francisco Correspondent of the N. Y. Tribune.

The Chinese are destined to exert an important influence in California. For the last six months they have supplied a larger number of immigrants than any other country—not excepting the Atlantic section of the Union. I mean to say, the excess of immigration has been more in their favor. Scarcely a week elapses without the arrival of 150 to 250 Celestials. Very few of them abandon the country. They appear to shape their course for permanent residence. The greater number equip themselves for mining and set off in search of gold. But many have settled down in trade or business in San Francisco. The various grades of society are well represented. Many of them are laborers and rustics, while some appear to be educated and polished. They all hail from Canton. It would not be creditable to come from any other place.

It is a curious fact, that although there are from ten to twenty thousand of these people in California, very few of them are females. The women do not come. I know of only two or three Chinese women in this city.

You can scarcely look into the streets but you see troops of Chinese. Here are a dozen marching in single file, irregularly, and making a tour of observation, noticing with curiosity everything around them. Here is another troop, twenty or more, laden with tin pans, boots, and various preparations for the mines. Still larger bodies may be seen with sacks of sugar and rice on their backs, carrying them to their storehouses, after the manner of ants. Or, if the load be too heavy for one, two of them tug it on a pole. There is a chap with a huge basket of clothing, at the heels of an odd-looking genius who wears odd-looking spectacles, and who reads his book as he goes, to find the proper stopping places. Occasionally you behold fifty or a hundred in one gang, just arrived, and starting with amazement at everything, getting along about as fast as children going to school on a parade day.

The Chinese are slow in assuming the American costume. Their clumsy shoes first come off, and are replaced by boots, often much too large. They are fond of big boots, and will seldom submit to a good fit if they can get a pair of boots of greater capacity for the same money. Their feet are generally small. A friend of mine had a stock of small boots which he did not know what to do with—a Chinaman, attracted by their cheapness, bought a pair, and soon returned with swarms of his countrymen, who exhausted the supply before night. After sticking their nether extremities into leather boots, the revolution attacks the head. The black woolen skull-cap, or the big cane umbrella-hat, heavy as Charlemagne's crown, gives place to the California slouch. Further than this the Chinaman seldom advances; about one in fifty takes the next step, which is to don the entire American costume; but the mass continue to exhibit their wiry, elliptic shanks enveloped in tight flannel or nankeen, or each one sticking through a petticoat which ventures scarcely below the knee.

The most distinguished man among them is Norman Assing, one of the first emigrants, who dresses in the American style, and speaks the language tolerably well. Assing is a sort of prince or priest among his countrymen. He has identified himself fully with his adopted country and feels as much interest in it as a native born. On the occasion of celebrating the admission of California into the Union, he entered into the proceedings with enthusiasm, and appeared intoxicated with joy. He distributed fire-crackers by handfuls to the boys, refusing to sell them, and declared it was the happiest day of his life.

The Chinese are great gabblers, and their dialect strikes you as singular. You can scarcely catch a distinct sound. It is nearly all vowel, the consonants being almost undistinguishable. Americans rarely attempt to learn it.

When employed as cooks and servants, they find it convenient to assume an American name; but under other circumstances they make no change. A cook who had some outlandish Chinese name, made a choice of Thomas Tuck as his English synonym. A card lately published in our papers, recommending a certain ship in which the authors had arrived, was signed San Man, Chung Yee, Pew Chung, Lee Chin, and Long Fun. Their signs are becomming quite numerous on our streets. We have—Laundry Establishment, by Pow Cheong; Afive, Canton Goods; Ton Woo, Chinese Goods; Ying Ho, Canton Wash-house; Chinese Laundry, by Hong Hing; Chong Sing, Wash-house; Wang Shing, Chinese Silk Store; On Chong, Washing and Ironing.

One of their grand depots is at the head of Clay-st., where they have erected a very handsome storehouse. The sign is painted in their own tongue, though the characters are placed horizontally, and not in perpendicular columns, as is their custom. The house is crammed, like their other quartering places, with hundreds of trunks and bundles, and with various kinds of merchandize. In the adjoining lot are between twenty and thirty tents, all occupied. About this one establishment two or three hundred persons are congregated. The merchants mostly remain in their stores, waiting for the visits of customers. Some small traders hawk their wares from door to door. They are equal to the Yankees in driving a bargain, and their economy is undoubted. It is said that they can out-trick the Yankees in trade, in proof of which, specimens of tea made of dead wood are exhibited. It is even said that they can transform linen shirts into excellent muslin ones, in the process of washing and ironing. When a customer calls, they exhibit wonderful expertness in comprehending his wants and arranging a bargain. But the tax collector avers that he cannot by any possible means make them understand the object of his visit.

They are very temperate, and a Chinaman is scarcely ever known to be drunk or noisy in the streets. In their houses they make merry with music and dancing. They are fond of smoking cigaritos, and are growing in civilization fast enough to smoke in the streets.

On a Sunday morning lately, I entered their establishment in Clay-st., and found some twenty of them sitting on the boxes, quietly occupied in sewing bags of buckskin for gold dust. They were evidently unskilled in the art. One of the party wore a thimble, and others had a rag tied on the finger instead. I was showing one of them how to do his work better, when another stepped up to show me his work, which was neatly done He was highly gratified with my approbation.

Their ironing is done with a smooth-bottomed skillet, filled with live coals, which is moved over the fabric by means of the handle. One of them found a vest that he was ironing to be too dry. Taking into his mouth a sup of water, he sputtered it over the garment with wonderful dexterity. Each ironing table is supplied with a bowl of water for this purpose.

Diet and Habits of the Hungarians.

An intelligent correspondent of *The Independent*, giving an account of his observations in Hungary, speaks of the uniformly strong and athletic appearance of the inhabitants. He goes on to speak of their habits of eating as follows:—

I took considerable pains in Hungary to notice the *diet* and *habits of eating* of the people, as connected with this remarkable vigor of the race, hoping some useful hints might be derived for America on the subject. This seemed more desirable, as there is no country of Europe so resembling our own, or at least the Middle States of our own, in climate. The same extremes of heat and cold; the same sudden, violent changes of temperature; the same clear, stimulating atmosphere, which mark the American climate, and distinguish it from the usual European. There are districts in Hungary which produce the most delicious grapes and melons and peaches in the summer, which are buried in snow in winter, precisely like the inland counties some years in New-York. And in traveling over the best part of the land, I might have thought, as far as productions were concerned, I was journeying through the plains of inner New-York or Pennsylvania; the only exception being the *vine*, for the want of which in America I am disposed to think the cause is not to be sought in the climate.

In respect to the habits of the people, the great peculiarity seemed to be their *temperance* in eating and drinking, and at the same time their making of the meals a pleasant social occasion, and not merely a means of filling up the stomachs. When I say they are "temperate," I mean they indulge in no excess; as, in respect to wine-drinking, there is scarcely a man in the land who does not drink the light wine at his dinner and supper. But with the Hungarian the meal-time is a time for social intercourse, when friends meet; or when the children and relatives all gather with the parents, and have almost their only merry, familiar conversation, during the day. They sit a great while at table, and taste of a great variety of dishes, at least among the better classes. Still they are not by any means as hearty *eaters* as the Americans or English. Indeed, to a traveler with a keen appetite, or to one accustomed to the vigorous exploits of the English at the table, the Hungarians seem really abstemious. They make much more use of fruits, and salads, and curious puddings, and the light pure wines, than we of the Anglo-Saxon race. Indeed, a Hungarian would consider himself in danger of becoming a *sot*, if he should drink every day the strong *brandied* wines which every Englishman has on his table. The English in Hungary, too, say it is impossible in that clear, oxygenated climate, to keep up their habits of beef-eating and drinking.

The first meal among the Hungarians is taken at seven or eight in the morning, and consists only of a glass of coffee with rich milk and some meagre *cuttings* of cold toast broken up and eaten in the coffee.

This is the universal breakfast for all classes except the poorest Bauer. Between this and the dinner at one or two, nothing is usually eaten or drank. The dinner, as I have said, is long, with a great variety of dishes, not essentially differing from our own, except that it is lighter, and a greater use is made of light wines. This meal is always followed by a cup of coffee. The only other meal is the supper at eight o'clock in the evening—a long meal again, with soup, fish, pudding and wine. Tea is very little drank in the land; sugar and sweetened articles, too, are seldom used.

What especial *theory* of diet, to draw from all this, I am at a loss to determine. Still, the facts may be useful to some who are investigating the matter. The principal things, worthy of imitation, seem to be the moderation and sociability of the meals, and the distance of time at which they are separated—the last being, no doubt, very conducive to health. The principal cause of their vigorous health, and well-formed bodies, must be found, without doubt, in their open-air pursuits and manly exercises, to which they are ardently attached. They are a nation of herdsmen and farmers, and are enjoying the benefits of their pursuits.

No account of their habits would be complete, without stating that the whole population, from the nobleman and clergyman, down to the lowest Rauer on the Puszta, *smoke* incessantly, from morning till night.

The Syracuse "Patriots."

A correspondent of the *N. Y. Tribune*, under date of Auburn, Monday, Oct. 20th, gives the following conclusion of the "treason" cases before Judge Conkling:—

The persons under arrest for aiding in the rescue of Jerry, accompanied by their friends to the extent of about 150, including many prominent ladies and gentlemen of Syracuse, came to this city this morning to receive the decision of Judge Conkling. The utmost good feeling and harmony prevailed throughout the whole party. At 11 o'clock the Judge called the Court to order, and announced that he was ready to decide upon the case before him. He then delivered a written opinion. He alluded to the fact that the evidence, although slight, and particularly in the case of Porter, was still sufficient to establish prima facie the guilt of the parties implicated It was not in proof, however, that the parties had armed with a view of levying war against the United States, so that treason could not be construed. The proceedings in the case of the fugitive appeared to be entirely regular, and any interference with the proper administration of the law must be punished. The defendants must all give bail for their appearance in Court at Buffalo, on the 2d Tuesday of November next, or be committed to prison. The Judge next urged the people to obey all the laws of the United Sates, and counseled strongly to refrain from any act of violence. He then deprecated the course of the Syracuse "Patriots," and urged that we must rely upon the repeal of an unjust law, rather than open violence to it. He said all good and wise men would obey this law, and only fanatics resist it. He alluded to the fact that this particular law had been prolific in the creation of those who counseled opposition, and who were more injudicious than wise.

The defendants' counsel stated that they were ready to give bail. District Attorney Lawrence said the bail required for the white men would be $2,000 each, and for the colored men $500. The persons thus held for trial are: Ira H. Cobb, merchant; Moses Summers, of *The Onondaga Standard*; James Davis, a nephew of Gov. Davis of Mass.; Stephen Porter, butcher; William L. Salmon, (Granby, Oswego Co.) farmer; Harrison Allen, (colored) hired man; William Thompson, do. school-teacher; Prince Jackson, do. farrier. The sureties for Mr. Cobb are Wm. H. Seward and Alfred Cobb—For the other prisoners, Charles B. Sedgwick, O. T. Burt, H. Hoyt, Lyman Clary, Henry Gifford, Charles Leonard, Alanson Thorp, Willian E. Abbott, Hiram Putnam, R. W. Washburn, E. A. Yoe, D. McDougal, Abner Bates, John Ames, J. W. Leavenworth. Samuel Mead, George Barnes, Chas. A. Wheaton and Wm. H. Seward respectively became sureties.

Thus ended, for the present, the first act of the Fugitive Slave Law in Syracuse.

Allow me to annex a brief recapitulation of the charges established in evidence against the prisoners; remembering that some of it is most suspicious and doubtful evidence.

Mr. Cobb is proved to have been in the room, before the rescue, and one witness swears that he saw him turn off the gas-light.

Mr. Summers is proved to have jostled an Alderman while the crowd were taking Jerry through the streets, and subsequently to have said "we've got him."

Mr. Davis is proved to have been near the plank and had hold of it at the time it was battering down the doors of the office.

Mr Porter is proved to have been on one of the bridges over the canal, and to have stood near some one who cried "bring him out."

Mr. Salmon is proved to have taken some interest in the affair, and requested that the people should see that the Fugitive had justice, and afterward, when telling his neighbors what had occurred, and what the people had done, he unfortunately said "we" and "us" instead of "they."

The three colored men are proved to have been in or near the crowd; and that is about the extent of their crime.

Hints to Farmers' Boys.

There is one thing I would like to impress upon the minds of the farmers of this country. To all you that have boys that can write, get each one a memorandum book; a few sheets of paper will do, if nothing better can be had; and in that have each one keep an account of every day's work done in the year, the kind of work employed in, and the day of the month and date of the year. If in sowing, mention the kind of grain, and the amount of seed per acre, the time of planting and of reaping. In fact, I should have them note all the passing events of the farm; and as they grow older they will find more of importance to note. Six cents will buy a book that will last one year, to commence with. My word for it, if the farmers will adopt this course, their sons will be much better farmers than their fathers. It may seem like dry business to commence with the first of January, but as the spring opens, the green grass appears, and bright prospects are in our paths, the tasks will be more pleasing every day until the close of the year. Who would not give twice what the paper and ink cost, could they but obtain a memorandum book written by a grandfather a hundred years ago? Try it, farmers, young and old; keep a journal of every day, and you will become a race of scientific book farmers, not to be imposed upon. George Washington, one of the best farmers of America, kept a journal of the farm. Much might be written to prove the benefit of such a course, if adopted; but I leave it for the present, hoping some one more capable will write upon the subject hereafter.

An Emerald Mine.

The Overland Chronicle contains the following interesting account of an emerald mine in Eygpt:—

"It appears that the existence of an emerald mine on Mount Zabarah, situated on an isle in the Red Sea, has long been known. It had been worked by the Pacha of Egypt, but the operations had been stopped in the latter years of the reign of Mehemet Ali. A short time ago an English company obtained permission to carry on the digging, which promised to yield them immense wealth. Recently their engineer, Mr. R. Allan, discovered at a great depth traces of a great gallery bearing about it evidence of extreme antiquity. Here he found ancient instruments and utensils, and a stone with a hieroglyphic inscription on it in a great measure destroyed. It appears that in his time, Belzoni, to whom the world is so much indebted for its knowledge of the wonders of Egypt, had given it as his opinion that this mine had been worked by the ancient Egyptians, and this discovery establishes the soundness of his remark. The configuration of the galley, and the nature and shape of the tools found in it, it is said, exhibit great skill in the art of engineering. From the inscription on the stone, so far as it can be read, it is believed that the laboring in the mine of Zabarah had commenced in the reign of the great Sesostris (living about 1650 before Christ) whom antiquity describes as combining the character of a conquerer with that of a prince of vast enterprise in the arts of peace."

The Lunatic Captain.

The fifth report of the Inspectors of Lunatics in Ireland states that one man confined at Dundrum Asylum, Capt. S., on his return from the West Indies, murdered seven of his crew at sea. On leaving Barbadoes he labored under depression, and in a day or two accused his mate of exciting the sailors to mutiny. During the night he scarcely ever took rest, and for the last two nights lay on a sofa, with two loaded pistols and a cutlass by his side, apprehensive of being attacked. When in sight of the Cork coast he threatened on arriving at Cork to prosecute the whole crew. The mate remonstrated, when Capt. S. replied, "Show your obedience by allowing me to bind you down on deck." The man consented. He then called on the second mate, pointed out what had been done, and desired him to follow the example. He did so; in fact, seven or eight individuals permitted themselves to be fastened to the deck with ropes. When thus incapable of defense, he deliberately murdered them in various ways; the eighth escaped into the hold, and was wounded there by a pistol-shot. At the moment, a pilot-boat ran alongside, Capt. S. jumped overboard, was saved, and brought into Cork harbor with his vessel. He is now a religious monomaniac, generally very tranquil and rational, subject, however, at intervals, to maniacal paroxysms, the forerunner of which is an excess of piety, with a recurrence to the phraseology of his former profession. He is still impressed with the belief that the crew meditated mutiny. [Dublin Journal.

Money in the British Post Office.

Some interesting British Post Office returns have been printed. It seems that in two years, from the 5th of January, 1849, to the 5th of January last, £18,870 10s. 4d., including bank notes, was found in letters, returned to the dead-letter office, and £1,226,283 18s 1d. in bills, checks, money orders, &c., nearly the whole of which, including the money, was delivered to the writers of the letters. It is stated that no letters are forfeited; if all methods taken to effect the delivery of letters fail, they are brought back, opened, and returned to the writers. Letters refused by the writers, and those for whom no owners can be found, are destroyed for the want of space to preserve them. Letters containing cash are never destroyed, but the amount, when the writer cannot be found, is paid into the revenue at the expiration of three years. A registry and index are kept of the letters and their contents, which are restored to any claimants proving themselves to be entitled to them. Dead letters, containing bills and property other than money, are kept three years; at the expiration of that period they are destroyed, and the property is sent to an auctioneer and sold by public auction. The proceeds are paid to the account of the revenue.

Weeds, Voracious Feeders.

Constant and unceasing warfare against every species of noxious weeds, is one. of the prime duties of the thorough farmer. No one who has not given careful thought to the subject, can imagine how much the productiveness of even the best tilled farms is abridged by their presence. A writer in the Germantown Telegraph, speaking of this subject, remarks:—

"All plants which come legitimately under this name are great feeders; they require a very much larger amount of pabulum to perfect their several systems, and carry them successfully forward to complete perfection, than the cultivated plants of equal weight and size, and are consequently vastly more emasculating to the soil. A single 'pig weed' will abstract from the soil in the course of its vegetative career, as much as is required to give perfection to four spires of productive wheat. Many other weeds are equally voracious in their habits, and where numerous and unrestricted, abstract from the soil to an extent almost too great to be believed. All weeds, therefore, should be destroyed. Not a worthless plant should be allowed to tenant the farm; nothing that will not make some valuable return for the food and nourishment it consumes. This is the true policy for the farmer."

Disposition of Cattle to Fatten.

Many people act on the supposition that all cattle are alike in their disposition to fatten. No greater mistake can be committed, since half the feed will bring forward one animal, required to produce another, and the economy of fattening cattle depends in no small degree in selecting the right animals. Mr. Stephens gives some rules for selecting animals disposed to early maturity. He says:—

"The most prominent indication of this disposition is a loose, thick, mellow skin, as if floating upon a stratum of fat below; and such a skin is invariably covered with long, soft, mossy feeling hair, bearing a decided color. A firmness of texture over the whole body is essential to a disposition to fatten; no fat encumbers the bones of the legs and of the head. All the extremities, the limbs, head and tail are small, fine, and tapering from the body. The eye is prominently set in the head, and with a placid expression. The forehead is broad. The ears are sensible to every new sound. The muzzle is sharp, the nostrils distended, and the jaws distinct and clean. The muscles broad and flat. The blood-vessels large and full. The chest is broad, and the tail flat at the top, and broad and tapering to the tuft of hair. The line of the back is straight and level, and the ribs round. A back high above the level is narrow, and is accompanied with flat ribs and a long narrow face, which are both indicative of a want of disposition to fatten. When the back is below the level, the fat and flesh are mostly upon the lower part of the carcase, and the tallow increases in the interior. The flanks and cod are then thick and fat. In such a configuration the fore-quarters are larger than the hind. Such an animal evinces a disposition to fatten, but lays on coarse pieces. When the curved lines abound over the body, and play into one another, giving a brilliancy to the surface, while the sweeping lines of the contour, with the tapering fineness of the extremities, the pleasing countenance, and the joyous spirit, a symmetry, a state of health, and disposition to improve are conjoined, they afford the highest satisfaction and profit to the breeder.

Fruit Trees by the Roadside.

The practice of setting out fruit trees by the roadside cannot be to highly recommended. In many parts of Europe this practice is general, and the fatigued traveler acknowledges the well-timed hospitality thus afforded him. The excuse is often made, that the fruit will be stolen; but if the practice were general, the amount of fruit taken by wayfarers would only be what common hospitality would freely grant; and in Germany every third tree, by custom, may be *tabooed*, (the owner of the adjoining farm ties a piece of rag to one of the lower limbs of the tree,) and no traveler will touch it. Travelers inform us that no reward will tempt a German stage-driver to regale his passengers with fruit from a marked tree—two out of the three being left to their use, if desired, renders the selected tree free from the chance of being used. The amount of fertilizing material continually wasted upon roads would be available by such a practice, and nothing but extreme selfishness will prevent the use of these materials for public benefit. Many of the larger sort of fruit trees, which are highly ornamental and afford fine shade, like the display of costly mansions, only excite the poor to envy, without adding materially to their comfort or health.

FASCINATION.—The Uniontown (Pa.) Democrat, speaking of the power of fascination attributed to snakes, says:—

Two gentlemen of this vicinity, descending the road to the Ohiople Falls of the Young river, a few days ago, discovered a grey squirrel sitting in the middle of the road. At the side of the road lay a large black snake. The squirrel seemed perfectly stupified—made no effort to escape. The snake approached it so cautiously and slowly, that no motion was perceptible, except by a gradual diminution of the distance between them. At length the snake reached the squirrel—passing its mouth over its head as if licking it, for the purpose of covering it with slime or saliva. This done, then it commenced swallowing it,—when the gentlemen killed both the snake and the squirrel."

CURIOUS PEAR TREE.—A very curious pear tree is to be seen in a garden within a block or two of the entrance to the Greenwood Cemetery, near New York. Every alternate year one of the two sides blossoms and bears fruit. This year, for instance, one side will bear an abundant crop of sweet fruit; the other nothing. The side that does not bear this year, will blossom and yield a good crop of sour fruit next year, and so alternately. This has been the case ever since the tree first yielded fruit. Altogether it is a great curiosity.

Variety.

The London Morning Chronicle praises some Brussels Carpets exhibited at the fair, and which were woven upon power-looms at the manufactory of Mr. Bigelow, the inventor, in Massachusetts. *The Chronicle* says: "Although various attempts have been made to adapt the power-loom to carpet weaving in England, there is not, we believe, at this moment, any machinery perfected for that object. Our American brethren have therefore gained another step ahead of us, and have won another laurel on this well-contested field of the industrial arts."

A merchant tailor of Warsaw, named Michaelowski, obtained from the Russian Government permission to go to Paris on business, stipulating formally not to go to London. The temptation of seeing the Crystal Palace, however, proved too strong for him, and he went in spite of his promise On his return to Warsaw, he was sent for by Gen. Abramowitch, the Chief of Police, who knew his transgression, and punished for it *by being flogged with a cane.*

The Dakota Tawaxitku Kin ("Dakota Friend") informs the public that in the Dakota or Sioux language, the names of the buffalo and the deer are derived from that of the moose; the names of the horse, wolf, and fox, from that of the dog; and the names of the swan, brant, and duck, from that of the goose. When the Dakotas hunt large animals, (as deer,) they call it *hunting food*; when they hunt only small animals, they call it *shooting*; and when they hunt any and every thing, they simply call it *hunting*.

Of the 31 earldoms created by James I., of England, only 9 are now in existence. King Charles created 33, of which only 7 remain. Of the 29 created by King William and Queen Anne, 19 are extinct. The present Duke of Buccleugh derives his title from the unfortunate Duke of Monmouth, while the ducal rights of the Richmond family trace their origin to the son of Nell Gwynne, by Charles II.

From a printed return of trials for poisoning or attempting to poison in England, Scotland and Ireland, during the last eleven years, we learn that the total number is 264; the whole number of parties whose lives have been taken or attempted to be taken by poison is 243; the number of convictions is 74. The total of Scotch cases is 15, of convictions 7. The total of Irish cases is 56, of convictions 13.

The Governor of N.H., has appointed Thursday, the 27th of November, as a day of public thanksgiving and praise. The same day has been appointed in Massachusetts; and it is stated that there is an understanding among all the Governors in the Union to appoint that day for the observance of this annual festival.

There is a Colony of 12,000 Germans at San Leopold in the South of Brazil. They are neutral in the present contest with Buenos Ayres. Their fixed idea, or rather their dream is of a German Republic from Rio Padro to Santa Catharina. They have only 400 slaves. All are workers, and in this they are far superior to the natives, the latter being dependent on slavery.

When Dr. Francis, of New York, visited the birth-place of Robert Burns, he said to the widow of the immortal bard, "Your husband, madam, was a magnificent poet; his name is well known and honored throughout America, he was truly a great genius." "I have been told so *since his death*," was the reply.

It was amongst the loveliest customs of the ancients to bury the young at morning twilight, for as they strove to give the softest interpretation to death, so they imagined Aurora, who loved the young, had stolen them to her embrace.

In the city of Aberdeen (Scotland) the streets are swept every day, at an annual cost of £1,400, and the refuse brings in £2,000 a year. In Perth the scavenging costs £1,300 per annum, and the manure sells for £1,730.

The Bank of England uses in her accounts no less than 60 folio ledgers, filled up completely every day! 28,000 bank-notes are thrown off daily, and all so registered that the abstraction of a single note is followed by immediate detection.

A late writer says, "Nobody bears adversity like a woman. Remove her from the parlor to the garret, and instead of taking arsenic, as a man would, she actually becomes more cheerful."

The Gardiner (Me.) *Transcript* says the crop of winter wheat in that State this season will yield over one million bushels—far exceeding the wheat crop of any preceding year.

Of the one hundred and fifty-one railroads which have been chartered by the Legislature of the State of New-York, says Mr. A. C. Flagg, but thirty have been constructed.

A GREAT CHANGE IN LIFE is like a cold bath in winter—we all hesitate at the first plunge.

A full report of the Michigan Railroad Conspiracy trial has just been published at Detroit; it forms a volume of 1,000 pages.

John Perkins has been convicted of manslaughter at Utica.

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June of each year.

Board of Instruction.

Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress.
Rev. J. W. MORTON, } Assistants.
Mr. O. B. IRISH, }

The Terms for 1851 and 1852 are as follows:—

The First	commences	Aug. 27	and closes	Dec. 2.
" Second	"	Dec. 3	" "	March 16.
" Third	"	March 17	" "	June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term, Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.

Tuition should be arranged before entering classes.

Geography, Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

EXTRAS.

Chemical Experiments,	$1 00
Drawing,	1 00
Monochromatic Painting	3 00
Oil Painting,	5 00
Writing and Stationery,	0 50
Vocal Music, Elementary,	1 00
Advanced Class,	2 00
Instrumental Music,	8 00

Use of Organ or Piano, $2 00 per quarter.

BOARD, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws. &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

JAS. R. IRISH, Pres., } Of the Board
S. S. CLARKE, Sec. } of Trustees.

DERUYTER, July 18, 1851.

Election Notice.

STATE OF NEW YORK, SECRETARY'S OFFICE,
Albany, August 27, 1851.

TO the Sheriff of the City and County of New York: SIR,—Notice is hereby given that at the General Election, to be held in this State, on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Samuel A. Foot.

A Secretary of State, in the place of Christopher Morgan.

A Comptroller, in the place of Philo C. Fuller.

A State Treasurer, in the place of Alvah Hunt.

An Attorney-General, in the place of Levi S. Chatfield.

A State Engineer and Surveyor, in the place of Hezekiah C. Seymour.

A Canal Commissioner, in the place of Charles Cook.

An Inspector of State Prisons, in the place of Alexander H. Wells.

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Court, for the First Judicial District, in the place of James G. King, whose term of service will expire on the last day of December next.

Also, a Senator for the IIId, IVth, Vth, and VIth Senate Districts, in the place of Richard S. Williams, Clarkson Crolius, James W. Beekman, and Edwin D. Morgan, whose terms of service will expire on the last day of December next.

County officers to be elected for said County:

Sixteen Members of Assembly.

A Register, in the place of Cornelius V. Anderson.

A Recorder, in the place of Frederick A. Tallmadge.

Two Judges of the Superior Court, in the place of Thomas J. Oakley and John L. Mason.

A Judge of the Court of Common Pleas, in the place of Daniel P. Ingraham.

A Surrogate, in the place of Alexander W. Bradford.

A Commissioner of Streets and Lamps, in the place of Jacob L. Dodge.

Two Governors of the Alms-House, in the place of Simeon Draper and Francis R. Tillou.

All whose terms of service will expire on the last day of December next.

Also, there is to be elected a Justice for each of the six Judicial Districts, into which the City of New York is districted, pursuant to Chapter 514, Laws of 1851. Yours respectfully,

CHRISTOPHER MORGAN, Secretary of State.

SHERIFF'S OFFICE, August 28, 1851.—I hereby certify that the above is a correct copy of the notice of the General Election, to be held on the Tuesday succeeding the first Monday of November next, received this day, from the Hon. Christopher Morgan, Secretary of State. THOMAS CARNLEY,
Sheriff of the City and County of New York.

N. B.—All the public newspapers within this County will please publish this notice once in each week, until the Election, and send in their bills for advertising the same as soon as the Election is over; so that they may be laid before the Board of Supervisors and passed for payment. Sept. 4.

People's Line of New York and Albany Steamers.

THE steamers ISAAC NEWTON, Capt. Wm. H. Peck, and HENDRIK HUDSON, Capt. A. P. St. John, forming the People's Line between New York and Albany, leaving foot of Cortland-st., New York, every evening at 6 o'clock, and Albany evening on the arrival of the Express Train from Buffalo.

The steamer NEW WORLD, Capt. Acker, leaves foot of Chambers-st., New York, every Tuesday, Thursday, and Saturday morning, at 7 o'clock, and Albany on alternate days.

For passage or freight apply on board, or to A. P. Schultz at the office foot of Cortland-st.

Local Agents for the Recorder.

NEW YORK.
Adams—Charles Potter.
Alfred—Charles D. Langworthy,
" Hiram P. Burdick.
Alfred Center—B. W. Millard,
" David C. Green.
Berlin—John Whitford.
Brookfield—Andrew Babcock.
Clarence—Samuel Hunt.
DeRuyter—B. G. Stillman.
Durhamville—John Parmalee.
West Edmeston—E. Maxson.
Friendship—R. W. Utter.
Genesee—W. P. Langworthy.
Gowanda..Delos C. Burdick.
Hounsfield—Wm. Green.
Independence—J. P. Livermore.
Leonardsville—W. B. Maxson.
Lincklaen—Daniel C. Burdick.
Lockport..Leman Andrus.
Newport..Abel Stillman.
Petersburg..Geo. Crandall,
" James Summerbell.
Portville. Albert B. Crandall.
Pitcairn—Geo. P. Burdich.
Preston—J. C. Maxson.
Richburgh—John B. Cottrell.
Rodman—Nathan Gilbert.
Scio—Rowse Babcock.
Scott—James Hubbard.
So. Brookfield..Herman A. Hull.
Verona—Christopher Chester.
Watson—Hiram W. Babcock.
West Genesee—E. I. Maxson.
CONNECTICUT.
Mystic Bridge—Geo. Greenman.
Waterford & N. L.—P. L. Berry.

RHODE ISLAND.
Pawcatuck—H. W. Stillman
1st Hopkinton—Daniel Coon.
2d Hopkinten—Charles Spicer
3d Hopkinton—C. M. Lewis.
Lippitt—Thomas R. Green.
Jamestown—Wm. A. Weeden
NEW JERSEY.
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Marlborough—David Clawson
PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—W. H. Hydorn
Quincy..Abram Burger.
VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jona. F. Randolph
N. Milton—Jeptha F. Randolph
OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Pratt—Eli Forsythe.
MICHIGAN.
Oporto—Job Tyler.
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Albion—P. C. Burdick.
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The Sabbath Recorder.

For the Sabbath Recorder.

NIAGARA FALLS.

As we passed a bend in the river, some eight or ten miles from the FALLS OF NIAGARA, we heard the sound of their waters for the first time. *Niagara*, in the expressive language of the Iroquois Indians, signifies *Thunder of Waters*; yet its voice did not have, either here as it came rolling up over the surface of the river, or at most other places, that deep thunder tone which we had anticipated. It was an irregular, watery flutter, similar to that produced by the rapid motion of the wheels of a steamboat, accompanied, every now and then, by a crash, as if some additional stream, or pent-up fountain, had broken forth, and taken the fearful leap. The sun hung suspended obliquely over the falls, in the tender golden sky of the afternoon. The mists of the cataract arose from the sparkling bed of the river, and floated off towards the sun, breaking into fleeces of silver, flecked with gold, and gradually melting away into transparent air. We bathed in the swiftly-rushing waters, and felt the pressure of their gathering force preparatory to the desperate plunge soon to be made.

As we drew near to the falls, there frequently came flitting across our spirits an emotion half hesitating, half shuddering, as if we were approaching the visible personification of grandeur and sublimity. I stood by the cataract with uncovered head—the Word of God in my hand—His works before me. I wished the impression to be not only of the beautiful, but also of a higher nature—the religious. I felt no sudden thrill of delight or enthusiasm. Everything was too grand, too majestic, to thrill and agitate. It calmed, subdued, and chastened the spirit to a degree at times almost oppressive. I ran not from place to place—looked not after the curious—made no inquiries—but remained nearly stationary, hour after hour, changing just enough, now and then, to raise a new fold in the curtain that hid a part of the full scene from my view. The first day insensibly stole away as I thus sat or stood, alternately reading some truth from the page of revelation, then turning and reading a responsive truth from the page of nature spread out before me. As the sun sank in the west, and tipped with gold the spray that continually arose like sweet perfumes from oblations poured by nature's self to nature's God, I hid my face in my hands, and let my mind run back to the time when Niagara first began to chant the bass in the peans of the universe—thence followed down the slow and solemn tread of years, and listened, in imagination, to the cataract's roar, echoing through the silent forests, unheard by man. Time passed on. Man in a savage state came, and listened, and wondered. Now, the savage and the civilized, the uncultivated and the cultivated, mingle their emotions of delight and admiration. Again, my imagination darted forward to the time when Niagara's voice shall be worn out and hushed with age, or drowned amid the roar and crash of consuming worlds. It climbed the steps of man's immortality, and viewed him when the remembrance of this world shall be but a dim speck in his retrospective vision—when the impressions of Niagara shall have faded from the minds of all—even the most impressible that ever beheld its matchless majesty. Faded, did I say? No—that can never be. The slightest impression made upon the soul will ever remain—the slightest touch upon its chords will cause them to vibrate to all eternity. Niagara! may thy impressions upon my spirit be those of eternal beauty—mayest thou touch chords that will vibrate in unison with eternal love, and joy, and harmony!

Although the river is quite rapid for a few miles after leaving lake Erie, yet for several miles above the falls it appears as quiet as a lake; but as it approaches the rapids, it becomes narrow and violent, and for about one mile before reaching the falls, it rushes down a declivity of some fifty feet to the edge of the precipice, over which it leaps into the chasm one hundred and sixty feet below. There are several islands in the center of the river, that divide the falling sheet of water into three cascades. The largest of these is Iris or Goat Island. It runs down to the verge of the precipice, forming a division between the American and Canadian sheets of some seventy or eighty rods in width. The smaller islands, Luna, Ship, Brig, Bath, Bird, the Three Sisters, &c., cluster above Iris Island, and between it and the American shore. A bridge leads from the shore to Bath Island, and from it to Iris Island. This, in turn, is connected with others, making a safe passage to some of the most enchanting of nature's scenery. These bridges were built by running out from a pier timbers balanced by heavy weights. From the ends of these timbers stones were dropped into the water till they appeared above its boiling surface. This process was repeated until the islands were reached.

As we walked these bridges, or gazed down into the waters that wildly dashed beneath, we instinctively trembled, as trembled the foundation on which we stood at the shock of the stream. How impressive to be thus suspended over waters which no mortal dare enter!

We made the tour of the islands, for the first time, just as the moon began to shed its misty light on our pathway. The grasshopper and cricket were singing their vesper songs. The trees of the islands stood in quiet joy, bathed in moonlight; while all around us there was a sound as of tempests, congregating their watery legions, or sending them forth on missions of destruction. Beauty and grandeur, repose and tumult, are here blended as naught but the hand of Omnipotence could blend them. It is desirable that these retreats, sacred to sublimity, should be preserved in their primeval state, unscathed by the hand of man; but such is not their destiny. The Yankee, the shavings of whose whittlings are wafted by every breeze, whose whistle is heard in every clime, has evidently been long puzzled here—not knowing exactly what to do with the waters thus running to waste. As he has paced these shores and islands, whittling and whistling, or stood with hands thrust into the depths profound of his pockets, gazing upon the thundering cataract, he has frequently exclaimed, "What a glorious mill privilege." He has the idea at last. The clink of his hammer is heard in these wild retreats. Mills are going up on these islands, and doubtless ere long the hum of spindles, the clatter of shuttles and looms, and the clank of machinery, will form a very important and enlivening accompaniment to the thunder of Niagara.

From Iris Island, you pass by a bridge to a tower which is built upon the brink of the Horse-shoe Fall, and as far out on a rocky islet as the current of waters will permit. From the top of this tower is presented one of the most imposing views to be obtained at the falls. Here we stood and looked into the boiling abyss below, sending up sounds and mists, as if a thousand Vulcans were at work by their flaming forges beneath. But the fancied fumes of Vulcan furnaces, fell upon us in cool, refreshing spray. We turn and look up the stream. The moon is hanging with pale and misty light directly over the rapids, whence the waters, foaming and tossing, rush towards us, glittering in the light, like fields of moving snow, spotted with rocks that raise their dark heads as barriers to the threatening destruction. On the one hand, is the deep-toned, humid voice of the cataract, speaking steady and solemn; on the other, the rapids, wild, impulsive, and exhilerating, while the moon smiles full in our face, and the stars twinkle mildly overhead. Thus shut out from every human being, and surrounded by emblems of Omnipotent Power, foaming, and tossing, and hurling, and thundering about me, I felt a sense of vastness and sublimity sweep over my spirit—agitating and thrilling—accompanied with a sense of separation from humanity. I was alone and unsheltered, amid the visible manifestations of the power of Deity. It was too oppressive and overwhelming for the spirit to bear. I hastened down, and away from the spot, but with an image upon my mind of that moonlight scene, which I wish never to efface or alter.

Let us go over to the Canada side, by way of the Suspension Bridge. This bridge is situated one and a half miles below the Falls, and was built in 1849, under the direction of Mr. Ellet. It is some eight hundred feet in length and two hundred and thirty feet above the river, and capable of sustaining two hundred and fifty tons. It is a glorious achievement of human skill. As you stand by the river below, and see it, like a wiry thing of life, spanning the gorge above, and behold men, women, children, horses and carriages, passing and re-passing—their forms apparently moving along on the distant sky, your curiosity and admiration will be excited. The excitement will be greatly increased when you come to walk it yourself. It trembles and quivers at your tread, as if walking upon living nerves, yet you walk secure far above waters upon which the craft of no mortal can sail. Standing upon it, you have a striking and magical view of the works of both nature and art. Up the river, full in view, the cataract pours—beneath you the river, just arousing from the shock of the plunge, roars in maddened rapids, which drown even the voice of the cataract—down the river is the whirlpool, towards which the angry waters are hastening.

We made the tour of Lundy's Lane—ascended the Tower—took a view of the scenery around, and listened to the old soldier's story of the bloody battle fought here—questioned him about the position and appearance of the two armies—the manner of their approach and retreat, &c.; but all of these things sounded harsh and sorrowful, and we soon returned to listen again to nature's voice.

Standing upon Table Rock, you have one of the best views to be obtained of the falling sheet. On the American side, the falls stretch off from you, so as to present the view more in perspective—the river, in the direction of the falling sheet, being nearly three fourths of a mile wide. But the falls forming an acute angle with the Canada shore, they are here brought more directly before you, seeming to pour at your feet. As the falling waters break over the edge of the wall of rocks, they divide into inverted cones, and pyramids of living green, tipt with foliage of purest white, but are lost in foam, and mist, and spray, long before reaching the bottom. Going down to the foot of the falls, you tremblingly pass under the remains of Table Rock, hanging sullen and threatening over your pathway, as if just ready to fall and cover you. If you wish, you can procure a guide and pass under the falling sheet, on a little shelf or rock three feet wide, and about mid-way between the top and bottom of the cataract.

> "What august scenes salute the wondering eye!
> Floods that seem gushing through the unriven sky,
> Plunge madly down from glory into gloom—
> Flash up in spray, and thunder from the tomb."

We took the ferry for the American side. The waters over which we passed bubbled, and boiled, and surged, and foamed, with a wild, green, frothy aspect, as if bewildered by the shock. The cataract appears like one vast amphitheater of falling water, half hid by the ascending spray. We hastened up the ferry stairs, across on to the islands, and descended the Biddle stair-case, for the purpose of passing under the middle or Crescent Fall. Dressed for the occasion, we followed our guide down behind the falling sheet into the Cave of the Winds, where the atmosphere is unceasingly tossing the spray in every direction, and twisting it into every variety of form. The winds and large watery fragments of the falling flood, strike you with such force as to cause you frequently to gasp for breath, and making it almost impossible to retain your foothold without clinging to the railing that has been provided for your support. On looking upwards, the wild waters plunging over our heads, with the rays of the sun falling full upon them, and mingling with their snowy fleeces, presented a glittering scene of gorgeous grandeur. As we passed on, and partly out from under the falling sheet, we found ourselves in the presence of rainbows, forming complete circles, varying from ten to twenty feet in diameter. These bows, whenever the sun shines, are in constant play. As we stood here amid the dashing waters, the rising spray, the rainbows, all in activity,

> "Eternal, beautiful, serene, sublime,"

we felt for the first time the oppressive sense of vastness and sublimity lifted from our spirits, and we gave one long, hearty shout of delight and enthusiasm. No one can have fully seen and comprehended the beauty and power of Niagara Falls without having passed behind them, either at this place or on the Canada side. Having done this, we took our departure, feeling that it formed a most appropriate closing scene in the great panorama.

The Whirlpool, about three miles below the falls, is a large circular basin formed by perpendicular cliffs that rise to the hight of three hundred feet. Artificial steps lead down to the water's edge. In passing into this vast cauldron, the waters leap and bound to the hight of some ten or twelve feet, then whirl and toss about as if rendered furious by the shock lately received at the falls. They present a scene wild and and furious, too much so to contemplate with pleasure. There is nothing here, as at the falls, to attract and captivate, but rather awes and shocks with its savage fury.

A mile or so below the Whirlpool, there is another place of note. There is a deep and dark chasm in the high and rocky banks of the river. Into this chasm a stream leaps from the cliffs above, termed, from the tragedy connected with the spot, Bloody Run. Here, in 1759, the Seneca Indians, then in pay of the French, surprised a body of English soldiers, rushing upon them, tomahawking, and hurling them with their horses and wagons over the precipice, and dashing them to pieces on the rocks below. The stream was crimsoned and swollen with blood, and as we stood below, and felt its waters falling upon us, we could but fancy that it was still dripping with human gore.

After passing through the Whirlpool, Niagara river begins to assume more of mildness, and the high, perpendicular banks begin to subside. At Lewistown, navigation again commences. The banks are gently sloping, with delightful woodlands and fields running down to the river. The river itself has assumed its accustomed quiet, seeming to enjoy its peace and repose after the hurry and tumult of the rapids and falls. Seven miles farther on it expands into one broad and continued smile—Lake Ontario. ALLEGAN.

"SEED LONG IN DUST."

Some time ago, a man of a hundred years old, who lived near Boston, sat down one day alone, and meditated on the past. Like Noah's dove, memory

> "Flew o'er the dark flood of his life,
> Nor found one sunny resting place,
> Nor brought him back one branch of grace.'

He found little else but a waste of sin and guilt. But as he called to mind departed seasons, he thought of a solemn Sabbath he spent when a sailor, in one of the seaports of England, his native country. He recollected a sermon which he heard that day from the lips of the eloquent Flavel; and how the preacher paused as he was about to pronounce the benediction, and exclaimed, "How can I invoke God's blessing on many in this assembly, to whom my text applies, 'If any man love not the Lord Jesus Christ, let him be anathema, maranatha?'" He was reminded of the fact, that as the preacher uttered these words, an English nobleman present sunk to the floor, overcome with the convictions and alarms which wrought on his soul. As the aged man dwelt on the preaching and the scenes of that Sabbath, his heart was melted; he prayed for pardon, and casts himself into the arms of the Lord Jesus Christ, whom he at his peril he had so long refused to love. Seventy-five years had fled since he had heard that sermon; much of that period he had been careering over the ocean amid all the thick temptations of sailor's life, and the frosts of a century had settled upon his head. But now in a calm hour, memory brings back the eloquent, soul-piercing words of one, who, for many years, had been lying in the embrace of death. The aged man is converted; and God prolonged his life sixteen years, one year more than he prolonged the life of Hezekiah!

THE FOLLY OF PRIDE.

The very witty and sarcastic Rev. Sydney Smith, for many years one of the contributors tn the great English Reviews, thus discourseth on the folly of pride in such a creature as man:—

"After all, take some quiet, sober moment of life, and add together the two ideas of pride and man; behold him, creature of a span high stalking through infinite space in all the grandeur of littleness. Perched on a speck of the universe, every wind of heaven strikes into his blood the coldness of death; his soul floats from his body like melody from the string; day and night, as dust on the wheel, he is rolled along the heavens through a labyrinth of worlds, and all the creation of God are flaming above and beneath. Is this a creature to make himself a crown of glory; to deny his own flesh; to mock at his fellow, sprung from that dust to which both will soon return? Does he not suffer? Does be not die? When he reasons, is he never stopped by difficulties? When he acts, is he never tempted by pleasures? When he lives, is he free from pain? When he dies, can he escape the common grave? Pride is not the heritage of man; humility should dwell with frailty, and atone for ignorance, error, and imperfection."

MEETING AN INFIDEL.

Walking one day in the village where I was laboring, I met a man who I knew openly avowed himself an infidel. After the usual salutations, I said to him, "Well, Mr. B., what is the condition of your soul this morning?"

His answer was, "O, I am an infidel."

"I know that, Mr. B., but as a man of reflection, who understands what infidelity is, you will not pretend to me that you know the Bible is not the word of God." After a few moment's reflection, he replied, "I acknowledge that I do not know it is not, but I do not believe it is." "Well, Mr. B., if the Bible should not be the word of God, can you be sure that there will not be such a state of retribution beyond the grave as the Bible describes?"

"No, I am sure of nothing beyond the grave, but I do not believe there will be any retribution."

"Then, Mr. B., your reason compels you to admit, that you can not know, but living and dying as you are, you will go to hell, and be as miserable there to all eternity, as the Saviour represented the rich man to be."

"It is true, I can be certain of nothing beyond the grave, whether I shall exist at all there, or if I do, what will be my condition, is a mere matter of conjecture."

"Keep this in mind, Mr. B., when you lie down and when you rise up, that you do not know but you shall go to hell when you die, and if you can rest with the possibility of such a dreadful end, your mind is differently constituted from mine."

We parted, and he went about his business, but as I afterward learned, never enjoyed any peace until he indulged a hope in Christ. In a few weeks, he united with the Baptist church.

Infidels do not reflect how baseless their scheme is. It keeps them from the consolations of a hope of a blessed immortality, and gives them nothing in return. Surely their rock is not like our rock, our enemies themselves being judges. [Dr. Wisner.

TEACHING HEATHEN CHILDREN.

Dr. Dawson, in the *Christian Chronicle*, thus describes the methods employed for the education of the heathen children at the station where he labors:—

The school-house in which the children are collected, is situated on the premises of the Karen Mission, called "*Newton*." The grounds are beautifully arranged into garden plats, semi-circular walks, studded with majestic trees—many of them being the graceful palm—forming an elegant front to the premises; and extending in a line, stand the houses of Brn. Binney, Vinton, and Harris. On the west side of Mr. Binney's residence is the frame building occupied by the school. It is a plain teakwood house, with large windows for ventilation, and has a thatched roof. It is conveniently adapted to teaching, and in a good location. The boys and girls that meet there, are in appearence a bright set of children. They look healthy and clean, and behave very orderly. They are teachable and attentive to their lessons. They are taught reading, writing and arithmetic, geography, grammer, compisition, and Bible history, and they sing some sweet hymns. The whole of their instruction is communicated in the English language by the teachers, Miss Vinton and Miss Wright—both of whom are excellent missionary sisters, in fractions and scripture history. I listened to the examination with deep interest. The questions in fractions were answered with an apparent promptness and accuracy that somewhat surprised me in children so young. The little ones did not work out their sums on a slate or black-board, but in their heads, and showed that they were accustomed to think, and that they unravelled them in the mind. Some of the questions were puzzling, but they did not think them difficult. They study a small work printed in America, entitled "Intellectual Arithmetic." In regard to their knowledge of Bible history, it was evident that they had made very commendable advancement in this important study. I had no expectation that they would exhibit such proficiency as they did. Over two dozen questions were asked them about subjects and persons described in the Bible.

I will mention some of them, that yon may see what they are learning and treasuring up in the mind. The little Karen children were asked, "Who made the world?" Answer—"God." "In how many days did God make the world?" Ans.—"Six." "On what day did God rest from his work?" Ans.—"The seventh." "When God created Adam and Eve, where did he place them?" Ans.—"In the garden of Eden." "What command did God give to Adam respecting the garden?" Answer—"Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shall not eat of it." "Did any one eat of the fruit of the forbidden tree?" Ans.—"Yes; Eve did." "What did Eve then do?" Ans.—"She gave it to Adam." "Did not some one tempt Eve?" Ans.—Yes; the Serpent." "Who was the Serpent?" Ans.—"Satan." "What was the consequence of disobeying God?" Answer,—"Sin entered the world, and with it sickness, sorrow, and death." "Who are sinners?" Ans.—"All men." "Was any provisions made of mercy for the forgiveness of sin?" Ans.—"Yes, God so loved the world." &c. "Will all men be saved?" Ans.—"No." "Who then will be saved?" "Believers." "Who are believers?" "They who feel sorry for their sins, and turn unto Christ." "How is sin pardoned?" "By the shedding of blood." "Who shed his blood?" "Christ, the Saviour of mankind."

Such are the questions, and many others, which, without any reference to a book, were put to them, and, as near as I can recollect, were answered as I have written them. I was delighted with their answers. It displayed a clear knowledge of the outline of human redemption. Some questions touching the history of David, of Solomon, the Queen of Sheba, and other persons mentioned in the word of God were asked, and elicted prompt and intelligent replies. You will, I am sure, feel glad to hear that the Karen children in the mission schools of Burmah are making such praiseworthy progress in their studies. Besides the improvement of their intellect in sound knowledge, and of their hearts in benevolence and love, to which much attention is paid, the children are trained up to habits of industry, and to understand the true principle of domestic economy, viz., never to be idle, and never to be wasteful. At daylight the bell rings for all to get up. After washing and dressing, they hold morning worship, and then turn out to work. They sweep the garden, make the walks, carry water, haul sod, and assist in kepping the premises clean. Some of the older ones grind rice to husk it. Others clean cotton, spin it into thread, and weave it into cloth; others cut it up and stitch it into garments. They thus learn to cook wash, spin, weave, stitch make gardens, walks, dig, and become valuable members of society. Instead of growing in idleness, ignorance, and in wickedness, they are industrious, frugal, intelligent, and happy. In Maulmain there are three Sunday schools—one connected with the English Baptist church, one with the Burmese church, and the third is among the Karens. Besides these, there are several with the churches in the jungles. O, let us pray that they may be abundantly multiplied.

From the Puritan Recorder.

PERMANENCY IN PASTORAL OFFICE.

HOW CAN IT BE SECURED?

At the semi-centennial celebration in Brookfield, Mass., a few months since, the following sentiment was offered, alluding to the Rev. Dr. Snell, of North Brookfield.

"The Jubilant Patriot of the Brookfield Association; who of the sons shall catch his falling mantle?"

Doctor Snell replied:

Mr. Chairman, I can not make a speech; but still I will give utterance to a few undigested thoughts.

Four things, Sir, I wonder at.

I wonder that I have lived so long when so unprofitable, and when most of my cotemporaries are in the grave, and the residue leaning upon their staves.

I wonder that I have lived to preach the gospel more than fifty years, with so few and slight interruptions.

I wonder that I have continued the sole pastor and religious teacher of the same church and people more than half a century.

I wonder that three pastors, who started in the ministry about the same time, located in three contiguous towns, have each continued to preach the gospel half a century, and are still here present to-day; and what may well increase my wonder is, that they are all now living with the companions of their youth. It is presumed that another such instance can not be found in the United States. Not, however, that I would ascribe it to their superior wisdom, but to the kind providence of God, who holds all hearts and events in His all controlling hand.

A greater permanency in the pastoral office appears very desirable, whether we consider the item of expense, solicitude, and danger of church and people, or the moral and religious influence of a long and faithful ministry. More than fifty pastors have been settled and dismissed within the *present* limits of the Brookfield Association since my ordination in 1798; and but *one* has died in office.

How such increased permanency can be given te the pastoral relation, is no easy question to solve. But, Mr. Chairman, were I allowed to throw myself back half a century, and being anew, I will tell you some things I should attempt to do which might have an influence in my own case.

One is, I would attempt to marry the very best young woman I could find in the community—a person possessed of a good share of common sense, with a good English education, without the fripperies of the age—one acquainted with domestic concerns, and that understands the principles of economy—one who knows how to treat all sorts of company, and who would overcome evil with good, by her propriety of conduct, and by her decision and consistency in religion would secure the respect and favor all. About the time I commenced housekeeping, some restless sceptics attempted to raise a commotion. One of the Deacons of my church said to me, "I hope you will bring a lady among us that will unite us all;" and I believe she has done her part in the good work of union and peace, and may have done more in continuing my pastorate than myself.

Another thing I would do is, I would acquaint myself with all the people, and treat every person as my friend and acquaintance without any crustiness.

Another thing, I would belong to every generation as they rise up around me—to the aged, to the active, to the young, and to the children—in a sense I would be the old man, the man of business, the young man, and the child, that none of them may grow away from my acquaintance. And I would notice *little* children because of their prospective worth, and to secure their affection and confidence. Mothers, too, love to have their children noticed, and fathers have no serious objection to it.

Another thing, I would punctually attend all my appointments, and fulfill all my little money and business promises, and thus keep good my credit, and let people know on what they can depend.

Another thing, Mr Chairman, for I know not when I shall get through; I would visit the sick and afflicted, according to my acquaintance with their wants and circumstances, without a formal message or special request. I would bring forth to my people studied sermons, unless I should be compelled, from scantiness of support, to spend a large portion of my time and energies to study how I should live.

WONDERFUL DISCOVERY.

Travelers who wander in the footsteps of the children of Israel, among the rocks of Sinai in the "howling wilderness," find the rocks covered with thousands of inscriptions, and rude drawn figures of camels, goats, lizards, serpents, horses, mules, dogs, ostriches, tortoises; men standing, in motion, lifting the hands to heaven, looking down, sitting on camels, horses, and mules—armed with spears, swords, shields—fighting, hunting, &c. These inscriptions were first noticed by a traveler thirteen hundred years ago; and more recently copies of some of them have reached Europe, but have till now defied all efforts for their deciphering. The discoverer of the key to this language is the Rev. Mr. Forster, of Canterbury, Eng., who has recently issued a work entitled, "The Voice of Israel from the Rocks of Sinai." He proves that the writing is old Egyptian, from which the Arabic language is principally derived; and that the inscribers were the children of Israel, during the forty years they sojourned in the wilderness. They knew the Egyptian language, as they had been for a long period, before their exodus, in the land of bondage.

SCATTERING AND INCREASING.

A young mechanic, some thirty-five years ago, commenced business in a country town, with little capital and small prospects of success. He put up a dwelling-house, but it remained long unfinished. His worldly affairs were any thing but prosperous. Suddenly his neighbors were startled to find that he had pledged *fifty dollars a year* to the American Board of Missions. People shook their heads. Some said he ought not to pay it. Others said there was no danger, it never would be paid. But it was, and paid punctually. And then similar or larger sums were pledged to other benevolent enterprises, which were afterwards increased and multiplied. In the mean time, that unfinished dwelling got gradually completed, the grounds around it were made tasty and inviting, and other grounds and other buildings added. In short, when the man died a few years since, he was one of the most wealthy men in town, and the most influential in society, as well as benevolent. But what is observable is, and it was often remarked by his friends, that the determination of this man to pay fifty dollars a year to the Board of Missions, *gave a new impulse to his life and character.* It taught him to be economical, and made him "diligent in business" in the best sense of the word. It excited his business talent, and made him a man of wealth. "There is that scattereth, and yet increaseth."

THE WIDOW AND HER SON.

An aged widow had an only son, who had repeatedly transgressed. His mother, rendered unhappy by his misconduct, tried numberless methods to reclaim him, but without effect. At last, with great difficulty, she prevailed on him, when he committed a bad action, to drive a nail into the wall of his chamber; and when he had done a good act to take one out. In a short time the wall was nearly covered with the marks of his guilt.

After a long time had elapsed, he began to refrain from his evil courses, and conducted himself with so much propriety that the nails gradually diminished, and were at last all drawn out. Of this circumstance he exultingly informed his venerable parent, who with the greatest composure addressed him as follows:—

"My son, you have dutifully attended to my advice, and entered into the pleasant path of virtue; but be not so proud that the nails are drawn out, for the marks where they have been still remain; so, likewise, the odium of your former misconduct will not be erased from your character, unless you continue to pursue the path of virtue, and never replunge into the pollution from which you have fortunately escaped."

THE BLIND BOY AND HIS BIBLE.

A blind boy, about twelve years of age, was very desirous to learn to read the Bible with raised letters prepared for the use of the blind. In a very short space of time, he learned to run his fingers along the page, and to read with ease and propriety. The highest object of his wishes seemed now to be to possess a complete copy of the Bible for the blind, which consists of several large volumes. His parents were unable to buy one, but his pastor obtained one from a benevolent society.

Not long after the little boy received the books, his pious mother saw him retire to the room where they were kept, and she stepped softly to the door to see what he would do. And why do you think the dear little boy went alone to his room? His mother saw him kneeling by the side of these precious volumes and lifting up his hands in prayer to return thanks to God for this blessed gift of his Holy Word. He then rose from his knees, and taking up one of the volumes in his arms, hugged and kissed it, and then laid it one side and proceeded to the next, and so on, till he had, in this simple but pleasing manner, signified his love for each of those blessed volumes, which, through the medium of touch, had spread before his mind the wonders and the glories of God's revelation to man.

"The statutes of the Lord are right, rejoicing the heart. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb."

A WISE ANSWER.—A wicked man said to his son, who attended the Sabbath-School, "Carry this parcel to such a place." "It is the Sabbath," said the boy. "Put it into your pocket," said the father. "God can see into my pocket," the little boy answered.

The Sabbath Recorder.

New York, November 6, 1851.

THE CHRISTIAN'S HOME.

This earth is not the home of the Christian. All the endearing associations which cluster around this sweet word, pertain to another place—the place where Jesus dwells. Here the Christian is but a sojourner—a stranger—a pilgrim.

Is the wife at home, when she is absent from her husband? Certainly not. It argues badly for her love, if she ever *feels* herself to be. The Church is the Lamb's wife, the bride of the Lord Jesus. "*Thy Maker is thy Husband.*" Isa. 54: 5. Of course, the Church is not at home, till she reaches the abode of her Lord.

Is a child at home, when away from his father's house? One is our Father, who is in heaven. Children, who have a proper affection for their parents, always feel that "there is no place like home." Where their parents live, there they would be also.

Is the citizen at home, when absent from the country where his citizenship is acknowledged? "*Our conversation* [in the Greek, CITIZENSHIP] *is in heaven.*" Phil. 3: 20. By the New Birth the Christian has his name enrolled as a citizen of the heavenly world. The patriot loves his country; the Christian loves his heaven, and longs for it.

Is the heir at home, when far distant from the spot where his inheritance is located? The incorruptible, undefiled and unfading inheritance is reserved in heaven for the saints. 1 Pet. 1: 4. Christ is the Heir, being the First-born, and has gone to take possession of the inheritance. But all the children of God are made joint-heirs with him. Rom. 8: 17. When they take possession of the estate, they will feel that they have got home; and not till then.

The earth, in its present state, is not fit to be the home of those who pant after holiness. As God made it, it was good enough; it was "*very good.*" Gen. 1: 31. But as sin has *un*-made it, it is very bad. Once it might have served very well as the permanent abode of man. Not so now: it is "*defiled under the inhabitants thereof, because they have transgressed God's law.*" Isa. 24: 5. It lies under the curse. A usurper has dominion, styled in the expressive language of Scripture, "the god of this world." Exercising his power by working in the hearts of kings, magistrates, and all others in authority, he afflicts those who pray and labor for the restoration of the lawful Sovereign. In thousands of instances he has afflicted even to death. The earth has been made drunk with the blood of the saints. Is such a place fit to be their home? Verily, they can be nothing but strangers and pilgrims here.

Should the earth be renovated; should it be purified from the curse; should the usurper be dethroned, and shut up to deceive the nations no more; should Jesus Christ be universally acknowledged, and reign as Prince of the kings of the earth; should it become a world, "wherein dwelleth righteousness," then might Christians look upon it as a desirable home while such a state of things lasted. According to the promise of God, we look for such a state. The first resurrection will be the commencement of it, in which "*blessed and holy is he that hath part.*" Rev. 20: 6. It shall last a thousand years. But as Satan and his legions shall come upon the breadth of the earth again, the saints must regard their permanent and everlasting home as still in reserve. It cannot be in any place which Satan is permitted to invade. It can be only where Jesus Christ makes his eternal abode, and displays his glory, (John 17: 24,) wherever that may be.

The Scriptures tell us nothing of the locality of heaven, and it were vain to inquire into it. But that it is a *place*, and not merely a *state* of existence, is evident from what is testified concerning the entrance of Jesus Christ into it. Acts 3: 21, Heb. 9: 24, Acts 1: 11. For though, as God over all, his presence is not limited to any particular spot, but fills the universe, (Ps. 139: 7—10;) and though his human soul, (being, not a material, but a purely spiritual substance, destitute alike of extension and solidity,) may be conceived of as dwelling simply in a *state* or *condition* of happiness, without regard to *place*, the same cannot be said of his body. That is located in some part of the universe or other; and the place of its location is the heaven to which the saints are destined.

The good Book represents the pious as *longing* after that place. Heb. 11: 16, 1 Cor. 5: 2. Of course. Why should they not, if it is their home? It is not strange that the Christian should earnestly desire to go to a place, where he will no more feel himself a stranger. True, he may not repine at the Providence which lengthens out his time here. He has no right to become fretful, as if his lot were unreasonably hard. Nevertheless, if he truly loves Christ, he will desire to be with him. He feels that it will be "*far better*" than to continue in a world so full of wickedness. Phil. 1: 23. He wishes to remain here only while his Master has work for him to do. When that is finished, he wishes to depart for home.

But how can one be expected to long after a place which he has never seen, and the locality of which he knows nothing about? How can he be expected to long for it as his home, if he has never before had any experience of it as such? In ordinary cases, the child longs for the home which he has before enjoyed. He remembers its comforts, its advantages, and all the pleasant things which pertain to it. But of heaven the Christian has no personal knowledge. He was never there. He never felt its bliss; he never mingled in its services. May it not be posible that, when he gets there, he may not be suited with it?

It is true, he never saw that blessed spot, but faith supplies all the deficiency. "*Faith is the substance of things hoped for, the evidence of things not seen.*" Heb. 11: 1. The husband leaves his wife for a season, to seek out a permanent home. He sends word back that he has found it. She knows that it is just such a home as will suit her: she feels not the smallest doubt about it. She knows that he perfectly understands her taste, and she confides in his love to do the best he can for her. And as he has already fixed himself there, and is preparing the place for her entertainment, she longs to be there too. She longs for her home, for it is home nowhere without the society of him whom she loves

So Jesus Christ has left his betrothed for a season. He is gone to prepare a place for her. John 14: 3. Does he not know what kind of a home will suit that holy heart which he has given her? Is he not able to render it secure, beautiful, and every way desirable? The Church, if she has faith, knows that she will be satisfied. Nay, she has tasted already some of the fruits of that blessed land. Rich clusters of the grapes of Eshcol are found in the writings of the Apostles, those spies who have brought us a good report of the heavenly Canaan. Can she help longing after a country so prolific in the fruit which is sweet to her taste? Can she help praying, "*O bring me to thy holy hill, and to thy tabernacles?*"

T. B. B.

BRITISH CORRESPONDENCE.

Sunday Observance—Tractarianism, &c.

GLASGOW, October 17, 1851.

The Swiss correspondent of the *Christian Times*, of last week, states that at Newchatel, "a great Radical meeting was announced to take place *on a Sunday*, in a valley of the canton—procession, speeches, banquet, &c., *occupying church hours*, and nearly the whole day." "M. Cruchand preached against this; the prefect of the district, who was one of the chief promoters of the meeting, immediately left the church, during the sermon, and dispatched a complaint to Government. The Established Church of Newchatel is supposed to govern itself, but it is not allowed in reality to do so. The Council of State suspended the exercise of M. Cruchand's ministry, and ordered him to be prosecuted for a breach of public order. The civil tribunal, however, declared itself incompetent, and referred the matter to the Synod, which is to meet in a few weeks." It seems, therefore, that in Switzerland, where once the civil power was evoked by the church for the maintenance of Sunday, that power is now exercised for its desecration.

At one of the meetings of the Evangelical Alliance, Sir C. E. Eardley also stated that intelligence had arrived that the missionaries in the South Seas, having taken active measures to prevent Sunday desecration, the Governor of Tahiti ordered that a fete, with certain games in honor of the establishment of the Republic, should be kept on the Sunday, which was the Anniversary of the Republic. The missionaries had warned the people against this desecration, and one of them had, in consequence, been thrown into prison by the Governor.

In Glasgow, however, our Police Courts have repeatedly of late fined *eating-house keepers* for entertaining customers on Sunday. It is not indeed probable, that this will be of long continuance while hotels are permitted to be open, where those of the wealthier classes may procure the same articles. In England, a Preston paper notices that, at Wigan, the Botanical Society had an Exhibition of Flowers on Sunday last month; and in Edinburgh, the Town Council have resolved that their new East Prince's Street Gardens, which are most attractively laid out, and will be a great promenade, are to be open on Sundays. And in the immediate neighborhood of that city a pedestrian has for several Sundays been continuing his walking exploits, as on other days, before large crowds. The London Record, however, informs us that measures are being prepared for farther vigorous agitation in behalf of Sunday observance during the winter; and gently hints that the unnecessary Sunday cabs and coaches to church, which afford such ground of opposition to their opponents, should be restrained.

It was lately intimated that the Archbishop of Canterbury had taken the initiatory legal steps against a number of the Tractarian clergymen, who still persisted in Romanizing rites and practices. This would have brought them before the Arches Court; but it is now stated, that all of them have in consequence discontinued their histrionics. And the *Oxford Herald* intimates, that several of the Episcopal clergy who are now abroad, having left England in great discontent as to their own church, are sending home statements of their strong dissatisfaction with the church of Rome, after having seen her system in operation in Italy and elsewhere. But such of the Tractarians as have not possessed the advantage of seeing Popery at head quarters, continue from time to time to pass over the slight boundary line which separates from it the genuine Episcopacy of England. Another instance of this kind has just occurred in the case of a "Sisterhood," which was originated by Mr. Bennett of St. Barnabas, before his removal by the Bishop of London. These women publicly avowed their farther apostacy from the truth on Sunday week in the Romish Chapel at Islington. In the first instance, at least, we believe they will discover little difference; they may perhaps find it easier to give the guidance of their faith and conscience to men, who themselves yield similar subjection to other men in another land equally of ecclesiastical profession, rather than to men avowedly subject to a secular Government, some of the members of which, at least, they regard as little attached to the liturgical observances of their church. This is indeed felt as a grievous yoke by the Tractarian clergy. At a Diocesan Synod held at Derby on the 8th instant, the right of the church to self-government was insisted upon, while the necessity under which the clergy lie of submitting to the dictum of even bishops with whom they do not agree, was affirmed. The Rev. Canon Trevor enlarged upon this, and the "enormous divisions" in the church, and the hardship to the laity, in having one year "high" and another year "low" church principles inculcated upon them. Amid all this groaning under the yoke of human authority, and the maintenance of human tradition, there is nothing said of the true remedy of submission to Christ only, and to Scripture testimony as the expression to us of the divine mind.

The Great Exhibition in the Crystal Palace has this week been brought to a close. Two days ago the Bishop of London offered up prayer and thanksgiving within the building, in the presence of assembled thousands, after which the Hallelujah Chorus was given by the choir; and already large quantities of the articles have been removed. Yesterday's *Times* has four of its pages filled with the "Prize-Lists." It also states that the honor of knighthood is offered to Mr. Paxton, by whom the building was designed; to Mr. Cubit, the engineer; and to Mr. Fox, the contractor. The number of persons employed, in all departments, attending to the Exhibition, was 1182. The money drawn during the last week, was £29,794, the exact amount received during the whole period £505,107.-5.7. Of this, £831 3.3, was obtained from the small fee charged for taking care of umbrellas and sticks, and much larger sums for other accommodations essentially necessary. 250,000 copies of the Official Catalogue were sold. The largest number of persons admitted in one day was close upon 110,000, and of these 92,000 were present under the roof at one time.

J. A. BEGG.

RHODE ISLAND CORRESPONDENCE.

Spiritual Rappings, &c. [Concluded.

PROVIDENCE, R. I., Oct. 26, 1851.

By the request of a friend, I have visited three of the most favorable places in the city for witnessing the "rappings." Others had supposed that these manifestations were as satisfactory as the miracles of Christ. The most soul-stirring stories were told of these "wonderful appearances." It was deemed little worse than infidelity to doubt; and, indeed, it was said the spirits would not work well in the presence of skeptics. It was necessary to believe beforehand. I of course could not do that; so they set about to convince me. At my first interview, we had a few faint sounds on the table, which we were required to sit close around. The medium had both hands on the table, and her feet partly under it; nor could any sounds be produced if she were not in that position. The sounds were such as she could easily have made, and which I can perfectly imitate now at my table. It were the consummation of credulity to attribute such sounds, under *such circumstances*, to any superhuman agency. I then had to depend on the intelligence manifested in the answers for proof. The spirit of Washington professed to converse with us; but not one iota of intelligence above that of the medium, (a girl of twelve years,) could be elicited. It indulged in just such answers and freaks of passion as were fitting a little *spoiled* girl. Her writing was just such as any little girl could do, and we yet lacked any evidence whatever of spirits. It was then proposed that the table should move. They said no ten men could hold it when the spirit of Washington got hold of it. They got him hold of one end, and I took hold of the other. The girl made several ineffectual efforts to move it, and I was requested to let go. She then tipped the table up towards her, by bearing down upon the end next to her, and then shoved it about the room. No living mortal could ever have dreamed of attributing it to anything but her, if he had not "believed beforehand." The moment she let go of it, it fell to its natural position; nor did it move an inch except she had her hands on it. On this foolish performance had been predicated many of those "remarkable demonstrations." The only thing remarkable about it is, that any one of sound mind will be fooled by such silly attempts at something wonderful. It was next proposed that the spirit should open the Bible, as "it had often done." The Bible must be laid under the table, in the dark; we must all draw our feet under our chairs, and blindfold our eyes, for such was the request of the "*spirit.*" The medium could now lift up the lid of the Bible with her toes unobserved. But after several unsuccessful efforts, she looked under and found my foot on top of the Bible. Hereupon she retired in confusion from the room. The spirits then wished to put the medium to sleep, and she went to sleep, and then walked about the room, exhibiting no evidence of spiritual influence whatever. Thus, in my first effort, I failed to witness the least particle of evidence in favor of spiritual intercourse. Every effort to make a test of intelligence was avoided, and every act bore the unmistakable evidence of deception.

Being unwilling to form an opinion on a single effort, I visited another of the most celebrated media. This medium was assisted by Dr. Webster, who acted as interpreter and expounder of the mysteries and marvels of her profound wisdom. She requested that the room should be *dark*, and then went into the spirit world. A classmate of mine, who was present, asked with mournful accents if the spirit of his mother was present. She replied, Yes. The spirit then held converse with her son, and the medium described her as being fleshy, with dark eyes, and dark hair. This, with some other guessing equally erroneous, was all of that wonderful manifestation. Dr. W. was much confirmed, although he had "believed beforehand." But the mother, whose departed spirit had visited her son, still lives, and possesses not a single feature assigned to her.

I was still unwilling to believe that so many men had been hoodwinked by such miserable deceptions as these, and consented to visit the "most remarkable medium in the city." Three of my companions went with me. We found Doctors Martin and Davis (believers already) on hand to expatiate upon the *wonders* to be developed. The medium sat with her feet against the table leg, but her hands did not touch it. The raps commenced; they seemed to be on the under side of the leaf of the table, as we sat close to the table, (for so we were requested to sit.) But on putting the ear below the leaf of the table, they appeared where her foot was; and on proposing to institute a proper investigation, it was at once opposed by the spirit, which took the hand of the medium and wrote, "You grieve me—men cheat." This astonished the learned Doctor, who very gravely suggested, that the spirits were easily offended. Here, as at both the other places, every effort at a careful investigation was evaded and resented. The medium moved to the side of the room, and to convince us that the raps were not made by her, told us to hear them on the wall; we heard them, but on going to the wall they came from her foot on the floor. We called for them on the table, while she stood at the wall, but this could not be had. She sat down in the chair, and told us to hear them on the chair back. We heard them, but they were still made down where her foot was in contact with the chair. There was thus *every* reason to believe them made by her own agency, and *no* reason whatever to believe them made by spirits. We now proceeded to ask questions. I asked if the spirit of my departed father was there, when a shower of raps answered, Yes. He said that he was very happy to meet me, that he was always with me, and was *very* happy. I asked how long he had been out of the body; he could not tell. I asked if he remembered of being afflicted with lameness in his left foot; he said, Yes. I asked if he remembered being deaf with his right ear; he did. He said his name was Isaac, which is not correct. I asked his age, and he gave a number differing seven years from my father's age. My father had never had any of these ailments. I changed my mode of inquiry, and asked in relation to my father's eyesight; to which he replied, that it had always been good. He has been blind nearly twenty years—and I suppose him living in the flesh at the present time. So much for the "wonderful intelligence" which had "astonished the natives." The answers were all equally incorrect, with one exception, when a correct name was given, which the medium had no means of knowing; but it gave nothing else correct concerning the person whose name it had given, nor could it give the *whole* name or age. The person named was an infant, which fact was indicated to the medium by being asked how many months old it was. The medium then wrote a beautiful little verse, such as we often see on the gravestones of infants. Nothing like superhuman intelligence was evinced in the above case, nor did the answers rank medium in guessing. If my father has gone to the abode of blessed spirits, and forgotten his name and age, and the affliction which has weighed upon him so heavily for years, and yet remembers afflictions which he never had, surely the spirit world is rather a strange place. I was also informed that my eldest sister, "Fanny," was in the spirit world, and also my youngest sister. But unfortunately for the intelligence of the spirits, I never had a sister Fanny, and at last accounts both my oldest and youngest sisters were living in this world. The spirits were perhaps led into these mistakes by my manner of interrogation. I asked then as I had observed that *believers* asked, in such a way as to indicate the answer. I could thus elicit almost any answer I pleased, so long as the medium thought me a *believer*. Next came the hoisting of the table. We must sit so close to it that we could observe nothing underneath, while the feet of the medium and those of the believing Doctor were under it. I laid hold of a projection under the table, and kept my eye upon the medium. The table moved not. At length I let go, and the Doctor was interesting us all very much, so that our attention was all on him, when up came the table about six inches. Wonderful! I then took hold of it, and held it with one hand, and it stood still the rest of the time. We were told that if we would sit back a little, and sing, the table would jump again, but the spirit neither moved us to sing nor the table to jump. If you ask what made the table jump, I answer, that I don't know. But I do know, that I can make one jump higher than that did, and escape detection, guarded as they were against investigation.

Such are the "greatest wonders of the age" in Providence—and such the ridiculous manifestations over which sage men go into enthusiastic rhapsodies, and in view of which they ask us to believe in spiritual intercourse. I only speak of my *own* convictions from what I have seen. Let others judge for themselves.

But there is yet a shade of darkness over this thing which I have not mentioned. I find that nearly the whole of the affair in this city is under the special care of Universalism. All the leading advocates of it are Universalists. The Doctor whom I have already mentioned is the Universalist minister of this city. They say, "The spirits never teach anything else but universal salvation." I questioned the spirits on this point, and they were very definite in teaching that all souls are happy after death. I am told that this is the case in other places. This last consideration is enough to stamp the whole scheme with reprobation. I believe that the *spirit* of darkness is the prime mover, and that Universalism is the prime *medium*. That surely must be a desperate cause, that calls to its aid such a shameless outrage on the common-sense of mankind. Such are my candid views, after a candid and careful investigation, under the most favorable circumstances. I ask no man to adopt them, but as he may have opportunity, look at the working of this thing, and see if it has the least tendency to godliness. So far as I have observed, it exerts a narrowing and withering influence, and is calculated to bring the word of God into disrepute. As such, I now cast it behind me, asking my readers to pardon me for dwelling so long upon it. Let us look to nobler themes of thought.

D. E. M.

THE OHIO ASSOCIATION.

The Seventh-day Baptist Ohio Association held its first Annual Session with the Church in Jackson, Shelby Co., O., commencing on Fifth-day, Oct. 9th, 1851, at 11 o'clock A. M.

The Introductory Discourse was preached by Eld. Rowse Babcock, from Zechariah 12: 8.

At the close of the discourse, the Association was called to order, and ROWSE BABCOCK was chosen Moderator, and ELI FORSYTHE and F. BABCOCK were chosen Clerks.

The following Committee was appointed to Nominate Standing Committees, viz., E. P. Stout, J. G. Babcock, and John Babcock; after which the Association adjourned until 3 o'clock P. M.

Afternoon Session.

Met pursuant to adjournment. After prayer by B. Clement, an invitation was extended to all members of the denomination who were or might be present, to take part in the deliberations.

The report of the Committee on Standing Committees was then called for, read, and adopted, as follows:—

On Resolutions—Eld. R. Babcock, Eld. S. Babcock, John Davis, B. Clement, C. Davis, and F. Babcock.

On Preaching—James Simpson, Jacob Maxson, and Joel Babcock.

On the State of Religion—Eld. S. Babcock, John Forsythe, Job Kennedy, M. Ailes, and B. Clement.

Executive Committee—Eli Forsythe, I. G. Babcock, Maxson Babcock, I. R. Babcock, I. D. Maxson, B. Clement, and E. P. Stout.

On Petitions—Eld. S. Babcock, Eld. R. Babcock, and John Forsythe.

Letters were then presented and read from the different Churches of the Association, from which the following statistics and list of delegates were prepared:—

Jackson—Simeon Babcock, pastor; B. Clement and M. Babcock, licentiates; John Forsythe and J. G. Babcock, deacons; I. G. Maxson, clerk. Deceased 1. Excluded 1. Total 52. Constituted 1840. Communion third Sabbath in February, and once in three months. Delegates, Eld. S. Babcock, M. Babcock, I. G. Maxson, B. Clement.

Port Jefferson—John Davis, elder; M. H. Ailes, deacon; E. V. Ailes, clerk. Total 20. Communion third Sabbath in January, and once in three months. Delegates, John Davis, E. Ailes, M. H. Ailes, E. P. Stout.

Stokes—William Furrow, deacon; James Simpson clerk. Added 4; dismissed 10; total 17. Constituted 1842. Communion first Sabbath in March, and once in three months. Delegates, Job Kennedy, Jas. Simpson.

Northampton and *Scoto*—no returns.

Communications from corresponding bodies being called for, a letter was presented from the Virginia Association. Eld. R. Babcock being present, was recognized as a delegate from the Western Association.

Resolved, That B. Clement be our Corresponding Secretary for the ensuing year.

Resolved, That Eld. S. Babcock be our Treasurer for the ensuing year.

Resolved, That E. P. Stout be our delegate to the Virginia Association; also any other brother or brethren, who may be present at that Association.

Resolved, That Bro. Samuel Randolph be the Solicitor for the Port Jefferson church; I. P. Forsythe for the Jackson church; Job Kennedy for the Stokes church; Alonzo D. Graham for the Scioto church.

Adjourned till to-morrow morning at 9 o'clock A. M.

Sixth-day—Morning Session.

Met pursuant to adjournment. After prayer by Deacon J. Forsythe, the report of the Committee on the State of Religion was called for, read, and adopted.

Report on the State of Religion.

The Committee on the State of Religion respectfully report, that according to the evidence presented by the Letters from the Churches, and other evidence in their possession, they are fully convinced that religion does not have that place in our affections as a people that it should; that the standard of Piety and Morals is much below what it should be. Not that we are so much behind other denominations in this particular, but that we are very delinquent when compared with the standard of truth and our high and holy calling. When we remember the relation we sustain to other denominations, and to the world of mankind, in claiming to have the truth to present to the world, we feel that it is necessary that we should be devoted and consecrated to the work of the Lord. And perhaps one great reason why our sentiments on the Sabbath question are not more frequently adopted by others, is the want of that moral power which is consequent upon holy living and fervent devotion. And, brethren, it is much to be feared, that the patience and long-suffering of our God will be exhausted, and he swear in his wrath that we shall not inherit the promise made to his Church of being instrumental in destroying the kingdom of darkness, planting the blood-stained banner of redemption on the enemies' ramparts, and shouting victory through the blood of the Lamb. The fact that it is a time of general declension only calls on us the louder to be fervent in spirit, devoted to the cause of our Master, that our watchword be onward and upward, and our motto holiness of heart and life.

Dear brethren, we beseech you, by the mercies of God, the love of Jesus Christ, and the value of immortal souls, that you give the subject a place in your warmest affections and most ardent petitions at a throne of grace, and that you may be enabled to adopt such measures as shall work out a revival of pure and undefiled religion, that the Lord may give us moral power to do good and add to our numbers many that shall be eternally saved.

Resolved, That the Executive Committee be instructed to confer with Eld. R. Babcock for the purpose of obtaining his labors for the ensuing year as a missionary.

On motion, B. Clement and Eli Forsythe were appointed delegates to the Western Association.

The Committee on Petitions reported, that no petition has come before them except the one from the Port Jefferson Church, stating their condition and asking advice with regard to disorganizing. The Committee recommend that they should not disorganize, but continue their meetings on the Sabbath.

Adjourned till 3 o'clock.

Afternoon Session.

Prayer was offered by Joshua G. Babcock.

The report of the Committee on Resolutions being called for, the following resolutions were presented, discussed, and adopted:—

1st. Whereas the fields of missionary labor within the bounds of and contiguous to this Association are white unto the harvest, therefore, *Resolved*, That it is our duty to enter into a much more efficient and vigorous effort to procure and sustain among us a man or men devoted to the work of preaching the Gospel.

2d. Whereas we, members of the Ohio Association, do consider the law recently enacted by the Legislature of the United States, commonly called the Fugitive Slave Law, as unconstitutional and conflicting with the "higher law," the law of God, therefore, *Resolved*, That we do not consider this law as binding upon us.

3d. Whereas Slavery, as it now exists, is the vilest sin against God, and the grossest outrage upon the rights of man, darkening all his prospects, and blighting all his hopes, in this world, and the world to come, therefore, *Resolved*, That we hereby register our testimony against this God-dishonoring, inhuman practice.

4th. Whereas, the different denominations of professed Christians in this nation possess sufficient moral power, if properly exercised, to bring slavery to a speedy termination, therefore, *Resolved*, That in the opinion of this Association God, our country, and the poor slave, hold them responsible for its existence.

Resolved, That the Clerks be instructed to revise and prepare the minutes of this Association for publication in the Sabbath Recorder.

Resolved, That when we adjourn, we adjourn to meet with the Church in Jackson, Shelby Co., O., on the fifth day of the week before the second Sabbath in October, 1852, at 10 o'clock A. M.; and that Eld. R. Babcock preach the Introductory Discourse, B. Clement alternate.

The Report of the Executive Committee was then presented, read, and adopted, as follows:—

"That we have had the labors of Eld. L. A. Davis a part of the time during the past year, but owing to ill health he has not been able to preach as much as could have been desired had his health admitted. He received for his labors $90 33, and expended in removing to this place $25 50."

Adjourned to meet at the call of the Moderator.

At the call of the Moderator, the Association convened on First-day, Oct. 14th. Eld. S. Babcock was chosen Moderator *pro. tem.*, in the absence of the Moderator of the Association.

Resolved, That there be a Committee of three appointed to take up a subscription for the purpose of securing a site and building a parsonage, and when, in their judgment, there shall be sufficient subscribed to build a comfortable house, they shall proceed according to their own discretion to build said house. If there cannot be sufficient means raised, then the money is to remain with the subscribers.

Resolved, That Davis Babcock, J. G. Babcock, and B. Clement be that Committee, and the Trustees of the Parsonage.

ROWSE BABCOCK, Moderator.
ELI FORSYTHE, } Clerks.
F. BABCOCK, }

REVIVAL INTELLIGENCE.

The Boston correspondent of *The Independent* says that Rev. Dr. Lyman Beecher has been supplying the chapel pulpit at Andover, Mass., during the Seminary vacation, and that his labors have been blessed to the hopeful conversion of some fifty of the young men in Phillips Academy.

From the same source, we learn that at Lawrence, Mass., much greater religious interest than usual has been existing for a few weeks. The two churches there, which are without pastors, are receiving the peculiar blessing of the Holy Spirit.

The *Prairie Herald* notices several interesting revivals occurring in that vicinity. In Quincy, Ill., the meetings have been continued four weeks, with preaching usually in the evening. Some 24 persons have been hopefully converted.

An interesting revival has been enjoyed in Round Prairie and Plymouth churches. The work is described as having been very powerful. One hundred persons are regarded as hopeful converts. Of these, forty have united with the Congregational and Presbyterian churches, and sixty with the Methodist.

MORAVIAN MISSIONS IN SOUTH AFRICA.—In a missionary sermon preached in one of the Moravian churches in New York on the 26th ult., the preacher stated that the mission in South Africa had suffered severe disasters by the Kaffir War, and that some of the missionary laborers, after long and dangerous journeys in the desert, had reached settlements where they were obliged to do day labor for their subsistence, being stripped of every earthly possession.

AWARDS OF THE AMERICAN INSTITUTE.—In the list of premiums awarded at the late Fair of the American Institute, we notice a Gold Medal to J. P. Stillman & Co., of Westerly, R. I., for a Card-Stripping Machine, and a Silver Medal to John Maxson, of DeRuyter, N. Y., for a Door-Spring.

General Intelligence.

European News.

The U. S. Mail Steamer Franklin, with European news to Oct. 22, arrived at New-York on Sunday last.

The political news is not of much importance.

Kossuth had not arrived in England up to the sailing of the Franklin.

From Italy we learn that the celebrated tenor, Fraschini, was murdered at Bologna on the 16th ult., while sitting at his breakfast. The murderer is said to be his colleague, the baritone Colini, and the motive professional jealousy. Colini succeeded in escaping, according to the same account. The murdered man has left a widow and four children.

A fatal catastrophe occurred at Gneixendorf, about 35 miles from Vienna, Austria, on the 15th ult. A large powder magazine, containing at the time half a tun of powder, blew up. whether by accident or design is not known. The sufferers whose bodies have been found are a major, a lieutenant, and an auditor of artillery, the inspector of the magazine, and the two sentries on duty. A young girl, the daughter of a subordinate laborer, is also missing. The officers of artillery, who met their death in consequence of the explosion, had only that instant reached the entrance to the magazine in a carriage and pair, having been ordered by the military authorities to inspect and report upon the quantity and condition of the powder in the magazine. Their deaths must have been instantaneous, as the bodies were found completely crushed by the enormous masses of brick-work hurled form the building by the force of the explosion. Strange to say, the carriage horses escaped entirely unhurt; the driver, however, is said to have received mortal injuries. Of the magazine itself not one stone remains standing; large portions of the brick-work, tiles and beams, were hurled to a distance of more than 2,000 yards.

From South Africa there are accounts to Sept. 10. Affairs were more gloomy than ever. While the enemy have sustained no important check in Caffreland, they have continued to lay waste extensive tracts, sweeping off thousands of head of cattle, sheep, &c, while the loss of life on the part of the colonists in the different skirmishes has been considerable.

A Bohemian journal has the following from Constantinople, without date: "The Wechabites have attacked the cities of Mecca and Medina, massacred a great number of the inhabitants, burned the mosques, and pillaged the cities."

From Manilla we have dates to July 1, with accounts of further operations against the Malay pirates. In one engagement four pirate boats were destroyed with 100 men, the Spaniards losing 25 killed and wounded.

In China the rebellion still gains ground. The Imperial Governor in Kwang-si is put to his trumps, and about ready to give up in despair. We have several reports of the merciless manner in which the rebels treat the Imperialists, when they once fall into their hands. A datachment of 500 men sent from Heang Shan, near Macao, together with 3,000 men from Kwei-lin-foo, were enticed into an ambuscade, and out of the 500 Heang Shan men, only 10 escaped to return to their homes alive. Recently we heard that, falling in with a Commissary-General, with a large quantity of grain, they decapitated him, and made booty of the whole of the stores he was conveying.

Two Weeks later News from California.

The Chagres Steamer Cherokee arrived at New York last Sabbath, bringing San Francisco dates to Oct. 1, and upwards of $2,000,000 in gold dust.

We are informed by this arrival of the death of Captain D. G. Bailey, of the steamship Pacific, at San Juan del Sur. He was formerly commander of the Liverpool packet ships Orpheus and Yorkshire.

A terrible affray has taken place at Chagres between the American and native boatmen on the river, which resulted in the loss of some twenty lives on both sides. It grew out of an attempt, on the part of the American boatmen, to drive off the native boatmen, because they would carry passengers at less than the fixed rates.

In Oregon, the Indians continue to commit outrages upon emigrants, several parties of whom had suffered severely.

The following summary gives the principal items of interest from the gold regions.

From all parts of the State we receive the most encouraging intelligence of the success of the miners, and we hazard nothing in saying that the present yield of the mines exceeds that of any former period. The season, so far, has been very favorable to the success of the various damming companies throughout the State, and the result has been large yields in that department of mining. The prospects for the approaching rainy season are still more encouraging.

San Francisco is quite healthy, and almost free from crime. Not an outrage of an aggravated character has been committed for a long time past. Peace and security are enjoyed to the fullest extent. The band of criminals has been terror-stricken, and has fled to the four quarters of the globe. Encouraged by this the Vigilance Committee have suspended their sessions of the entire body, and have appointed an Executive Committee of forty-five to exercise watchfulness, and see that such an organization of crime as once existed here, does not again come to a head.

Society is undergoing great and gratifying changes. Every steamer brings an accession to the number of American ladies, and school houses and romping children have already ceased to be novelties.

In the line of amusements, theaters, bull-fights, horse and foot races, are the order of the day. Indeed, the Olympic games are revived, and men are likely to resort to these amusements until the superior charms of home attractions intervene as a substitute.

Horticulture and agriculture are engaging the attention of the people throughout the State. The products of the soil (with the exception of grain) the present year will nearly equal the wants of the people. The choicest vegetables, in every variety, are produced in almost every section of the State, and the tables in this respect, as well as others, present a variety not surpassed by any other State of the Union.

The Boston Tragedy.

The following particulars of the late tragedy in Boston are abridged from *The Boston Journal*:—

It appears that some months since Elizabeth A. V. Davis, a sister of Thomas Davis, married Mr. Jas. D. L. Van Wagner in opposition to the wishes of her brother, who has been absent in California and returned home last Spring. Since his return he, together with his three children, (he being a widower,) has lived with Mr. Van Wagner and his wife, both of whom bear the reputation of being very respectable people. Davis has frequently been known to beat and abuse his sister, Mrs. Van Wagner, in a most outrageous manner, for the reason, as is supposed, that she married against his wishes.

On Sunday. Oct. 19, the family dined together, as usual, and after dinner Davis left the house. About 4 o'clock in the afternoon Davis returned to his house and inquired of one of his children where his sister was. The child replied that she was up stairs, immediately upon which Davis went up stairs. He very soon returned and went to the sink, where he washed his hands and then went out into the street. He had been gone but a few minutes when one of his own children, who had been up stairs, came running down into the sitting-room, exclaiming, "Aunty's dead—Aunty's dead!" The screams of the children were heard by Mr. Baker, a neighbor, who immediately entered the house, and on going up stairs found Mrs. Van Wagner lying dead upon the floor, with her throat cut in a most shocking manner, the windpipe being entirely severed. A razor, covered with blood, was found near her, and drops of blood were found on the stairs, as well as spots of blood on the ceiling at the side of the stairway, apparently made by bloody fingers.

The Coroner's Jury, after a patient and thorough investigation of the case, returned a verdict of willful murder against Davis.

Indian Treaties.

"*The Minnesotian*" says that Governor Ramsey has succeeded in making a most favorable treaty with the Chippeways at Pembina The whole valley of the Red River of the North, a tract of country about three hundred miles from North to South, and one hundred and fifty miles from East to West, has been acquired for an annuity of *ten thousand dollars per year, and which entirely ceases at the end of twenty years*. The Indians receive thirty thousand dollars upon the ratification of the treaty, to pay their debts, and divide among their half-breed relatives.

The St. Louis Intelligencer of Oct. 23d, gives the following outlines of the Laramie Treaty:—

A covenant of perpetual peace and amity is made between the several tribes of Indians represented, and between the Indian tribes and the United States Government. Any disputes that may hereafter arise between any of the different tribes, are to be settled by a reference to the United States authorities.

Should any depredations be hereafter committed by any of the whites upon the Indians, the United States shall make good all losses occasioned thereby, and indemnify the injured parties as far as possible.

If Indians commit any depredations upon whites, the tribe to which the former may belong shall be responsible in like manner, and the amount of damages occasioned may be retained by the United States out of the annuities to be paid, or in whatever other way may be found most convenient.

The right of making roads and establishing military and other posts throughout the territory, is guarantied to the United States, and all hunting privileges are reserved to the Indians as they have hitherto enjoyed them.

The boundaries of the territories to be occupied by the Chayennes, Arapahoes. Sioux, Blackfeet, Crows, Asiniboins, Grovonters and Mandans, respectively, being all between the Missouri and Arkansas River, settled and defined.

The United States Government is to pay an annuity of $50,000 in goods or agricultural and other implements of civilization, at the option of the President, during the maintenance of good faith on the part of the Indians, for fifty years.

The Plague in the Canary Islands.

Advices have been received from Palmas, Canary Islands, giving further particulars of the terrible pestilence at that port, and confirming the accounts recently published of the frightful mortality which it had occasioned. The dates are to Sept. 4, three weeks later than the last advices.

Since the disease first broke out, one-fifth of the whole population of 18,000 have been swept off, and the fever is still raging, though somewhat abated. It is not thought to be the cholera, for it is very contagious; but it resembles it, in the quickness with which death succeeds the attack. It is supposed to have been brought to the island in a small vessel from the coast of Africa. The family of the American Consul (Mr. Torres,) together with himself, are all dead with the exception of one child. He was a very worthy man, and had several handsome and interesting daughters, who were great favorites with the officers of American ships that touched there. Mr. Torres sent them all into the interior upon the first appearence of the pestilence; but hearing afterward that some of them were sick, he started off to join them, and on his arrival found them all dead, servants included, with the exception of the child here mentioned. In less than five hours after, he himself was a corpse. The panic and distress on the is inconceivable. No communication is allowed with the island from the adjacent islands, except from Teneriffe, whence a small vessel sails twice a week for letters, to a port that has as yet escaped the malady. Every precaution is taken, by smoking the letters that are sent with brimstone, and dipping them in vinegar, and by putting the vessel in quarantine so soon as she arrives, in order that the disease may not be communicated to that island.

Biography of Dr. Judson.—We learn from *The Macedonian*, that Rev. Dr. Wayland, of Brown University, has consented to become the biographer of the late Dr. Adoniram Judson. Mrs. Judson is to spend some months in Providence, aiding in the collection and preparation of materials, and the work is to be brought out with all convenient dispatch, and it is the only one in which Dr. Judson's family have any pecuniary interest.

Extensive Custom-House Seizures.—The officers of the revenue at New-Orleans seized, about the 20th ult., thirty pianos, which had been feloniously entered. The invoice handed in by the importers represented the value of some fine piccolo pianos at 600f., while other importers and dealers in the city declared their cost to be more than twice that amount. It is said that one importer, who had just received a lot of these instruments, had stated the cost price to have been 600 francs, but very fortunately, before entering them at that rate, he heard a whisper about the proceedings being taken with regard to those already entered. He accordingly hurried to the Custom-House with his original invoice, which fixed the cost at 1300 francs each. About the same time there was a seizure of about $5,000 worth of furniture and damasks, imported by an extensive dealer in those articles. The fraud was detected by the accident of finding the original invoice of the goods in a roll of damask forming part of the contents of a box sent to the Appraiser's office. This invoice was compared with that previously handed in by the importer, and though the marks, numbers, measures, &c., were identical, the prices were very different.

Wreck and Loss of Life on Lake Erie.

The propeller Henry Clay, Capt. George Callard, reported lost on Lake Erie, had on board thirty persons, including the crew, and one female passenger. At 12 o'clock on the night of the 23d Oct., when off Long Point, and lying side up in the trough of the sea, the captain lashed himself and the female to the jib stay, and the crew all lashed themselves to the rigging. In twenty minutes after, the boat went to pieces, the deck and cabin came off, and the hull turned bottom upward. The captain could not unlash in time, and went over with the hull. David Keefe, wheelman, the only hand saved, jumped off the wreck and got hold of the pilot-house deck, with nine others, and held on till daylight, when he found all but the first mate and second wheelman washed off. They afterward secured a pole and a piece of carpet, which they raised for a sail, and held on till 8 o'clock, (the wind and sea still high,) when the brig John Martin bore down and threw ropes to them. Keefe caught one, and was dragged a quarter of a mile before he was got on board the brig. His two companions could not catch the ropes, and nothing more was seen of either them or the raft. Captain Callard was formerly an officer of the Texan Navy, and the inventor of the signal lanterns now used for distinguishing vessels at sea.

Rescue of a Fugitive.—At Ottawa, Ill., on Sunday week, two negroes came into the city in a buggy, driving a white horse. They inquired the way to some known place, and were directed across the river. They had, however, not got far from town, before they were pursued and overtaken by Mr. Constable Skinner and several others, who, alleging that they were fugitive slaves, were about to arrest them, when one of them showed his free papers, and was allowed to go his way, but the other was taken by force and brought back to town, where he was placed on a canal boat and started toward La Salle, with a view of being there placed on a steamer and conveyed to his master at St. Louis. At Lock No. 11, however, the negro was taken from the officers, who were somewhat roughly handled by the people, and the boat went on without him. [Chicago Dem.

SUMMARY.

The St. Louis Union, of the 17th, says that Col. Fremont has completed and confirmed the sale of his Mariposa tract of gold land in California. The sale was made to a company in London, for one million of dollars; one hundred thousand of which (that being the first installment) is to be paid to Col. Fremont in the City of New-York, on or about the 15th of this month. Col. Fremont may now be considered among the wealthiest millionaires of the United States. He has, besides the Mariposa tract just sold, a vast amount of property in San Francisco.

The completion of a monument to the memory of Davis, Hosmer and Hayward, who fell at Concord Bridge, the 19th April, 1675, was celebrated in Acton, Mass, Oct. 29, with imposing ceremonies. An address was delivered by Governor Boutwell, and speeches were made by Hon. R. C. Winthrop, Hon. M. Thompson of Charleston, Hon. Robt, Rantoul, and others. A poem was delivered by Rev. John Pierpont. About 1,300 dined together under a mammoth tent.

Attorney-General Crittenden, Acting Secretary of State, has written a letter to the District Attorney of Northern New-York, declaring it to be the President's wish that no efforts be spared to bring the Syracuse offenders to justice—that the supremacy of the laws must be maintained at every hazard and sacrifice, and that the officers must be protected. He expresses his belief that the majority of citizens will aid the officers charged with the execution of the laws.

From Syracuse, N. Y., last Fifth-day, a fugitive slave, the wife of a colored man named Wandell, whom the Marshal had a warrant for, made her escape by the aid of some friend who had acquired a knowledge of the intended arrest. The next morning placards were found posted about the city warning the people against the kidnapper.

At Syracuse, on Sixth-day last, the Grand Jury of Onondaga county found an indictment against James Lear, of Missouri, and United States Deputy Marshal Allen, for an attempt to kidnap the negro Jerry.

The steamship Falcon, about which some anxiety began to be felt, arrived at New Orleans last Friday, in 18 days from Chagres, via Havana, in a disabled state, an accident having occurred to her machinery. She brought 300 passengers and $230,000 in gold dust.

The news from Mexico the last week is not definite or decisive, but it indicates the unchecked progress of Caravajal, whose troops had nearly taken Matamoras by surprise, but were compelled to retire with the loss of three men.

At Philadelphia, last Sixth-day, the Grand Jury of the United States District Court, brought into Court 39 true bills against the 39 persons who were arrested in Lancaster County, charged with participating in the Christiana murder and resistance of the officers of the law.

Daniel Webster is said to have received $5,000 for his argument in the great India Rubber Case, at Boston, week before last.

On Saturday night, Oct. 25, about six miles from Cape Cod, while blowing a gale, the steamship William Penn came in collision with the schooner. Bellisle, of Provincetown, just returning from a whaling cruise of seven months, with about 30 bbls. sperm oil. The schooner was struck on the starboard bow, so that she keeled and rolled over. There were 20 on board the schooner, seven of whom jumped on board the William Penn; nine were taken from the wreck, and four were lost.

The City Temperance Society of Albany has published the statistics of liquor retailing in that city, by which it appears that on Oct. 1, Albany boasted 756 rum sellers, of whom 139 were born Americans, 433 were foreigners, 3 colored, and 181 not ascertained. The proportion of groggeries to inhabitants is one to each 67 persons, including women and children. There are in the city seven breweries, manufacturing 167,000 barrels of beer yearly, and two new ones have been built capable of producing 100,000 barrels each.

A terrible collision took place between two trains on Saturday evening, Oct. 25, on the New Haven railroad near New Rochelle, by which two men were instantly killed, and several others were severely wounded. The cause was, the conductor of the freight train obstinately running out of time, and the neglect of the switch man to give the proper signal of a train this way being behind time.

A passenger in the train going West on the evening of Oct. 25, was found dead on the arrival of the cars at Syracuse. The man lived in Rochester, and was insane. He was taken to Utica on the afternoon of the same day, to go into the Asylum; but his friends, on arrival there, decided to take him home again. He sat upright in the seat, and his death was not discovered until the train arrived in the depot.

C. H. McCormick, inventor and patentee of the *Virginia Reaper*, has been prosecuting Seymour & Morgan, Brockport, N. Y., for an infringement of his patent. The case has just been tried before the U. S. District Court, at Albany, Judge Nelson presiding, and has resulted in a verdict for the plaintiff—damages $17,606 66.

Edward Russell was convicted at Warsaw, Wyoming Co., of the murder of Robert McCann, a foreman on the Attica and Hornellsville Railroad, and sentenced by justice Taggart to be hung on the 19th of December next. Russell struck his victim several blows upon the head with a heavy stick, which caused his death the next day.

The *National Era* has the largest circulation of any paper in the city of Washington, numbering upwards of 13,000 weekly; the *Southern Press* has about 8,000, the *National Intelligencer* over 7,000, and the *Union* a few hundred more.

Burlington, which is the most populous town of Vermont, has 7,585 inhabitants; Bennington has 3,923; and Brattleboro 3,816. Only five other towns in the State have more than 3,000 inhabitants, namely: Rutland, 3,715; St. Albans, 3,557; Middlebury, 3,517; Woodstock, 3,041, and Castleton 3,016.

A dispatch dated Utica, Wednesday, Oct. 26, 1851, says: The sum of $587 in $3 bills, all counterfeit, on the Essex County Bank, Keeseville, was found in the mail train that arrived here from the West, this morning. It was probably thrown away by some one fearing detection.

The elegant mansion of Hon. S. M. Burroughs, near Medina, N. Y., was discovered to be on fire Wednesday morning, Oct. 29, about 2 o'clock, and the interior of the building is now a complete ruin. The furniture was much damaged, and the total loss is over $5,000.

The Board of Directors of the New York and Erie Railroad, have adopted the resolution: "That all persons hereafter employed in running the trains on the road, be required to abstain entirely from the use of intoxicating drinks."

The New-London Chronicle says that all the fishing vessels from that port have now been heard from, and no serious accident has occurred to them, with the exception of the casualty on board the T. L. Holstrom.

Thirty-three steamboats have been built at the Cincinnati docks during the present season. The larger part are designed for the Ohio and Mississippi trade, and a few for the Florida region.

This fall is fruitful in marine disasters. No year within the memory of man has within the same period, and so early in the season, given so fearful an amount of loss, both of life and property.

At St. Louis, on Sunday, Oct. 26, Ellsworth, the pedestrian, completed his great feat of 1,000 miles in 1,000 consecutive hours, in the presence of a large assembly.

A Gold Medal was awarded at our late Institute Fair to F. N. Farnham & Co., of the Cohoes Linen Thread Faotory, Cohoes, N. Y., for the best specimens of "plain and satin finished Linen Thread."

Counterfeit five dollar bills of the Claremont Bank, New-Hampshire, are in circulation. The letter A, payable to N. Farewell, is in red ink, dated April 9, 1849, signed Urial Deane, Cashier, Ambrose Cosset, President.

The Pennsylvania State Agricultural Fair, which came off at Harrisburg, last week, is represented as a very grand affair. It was estimated that ten thousand strangers were in Harrisburg at one time.

The Hartford Courant says, that in the factory of Messrs. McIntyre & Co., at Hartford, eight men and four girls make 100,000 percussion caps in one day.

M. de Savigny, the French naturalist, died at Versailles, on the 5th ult. He distinguished himself during the expedition to Egypt by his researches on the anatomy of insects.

A Spanish paper calculates there are 3,064 languages spoken throughout the world—587 in Europe, 937 in Asia, 276 in Africa, and 1,254 in America.

At Hillsborough, N. H., a man has been sentenced to two years' imprisonment for maliciously killing an ox.

The snow on the hills of West Stafford, on Monday morning, was four inches deep.

The Hartford Courant says that the hills round that town are covered with snow.

Thanksgiving in Connecticut, Thursday, Nov. 27.

A woman named Heufinel is on trial in Maryland, charged with poisoning Mrs. Eagle, who married a man who paid some attentions to the prisoner some two years ago. She is described as a fine looking woman of 53, and, as is usual in such cases, is suspected of having put away her two husbands by the same means. The evidence is entirely circumstantial.

The Russian Government have made war against beards. Very few are now seen at Warsaw, but there are still a great number in the Provinces. It is said that travelers with beards, who arrive at the gates of Warsaw, are immediately turned over to military barbers, who cut off their beards.

A son of Mr. Benedict, the composer, who was here with Jenny Lind, was badly wounded on the Rhone by the funnel of a steamboat on which he was passenger with his father, being knocked over by a bridge under which the boat was passing. The unfortunate boy died the same day, in spite of the efforts of the physicians.

A ship with 390 Chinamen lately arrived at Callao, when they were sold out for three years at an average of $407 a piece. At the end of that time they have their freedom, three years' service being the consideration for their passage. Chinese domestics are much sought after at Callao.

At four o'clock on Thursday morning, Oct. 23, the steamer Buckeye State came in collision with the schr. Saratoga. She struck her eight feet from the stern, and she at once filled and sunk. She was laden with over 8000 bushels of corn. Three of her hands perished. The collision took place above Long Point, on the Canada side.

The engine of the freight train upon Passumpsic Railroad on Thursday night fell through a bridge at Thetford, Vt., instantly killing Mr. Butterfield, the engineer, and Mr. Thomas, fireman. The bridge was weakened and being carried away by the flood at the time.

In the very flourishing village of Cleveland, Oswego Co., N. Y., containing a population of over 1,200 inhabitants, there has not been a death of either old or young since Nov. 4. 1850; nor has there been a fire, nor a case of assault and battery, nor any open breach of the peace.

In that section of Long Island commencing thirty miles east from Brooklyn, there is a region *forty* miles long and from six to eight miles wide, in which there is neither church nor school, although there is a considerable sprinkling of inhabitants scattered over the country.

The Daily Times announces, on the authority of a private letter, that Dr. Harris, the well known author of "Mammon," "The Pre-Adamite Earth," and other popular works, will probably visit this country in the ensuing spring.

The Governors of New Hamshire and New Jersey have appointed Thursday, the 27th day of November next, as a day of public thanksgiving.

The Sunday-school of the Washington-street Methodist Church, New York, has undertaken the support of a missionary among the Norwegians, in the West.

New York Market—November 3, 1851.

Ashes—Pots $4 94; Pearls 5 37.

Flour and Meal—Flour, 3 68 a 3 70 for common State, 4 18 for pure Genesee; fancy brands from 4 12 to 4 50. Rye Flour 3 25 a 3 31. Corn Meal 3 37 for Jersey. Buckwheat 2 50 a 2 75 for 100 lbs.

Grain—Wheat, 85 a 86c. for Canadian, 88c. for white Michigan, 96c. for prime Genesee. Rye 74c. Barley 83 a 85c. Corn 57c. for western mixed, 61c. for round yellow. Oats 35 a 38c.

Provisions—Pork, 12 12 for prime, 14 87 for mess. Beef, 4 50 a 5 25 for prime, 8 00 a 10 50 for mess. Dressed hogs, 6 a 6½c. Lard 8½ a 9c. Butter, 8 a 12c. for Ohio, 10 a 16½c. for State. Cheese 6 a 6¾c.

Beans—1 50 a 1 62 per bush. for white.

Feathers—38c. for Ohio.

Hay—45 a 50c. for 100 lbs.

Hops—28 a 35c.

Lumber—13 00 for Spruce, 14 00 for Pine.

Lime—1 00 a 1 06 per bbl.

Seeds—Clover 9 a 9½c., Flaxseed 1 30, Timothy 18 00 a 21 00.

Wool—There is a better demand, but no improvement in price. A lot of full-blooded Merino fleece brought 42c.

MARRIED,

At Alfred, Oct. 27th, by Eld. N. V. Hull, Mr. James Pitts, of Friendship, to Miss Viola O. Green, of Alfred.

In Genesee, N. Y., on the 18th ult., by Eld. James Bailey, Mr. Franklin R. Wescott, of Alfred, to Miss Harriet A. Langworthy, of Genesee.

On the 23d ult., by the same, Mr. Francis M. White to Miss Amy Jane Edwards, both of Genesee.

DIED,

In South Kingston, R. I., on the 22d ult., very suddenly, Hannah B., youngest daughter of Sylvester Robinson, Esq., in the 19th year of her age. The deceased had been an invalid for several years. All that fond and doating parents could do to save a child had been done. The ablest medical advice in the country had been sought. Every attention and kindness which a happy home and loving friends could grant had been bestowed. On the day of her death she gave greater evidence of returning strength than usual; and while friends were cherishing the hope that she might yet be spared to them, the destroying angel came, and she passed in a moment from all she loved on earth to the world of spirits. Her disposition, naturally gentle, "through suffering was made perfect." But why descant upon her virtues? They are enshrined in the memory of many a weeping friend.

In Westerly, R. I., Oct. 7th, Mary Elizabeth, daughter of Welcome and Harriet M. Stillman, aged 16 months and 12 days.

LETTERS.

H. W. Babcock, R. A. Cutler, N. V. Hull, W. C. Lanphear, D. Perrin, W. Stillman, J. Bailey, V. Dike, D. E. Maxson, Eli Forsythe ($1.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Wm. Vanhorn, Lewiston, O.	$3 00	to vol. 8	No. 26
John Davis, Montra, O.	2 00	8	52
Rowse Stillman, Alfred Center,	3 00	8	26
Leonard Woolworth, "	2 00	7	46
D. J. Burnett, New York,	2 00	8	52
Wm. Intheway, "	50	8	31

BENEDICT W. ROGERS, Treasurer.

☞ The eighth volume of the Sabbath Recorder is now nearly half completed; and yet, we are sorry to say, only a small part of the subscriptions for the year have been paid—a circumstance which threatens to prove embarrassing. We hope it is only necessary to call attention to the fact, to secure a prompt and general remittance of what is due. A very little effort on the part of each person indebted to the establishment would save a great deal of trouble to those who transact its business.

Bro. Hiram W. Babcock, late agent for the Recorder at Watson, N. Y., has removed to Hebron, Pa. Bro. Halsey Stillman is requested to act as agent at Watson. We hope Bro. Babcock will serve us as agent in the region where he is at present located.

A Proclamation,

By Washington Hunt, Governor of the State of New York.

The goodness of Almighty God has been signally manifested towards the people of this State during the present year. The blessings of liberty, national tranquility, and public health, have been enjoyed without interruption. The fruits of the earth, in overflowing abundance, have rewarded the labors of the husbandman. Public improvements have been advanced. The truths of knowledge and religion are more widely diffused, and our republican institutions have been preserved and strengthened.

A just sense of these beneficent dispositions should inspire universal gratitude toward our Divine Benefactor, and call forth appropriate demonstrations of homage and adoration.

Therefore, in compliance with usage, I respectfully recommend to the People of this State the observance of THURSDAY, the TWENTY-SEVENTH DAY of NOVEMBER NEXT, as a day of Prayer, Thanksgiving, and Praise.

In witness whereof, I have hereunto affixed my hand and the privy seal of the State, this sixteenth [L. S.] day of October, in the year of our Lord one thousand eight hundred and fifty-one.

By the Governor. WASHINGTON HUNT.

James F. Ruggles, Private Secretary.

Hudson River Railroad.

CARS for Albany, on the Hudson River Railroad, leave New York at 7 and 8½ o'clock A. M., and 12¼ and 5 o'clock P. M. Cars for New York leave Albany at 7½ and 11 A. M., and 3½ and 8½ P. M.

New York and Erie Railroad.

DURING the Winter, trains will leave New York for Dunkirk as follows:—Mail Train at 8 A. M. Day Express Train at 12 M. Emigrant Train at 5 P. M. Evening Express Train at 5 P. M

Central Railroad of New Jersey.
Winter Arrangements.

LEAVES New York at 9 A. M. and 4½ P. M., foot of Cortlandt-st.; at 11 A. M. (freight) and 4.10 P. M., Pier No. 1 North River—for Elizabethport, Elizabethtown, Westfield, Scotch Plains, Plainfield, Boundbrook, Somerville, Raritan, White House, Easton, &c.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston, Providence, New Bedford, Taunton, and Newport, carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River, (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No. 2 or at the office, No. 11 Battery-place.

New York and Albany Steamboat.

THE splendid steamer RIP VAN WINKLE, Capt. S. Schuyler, runs regularly between New York and Albany, leaving New York on Tuesday, Thursday, and Saturday evenings at 6 o'clock, and Albany on Monday, Wednesday, and Friday evenings at 8 o'clock, or on the arrival of the Express Trains from the West. There is no safer, quicker, or pleasanter boat on the Hudson River than the Rip Van Winkle.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.
WILLIAM DUNN, A. D. TITSWORTH Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

New York Weekly Times.
A very Large Newspaper for the Country.
EDITED BY HENRY J. RAYMOND.
Price $2 a year; 10 Copies for $15; 20 Copies $20.

On SATURDAY, September 27, the subscribers issued the first number of a NEW WEEKLY NEWSPAPER, in the city of New York, called the NEW YORK WEEKLY TIMES, printed upon a very large quarto sheet of eight pages and forty-eight COLUMNS, in close, clear type, and in the handsomest possible style.

The NEW YORK WEEKLY TIMES will be printed on THURSDAY of each week, and will present THE NEWS OF THE DAY, in all departments and from all quarters; CORRESPONDENCE from all parts of Europe, from California, Mexico, and South America, and from all sections of the United States, written expressly for The Times by intelligent gentlemen permanently enlisted in its support. FULL REPORTS of Congressional and Legislative Proceedings; of Public Meetings, Political and Religious; Transactions of Agricultural, Scientific, and Mechanical Associations; and generally of whatever may have interest or importance for any considerable portion of the community: LITERARY REVIEWS AND INTELLIGENCE, prepared by competent persons, and giving a clear, impartial, and satisfactory view of the Current Literature of the day: CRITICISMS of Music, the Drama, Painting, and of whatever in any department of Art may merit or engage attention: and EDITORIAL ARTICLES upon everything of interest or importance that may occur in any department—Political, Social, Religious, Literary, Scientific or Personal, written with all the ability, care and knowledge which the abundant means at the disposal of the subscribers will enable them to command.

THE WEEKLY TIMES will be under the Editorial management and control of HENRY J. RAYMOND; and while it will maintain firmly and zealously those principles which he may deem essential to the public good, and which are held by the great Whig party of the United States more nearly than by any other political organization, its columns will be free from bigoted devotion to narrow interests, and will be open within necessary limitations, to communications upon every subject of public importance.

In its Political and Social discussion, The Times will seek to be Conservative, in such a way as shall best promote needful Reform. It will endeavor to perpetuate the good, and to avoid the evil, which the past has developed. While it will strive to check all rash innovation, and to defeat all schemes for destroying established and beneficent institutions, its best sympathies and co-operation will be given to every just effort to reform society, to infuse higher elements of well-being into our political and social organizations, and to improve the condition and the character of our fellow-men. Its main reliance for all improvement, personal, social, and political, will be upon Christianity and Republicanism—it will seek, therefore, at all times, the advancement of the one and the preservation of the other. It will inculcate devotion to the Union and the Constitution, obedience to Law, and a jealous love of that personal and civil Liberty which constitutions and laws are made to preserve. While it will assert and exercise the right freely to discuss every subject of public interest, it will not countenance any improper interference, on the part of the people of one locality, with the institutions or even the prejudices of any other. It will seek to allay, rather than excite agitation:—to extend industry, temperance, and virtue:—to encourage and advance Education:—to promote economy, concord and justice in every section of our country:—to elevate and enlighten public sentiment: and to substitute reason for prejudice, a cool and intelligent judgment for passion, in all public action and in all discussions of public affairs.

The subscribers intend to make The Times at once the best and the cheapest Weekly Family Newspaper in the United States. They have abundant means at their command, and are disposed to use them for the attainment of that end. The degree of success which may attend their efforts, will be left to the public judgment.

VOLUNTARY CORRESPONDENCE, communicating news, is respectfully solicited from all parts of the world. THE WEEKLY TIMES will be mailed to subscribers at the following rates:
Single Copies . . . . . $2.
Ten copies to one address . . . $15.
Twenty copies to one address . . . $20.

THE NEW YORK DAILY TIMES
Will be published at the same office EVERY MORNING and EVENING, and will be sent to subscribers in any part of the United States, at the low price of FOUR DOLLARS a year. All payments for subscription or advertising must be made in advance; and postage on all letters must be prepaid. Communications for the editorial department must be addressed to HENRY J. RAYMOND, Editor of The New York Times: letters upon business or inclosing money, to RAYMOND, JONES & CO., Publishers.

Subscriptions and Advertisements left at the office, No. 113 Nassau st. or sent by mail, are respectfully solicited. RAYMOND, JONES & CO.
New York, October, 1851.

Miscellaneous.

The Great Exhibition.

The great Exhibition of the World's Industry in London was closed on the 11th of October. The *Times* speaks thus of its results:—

In looking back over the career of the vast enterprise which has thus auspiciously been terminated, the consideration which first and most strongly impresses itself on the mind, is the unprecedented popularity which it has attracted. Of this we quote some striking facts as illustrations. In the month of May 734,672 visits were paid to the building; in June 1,133,116; in July 1,314,176; in August 1,023,435; inSeptember 1,155,240; and in the first 11 days of Oct., 841,107. These figures give a total of 6,201,866 as the sum of visits to the Exhibition. Every one will calculate according to his particular fancy the proportion between visits and visitors, but at least it is obvious that several millions of people have had their minds enlarged, and their respect for industrial pursuits increased, by a portion of their time, more or less considerable, being spent in the Crystal Palace. The greatest number of people ascertained to have been in the building at any one time was at 2 o'clock on Tuesday last when 92,000 persons were present. On the same day the number of visitors reached its *maximum*, and was 109,915. Between 11 and 12 o'clock on Monday last 28,853 persons entered the building in one hour. When it is remembered that these extraordinary figures, which can be thoroughly relied on for accuracy, illustrate popular movements that only a few years ago would have been pronounced on the highest authority most dangerous to the safety of the State, we have the more reason to wonder that they should have taken place not only without disorder, but also almost without crime. The total number of charges made at the police station at the Prince of Wales' Gate relating to offenses within the building is, we are informed, 25, of which nine were for picking pockets, six for attempts to do so, and ten for petty larcenies at stalls.

Looking at the popularity of the understanding in a monetary point of view, the facts are equally extraordinary. The largest amount taken at the doors on any of the 5s. days was £5,078 on the 24th of May. The greatest half-crown day was Saturday last, when £4,845 13s. 6d. was received. The greatest shilling day was Tuesday last, when the sum taken amounted to £5,283 3s. In May the highest receipts were on the 24th, when upward of £5,000 was taken, the lowest being the pound days. In June the greatest was a shilling day, when upward of £3,000 was taken; the lowest being the first day. In July, the highest (a half-crown day was the 18th, when nearly £4,000 was received; the lowest being the 19th, a 5s. day. During the month of August the harvest operations told visibly on the receipts, the greatest being on the 5th, a shilling day, when more than £3,000 was taken, and the lowest being on the 2d and 30th. During the month of September the average take was still smaller, but the 29th and 30th were great shilling days, and brought in £3,000 each.

A Curious Case.

A letter to the New York *Tribune* dated Philadelphia, Tuesday, Oct. 30, says:—

In the Court of Common Pleas, this morning, a very interesting case was commenced. The parties are Peltier S. Rowland *vs.* Harris Coleman and Isabella, his wife. This is a feigned issue to try whether the late John Rowland was indebted to the defendant in certain amounts set forth in the pleadings, amounting in all to about $10,000. The questions to try are two—1st, whether John Coleman, at the time of his decease, was indebted to his brother; and, 2d, whether a certain release, alledged to have beengiven by the widow of John Rowland, was fraudulently obtained? The question will brobably arise, whether a claim made by an executor of an estate is a valid one?

The circumstances out of which this suit grew, are novel, and will no doubt be interesting to the community, as a very few persons are aware that a part of the Jewish ceremonial law, in relation to the marriage of a widow, is still in force in this country. All the parties in the suit are Jews, and the facts are as follows:—

About the year 1837, John Rowland, the deceased, came to this city from Poland, in poverty. He found his brother, P. S. Rowland, in a flourishing liquor business. He received assistance at the hand of P. S. Rowland, and shortly afterward was put into business by him, through his means. In 1840 he died, leaving a will and a widow behind him, and making his brother, P. S. Rowland, his executor. An inventory of his estate was made, which consisted chiefly of his stock in trade, namely, liquors—he also having been in the liquor business. The executor filed his several accounts and struck a balance, which he claimed as a creditor, and the widow seems, for a time, to have acquiesced. A short time afterward, however, the widow made claim to the balance, and several suits were the consequence.

In 1847, it seems, the widow had an engagement of marriage with the defendant, Harris Coleman; but under the Jewish dispensation she could not marry without the approval of her deceased husband's brother. This ceremonial appears to be strictly observed. It is a rule prescribed in the Old Testament, and is considered obligatory. It will be recollected by the reader that, under the Jewish dispensation, the widow had a claim of marriage upon her deceased husband's eldest brother, where her husband died without issue; and in the event of his refusal, she might claim each of his brothers, in succession of seniority; but it was not obligatory upon any but the eldest to take her to wife. If he refused, the law compelled him to submit to the degrading process of having his shoes taken from his foot by the widow, who had the right to spit in his face, with the exclamation—"Here is a man who refuses to build up his brother's house." If he still refused to marry her he was then free to marry another. This part of the ceremonial law, is not now complied with; but the Jews still adhere to the required sanction of the deceased husband's brother before the widow is permitted to marry again. This ceremony of release is strictly observed.

Previous to the consummation of her marriage with Mr. Coleman, the widow applied to her deceased husband's brother for such a release as the Jewish ceremonial law requires. This he refused to give until she would acquit him of all claims she had against him, and stay all legal proceedings then pending. This the widow at first refused to do; but subsequently relented, and agreed to give the necessary acquittal. After such release by her, the husband's brother gave the ceremonial release, and the widow became the wife of Harris Coleman. One of the questions in the case will be, whether the release obtained from the widow by the deceased husband's brother, was a fraudulent one. The case will take several days.

Philosophy of Eating.

Use but two or three kinds of food besides bread and butter, at a single meal, and never eat anything between meals. You should eat at reguler hours, and but three times a day, with two intervals of not less than five hours each, nor more than six.

Cold water retards digestion, and so does any liquid, if much is taken during or soon after a meal; half a glass at a meal is enough. From an hour and a half after a meal, until within half an hour of the next one, you may drink as much water as you desire; it is best, however, to drink but a swallow or two at a time, with an interval of half a minute or more; otherwise, you may take more than nature requires before you know it, just as in eating fast. If too much fluid is taken during meals, it dilutes the gastric juice, thus weakening its powers of digestion, and retaining the food too long in the stomach, producing heart-burn, fullness, belchings, and bad blood.

All errors as to diet arise from quantity or quality, and I propose one safe rule to each, applicable to all persons, and under all circumstances.

As to quality, the general rule is to eat that which you like best, and which you find by close observation and experience is followed by no uncomfortable feeling about the head, hands, feet, or stomach.

As to quantity, take as much at one meal as will allow you to become decidedly hungry by the next meal: this can only be determined by consecutive observations; but remember, never swallow an atom of food unless you are hungry; never force a particle of food on yourself; the brute creation cannot be induced to eat or drink, if slightly ill or excited, guided only by their poor blind instincts; and we, who are much higher than they, by the reason that is within us, ought to feel ashamed to act less wisely; and yet, nine-tenths of all our ailments, acute and chronic, enter here; and nine-tenths of them all might be cured thus, if taken in seasonable time, and if properly persevered in.

The finer all food is cut with a knife, before put into the mouth, the sooner and easier it is digested, on the same principle that a large piece of ice placed in a vessel set in water will require a longer time to melt, than if it were first divided into many small pieces. The gastric juice dissolves solid food from without inward; hence food, especially all kinds of meat, should be cut in pieces, not larger than a pea, before it is placed in the mouth, taking in as many pieces at a time as is convenient. This precaution would not be needed were persons to eat slowly, and masticate their food properly; but our national habits are otherwise, nor is there much hope of a speedy change in this respect.

For an hour after dinner, and half the time for other meals, do not lie down, do not sit to sew, nor maintain any stooping position; do not ride on horse-back, nor study, strain, lift, nor perform any labor, bodily or mental; a leisure stroll in the open air is best; or reading a newspaper; these require no mental effort. While walking, keep your hands behind you, and your chin on or above a horizontal line, and endeavor to feel in a good and cheerful humor with yourself and all the world. [Dr. Hall.

Assyrian Discoveries.

The last number of the *London Athenæum* contains a communication from Col. Rawlinson, announcing an important historical discovery. He has deciphered some of the cuneiform inscriptions brought from Ninevah by Mr. Layard, and found them to contain some remarkable verifications of Bible history. They are records of one of the Assyrian kings, who proves to be the Sennacherib of Scripture. They notice his war against the king of Sidon; and describing the battle between the Assyrians and Egyptians, in conformity with the accounts of Josephus and Herodotus, notice the proceedings of Sennacherib against Hezekiah, King of Judea. The names of Hezekiah, Judea, and Jerusalem are given in the inscriptions as Khazakiyah, Ursilimma, and Jehuda; "and the tribute which the Jewish king pays, in order to free himself from his enemy," is stated almost in the very words of Scripture. The annals of Sennacherib in this inscription extend over seven years, and a cylinder has been met with which gives the events of two years more. Other points of identity between these annals and the Greek and Biblical notices of Sennacherib likewise occur; but the chief point of interest is the establishment of the identity of the king who built the great palace of Koyunjik with that sovereign. A secure starting-place is now obtained for historical research, and a rapid progress will be made in fixing the Assyrian chronology.

The French Assembly, by a vote 319 to 232, has made an appropriation of 78,000 francs to continue M. Botta's explorations at Ninevah, and the scientific expeditions to Mesopotami and Media. The explorations at Ninevah were abandoned on the suppression of the French consulate at Mosul after the revolution of February, 1848; and it was stated in the Assembly that, in consequence of that event, many antiquities which M. Botta had discovered now enriched the museums of other countries. [Advocate and Journal.

Cool Retort.

When the allied army was in possession of Paris, it was no unusual thing for the Emperors of Russia, and Austria, and the King of Prussia, to walk out incog. In one of these rambles they were accosted by a countryman of rather superior address, who asked them to point out the way to the Tuilleries: to which the reply was, that they were going that way, and should be glad of his company. The familiar tone of conversation of the Emperor Alexander soon induced the stranger to converse, who, after some time, asked to whom he had the pleasure of talking; and the answer was: "I am the Emperor of Russia!" This seeming to stagger his belief, he asked another, "And pray who are you, sir?" "I am the Emperor of Austria?" another, "And you, sir?" "I am the King of Prussia!" This seeming the climax of absurdity, he burst into a loud laugh, and was going away, when the Emperor of Russia begged he would tell them who he was. "O," said he, "I am the Emperor of China!" and then walked quickly away, evidently under the impression that he was "not to be outdone"

From the Scientific American.

Lerow and Blodgett's Sewing Machine.

Last week we visited the tailoring factory, No. 33 Gold street, this city, and were much surprised to find thirty of the above machines running on clothing, and twenty sewing up bags. These machines are attended by girls, and have been in active operation for a year. They are driven by steam power, and so rapid is their operation, that the thirty machines turn out 300 pairs of pantaloons in one day, and they could, if driven turn out 600 pairs. The superiority of the rotary machine over the reciprocating one, consists in the continued and uniform action and motion of the shuttle. There is no stopping its motion to make a return stroke, consequently no jarring and less liability to get out of order; and for this reason its speed can be greatly increased. No less than 60,000 caps were made in this factory in six months. We saw fine coats, every stich, except the button holes, put in by this machine, and the work could not be surpassed. The sewing is stronger than by hand, and wholesale goods made by the machine are better and command a higher price than the hand-made clothes. The stitching is beautiful, and is alike on both sides of the cloth.

The cloths are pressed by men, and here this heavy hand labor is relieved by a pressing machine, which consists of a single lever operated by the foot of the presser acting upon a stirrup, which brings down the lever to act effectually on the seams of the clothes. Mr. Lerow has been in Europe and secured patents in England, Scotland, France, and from what we have seen, it is our opinion that the time is not far distant when all sewing, excepting artistic ornamental work, will be done by machinery. At present there is another factory in Eleventh street, this city, where there are 50 of these machines running, and there is a factory in Boston, running 100 machines; such are the triumphs of inventive skill and labor. The profits of running these machines, we have learned, are enormous, and no wonder, when one girl by such a small machine will sew six overcoats in one day, and a very expert hand 20 pairs of pantaloons.

Important Discovery.

A Dr. Turnbull, of London, professes to have discovered a certain cure for deafness and blindness, and is now in New York where he proposes to illustrate his practice. He explains his treatment openly, and pretends to no exclusive skill or knowledge. The *N. Y. Evening Post* gives the following account of his discovery:—

"Some years ago, according to his own account, having observed that the eyes of persons who had died of hydrocyanic or prussic acid, became dilated and unusually clear just after death, it occurred to bim that the acid must exert some specific action upon the eyes. He consequently made a number of experiments, and was delighted to find that his conjectures were not without truth. The sight of those who were near sighted was immediately improved by it, while the eyes of persons totally blind were gradually opened. The vapor of the acid—for it was the vapor alone that was used—seemed to act both as a stimulant and a sedative. By exciting the small blood vessels, the circulation was quickened, and the eye soon relieved itself of all morbid affections. Subsequent experiments showed that the practice might be varied to suit different maladies, by employing other, but kindred agents, such as cloracynic acid, sulphuretted chyazic acid, and chlozaret of iodine. They are simply put into a glass vial and the vapor applied to the eye, but as these are very destructive agents, the utmost care must be taken in the application."

Curiosity of Children.

The curiosity of the child is the philosophy of the man, or at least, to abate somewhat of so sweeping a generality, the one very frequently grows into the other. The former is a sort of balloon, a little thing, to be sure, but a critical one nevertheless, and pretty surely indicative of the heights, as well as the direction to be taken by the more fully expanded mind. Point out to me a boy of orignal, or what would generally be called eccentric habits, fond of rambling about, a hunter of the wood-side and river-bank; prone to collect what he can search out, and then on his return to shut himself up in his room, and make experiments upon his gatherings—to inquire into the natural history of each according to its kind—point such an one out to me, and I should have no difficulty in pronouncing him, without the aid of physiognomy, to be of far better and happier augury than his fellow, who does but pore over his books, never dreaming that there can be any knowledge beyond them. Of such stuff as this were all our philosophical geniuses, from Newton to Davy, and so, from the nature of things, they must generally be. And no wonder. The spirit that is powerful enough to chose, aye, and to take its own course, instead of resigning itself to the tide, must be a very powerful spirit indeed—a spirit of right excellent promise.

Pocket-Picking in the Crystal Palace.—During the last week of the Exhibition, the high sheriff of a city in the South of Ireland was accused in the Crystal Palace, to his great amazement, of picking pockets, and upon this transferred to the care of the police. The worthy gentleman repudiated the charge with horror and indignation; nevertheless, a purse of 18 sovereigns was found in his pocket, which he avowed did not belong to him. The protestations and assurances of the high sheriff, who gave his address, set the local authorities upon the alert, and after a sharp scrutiny of the visitors, the detectives recognized a noted member of the swell mob, who, it appears, a few minutes before had relieved a visitor of the identical purse, which was instantaneously missed, and the scoundrel fearing exposure conveyed the purse with singular dexterity to the pocket of the Irish high sheriff, who was in his vicinity, and as quickly disappeared in the crowd. Explanations and oppologies followed quite satisfactory, and the innocent gentleman was restored to the society of his sister and her daughter, whom he accompanied from Ireland to see the wonders of the Exhibition.

The Last Triumph of Pride.—"Proteus," of *The Newark Daily Advertiser*, in a letter from New-York, says:—

"The wife of a man of means, and the daughter of a wealthy citizen of this City—people, too, fond of show—recently died. She had been called beautiful before a family of children had gathered round her, and she had not renounced her claim to that title. She died, and a large concourse was invited to the funeral. The coffin was made of rosewood, inlaid with silver, lined with plaited satin. The whole top was removed, and the deceased lay in state in her narrow home. She was dressed in a white merino robe, made like a morning gown, faced with white satin profusely quilted and ornamented. The sleeves were open, similarly lined and wrought—a stomacher of the richest embroidery covered the breast, whence all life had forever fled. The head was covered by a cap of choice lace, and a wreath of fresh flowers arranged around. The hands were crossed upon the breast, with *the fingers covered with expensive jewelry*, which seemed to sparkle as if in glad pride that the bright eye was dim for ever. Thus bedizened, poor food for worms, she went down into the grave, there to await her God!"

Bloody Affray in Texas.—On the 24th of September, an attempt was made by the Sheriff of Smith County to arrest one Bob Pearce for a breach of the peace, when Wood Pearce, assisted by Isaac Moore and Peter Crawford, attempted to rescue his brother Bob. The Sheriff summoned a posse of six or seven men. Wood Pearce then fired upon them, wounding Holden, one of the guard. Several of the posse then fired, killing Isaac Moore. Wood Pearce then fired his remaining barrel, and then seized Isaac Moore's gun and fired it, wounding two more of the guard, when he was shot down by one of the guard named Neil. Peter Crawford then fired twice, killing Neil and another of the guard. He then made his escape, although several shots were fired at him as he ran. In the mean time the prisoner, Bob Pearce, was in the house using a broadaxe upon the Sheriff, seriously injuring him and one of his men. He was, however, disarmed and carried to the Tyler jail. The Sheriff snapped every barrel of a six-shooter at his head, but without any effect. At our last advices a party of fifteen or twenty (mostly Pearces) were following the prisoner, supposed with an intention of rescuing him at every hazard.

Agitating Scene in Church.—Our correspondent at Hanover, N. H., informs us, says the *Boston Traveler*, that last Sabbath, (Oct. 12th,) at the morning service at the College church at Dartmouth College, as the clergyman had proceeded a little way in his sermon, the front door was suddenly opened and a person in night clothes entered and and walked rapidly up the broad aisle some distance, when he was arrested and carried out. His ghastly countenance and delirious look at once revealed the truth, that Thomas B. Mack, of the Senior Class, from Gilmanton, sick of typhoid fever, had escaped from his sick chamber in the momentary absence of his attendants, and was on his way to his accustomed seat in the church. The agitation of the audience may easily be conceived. Order, however, was restored, and the services were finished in the usual course. The young man died on Monday night at 11 o'clock, having been sick but five days.

Russia and Poland.—The journal of the Russian Minister of the Interior brings some statistical facts respecting the population in 1846. It states that in that year the population of Russia in Europe numbered 52,565,324 souls, excluding the kingdoms of Poland, Finland, and Trans-Caucasia. The four western governments of Siberia numbered 2,153,958; the kingdom of Poland, 4,800,000; Finland, 1,600,000; Trans-Caucasia, 2,500,000; or, altogether, 63,000,000 souls. If the inhabitants of Kamschatka, Ochotz, and Jakut, and the Armenia possessions and the army be added, the total will not probably be exaggerated at 65 millions. Of these 49,000,000 belong to the Eastern Church, 7,300,000 are Catholics, 3,500,000 are Protestants, 2,400,000 are Mahometans, 1,850,000 are Jews, 1,000,000 are Armenians, and 600,000 are heathens.

Despise Nothing.—A certain man who was very much deformed, saluted a Rabbi, saying, "Peace be unto thee." The Rabbi, did not return the salutation, but said, "Raca, how ugly this man is! Perhaps all thy townsmen are as deformed as thou art." The other replied, "I do not know; but go thou and say to the *Workman* who made me, How ugly is this vessel which thou hast made!" Upon which the Rabbi dismounted from his ass, knowing that he had sinned, and fell down on his face before the man he had despised, and said unto him "Forgive me, I beseech thee!" But the deformed answered, "I cannot forgive thee until thou hast been to the *Workman* who formed me, and said, "How ugly is this the vessel which thou hast made!"

Egyptian Corn or Millet.—We learn that one of the seeds found in the hand of an Egyptian mummy has been made to vegetate in Boston, as well as in a southern city. The seed is of the estimated age of 3,500 or 4,000 years. The last time the plant was green, Abraham or Joseph may have seen it! The vitality of the seed is truly wonderful. The appearance of the head of grain which it now bears, betokens the great antiquity of the original seed. Such corn was not many ages removed from wild corn, or common grass, while the stalk and leaves are precisely those of Indian maize, under a limited removal from its natural or wild growth.

Distance from the Sun.—Imagine a railway from here to the sun. How many hours is the sun from us? Why, if we were to send a baby in an express train, going incessantly a hundred miles an hour, without making any stoppages, the baby would grow to be a man—the man would grow old and die—without seeing the sun, for it is distant more than a hundred years from us. But what is this, compared with Neptune's distance? Had Adam and Eve started by our railway, at the creation, to go from Neptune to the sun, at the rate of fifty miles an hour, they would not have got there yet; for Neptune is more than six thousand years from the center of our system. [Household Words.

The most recent invention in England is a new seat for tailors, to obviate the necessity for their sitting cross-legged.

Variety.

Among the lost things found at the Crystal Palace, and advertised, is one lady's bustle, one pair lancets, one petticoat, four eye-glasses, twenty-two bags of various colors, twenty-eight bunches of keys, one hundred and sixty-eight parasols, one pistol, one flask, sixty-seven bracelets, two hundred and seventy-five shawl brooches and clasps, three hundred and nineteen pocket handkerchiefs, any quantity of purses with sums of money varying from 6d to £5, and finally ninety children, boys and girls. From eighteen to twenty children have been forwarded to various parts of the town, by the constables going off duty, and no less than sixty have been claimed by parents at the stations.

A scamp in Henry county, Ky., recently slandered a young lady, who sued him and obtained a verdict of $10,000. The lady scorned to receive the money—her only object being the vindication of her name from the calumnious aspersions of the defendant—she directed her counsel to enter a *remittitur* for the amount of the verdict, save what would be sufficient to compensate them for their services. Upon consultation they consented to be satisfied with five hundred dollars, and in accordance with the instructions of their client, released the defendant from the payment of the nine thousand five hundred dollars.

A monument to Wordsworth has been erected at Grasmere with this inscription: "To the memory of William Wordsworth, a true philosopher and poet, who by the special gift and calling of Almighty God, whether he discoursed on man or nature, failed not to lift up the heart to holy things. Tired not of maintaining the cause of the poor and simple; and so, in perilous times, was raised up to be a chief minister, not only of noblest poesy, but of high and sacred truth. The memorial is placed here by his friends and neighbors, in testimony of respect, affection and gratitude."

One Berdue, in California, has the best reasons in the world for exclaiming, with "the ugly man," "O my unfortunate stars! why was I born with such a phiz." First, he narrowly escaped hanging by the mob at San Francisco; then was sentenced to death by a legally constituted court; again was sentenced to fourteen years imprisonment; and lately, again, came near being hung by the vigilance committee, and all because of his close personal resemblance to the convict, Stewart.

The Boston Transcript states that the Supreme Court, Chief Justice Shaw, in session in Middlesex County, have received the decision of the Court of Common Pleas, Chief Justice Wells, who ruled in the case of a suit brought against the city of Charleston for the exclusion of a female pupil, not bearing a virtuous character, that such cause was not sufficient to authorize the exclusion. The decision of the Supreme Court threfore is, that the school authorities have the power of regulation in this respect.

An inreresting crimnal trial is in preparation at Berlin. Franz Timatschek, a tailor, insured his brother's life for 10,000 thalers. The brother soon after died and was buried, and the insurence was paid. The police have lately discovered that the death and burial were fradulent. The treasurer, and the physician certifying to the death, are arrested at Berlin, and the supposed dead man is said to have been seized in the foreign country whither he had fled.

The White Mountains of New Hampshire were, until recently, regarded as the highest land in the United States, east of the Rocky Mountains; but it has been ascertained that there are higher peaks in Yancy Co., N. C. Mount Washington, which is the highest peak of the White Mountains, is 6234 feet above the level of the sea, Black mountain, in Yancy County, is 6476 feet—thus beating Mount Washington by 252 feet.

The Wesleyan Methodists in Mansfield, England, now occupy as a chapel the mansion which was for many years the residence of the celebrated Lord Chesterfield, whose dining-room now forms the vestry, and the wings are occupied as the residence of the Wesleyan ministers. Its interior has recently undergone a thorough remodeling and renovation.

As an illustration how easily life may be sustained in the Polar latitudes, Surgeon Kane mentions that he fell in with a Dane over seventy years of age, who had spent fifty-five years of his life north of 73 degrees, subsisting during that period entirely on birds, fish, bears, and other animal food. He had not seen a vegetable in the whole time.

A cure for warts, is to take a leaf of a plant called the house-leek, which is quite common around households, peel it, and bind it on the wart, when you go to bed. In the morning the wart will be softened to such an extent that you may pull half of it off. Repeat the application for two or three nights, and the excrescence will disappear, leaving no mark behind.

At a meeting of the Catholic Union of Germany, held at Mayence on the 9th ult., the alarm of fire was raised, and in the rush seven women were killed, and other persons were badly injured. Quiet was restored, the sufferers removed, and the proceedings continued.

The master of a school at Bishopswearmouth has introduced the electric telegraph into his establishment, to carry his directions to his associates and servants in the different rooms of the building.

While two lads were gunning near Camden, N. J., they stopped a short time and amused themselves with fencing with their guns, when one of them was discharged, lodging the contents in the abdomen of the other boy, whose name was Stewart. He died the next day.

A supply of New-England Ice has been secured to San Francisco and Sacramento City, through the enterprise of the Boston and California Ice Company. A large cargo of ice has already been shipped, and another is soon to follow.

In Philadelphia, Friday, Oct. 24, before U. S. Commissioner Ingraham, Henry Poque, an alleged fugitive slave of Noble Pennington, of Cecil County, Md., who was arrested at 7 o'clock that morning, had a hearing, and was remanded to his master.

A statistical writer in the *Boston Daily Advertiser* shows by an examination of the Harvard College catalogue for 200 years, that clergymen have a greater chance for long life than laymen.

Union Academy.

THE Academic Year of this Institution (located at Shiloh, N. J.) for 1851 and '52 commenced the first Wednesday in September, and continues forty-four weeks, including two vacations, of one week each, between terms.

The year is divided into three terms:

The First commencing Wednesday, September 3d, and ending Tuesday, December 9th.

The Second commencing Wednesday, December 17th, and ending Tuesday, March 23d.

The Third commencing Wednesday, March 31st, and ending Tuesday, July 6th.

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And Teacher of the Classics, Natural Sciences, and higher Mathematics.
Miss RUTH R. HEMPHILL, Preceptress,
And Teacher of French, Painting, Drawing, and assistant in Mathematics.

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June of each year.

Board of Instruction.

Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress.
Rev. J. W. MORTON, } Assistants.
Mr. O. B. IRISH, }

The Terms for 1851 and 1852 are as follows:—

The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3 " " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term. Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.

Tuition should be arranged before entering classes.

Geography, Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

EXTRAS.

Chemical Experiments,	$1 00
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Monochromatic Painting	3 00
Oil Painting,	5 00
Writing and Stationery,	0 50
Vocal Music, Elementary,	1 00
Advanced Class,	2 00
Instrumental Music,	8 00

Use of Organ or Piano, $2 00 per quarter.

Board, in private families, per week, from $1·25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

JAS. R. IRISH, Pres., } Of the Board
S. S. Clarke, Sec. } of Trustees.
DeRuyter, July 18, 1851.

Sabbath Tracts.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue. 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.

The Society has also published the following works, to which attention isinvited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New-York.

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W B Gillett

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

SERVING OUR GENERATION—NO. 1.*

BY ELD. W. B. GILLETT.

Acts 13: 36—"For David, after he had served his own generation by the will of God, fell on sleep."

The apostle uttered these words in his argument at Antioch, while attempting to prove to the unbelieving Jews, that Jesus, whom God had raised from the dead, was the true Messiah. The passage has allusion to a man sustaining a religious character, and living to do good to his fellow men. May we never lose sight of the great responsibilities resting upon us in view of our personal relation to Almighty God. We have, in the language of the apostle, an illustration of a useful life and a peaceful death. One of the ancients, at least, served his own generation by the will of God. David recognized his life as a state of active service; and that he might act well his part, he took his position in society as providence directed. A skillful commander places his men as in his judgment will be for the best, and no one has any right to change without permission, though the station allotted him may not be as conspicuous or commanding as he might desire. Is there not a lesson here that will apply to all Christians? David felt a tie linking him to his fellow men—to all men; and while he served them, he felt most deeply that his highest relation was a divine one. He was truly sincere in all his acts. Though imperfect in his life, he was perfect in his purposes; and by infallible wisdom he was declared to be "the friend of God"—"a man after God's own heart." He desired the prolongation of life only that he might be useful. Perseverance, that great element of usefulness, entered into all his movements, both in public and in private. Having served his own generation during a long life, he made his death-bed a perpetual admonition to all his successors. The position he occupied gave publicity to his acts, being the one that providence assigned him, and the one in which he could best serve God.

As Christians, we are engaged in a great work, not to accomplish any selfish end, but for noble purposes. We are citizens of one common country, professors of one common faith, and descendants of a race who never deemed it irrelevant to inquire into the process by which successive generations have been served, and by which coming ages may be blessed. If we would serve our generation, it is needful that we should know its wants. The wind must come in contact with the ocean before the billows will roll, or the waters be purified thereby. As soon might we expect that the spicy breezes of Arabia would cause the waters of the Atlantic to swell and dash upon her western shore, as that the mass of people in this age will be moved, elevated, and impelled towords one great point by the conflicting whims "of those whom luxury has emasculated of strength, and ignorance has incapacitated for counsel." We must begin to understand the age as soon as we feel its claims. Men of active sympathy are among us. Our fathers in the church are such, and have learned wisdom in the best school; and by God's help they are capable of guiding the destinies of the church—of guiding the old ship of Zion to the safest and best port.

The predominant characteristic of our age is *action.* Who, then, are fitted to serve such an age? Men who are like unto it, *active;* men who are not theorizers only, but active and practical men, and in every avocation working men. The time has come when, if we would be useful to our generation, we must be active in acquiring, and equally industrious in applying all we acquire in noble and magnanimous acts, that may be conducive to the general good. Strong souls, in sound bodies, men of good qualities and of close application, are demanded now; the world has need of them, and God calls for them. The present age, though distinct, yet is not separate from the ages which have preceded it. We are bound to generations past by a most sublime connection. Our age is all antiquity compressed—as the majestic river, widening to the sea, is the result of every tributary stream, however obscure, and of every fountain, however remote and small. How necessary, then, in order that we may serve the present generation, for us to explore the past. To remain ignorant of what has been, will keep us indifferent to what needs to be during the present age. Who can look over the past, even in our own denomination, and then forbear to act? We may not be able to spread before the world such a history of the past as would be interesting, but enough may be learned to teach us, that though there has been a great want of men to think and act, yet we have been blessed with some noble spirits, some heroes, who are immortalized in the affections of the people of their generations and of succeeding generations. Providence has appointed us our position in an age and country most favorable for the illustration of truth. In ruder ages, the arm of despotism has ruled; not so now; mind is brought in contact with mind.

Action—energetic, comprehensive action—is the condition of our lives. There must be something to excite to labor and toil; there must be some noble object, in order that it may beget noble action. In the history of the past we have some noble examples. Passing by the inspired apostles, we may come to modern times. Martin Luther found a New Testament, unencumbered by tradition, and read it in secret, earnestly panting after truth, until bright visions burst upon his enraptured heart, making his cell in the lonely convent more glorious than the palaces of kings. And he immediately felt that that should not be hid which God designed all men to know; and a desire to serve his generation took possession of his soul, until he had kindled a flame that lighted up the surrounding atmosphere. The work was not carried on by him alone. A Latimer and a Ridley must labor and suffer in its onward progress. "Fear not, Master Ridley," said Latimer, as both were going in chains to the stake, "for, by the blessing of God, we will this day kindle such a flame as shall never go out." No—it has not gone out, and it will not go out while salvation is proclaimed through Christ. Sir Edward Coke, a distinguished lawyer, saw a lad one day taking notes at meeting. Being pleased with his appearance, he asked his parents to let him educate their son. He was sent to Oxford; he drank from the fountain of knowledge, "and in those draughts, the sober certainty of waking bliss." He summoned around him the renowned sages of antiquity, and with them made a feast of fat things. But his soul was too free for those chosen associates; his principles were too philanthropic for the selfishness of that age; his doctrines were too liberal for old England; he therefore sought a home among the granite hills of New England. But his spirit was too noble for the people in that land; he was driven from the society of white men, through winter storms, and hordes of uncultivated savages, to plant the first free colony in the new world. That boy was Roger Williams, the founder of Rhode Island, and of religious liberty in the world.

[To be continued.

THE SABBATH & THE RESURRECTION.

From "An Examination of the Authority for a Change of the Weekly Sabbath at the Resurrection of Christ; proving that the Practice of the Church in substituting the First Day of the Week for the appointed Seventh Day, is unsanctioned by the New Testament Scriptures. By JAMES A. BEGG, Author of a Connected View of the Scripture Evidence of Christ's Speedy Return, &c." [Continued.

The unquestionable fact, thus established, of the death of Christ having been on "the preparation day," proves those to be in error who refer this term to the day preceding the eating of the Passover Lamb. That ordinance had already been observed by Christ and his apostles the preceding evening, and we doubt not, by the Jews generally; but we read of no "preparation day" *before it.* This is the more remarkable, as a preparation was really necessary for that ordinance; and the search for leaven has a conspicuous place among the Jews, on the day *preceding* the night of Passover. We must not, however, confound such preparation, and what was necessary to be done in making ready the lamb, with that preparation day for the Sabbath which followed the eating of it. "The preparation day, that is, the day before the Sabbath," (Mark xv. 42,) is a connection which intimates to what it pertained, and for what it was the preparation. Luke, also, having narrated the circumstances of the interment, adds, "And that day was the preparation, and the Sabbath drew on." Luke xxiii. 54.

Others of those, who vindicate the church's practice, observing that it is expressly stated to be the day before the Sabbath, and overlooking the fact stated with equal explicitness, that *that* Sabbath-day was "an *high* day," arbitrarily and without authority, speak of this "preparation day," as meaning merely the three hours immediately preceding the setting of the sun, which ushered in the *weekly* Sabbath. It was not, however, a preparation of so limited a nature. It is spoken of as a "day;" for "*that* day was the preparation." Luke xxiii. 54. Even Greswell, (on the Parables) admits that "the preparation of the Passover, according to John xix. 14, had begun either so early as six in the morning, or not later than twelve at noon." There is, indeed, no reason why we should seek to limit "that day." Why must we suppose that the 14th day, being "the day of preparation," was not an entire day like every other, beginning at sunset the preceding evening, although upon it the lamb was eaten.

No one, however, supposes that the ordinary Sabbath weekly had preceding it, a "day of preparation." Besides, it is not more true that this is stated to be "the day before the Sabbath," than it is that "*that* Sabbath day was an high day." It is thus distinguished, therefore, from the weekly Sabbath. And, again, it is not more true that it was "the day before *the Sabbath,*" than that it was "the preparation *of the Passover.*" It is quite evident, therefore, that it was connected only with, and immediately preceded the annual festival,—*the Passover Sabbath.*

It is farther to be observed that this "preparation day" corresponded with the day immediately preceding the Israelitish Exodus. Although from the manner in which here also the 14th and 15th days are often mingled and confounded, the fact is not generally perceived, yet the Scripture statements in reference to the redemption from Egyptian bondage show that an entire day, consisting of "the evening and the morning" did elapse between the killing of the Passover lamb and the Israelites' departure from the scene of their oppression.

The eating of the Passover lamb was on the 14th of the month, while their departure took place on the 15th—not in the morning of that day, but as we shall show, *in the evening or night,* a whole day thus intervening between the two events. As the 14th day, like other days, began with the evening, (the principle of computation being from "even to even,") so the 15th day must also be reckoned from the evening. The Passover day, being the 14th, continued, therefore, to run till the corresponding time of the following day, that is, till the following evening, when the 15th day began. Till that evening arrived, it would not, and could not, be the 15th, "the morrow" after the 14th. The whole feast of unleavened bread was to continue seven days, from the 14th to the 21st day of the month, of which both the beginning and termination were at even. (Exodus xii. 18.) Each of these days, therefore, including the 15th, are thus expressly declared to begin with the evening. Not only, then, is there no necessity, from the immediate succession of the 14th and 15th days, for imagining the Exodus to have followed the eating of the Passover on the same night, but we are shut up to the very contrary, by the fact, that the 14th day, so commencing in the evening, continued till the next evening; and the 15th then commencing, continued, in like manner, till the evening following. "They departed from Rameses in the first month, on the 15th day of the first month; on *the morrow after the Passover,* the children of Israel went out with an high hand, in the sight of all the Egyptians." Numb. xxxiii. 3.

It is to be inferred, therefore, that a whole night and day must have intervened between the Passover and the departure of the Israelites; we shall now endeavor to confirm this view by a consideration of circumstances mentioned in the context. From evidence contained there, we shall find that, however great the haste, not until the close of the day whose sun arose on Egypt's first-born slain, the liberated bondsmen left the land of their captivity. On "the morrow after the passover," is one of the Scripture declarations concerning it; "on the fifteenth day," is another. And, now, we proceed to prove that their departure was in the season of *the night*—and, being on the 15th day of the month, necessarily *the night following* the night of the Passover, the Passover having been on the 14th. "Observe the month of Abib," it is commanded, (Deut. xvi. 1.) "and keep the Passover unto the Lord thy God, for in the month Abib the Lord thy God *brought thee forth of Egypt,* BY NIGHT." Not in the *morning,* therefore, but "by night," on the 15th, were they brought forth.

In farther confirmation of this, let us look back upon the account given by Moses of the Exodus. It is said, "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord *went out* from the land of Egypt. *It is a night* to be much observed unto the Lord, for bringing them out from the land of Egypt; this is that *night* of the Lord, to be observed of all the children of Israel, in their generations." Exod. xii. 40—42. But their departure having been on the fifteenth, if it was *at night* at all, it could not be the night on which they ate the passover, that being the 14th. Attention to the circumstances narrated, independently of this testimony, would, indeed, make it exceedingly probable, that their departure was on the night following their eating of the passover; and these circumstances connected with this testimony of its having really been at night, puts it beyond all question.

That the Israelites had made very little preparation for their departure till immedi-before their Exodus, is evident from the whole of the inspired narrative. This may, perhaps, have been partly occasioned by doubts as to their immediate deliverance, and partly by the distractions of such an awful and eventful time. The only *appearance* of preparation is the earlier command to *borrow* (literally *to ask*) from the Egyptians, jewels of silver, and jewels of gold, and raiment, (Exod. xi. 21;) and it is doubtful whether even this command was obeyed, or was at all intended to be obeyed till the very day before their departure. (Exod xii. 35.)

We read, indeed, that they had not "prepared for themselves any victual;" but "took their dough before it was leavened;" and the reason for this was, "because they were thrust out of Egypt, and could not tarry." Exod. xii. 34, 39. But their having remained over the fourteenth day, till the evening of the fifteenth, would have afforded them no opportunity of carrying with them leavened bread. This would have required their detention a full week, at least. It is to be remembered, that they had just begun to observe the Passover—during which time they were wholly forbidden to make, or to have, leavened bread in their houses. (Exod. xii. 19.) The Feast, which was of seven days, had just begun, and whatever opportunities they might otherwise have enjoyed, they would not, at that season, under any circumstances, have leavened their bread for other six days, and, accordingly, it was "*unleavened* cakes" which they did at length bake "of the dough which they brought forth out of Egypt. (Exod. xii. 39.) The reason, therefore, of their taking the dough in its unleavened state, was not, as has sometimes been supposed, their not being permitted to remain a few hours longer in Egypt, but that, in the haste of the Egyptians to send them forth, "they were thrust out of Egypt and could not tarry" *till the days of unleavened bread were over.* It was yet but the 15th day of the month, and they could neither have or eat leavened bread "until the one and twentieth day of the month at even." (Exod. xii. 18, 19.)

With such evidence, we are surely entitled to conclude that those who interpret "between the two evenings" as referring to the hour of *midnight,* in the case of the Israelites' departure from Egypt, are altogether wrong. Indeed, this supposition is demonstrated to be a mistake, by the form of the institution of the Passover itself, and is perfectly set at rest by a consideration of that eventful night. For, while the lamb of the Passover was only *to be killed* on the 14th "between the two evenings," its blood to be sprinkled in the manner enjoined—the lamb itself was prepared to be eaten; its flesh was not "sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof"—and thereafter it was to be eaten with appointed ceremonies—and after all this, it was only "*at midnight,* the Lord smote all the first born in the land of Egypt"—between which time and the evening, therefore, all the preceding circumstances were attended to; and, even after midnight and the destruction of Egypt's first-born, it is still not yet called morning, but "Pharaoh rose up *in the night,* [of the 14th,] he and all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead." Exod. xii. 30.

[To be continued.

The longer I live, the more certain I am, that the great difference between men, the great and the insignificant, is energy—invicible determination—an honest purpose once fixed, and then victory. That quality will do anything that can be done in the world: and no talents, no circumstances, no opportunity, will make a two-legged creature a man without it.

[Goethe.

THE PLEDGE.

BY JOHN PIERPONT.

Thou sparkling bowl! thou sparkling bowl!
  Though lips of bards thy brim may press,
And eyes of beauty o'er thee roll,
  And song and dance thy power confess.
I will not touch thee, for there clings
A scorpion to thy side, that stings!

Thou crystal glass! like Eden's tree,
  Thy melted ruby tempts the eye,
And, as from that, there comes from thee,
  The voice, "Thou shalt not surely die!"
I dare not lift thy liquid gem—
A snake is twisted round thy stem!

Thou liquid fire! like that which glowed
  For Paul upon Melita's shore,
Thou 'st been upon my guests bestowed;
  But thou shalt warm my house no more,
For, wheresoe'er thy radiance falls,
Forth, from thy heat, a viper crawls!

What, though of gold the goblet be,
  Embossed with branches of the vine,
Beneath whose burnished leaves we see
  Such clusters as poured out the wine?
Among these leaves an adder hangs!
I fear him; for I've felt his fangs.

The Hebrew, who the desert trod,
  And felt the fiery serpent's bite,
Looked up to the ordained god,
  And found that life was in the sight;
So the WORM-bitten's fiery veins
Cool when he drinks what God ordains.

Ye gracious clouds! ye deep cold wells!
  Ye gems, from mossy rocks that drip!
Springs that from earth's mysterious cells,
  Gush o'er your granite basin's lip!
To you I look;—your largess give,
And I will drink of you, and live.

GUTZLAFF THE MISSIONARY.

The death of this distinguished missionary to China is announced by the last arrivals from Europe as having taken place at Hong-Kong. Mr. Gutzlaff was born in the Prussian province of Pomerania, in 1803. He early displayed a strong thirst for knowledge, and wished to receive a liberal education, with a view to entering the Christian ministry. The poverty of his parents, however, compelled them to bind him as an apprentice to a trade. A poem which he wrote at this period attracted the attention of the King of Prussia, who procured his admission into the Missionary School at Berlin. After remaining here for two years, he was taken under the patronage of the Dutch Missionary Society at Rotterdam, and was destined to a mission on the island of Sumatra. He continued his preparations for this difficult and dangerous service until 1826, when, starting for the field of his mission, he was prevented from entering it by a war which had broken out, and took up his residence in Batavia. Here he commenced the study of the Chinese language, and in a short time made so great proficiency that he was induced to devote himself to the establishment of Christianity in the Chinese Empire. His first efforts were directed to Siam, where he labored with eminent success for some time. He then took up his abode at Macao, and, in connection with Dr. Morrison, engaged with great energy in the duties of his mission. He established schools, circulated tracts, and commenced a new translation of the Bible into the Chinese language. Under his auspices, a society was formed for the diffusion of useful knowledge in China, a monthly magazine was issued, and a large number of presses employed in printing his own writings. At the same time he was assiduous in preaching, making frequent journeys for that purpose, of which we have an interesting account in his "Journal of Voyages." He met with a good deal of success in his labors, until at length he incurred the suspicion of the Chinese Government, who accused him of being in the interests of England. From that time he was unable to pursue his missionary operations, and was employed in the service of the English expedition, to which his knowledge of the Chinese language and customs made him highly useful. He took an active part in the negotiations of peace between England and China in 1842. Gutzlaff was a man of remarkable steadfastness of purpose, combining an ardent zeal with sound discretion, and a sagacious observer of men and things. Although his endeavors to promote Christianity in China have proved a failure, his contributions to our knowledge of Chinese life, are valuable, and deserve to be held in respectful remembrance.

[N. Y. Tribune.

PREACHING IN CHINA.

"The rooms for my chapel and school," says a missionary of the American Board, writing from Fuh-Chau, China, "are small and very humble in appearance." They are not the churches of Boston, nor the session-rooms of Presbyterian churches in New Jersey, nor yet the school-rooms of thriving 'western hamlets.' They were Chinese shops, and are so still in general appearance. The chapel is about eleven feet wide and thirty feet in length, with no windows, as a substitute for which wooden slats occupy a portion of the front at the side of the door. The doors turn on wooden hinges, the sides of the room are partly of bamboo plaster-work, and partly of boards, and the seats are mostly pine benches without backs. Here the word of life is held forth, and here he hopes to see the ignorant and degraded made wise unto everlasting life.

The congregation is not American. The missionary finds that "he must invite and urge persons to sit; request them to be still during prayer; strive to check levity and laughter; and make known his great design in coming here. He must do these things again and again, and at the same time be in danger of becoming confused and disturbed, on finding that the discharge of his supernumerary duties is apparently in vain." Preaching is not what it is in a Christian land. It is generally rather talking to the people, without notes, and often with many interruptions. Yet "many listen attentively and respectfully." It is difficult to make a Chinese understand the spirituality of Christian worship. Their worship is all form and ceremony, and almost the first question will be what ceremonies do you perform before Jesus or his image? A man coming in at the close of service, when Mr. Baldwin was taking down a map which he had used to illustrate his remarks, inquired, "What divinity or idol is that." On visits to the chapel during the week, the time is often spent in familiar conversation rather than in extended remarks, and in this way the missionary "discovers more fully the many misconceptions of the people, in respect to Christianity. He hears, for instance, such questions as these: 'You speak of believing in Jesus, of reverencing him; how is this to be done?' 'Do you burn incense, or light candles before him?' 'Where is he?' 'When you pray to him, can you see him?' 'When you beg favors, or call him, does he come and appear to you?'"

[Jour. of Missions.

THE LAPLAND MISSIONARY.

The poor Laplanders are without many of the things which we consider quite necessary to life; and, what is worse, they have not a knowledge of the true God, and his son Jesus Christ; and no one, for a long time, thought of going to tell these poor Laplanders about Jesus Christ, who died to save them.

It was about seventeen years ago, that a Swede, named Tellstrom, had been reading a book which told of the sad state of spiritual darkness of the Laplanders, and he felt a strong desire to go and preach the gospel to them. This man, Tellstrom, had himself lived without God; but he was convinced of sin while hearing the Rev. George Scott preach in Stockholm; and he anxiously put the question, "What must I do to be saved?" He was a journeyman painter, and had been used to work on the Sunday; but that he might be able to go to chapel on the Sunday, he gave up one seventh of his scanty food and and wages. His growth in grace after he had found peace with God, was most encouraging. He was soon engaged in various efforts to do good; and when he read of the wants of the Laplanders, he told Mr. Scott he very much wished to go to them.

But there were many difficulties in the way. "How can you learn the language?" said Mr. Scott to him, "it is very difficult." "I have thought of this," he replied; "and I heard there was a Lappish Grammar published many years ago; and after a great deal of trouble, I found one amongst the lumber of an old book shop. I found, also, a Lappish New Testament. I have been trying the language, and I firmly believe I shall be able to master it." "But," said Mr. Scott, "*the cold* is so much greater in Lapland than in Stockholm, and you cannot get the same shelter and comfort as you do here." "I have thought of that, too," he said "and during the late severe weather, I have gone up and down the stone-stairs, that I might try whether I could bear the cold. I have not suffered at all; and I am convinced that, in this respect, I am especially fitted for Lapland." "What will you do for food? You will get no bread or vegetables; all that you will have will be the flesh of the reindeer, smoked or otherwise prepared." "This," said he, "has not given me a thought. I have been none the worse for fasting once a week that I might secure my precious Sundays; and if God sends me to Lapland, he will support me there." "But how will you bear the solitude? You may sometimes be placed where for many dreary miles you could not meet a spiritual friend." He was moved at this, and said, "I seem too young a convert to be removed from the careful nursing of the Christian church. I feel how much I need this; and yet if God be directing my steps to Lapland, my soul may certainly rely on that word, 'Lo, I am with you alway, even unto the end of the world;' and if Jesus be with me, is not this enough?"

[The Commission.

A MAN COMPELLED TO COME IN.

There lived in my congregation a lawyer of eminence in his profession, and of strictly moral habits; but who was wholly devoted to his business, and heedless about the things which belonged to his eternal well-being. In a time of refreshing from the presence of the Lord, while a number of us were engaged in a prayer-meeting, I observed that one of my elders rose up suddenly and left the house. His mind, as he afterwards told me, became deeply impressed with the guilt and danger of the lawyer of whom I have been speaking, and he resolved to make one effort for his salvation. In accordance with this resolution, he went directly to the office, where he found the man whom he sought, at the writing-table, deeply engaged in preparing for court. The elder, after the common salutations, said, "Mr. I., I want you to go with me to Mr. H.'s." "What for?" inquired the man of the bar. "We have a prayer-meeting there," said the elder, "and I want you to attend it." "Oh," said the lawyer, "I cannot possibly do that, my business is crowding me, and I must attend to it." "Your business," said the elder, "is of no importance in comparison with the salvation of your immortal soul, which you are exposing to the miseries of hell, by every moment's delay." This plain address, with the solomn and earnest manner in which it was delivered, overcame the lawyer's resolution to continue at his business, and in a few moments they both entered the prayer-meeting. We were engaged in prayer when they came in, and as soon as there was an opportunity, the elder said to me, "Mr. I. has come to this meeting, and I request an interest in the prayers of this assembly for the salvation of his soul. As it was evident from the appearance of Mr. I. that he had no objection to the proposal of his friend, we knelt down and united all our hearts in one voice, to plead for the soul of a man who hitherto had no disposition to pray for himself. The Lord heard our prayers, and before the close of the meeting the lawyer indulged a hope in the grace of God, through his long-neglected Saviour.

At the next communion he, with more than seventy others, united with the church. He was subsequently chosen, and ordained, to fill the office of a deacon, in which capacity he served the church till the day of his death, which occurred about twenty years subsequent to the time of his attending this prayer-meeting.

Reader, here is another instance of the blessing of God attending the faithful and affectionate efforts of an individual to save a soul from death. Are you in the habit of making such efforts? or does your cold heart wish to be excused from such a service? Those whose hearts are as cold as your own will very readily excuse you now, but will your lost friends and neighbors, when they meet you at the judgment-seat, excuse you for not making every possible effort to save their undying souls from the lake that burns with fire and brimstone for ever?

[Pastor's Life.

DAILY CONTRIBUTIONS.

A Wesleyan minister makes the following communication to the Secretaries of the Wesleyan Missionary Society. The principle involved in it, that of stated and frequent contributions, is of the utmost importance. It would not only secure a great increase of funds, but also a continued and earnest remembrance of missions in our prayers.

DEAR SIRS,—I have of late given very careful attention to the statistics of our great Missionary Society, and have been much struck with the comparatively small amount raised by our members for this "best of all causes." As I am persuaded that, if a more *systematic* and *general* support were given to it by the entire body of our people, we should very soon more than double its income, I respectfully venture to solicit your attention for a moment, while I refer to the manner in which I have felt it to be my privilege to contribute to this great cause for many years past.

I am not a wealthy man; my income having never yet brought me within the claims of the income-tax. But it is a rule in my house, that *each member* of the family should contribute something *every day* to the missions. And I find that the *regular* observance of this duty makes it, not only an easy but an exceedingly delightful one also. Our Missionary Box is placed upon the breakfast-table every morning, and my little girl is appointed to the charge of it. You will perhaps smile when I name the amount of this daily contribution; but I find that it tells up in the course of the year, and that the total is by no means despicable. Each member of my family, then, contributes *a farthing a day.* We are six in number; so that we raise, in this way, *10½d.* a week, or £2. 5*s.* 6*d.* in the year. To this sum I add, at the close of each quarter, 5*s.* as a thank-offering for mercies during the quarter; and if any occurrence takes place, which discovers to us more particularly the care and protection of Providence, I make that also the occasion for another "offering." Should friends visit us, we tell them of our plan, and generally find that they conform to it. So that, from these sources, our missionary-box realizes about £4 in the course of the year.

EFFORTS TO SPREAD THE GOSPEL.

The following facts, taken from a paper read before the Evangelical Alliance by Rev. Joseph Angus, show, in a nutshell, what British Christians are doing to bring the world under the dominion of the Gospel:—

"The income of all the missionary societies appropriated to evangelical labor among the heathen amounts to £345,000. The number of European agents whose time and labor are devoted to the heathen is about 1,050, and of native teachers and preachers about 3,000, scattered over Asia, Africa, America, and the islands of the sea. Adding to the income of these societies the amount contributed by the Bible, tract, and other educational societies, we have for the conversion and education of the heathen a total expenditure of £359,000 a year. Adding to this amount the expenditure of the various societies for our Colonies, for Europe, and for the Jews, we have a grand total £554,300; the number of ministers supported being about 1,860, and of teachers and native helpers about 3,400. Adding again to this sum of £554,300, the benevolent income of the Bible and tract societies devoted to home objects, we have a total of £597,710, or say of £600,000 ($3,000,000) a year.

"The Bible, or parts of the Bible, have been published by the various Bible societies (translated for the most part by missionaries) in about 170 different languages or dialects: 180 versions have been made, and of these 130 were never printed before. The total number of copies of the Scriptures issued by the British and Foreign Bible Society for Europe has been within the last fifty years, about 20,000,000."

THE ARMENIANS.

Armenia was once a powerful kingdom of Asia, occupying the region which bounded on the north by Mount Caucasus, lies between the Black and Caspian Seas, with Mount Ararat in its center. As a distinct kingdom it has long since been broken up, and divided between Russia, Persia, and Turkey. The Armenians are a nation "scattered and peeled." They are to be found, not only in the countries immediately adjoining what was once the dwelling-place of their forefathers, but in India to the east, and westward as far as Italy, Hungary, and Austria.

Christianity was introduced amongst them in the beginning of the fourth century, at a time when the "silver had become dross, and the wine mixed with water." Ceremonies, and relics, and pretended miracles, appear to have occupied their attention much more than the pure and undefiled religion which the Apostle sums up when he says, "In Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love." Yet such as it was amongst them, they were satisfied to endure for its sake many and grevious persecutions, at one period from the heathen Persians, then from Christians, and lastly from the Mohammedans; until at length, toward the latter end of the sixteenth century, they were broken up as a nation by the Persian conqueror, Shah Abbas, who, that he might defend himself the more easily against the Turks, laid waste a great part of Armenia.

[Ch. Miss. Gleaner.

The Sabbath Recorder.

New York, November 13, 1851.

DESTITUTION OF CITIES.

That there are multitudes in this favored land, who seldom or never hear the sound of the gospel, is as true as it is deplorable. It is true especially of our large cities. We know not what proportion of the half million of souls in this wicked Sodom are in the habit of attending on the ministry of the word; but we are much mistaken, if it is as great as one half. It becomes a question of profound interest, therefore, what can be done by way of remedying this state of things.

Some, perhaps, would propose *street preaching*. Well, "*Wisdom crieth without; she uttereth her voice in the streets; she crieth at the gates, at the entry of the city, at the coming in at the doors.*" The politician harangues the multitude in the streets. Why should the minister of Christ not do so, whose theme is of ten thousand times greater importance?

We would inquire, however, whether church members are doing all in their power to induce the perishing multitude to attend the places of worship already established? Does the Christian make it his business to kindly invite others to the house of God, and pledge them a comfortable seat when they get there? How much might be accomplished in this simple way, if Christians would only do their duty! But no; they have no time for such small work. They have the business of this world to attend to, and it engrosses their time night and day. They attend public worship themselves very devoutly. Some of them are ready enough to contribute their money, when any thing is to be accomplished that requires it. But seldom, or never, are they known to exert themselves to bring others with them to the sanctuary. Let reform commence here. Almost every day, the business of the merchant, manufacturer, or mechanic, brings him in contact with those who never darken the doors of a church edifice. How easy it would be to give them a kind invitation to attend, the next Sabbath, to hear their preacher! Indeed, they might offer to call for them at their houses, and wait on them personally to the church, and see that they are saved from all embarrassment in procuring a seat. Nay, more—they might then put up a fervent prayer that God would bless the word to their conversion.

But no sooner is reform attempted in this respect, than a difficulty is at once presented of another kind. Many of those who habitually absent themselves from the house of God, belong to the poorer classes of society. They are not able to dress well. They cannot equip themselves so as to make a sufficiently respectable appearance among the worshippers of God, many of whom are richly adorned. At all events they think so. And if they should be persuaded to attend church for once, they are straightway made to feel that there is a broad line of distinction between themselves and the rest of the assembly—a feeling so uncomfortable, that the chances are ten to one against their ever being found there again. Now, whatever may be said in palliation of the practice, on the part of wealthy Christians, of glittering in jewelry, wearing plumes and "whistling silks," the house of God is the last place on earth where such a display should be made. If they must adorn themselves with such things, let them do it on other occasions, and in other places. But in the house of God they should level themselves with the poor, as far as possible.

It may be said, that the poor ought not to be embarrassed by such things; that there is no design to hold them at a distance; that they are perfectly welcome to make their appearance in the religious assembly in their poor attire; that it is a foolish and an unnecessary feeling on their part to be awe-struck in the presence of those who are more gorgeously arrayed. Nevertheless the fact cannot be disputed, that among the humbler classes such feelings do exist, and, in spite of all the logic that may be used to the contrary, they will continue to exist. Is it not the duty of Christians to commence a reform in this matter? Ought they not, when repairing to the sanctuary, to leave their glittering ornaments at home, and put on such apparel as will not show too great a distance between them and those who grapple with hard poverty?

Our opinion is, that the splendid and costly edifices, which it has become common to erect for church purposes, have much the same effect upon the impoverished classes of society. Their tendency is to exclude from hearing the gospel those who are not every day habituated to such display. The poor may be *invited* to such places; they may be *told*, that they are perfectly welcome; but when they come, and see a huge pile of hewn stone, finished with costly carvings, windows of stained glass, and other ornaments in which luxury loves to revel; and when they see a retinue of carriages at the door, dislodging their rich owners "clothed in purple and fine linen," and then take a peep through the aisles at the assembly, large numbers of whom are adorned with all the insignia of wealth and grandeur, they involuntarily shrink from entering. They *cannot*, notwithstanding all the proffers of welcome which they may receive, feel that it is a suitable place for them. They turn away, to seek some other place more congenial to their habits, and the sound of the gospel is perhaps shut out from their ears forever.

In common with others, we are impressed with the importance of doing something to bring the truths of the gospel into closer contact with the minds of the great multitude. We have no doubt that preaching in the streets would do good. We have no doubt that a system of visiting from house to house, preaching to every family who might be willing to listen, would also be of great service, and perhaps save a multitude of souls. But as those who might be converted by such instrumentality must *eventually* be taken to some established place of worship, the evils we have spoken of cannot be safely neglected.

These remarks, however, do not touch the condition of the great numbers of the wealthy, who pay no respect to the preaching of the gospel. How shall they be reached? Alas! "*how hardly shall they that have riches enter into the kingdom of God!*" T. B. B.

MANY CHURCHES—POOR PREACHING.

The City of Brooklyn, near New York, has long been designated as "the City of Churches." Recently, however, doubts have been expressed as to its title to such designation, by persons who claimed for Rochester, N. Y., superiority in this respect. A comparison showed that they had each a church for every thousand inhabitants. Since this fact was announced, a claim has been set up in behalf of Norwich, Ct., a city which, with about *six* thousand inhabitants, has *nine* houses for public worship. Doubtless some other places might show a larger supply than even Norwich. Indeed, we have now in mind a village in New Jersey, which, with less than three thousand inhabitants, has *eight* churches—one more than there were in Asia when John wrote his revelation. But boasting of such superiority strikes us as in very bad taste. To those who are addicted to it, we commend the following sensible remarks of a secular cotemporary:—

"It is very desirable that every city, village, and township should have churches enough to seat comfortably all its inhabitants, so that none shall excuse themselves for non-attendance on public worship by the plea that there is no room for them or no Church within reach. But, beyond this, we deem it rather a matter of regret than of exultation that so many Churches should exist as in Brooklyn, Rochester, or Norwich. Far better increase the size of existing Churches than add to the number. The means of the people are exhausted in Church-building; they are unable to pay decent salaries to their ministers; the consequence of 'poor pay' is often 'poor preach;' and so the ordinances of the sanctuary become irksome, and fair-weather Christians are multiplied. Thus a multiplicity of churches becomes a source, not of strength, but of weakness. We know poor townships of twenty-five hundred inhabitants which have five or six churches, and the result is that while the people are overtaxed the clergy are inadequately supported. Now we are opposed to exorbitant salaries for any service, but we consider starving ministers a poor way to advance the interests of Religion. We wish our people would think less of minor points of difference, have fewer churches, and make those they have more inviting by thorough ventilation, efficient warming in cold weather, good preaching fairly remunerated, large effective choirs, and all the proper incidents of strong societies. Many a one will attend church with a prospect of meeting half the town there, who would stay at home if he could only hope to see an eighth of his neighbors. Let us think a little before boasting of having the most churches."

BRITISH CORRESPONDENCE.

Sunday Desecration in Germany.

GLASGOW, October 24th, 1851.

In the Evangelical Alliance, a paper on Sunday desecration in Germany was read by the Rev. T. Plitt, of Bonn. As is usual, he assumed that Sunday is the Sabbath, applied to it the Sabbath sanctions, and lamented over the prevailing state of feeling regarding it. Desecration, he says, has always gone to a greater length in the Popish than in the Protestant districts, and is most marked in that part of Germany which the Emperor Maximilian used to call "my great priests' row," Mayence, Treves, and Cologne. Forgetting that the Church of Rome pretends to no scriptural authority for the observance of the first day, (but, on the contrary, declares that Protestants have it as a holiday through *their* traditions,) Mr. P. complains that the Romish clergy bear no testimony against its desecration. But even in the Lutheran Church, it is but little otherwise, although a few sanctify it as they believe the Sabbath should be. But since the revolutionary movements, commencing in 1848, the British Sunday prize essays had been received, and some of them translated. The Church Conferences discuss the subject; that of Stuttgard, in 1850, also issued an address calling attention to it, and addressed a letter to the Governments, seeking legislative enactments, which, also, has been published. The address to the people draws largely on English arguments in favor of Sunday—and sometimes errs in the excess of credit it gives us as Sunday-keepers, as when it speaks of "the harbors" and "the railways" as exhibiting "the quiet of the Sabbath day," and when it affirms that on the Sunday evening "nothing is heard of the noise of inns and gin-shops."

In Leipsic, in the kingdom of Saxony, he states, not only is working and hammering in the public squares quite common, but "the police sell, for sixpence, tickets licensing to work in public" on Sunday. In Dresden, the gin-shops are opened in the morning, and during divine service, public dancing and music are permitted, ("the same being the case in most parts of Germany,") and a so called Tivoli theater is allowed to be open. In the Grand Duchy of Hesse, even the Ecclesiastical Board makes allowances much as Constantine did in his law which first gave civil sanction to Sunday observance. A rescript of the Consistory, in 1843, intimates that "as often as the weather, *or other circumstances*, make it necessary to continue agricultural labor on Sundays, after the morning service, *the burgomaster* of the village may give permission for it." The Legislature have been solicited to interfere for Sunday sanctification, and a Committee of the Second Chamber, on the 24th of March of the present year, reported to reject a motion for suppressing "public dancing parties, and all worldly amusements in public places," which was confirmed by 42 votes against 2. A subsequent motion for shutting the theaters and restricting public dancing parties, was also rejected, except in so far as these are prohibited till after service. In other of the Governments, however, Sunday sanctification has been *promised* more encouragement.

The Submarine Telegraph, which was carried across the Channel three weeks ago, to within a mile of the French coast, has this week had that extension of *the cable*, and is now carried up out of the sea to Sangatte on the Calais coast. It is now being united with the telegraph at Dover, from which South Foreland, where the crossing has been made, is distant about 3 miles. It is stated to have cost £20,000. J. A. BEGG.

RHODE ISLAND CORRESPONDENCE.

Spiritual Rappings before the Supreme Court of R.I.—Infant Sprinkling, Baptism, &c.

PROVIDENCE, R. I., Nov. 2, 1851.

This community has been much interested in the trial of a girl for the murder of her infant half-brother, by the Supreme Court of the State. It was brought to a termination, by a verdict of "Not Guilty." The trial lasted three days, and was conducted with *some* ability on the part of the Attorney General for the State, and *much* on the part of Messrs. Porter and Dickerman for the prisoner. The evidence against the girl was very strong. She had procured arsenic, and was left alone, with the child in her care, on the day of its death. She had confessed that she gave the child arsenic, and seven grains of arsenic were found in its stomach. I think that no one doubted that she committed the awful deed. She was saved by the plea of insanity, which was ingeniously made by her counsel, although probably no one believed that she was insane. No evidence was adduced to show that she had been insane. It was plead, however, that the act itself indicated insanity, and that several circumstances rendered her peculiarly susceptible to monomania: first, her age (thirteen years;) second, the vicious life of her mother, who had been divorced from her husband, and was living with another man. But the most important part of the plea was based on the fact that she had been for a long time a medium for the "rappings." It was urged, that such an avocation was greatly conducive to mental aberration; that it tended to estrange the mind, and lead the subject to irresponsible acts. The prisoner confessed that all her wonderful feats, which had astounded so many ghost-seeing subjects of delusion, had been performed by herself, unaided by any spirit, save the spirit of deception. She explained how she made the knocks, and other "wonderful phenomena." It also appeared in evidence, that many other prominent media in the city had made the same confession. An effort was made to invalidate her confession, by showing that she had done what she could not do unaided by the "spirits." One of the believers was summoned to the stand, who said he lifted her table, and it was about "four times as heavy as he expected!" Very properly did the learned bench lose its gravity for a time at this "astonishing development." The poor deluded man could attribute it to nothing but spirits, although it appeared that he had taken no adequate means to determine why the table was *so heavy*.

Quite a sensation is felt among the spirits, at being exposed before a judicial tribunal, and it is quite disastrous for them, that their magic tales have thus for *once* been subjected to the strict rules of legal testimony. At such a tribunal of criticism, they vanish into airy nothings, like the phantoms of a dream.

It is interesting to notice how delusion seeks to perpetuate itself. This new manifestation has found numerous adherents, from the ranks of believers in the exploded theories of Miller. The appointed time for the final reckoning came, preparations were made, ascension robes were fabricated, (some of which are kept in this city at the present time.) But the eventful 1843 came and passed. The earth still rolls on in her majestic course. Now what said our advent friends? Why, "*something will soon happen.*" All stood aghast to catch the first glimpse of that *something*. It has come. "A new era has dawned." True, we have not gone to the spirit world, as we predicted, but the spirit world has come to us. Let us all bow with uninquring credulity at the shrine of this "new dispensation." I have mentioned the above facts, in order that the opinions which I expressed in my last article, may appear less liable to the charge of prematurity. I should now be justly entitled to be called a monomaniac, did I believe the rappings to be anything else than contemptible efforts at deception. I charge nothing upon my numerous friends and brethren who yield to these pretensions, and call the pretenders "spirits." They are honest, but have not my mode of investigation, nor rules of evidence. They cannot, therefore, be expected to form the same conclusions.

A few Sundays ago, I attended the Methodist Episcopal Church. At the opening of service, a baby a few weeks old was brought forward, and the minister, after dipping his finger in a basin of water, put it on the head of the child, and said, "I baptize you," &c. Lest there should be a lingering doubt in the minds of the audience, that he had performed the solemn and significant rite of baptism, he proceeded to convince us by reading as follows, "Jesus took little children in his arms and blessed them." It would seem very hard to charge that man with a willful perversion of God's Word. But he evidently read the passage to confirm the act he had just performed. That act he called baptism. If the act of Christ authorized his act, the reasoning would be thus: Jesus *blessed* little children; therefore, I *baptize* this little child. Now the terms *bless* and *baptize* are synonymous, or this reasoning is a burlesque on common sense. That these terms are synonymous, no sane man pretends. If now the candidate had been an adult, this text would have been *inappropriate*, and some other example would have been sought. Probably the reasoning would have been as follows: "Jesus was baptized in Jordan;" therefore, I put my wet finger on this man's head. This reasoning applies equally well to elucidate the character and office of baptism. It runs thus: "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? · · · · that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life;" therefore, this little child, which *never sinned* in all its life, having my wet finger put upon its head, *should* "walk in *newness* of life." What a perversion of the high and holy import of baptism! Paul represents it as beautifully significant of the washing of the repenting *sinner* in the blood of Christ. What becomes of this import, then, when baptism is applied to a *sinless* infant?

To-day I have attended the First Baptist Church, and seen two young ladies baptized. The baptistry is an artificial one, built in front of the pulpit, so that the audience need not leave their seats. The water can be let in and out at pleasure, and can also be raised to any desirable temperature. All this seems to be so highly *convenient*, that the ordinance requires but very *little* sacrifice. A very able and truthful discourse was preached by the Rev. Mr. Granger, pastor of the church. His discourse was an admirable portraiture of the sufficiency of the Scriptures to teach us the duties and ordinances of religion. The arguments of Pedobaptists were ably reviewed. The oft-repeated question, "Why are Pedobaptists so numerous, if they are not right?" was treated as it deserves. The reference of infant baptism to the authority of the *church* and sanction of the *fathers*, was sternly repudiated. It was said, that no ordinance, however sanctioned by Christians and promulgated by the church and the fathers of the church, can claim obedience, if wanting a definite sanction in the Bible. The church has suffered countless evils, and millions of unregenerate souls have been admitted to it, in consequence of seeking other than a thus saith the Lord, upon which to build her ordinances. Many pious people, seeing the practice of infant baptism, and failing to find its appointment in the Bible, had run into the other extreme, and affirmed that no baptism, save a spiritual one, was required. The whole discourse was full of Bible truth, and seemed like cold water to a thirsty soul.

If the broad principles aimed at pedobaptism in Mr. Granger's discourse, were applied to the practice of Sunday-keeping, it would no longer find a sanctuary in the church. I wonder if that same minister has never asked "If Sunday be not the Sabbath, why do so many observe it?" I wonder if that same Rev. Mr. Granger, who so truly teaches that a change in the mode of baptism can have no valid authority aside from the unambiguous teachings of the Bible, did not once, when publicly discussing the Sabbath question, search the musty records of the *church*, and the doubtful teachings of the fathers, to find a sanction for Sunday-keeping? Why must baptism rest on its original foundation, unmoved by the decrees of councils and the opinions of elders, if the Sabbath may be made the plaything of emperors and the flexible tool of convenience? We were truly told, in the sermon to which I have alluded, that no amount of *convenience* in sprinkling can give it any sanction, so long as the Bible demands immersion. And can convenience sanctify the *first day*, so long as it remains a truth, that "God blessed the *seventh day*, and sanctified it," and so long as the solemn injunction remains unrepealed, "In it thou shalt not do any work?" If we allow the various theories for Sunday-keeping to resolve themselves into their simple elements, we shall find a jargon of words as unmeaning as already found in relation to infant sprinkling. Let us take the theory of a large class of divines, who predicate this practice on the fourth commandment. "The seventh day is the Sabbath of the Lord thy God;" *therefore*, the *first day* is the Sabbath of the Christian church. Or, again, The Lord rested the seventh day; wherefore, the Lord blessed the Sabbath day and hallowed it; therefore, the *Christian church ought* to rest on the *first day*. The reasoning of another class runs thus: The Bible requires one day in seven to be observed as a Sabbath; therefore, the first day is the Sabbath. Again, Christ rose from the dead on the first day; therefore, the first day is the Sabbath. Still another adds: The apostles shut themselves in an upper room on first-day evening, for fear of the Jews; therefore, the first day is the Sabbath. Once more: Paul met with the disciples *to break* bread, and preached to them till midnight, and then broke bread, and went on his *journey* on Sunday morning; therefore, the first day is the Sabbath. The above constitutes nearly all the reasoning by which this practice is supported; and yet, whatever truth there may be in the propositions, there is no more affinity between these and the conclusions, than between a polar bear and the Arabian desert. If I mistake not, there is but one mode of reasoning in relation to the seventh day. It is as follows: God says, "The seventh day is the Sabbath of the Lord thy God;" therefore, the seventh day *is* the Sabbath. Pedobaptism is not alone in leading men to repudiate one of Heaven's ordinances. The unsatisfactory evidence in favor of Sunday-keeping, has made many an anti-sabbatarian. They see no authority for Sunday, and being taught to despise "Judaism," they gravely conclude that there is no Sabbath, except such as *convenience* may dictate.

D. E. M.

BAPTIST MISSION AT SHANGHAE.—The mission of the Southern Baptist Convention, has an out-station, with a flourishing school, which is regularly visited by the brethren, who preach to the people the blessed gospel, at Oo-Kah-Jak, ten or twelve miles by water from Shanghae. One of the missionaries, Rev. J. L. Shuck, writes: "The people out there are very friendly and quiet, receive us cordially, and not an iota of hinderance or trouble have we had. The pretty building, with its white turrets, stands there the most prominent object in a great, and densely populated, and fertile plain." He reminds his brethren that their Board was the first Protestant Board of missions in the world which held property and gained a permanent footing in the interior of China, and thinks they are now loudly called upon by Providence to locate missionaries in the *interior cities* of the Empire.

A MISSISSIPPI STEAMBOAT DISASTER.

ST. LOUIS, MO., Oct. 22, 1851.

To the Editors of the Sabbath Recorder:—

On the morning of the 20th inst., I witnessed one of those painfully interesting occurrences called a "Steamboat Disaster." It was one hundred miles below this place, near "Hat Island," about 1 o'clock A. M. The *Shelby* steam packet, on her upward passage, on which I was passenger, was run into by the steamer *John Q. Adams*, coming down under full headway. The shock was terrible, throwing the passengers out of their berths, cutting the Shelby down to the water's edge, breaking up the furnaces, and carrying the boilers near the larboard side, which circumstance alone prevented the boat from sinking. At this the cry arose from different parts of the boat, "She is sinking—we are going to the bottom;" and from the river the cry came, "Send out the yawl—for God's sake, save us." The shock had been such as to prevent the state-room doors from being easily opened, and the breaking of panels, and the rattling of glass, with the cries and shrieks of women and children, who were with difficulty restrained from throwing themselves into the river, was succeeded by still greater confusion and consternation from the cry, "The boat is on fire—we are all lost." The boat that had disabled us now refused to come to our aid, fearing she should also be burned, as we should doubtless have been, but for the explosion of the steam-pipe on the upper side, which sent such a tide of steam completely over the cabin floor below, that the flames were instantly arrested in that quarter, while the explosion threw the engineer (and no one knows how many others) overboard. Seeing the fire brought under, the Adams came up, and pushed us to the bank, and we were soon made fast to trees. By this time the engineer, and a lad about 16 years old, had been rescued from the water, the fires were instantly extinguished, and we began to look among our number to see who were missing. There having been a great number of deck passengers, who were near where the guards were carried away, and there being no register of their names, it is presumed there were a large number of them lost; the certainty will never be known. Three deck hands were not to be found, and the Captain thinks the man who was passing wood at the time was killed when the boat struck us. As the Adams struck us, she shipped our starboard chimney, which struck her Captain, knocking out his front teeth, besides burning and otherwise injuring him. On the whole, the scene was an awful one, and one the like of which I pray I may never again witness.

The horrors of the scene were equaled by the extreme recklessness of many who, as soon as the danger was past, rushed to the "Bar," and drank so deeply that they were unable to rise in time for breakfast the following morning, and by the indifference to truth which characterized the telegraphic dispatch published the next morning, which stated that "no lives had been lost." It is due to the officers of the Shelby to say, that they conducted with the utmost coolness after the collision, and evinced a disposition to do all in their power for the comfort of the passengers. The Captain, who was at the wheel at the time of the collision, never left till the boat was secured; the clerk and mate being very active and efficient in subduing the flames, and saving the lives of those most exposed. The boats were in plain sight of each other for several miles before they struck, and to call it *criminal carelessness* is the most charitable construction the matter is susceptible of. It is generally believed, that the collision was intentional, as the same pilot has been long known as an "unlucky" one. He has run a boat into and demolish a dwelling-house, and a steam mill, in the time of high water, and the Shelby's pilot was the principal witness by whose testimony he was convicted. Had he been in reach one hour after the danger was past, he would probably have been a sacrifice to the indignation of the passengers who knew his character as a pilot.

On the whole, our escape was purely Providential, and one which should be followed by constant and devout thankfulness to Him to whom belong the "issues from death."

Yours, &c., J. GREENE.

POLITICAL TROUBLES IN CHINA.—Mr. Williams, of the Canton mission, in a letter to the American Board, dated July 22d, remarks: "The troubles in the adjacent province of Kwángsi are waxing worse and worse; and one cannot but regard them as very serious. Thus far the insurgents have gradually proved successful, and the whole province, of 70,000 square miles, is almost wholly under their control. They have set up a head whom they style the emperor Tien-teh, or Heavenly Virtue. Money had been issued in his name, and edicts are promulgated under his authority. We can hardly say whereto this will grow. Rumor says this week the Kwei-lin-fu in the north-west of the province, the capital, has been plundered by them, and all the imperialists routed. Our information is doubtful at all times, and this needs confirmation. No melioration can be looked for, in this movement, for there is no principle, no attempt to redress grievances in it. Yet it is singular how wide-spread are the reports that the leaders in it have shown a great contempt for the popular idols, having torn their images from their shrines, and acted as iconoclasts in many ways. They are reported here to worship only Shangti; and our tracts and Scriptures containing this term for God have been refused on account of their being supposed to be connected with these miscreants. I hardly know what credence to give to the rumor."

BAPTIST MISSIONS IN BURMAH.—Several weeks ago we copied a statement that the Baptist missionaries Kincaid and Dawson were meeting with considerable opposition in their efforts to establish themselves at Rangoon. The following extract from a letter written by Mrs. Calista H. Vinton, of Maulmain, dated May 19th, shows that a very happy change has taken place in the conduct of their persecutors:—

"Yours of February 21st was received last evening, and I hasten to answer it by this mail. You will be rejoiced to hear what the Lord has done for brethren Kincaid and Dawson. When they first went round to Rangoon every thing seemed to wear a forbidding aspect; they could hardly get a house to put their heads in, and the Governor abused them shamefully. But a few days since the Governor sent his royal Secretary to Bro. Kincaid's, saying that he had just received an answer to his letter to the King at Ava, concerning Bro. K.'s arrival in the country, and that 'he was glad that the foreign teacher had returned, that he went away from Ava in a former reign, with the King's permission, on account of ill health, and that as he had returned he must be allowed to stop, and have a place to live in.'"

MADISON UNIVERSITY.—After all the sparring and ill-feeling about the removal of Madison University from Hamilton, and the establishment of a new University at Rochester, the cause of education among the Baptists is likely to be promoted by the discussion. Rochester University has long been reported as in a flourishing condition; and a correspondent of the N. Y. *Recorder*, writing from Hamilton, says that Madison University has opened this year with most cheering prospects. Forty-five new students, and between sixty and seventy of last year's students, are already on the ground. Thirty-three of the new students have the ministry in view, which number, added to those who were there already with the same design, makes at least eighty. The endowment fund has reached $70,000, and will, ere long, it is hoped, be raised to $100,000.

SPIRITUAL DESTITUTION IN NEW YORK.—On the afternoon of Second-day, Nov. 3d, a meeting of pastors and clergymen was held at the Tract House, in New York, to take into consideration the condition of that portion of the population of New York and vicinity who are in the habitual neglect of public worship. After a free discussion of the methods of reaching the neglected classes by street preaching and free places of worship, a committee from each denomination represented was appointed, to report some plan of action at an adjourned meeting to be held at the Brick Church Chapel, on the 10th inst.

FEMALE SCHOOL IN CHINA.—A letter from the Rev. Mr. Cummings, missionary of the American Board in Fuh Chau, states that Mrs. Cummings has opened a day-school for girls in that city, and that fifteen pupils attend it very regularly; a beginning with which the missionaries feel greatly encouraged. Mr. Cummings also commenced, in April last, a preaching service in the court of his house, at which forty persons were present on the first Sunday, besides the members of the school, and others connected with the mission; and on the succeeding Sundays the attendance was still larger, about one-half being females.

DECISION ON DIVORCE.—At a recent meeting of the New School Presbyterian Synod of New York and New Jersey, a committee previously appointed made a report on the subject of Divorce, maintaining that a minister of the Gospel has no right to solemnize the marriage of any person who has once been divorced on the ground of his own wrong doing. The report was adopted by the Synod.

BAPTISM OF JEWS.—The *Jewish Intelligencer* of July contains an account of the baptism of a Jew at Frankfort-on-the-Main; of another at Jerusalem; of a father with his three children at Cairo; of a Jewess at Warsaw; of a father with his six children at Amsterdam; and of a Jew at Doncaster, England.

PAPAL ACTIVITY.—A Catholic Missionary Society, formed at Lyons in 1822, received the first year £600 only, while in 1845–6 its receipts amounted to £156,000; and in five years immediately preceding 1846, 718 missionaries, catechists, and nuns, were sent by the Romish Church to various parts of the world.

EXTRAORDINARY LONGEVITY.—A Catholic priest, 110 years of age, preached at Dayton, Ohio, a few days ago; and we find it stated in the *London Christian Times* of Oct. 13 that the pulpit of the Wesleyan chapel at Oxford was occupied the previous Sunday by a gentleman named Fletcher, of the great age of 105 years.

MISSIONARIES IN CHINA.—There are now 75 Protestant missionaries in China, connected with fifteen different missionary societies; being an increase of 55 in nine years. Of these, 48 are Americans, 25 English, 3 German, 2 Swiss, 1 Swedish, and 1 unconnected.

OBSERVATIONS ON THE MEDICAL TOPOGRAPHY AND DISEASES OF THE SACRAMENTO VALLEY, California, in the years 1849-50. By J. D. B. STILLMAN, M. D. 20 pp.

Few persons have enjoyed better opportunities than Dr. Stillman of becoming acquainted with the diseases of California. In this pamphlet, (the matter of which first appeared in *The New-York Journal of Medicine* for November,) he has embodied the results of extensive observation in a large medical practice, both general and hospital. As a help to ward of disease, or to treat it when seated, these "Observations" must be of great value to intelligent tourists or medical practitioners in California.

General Intelligence.

European News.

Two steamers—the Canada and the Baltic—arrived at New-York last Sunday, bringing European news to Oct. 29, one week later.

The Africa should have come instead of the Canada, having left Liverpool on Saturday, Oct. 25, but at 10 o'clock P. M. she struck on a reef of rocks near the Copeland Islands, off Belfast Lough. She put back to Liverpool, arriving at 7 A. M., Oct 27. She is said to be seriously injured, having been at one time high and dry upon the reef 17 feet from the water. Had she been running at full speed, she would inevitably have been lost. The Canada left Boston only 24 days previous to her arrival at New-York.

The news by the Canada and Baltic is not commercially very important, but is rather unfavorable. Cotton and Breadstuffs were a little lower, but there was a fair business doing.

Kossuth arrived in England on the 23d of October. Accounts of his reception and speeches occupy a large place in the foreign papers. The Mississippi sailed from Gibralter, with the Hungarians remaining on board, for New-York, on the 15th ult. There is nothing decisive about Kossuth's coming to the United States.

A new Ministry has been formed in France, but its chance of a long life is very small.

Last year, it will be remembered, the Pope, in an impulse of gratitude to Mr. Cass, the American *Chargé d'Affaires*, granted special permission to the Americans in Rome to celebrate divine worship in the National Chapel; but, in order to deprive all other Protestant congregations of a ground of complaint, the Papal Cabinet has decided to withdraw the privilege.

Rumors are in circulation of a newly discovered conspiracy among the nobility at St. Petersburgh, and of the arrest of several considerable persons standing very near the throne. The discovery, it is said, was made by officers of the body guard of the Emperor, whom the conspirators endeavored to bring over to their party, but who revealed the whole matter to the Emperor.

FUGITIVE SLAVE LAW.—On the trial of Brown, the colored lawyer, at Boston, charged with aiding in the rescue of the fugitive Shadrach, the following preliminary questions were put to each juryman, on appearing to be sworn in the case:—

First: Have you expressed or formed any opinion relative to the matter now to be tried.

Second: Are you sensible of any prejudice or bias therein?

Third: Have you formed an opinion that the law of the United States, known as the Fugitive Slave Law of 1850, is unconstitutional, so that you cannot convict a person indicted under it for that reason, if the facts alledged in the indictment are proved, and the Court hold the statute to be constitutional?

Fourth: Do you hold any opinion upon the subject of the Fugitive Slave Law, so called, which will induce you to refuse to convict a person indicted under it, if the facts set forth in the indictment and constituting the offense are proved against him, and the Court direct you that the law is constitutional?

Six jurors were found who could not conscientiously perform this simple duty imposed by the Constitution and laws of the United States. One of the jurors sworn, a man from Charlestown, had expressed opinions averse to the Fugitive Slave Law, and was oposed to it, but thought it would not prevent him from rendering a true verdict on the evidence, and was sworn.

THE UNITED STATES AND JAPAN.—A correspondent of the N. Y. *Times*, writing from Washington under date of Nov. 1, says that in pursuance of the policy of the Government to cultivate friendly relations with Japan, some Japanese, who were picked up at sea on a wreck, and brought into San Francisco, were sent home in a national vessel. At the same time, Commodore Aulick was charged with a friendly letter from the President to the Emperor, and with propositions for a liberal commercial treaty. Sufficient time has not elapsed to receive an account of Commodore Aulick's reception. In the mean time, a party of fifty Japanese, having been picked up at sea on a wrecked junk, have been brought into San Francisco by an American vessel. This fact was reported to the Government, and, thereupon, an order has been issued for their hospitable entertainment, and to bring them, if willing, to Washington, with a view to show them, as we do the chiefs of our Aboriginees, our power and glory. They will be treated as guests here, and after viewing our principal cities, they are to be sent home to the Emperor.

EXHIBITION OF THE INDUSTRY OF ALL NATIONS IN NEW-YORK.—An advertisement in the *London Morning Chronicle* and other Londen papers, announces that "the most valuable and attractive portion of the articles exhibited" in the late London Exhibition, are to be transferred to New York. The details of the plan are to the following effect:—A company has been formed, represented in Europe by Charles Buschek, Austrian Commissioner for the Exhibition of 1851, and in the United States by Edward Riddle, U. S. Commissioner, to whom the entire management has been intrusted. Arrangements have been made for the erection of a building on an extensive scale, in a central situation in the city of New-York, contiguous to the various railway termini, which, when completed, will be made a bonded warehouse for the period of the Exhibition. The Exhibition will open on 15th of April. The duration of the Exhibition will be a period of four months.

ANOTHER FUGITIVE CASE.—The U. S. Deputy Marshal arrested an alledged fugitive slave, named Henry, said to belong to Dr. Duval, of Prince George Co., Maryland, at Columbia, Pa., on Friday night, and brought him to Harrisburg for examination. The proceedings before Commissioner McAllister were secret and summary. Counsel for the fugitive applied for a postponement, but were refused. Two witnesses swore positively to the fugitive's identity, and the Commissioner delivered him over to his owner, who placed him in a closed carriage and drove rapidly away.

THE CROTON MILLS.—Hecker & Brother's Flour, Farina, Wheaten Grits, Samp, and Hominy, are known the world over. From the American Institute they have received first premiums, medals, cups, &c., for the last four years; from the Franklin Institute a medal; and "last, though not least," in competition with the skill of all nations, they have received the Prize Medal of the World's Fair in London, for the best Flour, with Honorable Mention of their Farina. In view of this they had a grand gala day and illumination last week, when the Mills were visited by a large number of distinguished citizens, for whom a liberal collation was provided. The following statistics will give some idea of the operations of the Mills:—

About 70 men are employed in the establishment.
The annual consumption of
Wheat is about 475,000 bushels.
Oats " 45,000 "
Corn " 30,000 "
From which are manufactured
65,000 bbls. of Flour,
800,000 lbs. Farina,
250,000 lbs. Wheaten Grits,
175,000 lbs. Samp and Hominy.
About 180,000 yds. muslin are consumed in a year.
80,000 " coarse bagging.
750 reams white, colored, and fancy paper.

SUMMARY.

A young man named Griffith, formerly a clerk in Philadelphia, was arrested in Cincinnati on the 24th ult., on the charge of having, on the 2d, purloined from the New-York way pouch, at the Post-Office in Philadelphia, a letter containing a draft for a thousand dollars, and obtaining payment of it, on a forged endorsement, at one of the city banks, next morning. Eight hundred dollars of the stolen money was found upon him, with the original letter in which the draft was mailed; and also a second letter containing another draft for nearly six hundred dollars, supposed to have been obtained in the same way.

At Baltimore, on the 4th inst., a bloody affray occurred at the IIId Ward Polls between Charles James and Francis Connoly. The parties had some harsh words together, when James drew a knife and stabbed Connoly, inflicting a frightful wound in his lungs, which will prove mortal. James than ran a few steps, but stumbled and fell. When picked up, a severe wound was found in his breast, from which he died instantly. His own knife was found under him, and it is a matter of doubt whether he was stabbed by Connoly, or the injury was caused by falling on his knife.

A dispatch dated St. Louis, Oct. 4, says:—B. O. Harris, Secretary of the Utah Territory; G. K. Brandenburg, Chief Justice; P. E. Bracchas, Associate; H. R. Poy, Indian Agent, and Messrs. Sillen and Young, are expected to arrive here soon, they having been forced to leave the territory in consequence of the seditious sentiments of Brigham Young, the Governor. The $20,000 appropriated by Congress has been squandered by Young, who has also made an attempt to take $24,000 from the Secretary.

The St. Louis Republican notices the death of a young girl, by swallowing a quantity of opium, and afterwards taking a large quantity of arsenic. It appears that, at the desire of her friends and relatives, she had contracted an engagement of marriage with some gentleman, and that subsequently, she formed an attachment for another person, with whom, however, she was prevented by circumstances from becoming united.

The Leggett's Gap Railroad, (says *The Binghamton Republican*,) extending 58 miles from the Lackawana coal beds, at Scranton, Pa., to Great Bend, on the Erie Railroad, was opened on Monday last. The completion of this spur to the great thoroughfares presents a new era in the experience of Western New-York. Coal will now, in all probability, supersede wood, as the ordinary article of fuel, throughout the whole of that valuable market.

At Boston, on Tuesday evening, Oct. 5, J. Rufus Eaton, ship chandler in Commercial-st., connected with the house of De Wolf & Co., New York, left the wharf in a small sail-boat, accompanied by two boys, to board a vessel in the harbor near Governor's Island. The boat was run down by a schooner, and all three were drowned.

The British residents of New York last week gave a dinner to Henry Grinnell, of New York, the father of the American expedition in search of Sir John Franklin. It came off at the Astor House, and was attended by about one hundred and fifty gentlemen.

The ceremony of presenting to the crews of the *Advance* and *Rescue* the Medals subscribed for by the British residents in New York to commemorate the Expedition, took place in Brooklyn last Thursday, on board the U. S. Receiving Ship North Carolina, lying off the Navy Yard.

The average daily quantity of milk brought to the City of New York by the Harlem Railroad Company during the first two weeks of July, 1851, was 51,372 quarts, or 12,843 gallons. Number of cans that contained it, 1,360.

"A friend to Colonization," through Messrs. Corcoran & Riggs, of Washington, has made a donation of $400 to the Colonization Society. The total contributions to the society, during the month of October, amounted to $1,049 35.

A quantity of diamonds, emeralds and rubies, which were sent to the consignees in letters through the Postoffice, to avoid paying duties, have been seized in New York and condemned.

Some workmen engaged in boring an Artesian well in Camden Co., N. J., having reached a depth of 82 feet, came upon a stratum of charcoal, which burned with a blue gaseous flame.

A little daughter of W. G. Perley was killed at Lebanon, N. H., by falling upon a penholder which she had in her mouth, and driving it into her throat.

A popular vote was taken last week in the State of Illinois, on the question of Free-Banking. The majority is very large, so far as reported by telegraph, in favor of the system.

The Western Bank of Warren County has resumed its position among the good banks of the State. Its notes are bought or received in business the same as the other Free Banks.

A most distressing occurrence took place at Winchester, Va. on Friday Nov. 31, which resulted in the death of Mr. Nathan Mulliken, from a shot fired by his own son. The particulars are as follows: Mr. Joseph P. Hemster went to the house of Mr. Mulliken, with whom he had had a previous quarrel, when Mulliken met him with a loaded gun. The quarrel was renewed, and in a struggle Mulliken was thrown to the ground. While in this position he called to his son, a lad of 17 years of age, to fire upon Hemster. The boy did so, but missed, and the charge entered his father's side, causing his death in a few hours.

It is announced by *The Dubuque* (Iowa) *Express*, that the Chauteau family, heirs of M. Dubuque, have just commenced a suit in the United States Circuit Court, with a view to recover an immense tract of land along the Mississippi River, extending eighteen miles above and below Dubuque, running back nine miles, and including within its limits the city of Dubuque, the entire mineral region, and several of the best improved farms in the State. The claim is under a title in Dubuque, antecedent to the possibility of any title resting in Congress.

A man named Wilson, a citizen of Canonsburgh, Pa., was killed on Wednesday by a student of Jefferson College, from Emmetsburgh, Md. It appears that Wilson used insulting language to the student, who retaliated, when Wilson knocked him down and beat him on the head with a club, saying that he would kill him. The student warned him to desist, but getting no other answer, obtained a knife, by some means, and plunged it into the abdomen of Wilson five or six times. The student made his escape, and several others have been arrested as accessories to the deed.

The Savannah *Republican* says that an extraordinary phenomenon, in the way of "horse-flesh," was recently brought to that town by the steamer Gordon. It is a mare, captured on the plains of Venezuela by a party of American hunters, headed by the well-known traveler, Juan Percy, and Captain Hall. She is 15½ hands high, of great beauty and symmetry, and without one particle of hair on any part of her body! The skin resembles India rubber, and is as soft almost as velvet.

On Saturday, Mr. and Mrs. White, of Deerfield, N. H., were returning from Wilmot, when, at the end of a bridge in Andover, the road having been undermined by the rain, the weight of the horse caused the ground to slide, and they were precipitated in their wagon down a precipice. Mrs. White's skull was broken, and there was no probability of her recovery. Mr. White was but slightly injured.

Alexander von Humbolt publishes in The *Gazette de Spener*, some particulars of his interesting discovery, at Athens, of the Council Chamber where the Five Hundred held their deliberations. At a depth of one foot below the surface, he had come upon a large mass of inscriptions, columns, statues, ect., which forbid a doubt that there had been the seat of that building.

A Mr. Damon was recently shot dead by a brother hunter named Spear, in the woods, near Hinckley, Ohio. They were shooting turkies, and, both imitating the cry of these birds, each believed the cry of the other the genuine one of the bird. Damon crept on the ground, and Spear, seeing his head through the brambles, thought it a bird, and fired. The ball passed through his brain, and he never stirred afterward.

The total number of miles of railway now in operation is 25,000, of which there are in the United States 10,200 miles; in Cuba 360 miles; in Great Britain 6,500 miles; in Belgium 360 miles; in France 1,800; in Spain 60, &c. Comparing these nnmbers with the population, there are for each inhabitant in the United States 51 feet of railroad, and in Cuba 12 feet; in Great Britain 12 feet; in Belgium 4 feet; in Spain 3 inches.

The Literary Echo of Oct 30, says: The staunch clipper-built ship "Caroline Tucker," will be launched from the ship-yard of Messrs. Geo. Greenman & Co., at Greenmanville, Ct., on Monday, Nov. 10, at about 5 o'clock P.M. The C. T. is designed for the merchant service, but for no particular line; she is to be commanded by Capt. Joseph W. Tucker. She has three decks, and is of about 700 tons burthen.

We are to travel by electricity, after all. The *Tribune* describes a new discovery, which consists in reducing the friction of the cars on the rails to a mere nothing, by an electric battery, so arranged as to *raise and very nearly suspend them in the air*—a perfect suspension being only prevented by the necessity of slight pressure to maintain the cars upon the track.

Mr. Atherton W. Tildon, of Weymouth, Mass., aged about 55, reached home from Calafornia on Tuesday, at about 11 o'clock, and at 7 o'clock was dead. He arrived in the Cherokee, on Saturday, and was taken sick on board after leaving Chagres. He had been absent about twenty months, and leaves a wife and four children.

Three young men in Mentor, Ashtabula County, Ohio, were recently engaged in serenading a newly married pair, and to make the treat more than usually musical, they got a cannon and shot it off several times. At last it exploded, and a fragment passed through the head of a young man named Elliston, who applied the match. The top of his head was torn completely off.

A young man named John Webster, a pupit in Mr. Aildreth's Seminary, in Derry, N. H., was accidentally shot through the head, and instantly killed, by a fellow-pupil named Willisen. The youths were engaged in preparing a gun to go a shooting, when the piece went off on half-cock. Webster was between 15 and 16 years of age.

Wm. Tunnel was convicted of forgery in Halifax county, N. C., recently, and sentenced to stand in the pillory one hour, to receive thirty-nine lashes on the bare back, and be confined in jail six months. He is the adopted son of Mr. Isaac Scarborough, of Edgecombe County, on whom the forgery was committed.

The Boston Transcript publishes a letter from Signor Guidi, an accomplished vocalist, well known in this country, and especially in Boston, where he has participated in musical concerts. He has been *sentenced to the galleys for ten years for toasting the United States at a supper.*

M. Montheulin, a Frenchman, recently deceased, has left a legacy of $2000 to any person who shall succeed in inventing a method of guiding balloons in a straight line.

It is said that the United States District Attorney has received instructions from the Collector of the Port, to institute proceedings for the condemnation of the goods seized in the stationery store of Mr. Herrick, for being falsely invoiced. The goods thus seized have been appraised, and are valued at about seven thousand dollars.

The Tyler Telegraph, referring to an affray which took place some time since at Canton, in Cass County, Texas, announces the death of J. W. Paperson, from wounds received on the occasion. This makes, in all, four death from the affray—three persons having been killed on the spot, or dying very soon after being removed.

A negress named Betty died in Schoharie village last week at the advanced age of 110 years. She was brought from Africa when very young. Her faculties remained unimpaired till the last, and she was able to thread the finest needle without the aid of spectacles.

Thomas Colyer has laid the keel of a steamer which is intended to run on the route from New York to Albany. She is to be two hundred and fifty feet long, and it is expected she will be the fastest steamer ever run on the river. The boat will be ready by the opening of navigation in the sping.

The law prohibiting negroes and mulattos from coming in and residing in Oregon has been decided to be constitutional and valid, by Chief Justice Nelson, of that Territory, in a case brought before him recently. The defendant (colored) was directed to leave the Territory within thirty days from the date of the decree.

The submarine telegraph between Calais, France, and Dover, England, will be inaugurated by a fete, celebrated simultaneously at London and Paris. It is said that on this occasion the cannon at the Invalides, Paris, will be fired by a spark communicated to the wire at London by Prince Albert, and those of the Tower in London will be kindled by Louis Napoleon at Paris.

It is stated that, as the result of a correspondence of the Governor of Ohio with the Governors of the different States of the Union, relative to a uniform observance of the annual thanksgiving, twenty-eight of the thirty-one States have fixed upon November 27.

In New York, last Sunday morning, Gardener G. Howland, Esq., of the firm of Howland & Aspinwall, was seized with sudden illness while at church, was assisted to his house, and died in the course of an hour or two afterward.

In Boston, last Sunday morning, Rev. Dr. Croswell, pastor of the Episcopal Church in Green-st., was taken suddenly ill in his pulpit. He was conveyed home and expired about 6 o'clock that evening.

The Secretary of the Academy of Sciences gives the following as the average yearly number of storms in the different places mentioned:—Calcutta, 60: Rio Janeiro, 50: Guadaloupe, 37: Buenos Ayres, 20: Smyrna, 19: Paris, 13: Athens, 11: St. Petersburgh, 9: London, 8: Pekin, 3: Cairo, 3.

The notes of the Bank of New-Rochelle secured by public stock, are redeemed at par at the Mechanics and Farmers' Bank, Albany. Those secured by Bonds and Mortgages are not redeemed at present.

The steamer Prometheus, from San Juan de Nicaraugua, arrived at New York on the 6th inst., with 500 passengers, and $600,000 in gold dust. The U. S. M. steamship Carolina put into Realejo, in distress, and landed 250 passengers, Oct. 4.

Land Warrants are in small supply, but dull. The approach of the session of Congress, when the new warrants will be made assignable, has checked the purchases of the old ones. The new warrants are selling to some extent at $80 for 160 acres.

About four years since, a wealthy farmer, named Roberts, was murdered and robbed near Camden, N. J. No clue could, at that time, be obtained of the perpetrator of the deed, but circumstances have led to the suspicion of a person now confined in prison for another crime.

The New Orleans *Delta* has a description of the sale at auction of 200 articles of jewelry (including several pairs of spectacles) which it says were contributed by Cuban ladies to aid the Lopez expedition.

In Philadelphia, Grace Quin, a servant girl employed by Edward C. Andrews, has been arrested for causing the death of his infant child by administering a dose of laudanum to keep it quiet during the absence of its mother.

A young man named Webb was shot on Thursday while hunting turkies in the woods, in Pittsfield, Lorain County, O. Three or four persons were hunting at the same time, and imitating the "call" of turkies, when Webb was mistaken by another for a turkey, and shot.

In a personal conflict some time since, Judge Thornton, of Alabama, struck Chancellor Clarke on the mouth, wounding his fingers against his teeth. The Judge's hand had to be amputated, and the mortification has notwithstanding extended to his arm, which will have to be removed or death is inevitable.

A Colored Citizens' Convention will be held in Cincinnati in the middle of January next, for the purpose of taking such measures as will be deemed calculated to promote the interests and welfare of the colored citizens of that State who are allowed to pay taxes but denied the right to vote for those who impose them.

The Washington Union states that Gen. Van Antwerp, Commissioner of Public Works for Iowa, has obtained from the Secretary of the Interior, a decision extending the Des Moines River grant to the utmost limit demanded, thereby reversing Mr. Ewing's decision on the same subject.

It is stated that parties in Boston have raised $100,000, with which an effort is to be made to obtain the repeal of the Maine Liquor Law at the next session of the Legislature of that State; and $400,000 more are pledged, if necessary, to insure success.

One hundred colored free people left Baltimore on board the bark Morgan Dixon, Sunday morning, for Liberia. The parting scene is described as one of deep interest. The poor emigrants set sail in the midst of prayers and blessings.

The New York *Times* says: "The Fugitive Slave Law may be constitutional, but it is not part of the Constitution; and of course, resistance to the Constitution."

Twenty thousand persons, it is estimated, have traveled to the top of Bunker Hill Monument within the past year. At the price charged for admission, (12½ cents,) the receipts during the above-mentioned time must have amounted to the sum of $2,500.

The Maysville (Ky.) *Post* understands from reliable authority that an extensive and productive mine of silver ore has been discovered in the lands of Mr. Dora, in Bracken County. It is now being worked with great success.

On Sunday, a German hunting-club had a shooting-match for a silver cup, near the Harlem House, St. Louis. Sunday target excursions, the St. Louis *Intelligencer* says, are so frequent as hardly to attract attention.

The Hutchinsons, while at tea at the Mansion House in Greenfield, Mass., on Sunday evening, were robbed of about $100 in specie, by a lad in their employ, about 14 years of age.

There are sixty-five cities and towns in the United States, of which thirteen are in the State of New York, the population of which, by the census of 1850, is 10,000 or upwards.

Enoch Pillsbury has been sent to the New Hampshire State Prison for two years, for cutting the throat of an ox belonging to Joseph Noyes, of Franklin.

California has a law providing that illegitimate children shall be heirs equally with children born in wedlock, of both father and mother.

It is said the Government has decided to accept Mr. Gorge W. Riggs' Farm at $50,000, as a site for the Asylum for disabled and superannuated soldiers.

The murder of two Americans in the vicinity of Santa Fé, New Mexico, has created considerable excitement there among the American population.

On Wednesday of last week quite a commotion was created in Broadway, New York, by the appearance of a light wagon drawn by two beautiful deer.

A house and lot on the corner of Franklin street and Broadway, New York, was sold last week at auction for $62,500. The building was old, and of little value.

Dr. Jesse Kirby, of Grimes County, has been sentenced to three years' imprisonment in the penitentiary, for treating his wife brutally.

The Governors of Kentucky and Indiana have appointed the 27th inst. for a day of thanksgiving.

A team of elks harnessed to a buggy made their appearance in Buffalo a few days ago.

Pork, delivered in Chicago, is selling at $3 72 to $4 per hundred.

The Bank of Wells & Co., Boston, has suspended payment. Liabilities between $50,000 and $100,000.

The Stonington steamers now leave New York at half past 4 o'clock P. M.

The ship Oregon, from New York for Jamaica, was wrecked and sunk on the 27th ult.—three of her passengers lost.

Father Mathew sailed for Liverpool last Sabbath in the steamship Pacific.

Mrs. Sherwood, authoress of "Little Henry and his Bearer," and a great many other works for children, died lately in England, at the age of 77.

Major Tochman has received a letter, announcing the death of Governor Ujhazy's wife, at New Buda, Iowa.

A ship from Calcutta arrived at Charleston a few days ago—the first on record direct from India to South Carolina.

The Western Bank of White Creek has resumed payment, and is bought by brokers at the usual rate of State money.

Christy, the leader of the Negro Minstrels in New York, states that his receipts last year were $57,000.

The number of emigrants arriving at New-York within the year is close on a quarter of a million.

There has been a destructive fire in Buffalo, and one on a smaller scale at Troy.

MARRIED.

In Genesee, N. Y., on the 31st of October, by Elias I. Maxson, Esq., Mr. GREEN CHAMPLIN, of Alfred, N. Y., to NARCISSA L. CRANDALL, of the former place.

In Hopkinton, R. I., on the 2d inst., by Eld. H. Clarke, Mr. ALFRED G. VARS, of Westerly, R. I., to Miss JANE P. HERVEY, of South Kingston, R. I.

In Brookfield, Madison Co., N. Y., Nov. 6th, by Eld. Joshua Clark, Mr. AURELIUS D. FITCH to Miss HOPE L. FITCH, both of the above place.

In Shiloh, N. J., Nov. 3d, by Eld. Wm. M. Jones, Mr. SAMUEL D. PETTY, of Fairfield, Ill., to Miss EUNICE W. HALL, of Shiloh.

In Pleasant Spring, Dane Co., Wis., on the 20th of Sept., by Eld. Z. Campbell, Mr. FRANCIS M. MILLS, of Pleasant Spring, to Miss CATHARINE D. CRUMB, of De-Ruyter, N. Y.

In Albion, Dane Co., Wis., by the same, Oct. 30th, Mr. R. D. SAUNDERS to Miss ABIGAIL E. BURDICK, both of Albion.

DIED.

Near Shiloh, N. J., Oct. 23d, Mrs. NAOMI DAVIS, consort of Mr. David Davis, deceased, aged 82 years, 3 months, and 1 day. Sister Davis was blind for about 25 years previous to her death. She has long maintained a very consistent and intelligent piety. Her love to her Saviour was unabated. In her last sickness, she seemed anxious to depart and be with Christ. "Precious in the sight of the Lord is the death of his saints. Let me die the death of the righteous, and let my last end be like his."

In Durhamville, Oneida Co., N. Y., on the 13th of October, in full hope of a better world, SUSANNAH NORTON, wife of Hebron Norton, and daughter of William Truman, deceased, of Preston, N. Y., aged about 50 years.

LETTERS.

W. B. Maxson, J. R. Irish, E. I. Maxson, D. Coon, H. W. Stillman, W. M. Jones, S. A. Palmiter, L. Clarke, J. B. Kenyon, H. Clarke, T. Perry, E. Maxson, G. Evans, S. S. Griswold, E. Burdick, E. Maxson, D. E. Lewis, Z. Campbell.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Sophia Maxson, Westerly, R. I.	$2 00	to vol.	9	No. 52
Elias Saunders, "	2 00		8	52
J. T. Thurston, "	2 00		8	52
Horace Potter, "	2 00		8	52
Gideon Hoxsey, "	1 75		9	6
O. Langworthy, Hopkinton, R. I.	2 00		8	52
Lester Crandall, "	2 00		8	52
Sands Palmer, "	2 00		8	52
Henry Clarke, "	2 00		8	52
Daniel Millard, West Edmeston,	2 00		8	52
Daniel Coon, "	2 00		8	52
Joseph Dennison, "	2 00		8	52
S. Crandall, South Brookfield,	2 00		8	52
Silas A. Palmiter, Alfred,	2 00		9	13
Martha Saxford, West Genesee,	1 00		8	26
Jer. B. Davis, Berlin, Wis.	2 00		9	16
Erastus Brown, Milton, Wis.	2 00		8	43

BENEDICT W. ROGERS, Treasurer.

New York Market—November 10, 1851.

Ashes—Pots $4 87 a 4 94; Pearls 5 37.

Flour and Meal—Flour, 3 75 a 3 81 for common State; 3 81 a 4 06 for Michigan, Indiana, and Ohio; 4 00 a 4 12 for pure Genesee. Rye Flour 3 37. Corn Meal, 3 37 for Jersey, 3 50 for Brandywine.

Grain—Wheat, 85 a 88c. for white Michigan, 85c. for white Canadian, 94 a 96c. for Genesee. Rye 78 a 74c. Barley, 85c. for two-rowed. Oats 36 a 37c. for Jersey, 38 a 39c. for State. Corn, 58c. for Western mixed, 61c. for round yellow.

Provisions—Pork, 13 50 for prime, 14 87 a 15 12 for mess. Beef, 4 00 a 5 00 for prime, 8 00 a 10 00 for mess. Lard 8 a 8¾c. Dressed Hogs 6 a 7c. Butter, 8 a 12c. for Ohio, 11 a 16½c. for Western New York, 18 a 22c. for Orange County.

Beeswax—26½c. for prime Western.

Flax—8½c. for Jersey.

Feathers—39½c. for prime Ohio.

Hops—35 a 37½c.

Lumber—13 00 for Spruce and Pine as it runs.

Tallow—7⅞c. cash, for city trade.

Wool—35 a 42c. for Domestic Fleece; 29 a 30c. for pulled superfine.

A Proclamation,

By WASHINGTON HUNT, Governor of the State of New York.

The goodness of Almighty God has been signally manifested towards the people of this State during the present year. The blessings of liberty, national tranquility, and public health, have been enjoyed without interruption. The fruits of the earth, in overflowing abundance, have rewarded the labors of the husbandman. Public improvements have been advanced. The truths of knowledge and religion are more widely diffused, and our republican institutions have been preserved and strengthened.

A just sense of these beneficent dispositions should inspire universal gratitude toward our Divine Benefactor, and call forth appropriate demonstrations of homage and adoration.

Therefore, in compliance with usage, I respectfully recommend to the People of this State the observance of THURSDAY, the TWENTY-SEVENTH DAY of NOVEMBER NEXT, as a day of Prayer, Thanksgiving, and Praise.

In witness whereof, I have hereunto affixed my hand and the privy seal of the State, this sixteenth [L.S.] day of October, in the year of our Lord one thousand eight hundred and fifty-one.

By the Governor. WASHINGTON HUNT.
JAMES F. RUGGLES, Private Secretary.

Hudson River Railroad.

CARS for Albany, on the Hudson River Railroad, leave New York at 7 and 8½ o'clock A. M., and 12¼ and 5 o'clock P. M. Cars for New York leave Albany at 7½ and 11 A. M., and 3½ and 8¼ P. M.

New York and Erie Railroad.

DURING the Winter, trains will leave New York for Dunkirk as follows:—Mail Train at 8 A. M. Day Express Train at 12 M. Emigrant Train at 5 P. M. Evening Express Train at 5 P. M.

Central Railroad of New Jersey.

Winter Arrangements.

LEAVES New York at 9 A. M. and 4½ P. M., foot of Cortlandt-st.; at 11 A. M. (freight) and 4.10 P. M., Pier No. 1 North River—for Elizabethport, Elizabethtown, Westfield, Scotch Plains, Plainfield, Boundbrook, Somerville, Raritan, White House, Easton, &c.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston, Providence, New Bedford, Taunton, and Newport, carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River, (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No. 2 or at the office, No. 11 Battery-place.

New York and Albany Steamboat.

THE splendid steamer RIP VAN WINKLE, Capt. S. Schuyler, runs regularly between New York and Albany, leaving New York on Tuesday, Thursday, and Saturday evenings at 6 o'clock, and Albany on Monday, Wednesday, and Friday evenings at 8 o'clock, or on the arrival of the Express Trains from the West. There is no safer, quicker, or pleasanter boat on the Hudson River than the Rip Van Winkle.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & CO., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.
WILLIAM DUNN, A. D. TITSWORTH Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Hoe's Cast Steel Circular and Long Saws.

THE subscribers manufacture from the best cast steel, Circular Saws, from two inches to five feet diameter. These Saws are carefully hardened and tempered, and are ground and finished by machinery designed expressly for this purpose, and are therefore much superior in truth and uniformity of surface to those ground in the usual manner. They require less set, less power to drive them, and are not so liable to become heated, and produce a saving in timber.

They also manufacture cast steel MILL, PITT, and CROSS-CUT SAWS and BILLET WEBS, of superior quality, all of which they have for sale at their Ware-Rooms, Nos. 29 and 31 Gold-st., or they may be obtained of the principal hardware merchants in the United States. R. HOE & CO., Printing-Press, Machine, and Saw Makers, Nos. 29 and 31 Gold-st.

The following extract is from a report made by a Committee of scientific and practical gentlemen, appointed by the American Institute:—

"Your Committee are of unanimous opinion, that in the apparatus invented by Mr. R. M. Hoe, for grinding saws, he has displayed great ingenuity and tact in the adaptation of machinery to the production of results in the manufacture of Saws, which may with propriety be denominated the *ne plus ultra* of the art."

Publishers of newspapers who will insert this advertisement three times, with this note, and forward us a paper containing the same, will be paid in printing materials, by purchasing four times the amount of their bill for the advertisement. nov13 3t

Chambers' Works.

CHAMBERS' CYCLOPÆDIA OF ENGLISH LITERATURE. A selection of the choicest productions of English Authors, from the earliest to the present time. Connected by a Critical and Biographical History. Forming two large imperial octavo volumes of 700 pages each, double-column letter-press; with upwards of 300 Illustrations. Edited by ROBERT CHAMBERS. Embossed cloth, $5.

The work embraces about one thousand Authors, chronologically arranged, and classed as Poets, Historians, Dramatists, Philosophers, Metaphysicians, Divines, etc., with choice selections from their writings, connected by a Biographical, Historical, and Critical Narrative; thus presenting a complete view of English Literature, from the earliest to the present time. Let the reader open where he will, he cannot fail to find matter for profit and delight. The selections are gems—infinite riches in a little room; in the language of another, "*A whole English Library fused down into one cheap book!*"

☞ The *American* edition of this valuable work is enriched by the addition of fine steel and mezzotint Engravings of the heads of Shakspeare, Addison, Byron; a full-length portrait of Dr. Johnson; and a beautiful scenic representation of Oliver Goldsmith and Dr. Johnson. These important and elegant additions, together with superior paper and binding, render the *American* superior to all other editions.

CHAMBERS' MISCELLANY OF USEFUL AND ENTERTAINING KNOWLEDGE. Edited by WILLIAM CHAMBERS. With elegant Illustrative Engravings. 10 vols., cloth, $7 50.

☞ This work has been highly recommended by distinguished individuals, as admirably adapted to Family, Sabbath, and District School Libraries.

"It would be difficult to find any miscellany superior or even equal to it; it richly deserves the epithets 'useful and entertaining;' and I would recommend it very strongly, as extremely well adapted to form parts of a library for the young, or of a social or circulating library, in town or country."—*George B. Emerson, Esq., Chairman Boston School Book Committee.*

The above works are bound in various styles, prices varying accordingly. A liberal discount made to Booksellers and Agents. GOULD & LINCOLN, Publishers, 59 Washington-st., Boston.

Miscellaneous.

Destruction of a Ship by a Sperm Whale.

From the Panama Herald, Oct. 16.

We have just received the following thrilling account of the destruction of the whaleship Ann Alexander, Cap. John S. Deblois, of New-Bedford, by a large sperm whale, from the lips of the captain himself, who arrived in this city from Paita, on Sunday last, in the schooner Providence. A similar circumstance has never been known to occur but once in the whole history of whale-fishing, and that was the destruction of the ship Essex, some twenty or twenty-five years ago, and which many of our readers fully remember. We proceed to the narrative as furnished us by Capt. Deblois, and which is fully authenticated by nine of the crew in a protest under the seal of the U. S. Consul, Alex. Ruden, Jr., at Paita.

The ship Ann Alexander, Capt. S. Deblois, sailed from New-Bedford, Mass., June 1st, 1850, for a cruise in the South Pacific for sperm whale. Having taken about 500 barrels of oil in the Atlantic, the ship proceeded on her voyage to the Pacific. Nothing of unusual interest occurred, until, when passing Cape Horn, one of the men, named Jackson Walker, of Newport, N. H., was lost overboard in a storm. Reaching the Pacific, she came up the coast and stopped at Valdivia, coast of Chili, for fresh provisions, and on the 31st of May last, she called at Paita, for the purpose of shipping a man. The vessel proceeded on her voyage to the South Pacific.

On the 20th of August last she reached what is well known to all whalers as the "Off-Shore-Ground," in lat. 5 deg. 50 min. South, lon. 102 deg. West. In the morning of that day, at about 9 o'clock, whales were discovered in the neighborhood, and about noon, the same day, they succeeded in making fast to one. Two boats had gone after the whales—the larboard and starboard, the former commanded by the first mate, and the latter by Captain Deblois. The whale, which they had struck, was harpooned by the larboard boat. After running some time, the whale turned upon the boat, and rushing at it with tremendous violence, lifted open its enormous jaws, and taking the boat in, actually crushed it into fragments as small as a common-sized chair! Capt. Deblois immediately struck for the scene of the disaster with the starboard boat, and succeeded against all expectation in rescuing the whole of the crew of the boat—nine in number!

There were now eighteen men in the starboard boat, consisting of the Captain, the first mate, and the crews of both boats. The frightful disaster had been witnessed from the ship, and the waste-boat was called into readiness and sent to their relief. The distance from the ship was about six miles. As soon as the waste-boat arrived, the crews were divided, and it was determined to pursue the same whale, and make another attack upon him. Accordingly they separated, and proceeded at some distance from each other, as is usual on such occasions, after the whale. In a short time they came up to him, and prepared to give him battle. The waste-boat, commanded by the first mate, was in advance. As soon as the whale perceived the demonstration being made upon him, he turned his course, suddenly, and making a tremendous dash at this boat, seized it with his wide-spread jaws, and crushed it into atoms, allowing the men barely time to escape his vengeance by throwing themselves into the ocean.

Cap. Deblois, again seeing the perilous condition of his men, at the risk of meeting the same fate, directed his boat to hasten to their rescue, and in a short time succeeded in saving them all from a death little less horrible than that from which they had twice narrowly escaped. He then ordered the boat to put for the ship as speedly as possible; and no sooner had the order been given than they discovered the monster of the deep making toward them with his jaws widely extended. Fortunately, the monster came up and passed them at a short distance. The boat then made her way to the ship and they all got on board in safety.

After reaching the ship, a boat was dispatched for the oars of the demolished boats, and it was determined to pursue the whale with the ship. As soon as the boat returned with the oars, sail was set, and the ship proceeded after the whale. In a short time she overtook him and a lance was thrown into his head. The ship passed on by him, and immediately after they discovered that the whale was making for the ship. As he came up near her, they hauled to the wind, and suffered the monster to pass her. After he had fairly passed, they kept off to overtake and attack him again. When the ship had reached within about fifty rods of him, they discovered that the whale had settled down deep below the surface of the water, and as it was near sundown, they concluded to give up the pursuit.

Capt. Deblois was at this time standing in the night-heads on the larboard bow, with craft in hand, ready to strike the monster a deadly blow should he appear, the ship moving about five knots, when working on the side of the ship, he discovered the whale rushing towards her at the rate of fifteen knots! *In an instant, the monster struck the ship with tremendous violence, shaking her from stem to stern!* She quivered under the violence of the shock as if she had struck upon a rock! Capt. Deblois immediately descended into the forecastle, and there, to his horror, discovered that the monster had struck the ship about two feet from the keel, abreast the foremast, knocking a great hole entirely through her bottom, through which the water roared and rushed impetuously! Springing to the deck, he ordered the mate to cut away the anchors and get the cables overboard to keep the ship from sinking, as she had a large quantity of pig iron on board. In doing this, the mate succeeded in relieving only one anchor and cable clear, the other having been fasted around the foremast. The ship was then sinking rapidly. The Captain went to the cabin, where he found three feet of water; he, however, succeeded in procuring a chronometer, sextant and chart. Reaching the decks he ordered the boats to be cleared away, and to get water and provisions, as the ship was keeling over. He again descended to the cabin, but the water was rushing in so rapidly that he could procure nothing. He came upon deck, ordered all hands into the boats, and was the last himself to leave the ship, which he did by throwing himself into the sea and swimming to the nearest boat! The ship was on her beam-end, her topgallant yards under water. They then pushed off some distance from the ship expecting her to sink in a very short time. Upon an examination of the stores they had been able to save, he discovered that they had only twelve quarts of water, and not a mouthful of provisions of any kind! The boats contained eleven men each; were leaky, and night coming on, they were obliged to bail them all night to keep them from singing!

Next day, at daylight, they returned to the ship, no one daring to venture on board but the captain, their intention being to cut away the masts, and fearful that the moment that the masts were cut away the ship would go down. With a single hatchet, the captain went on board, cut away the mast, when the ship righted. The boats then came up, and the men, by the sole aid of spades, cut away the chain cable from around the foremast, which got the ship nearly on her keel. The men then tied ropes round their bodies, got into the sea, and cut a hole through the decks to get out provisions. They could procure nothing but about five gallons of vinegar and twenty pounds of wet bread. The ship threatened to sink, and they deemed it imprudent to remain by her longer, so they set sail in their boats and left her.

On the 22d of August, at about five o'clock, P. M., they had the indescribable joy of discerning a ship in the distance. They made signal, and were soon answered, and in a short time they were reached by the good ship Nantucket, of Nantucket, Mass, Capt. Gibbs, who took them all on board, clothed and fed them, and extended to them in every way the greatest possible hospitality.

On the succeeding day, Capt. Gibbs went to the wreck of the ill-fated Ann Alexander, for the purpose of trying to procure something from her; but, as the sea was rough, and the attempt considered dangerous, he abandoned the project. The Nantucket then set sail for Paita, where she arrived on the 15th of September, and where she landed Capt. Deblois and his men. Capt. Deblois was kindly and hospitably received and entertained at Paita by Capt. Bathurst, an English gentleman, residing there, and subsequently took passage on board the schooner Providence, Capt. Starbuck, for this port, arriving here on Sunday, last, the 12th inst.

Passing through an Iceberg.

Extract from a Journal kept by a Seaman who served in the Arctic Expedition of 1850-51.

SUNDAY, June 30, 1850.

Moored to an iceberg; weather calm; sky cloudless, and "beautifully blue; surrounded by a vast number of stupendous bergs, glittering and glistening beneath the refulgent rays of a mid-day sun.

A great portion of the crew had gone on shore to gather the eggs of the wild sea-birds that frequent the lonely ice-bound precipices of Baffin's Bay, while those on board had retired to rest, wearied with the harrassing toils of the preceding day.

To me, walking the deck and alone, all nature seemed hushed in universal repose. While thus contemplating the stillness of the monotonous scene around me, I observed in the offing a large iceberg, completely perforated, exhibiting in the distance an arch, or tunnel, apparently so uniform in its conformation that I was induced to call two of the seamen to look at it, at the same time telling them that I han never read or heard of any of our Arctic voyagers passing through one of those arches so frequently seen through large bergs, and that there would be a novelty in doing so, and if they chose to accompany me I would get permission to take the dingy, (a small boat,) and endeavor to accomplish the unprecedented feat. They readily agreed, and away we went.

On nearing the arch, and ascertaining that there was a sufficiency of water for the boat to pass through, we rowed slowly and silently under, when there burst upon our view one of the most magnificent specimens of nature's handy-work ever exhibited to mortal eyes; the sublimity and grandeur of which no language can describe—no imagination conceive.

Fancy an immense arch of 80 feet span, 50 feet high, and upward of 100 in breadth—as correct in its conformation as if it had been constructed by the most scientific artist—formed of solid ice of a beautiful emerald green, its whole expanse of surface smoother than the most polished alabaster, and you may form some slight conception of the architectural beauties of this icy temple, the wonderful workmanship of time and the elements.

When we had got about half way through the mighty structure, on looking upward I observed that the berg was split the whole breadth of the arch, and in a perpendicular direction to its summit, showing two vertical sections of regular surfaces. "darkly, deeply, beautifully blue," here and there illumined by an arctic sun which darted its golden rays between, presenting to the eye a picture of ethereal grandeur which no poet could describe, no painter portray. I was so enraptured with the sight that for a moment I fancied the "blue vault of heaven" had opened, and that I actually gazed on the celestial splendor of a world beyond this. But alas! in an instant the scene changed, and I awoke as it were from a delightful dream to experience all the horrors of a terrible reality. I observed the facture rapidly close, then again slowly open. This stupendous mass of ice, millions of tuns in weight, was afloat, consequently in motion and apparently about to lose its equilibrium, capsize, or burst into fragments. Our position was truly awful; my feelings at the moment may be conceived, but cannot be described. I looked downward and around me; the sight was equally appalling; the very sea seemed agitated. I at last shut my eyes from a scene so terrible, the men at the oars, as if by instinct, "gave way," and our little craft swiftly glided from beneath the gigantic mass.

We then rowed round the berg, keeping at a respectable distance from it, in order to judge of its magnitude. I supposed it to be about a mile in circumference, and its highest pinnacle 250 feet.

Thus ended an excursion, the bare recollection of which at this moment awakens in me a shudder; nevertheless, I would not have lost the opportunity of witnessing a scene so awfully sublime, so tragically grand, for thousands sterling, but I would not again run such a risk for a world.

We passed through the berg about two P. M., and at ten o'clock the same night it burst, agitating the sea for miles around.

I may also observe that the two men who were with me in the boat did not observe that the berg was rent until I told them, after we were out of danger, we having agreed previously to entering the arch, not to speak a word to each other, lest echo itself should disturb the fragile mass.

The World's Exhibition—Awards to Americans.

The National Intelligencer, gives a complete list of the Awards in favor of American contributors to the great Exposition of Industry at London—as officially communicated by our Commissioner, Edward Riddle, Esq., to Joseph G. C. Kennedy, Esq., Secretary of the Central Committee at Washington.

Council Medals.

To Joel Borden, Jr., Texas, for his preparation called *Meat-Biscuit.*

To David Dick, Meadville, Pa., for his *Anti-Friction Press* and various engineer's tools and presses.

To C. H. McCormick, Chicago, Ill., for his *Reaping Machine.*

To William Bond & Son, Boston, for the invention of a new mode of observing Astronomical Phenomena, &c.

To Charles Goodyear, New-Haven, Conn., for *India Rubber Fabrics.*

Prize Medals.

Hiram Powers, for Statue of a *Greek Slave.*

Brooklyn Flint Glass Co., for Flint Glass.

Day & Newell, Parautoptic Permutating Locks. (With special approbation.)

Silas C. Herring, New-York, Salamander Safe.

North Wayne Scythe Company, Maine, for Scythes.

D. Simmons & Co., Edge Tools.

Brown & Wells, Tools.

Chilson, Richardson & Co., Boston, Hot-Air Furnace.

Cornelius & Co., Philadelphia, Chandelier.

Chas. Howland, New-York, Bell Telegraph.

Adams & Co., Bank Lock.

McGregor & Lee, do.

G. A. Arrowsmith, Permutation Locks.

C. Childs, a Slide-top Buggy or Phæton.

W. C. Watson, a Sporting Wagon, very neat.

Blodgett & Lerow, Sewing Machine.

W. Hayden, Drawing Regulator for Cotton.

Lowell Machine Shop, Self-Acting Lathe, and a Power-Loom.

Prouty & Mears, Plow.

C. Starr, Book-Binding Machine.

J. P. Woodbury, Wood-planing, Tonguing, and Grooving Machine.

T. K. Earl & Co., Card Clothing.

Ryder's Patent Iron Bridge, N. Y. (Model.)

National Institute, Washington, Models of Ships.

J. R. St John, N. Y., Nautical Compass.

A. Dallas Bache, (U. S. Gov't,) Balances.

M. B. Brady, New-York, Daguerreotypes.

J. A. Whipple, do. M. N. Lawrence, do.

J. R. St. John, Detector Compass.

W. A. Burt, Solar Compass, Surveying Instruments, &c.

S. Ercisson, Sea Lead, Pyrometer, &c,

J. Chickering, Boston Square Piano-forte.

R. Nunns & Clark, a seven-octave do.

C. H. Elisenabrant, Clarionets and Flutes.

G. Gemunder, Violins. C. Meyer, two Pianos.

J. K. Herrick—Superior Ruling of account Books.

S. G. Howe, Boston—Alphabet for the Blind.

W. H. Jeffers—Ladies' Boots and Shoes.

W. H. Addington—Shoes for Mining.

Mrs. W. Haight—A Shirt. C. Duffield, Hams.

Adirondac Company, N. Y.—Steel and Iron.

Morris, Jones & Co.—Plate Iron.

New Jersey Exploring and Mining Company—Zink Ores, Franklinits, and Smelting Process.

Trenton Iron Company—Fine Iron, Ores, &c.

W. Barns—Maple Sugar. L. Dean, do.

Dill & Mulchaey—Cavendish Tabacco. J. H. Grant, do.

Thos. Bell, Westchester Co., N. Y.—Soft Wheat from Genesee.

Hecker & Brother, N. York—Genesee Flour.

B. B. Kirtland—Indian Corn, Thirty-five varieties.

E. T. Herriot—Carolina Rice.

Schooley & Hough—Hams.

N. York State Agricultural Society—Varieties of Wheat.

Raymond & Schuyler—Flour, (thirds.)

P. Robinson—Cavendish Tobacco.

Power & Weightman, Chemicals.

S. Bond—Cotton. Wade Hampton—do.

G. L. Homes, do. J. R. Jones, do. J. V. Jones, do.

W. W. Macleod, do. J. B. Meriwether, do.

J. Pope, do. W. B. Seabrook, do. J. Nailor, do.

J. H. Ewing, Wool. Cockerill, do. Perkins & Brown, do. A. M. Kimber & Co., do.

W. Colgate & Co., New-York, Starch. Oswego Factory, do.

State of Maryland—A Collection of her Produce.

Rev. Zadock Thompson—Vermont Woods.

H. G. & L. B. Hotchkiss—Oil of Peppermint.

George Hicks—Tillandsia Usnoides.

Amoskeog Manufacturing Co., N. H.—Drillings, Tickings, Sheetings and Cotton Flannels.

Willimantic Duck Co., Conn.—Cotton Sail Cloth.

Gilbert & Stephens, Mass.—Flannels.

Laurence, Stone & Co.—Tartans from Native Wool.

B. Baker—Light Harness, superior workmanship.

H. M. Crawford—Calf-Skins tanned in Oak Bark.

Wisdom, Russels & Whitman—Curled Hair, for furniture.

Hickey & Tull—Two Portmanteaus.

Lacey & Phillips—A case of Harness.

Harward Co.—India Rubber Shoes.

J. Fenn—Comb.

S. C. Moulton—India Rubber Goods.

G. Loring—Water-Pail.

Julius Pratt & Co.—Ivory Veneer.

M. J. Louderback—Preserved Peeches.

State of Maryland—A Collection of Produce.

Bazin, Xavier & Co.—Fancy Soaps.

J. R. St. John—Soap.

H. P. & W. C. Taylor, Phila.—Toilet Soap.

BIG BRIDGE.—A bigger bridge than was ever constructed is now contemplated to cross the Severn and connect Monmouthshire and South Wales with Bristol and the West of England. It is to be of granite, 140 feet wide, with arches of 324 feet span and 120 feet above the highest spring tides, so that the largest ships will be able to sail under. On each side of the bridge will be shops, the rent of which will pay a good part of the interest on the cost. There will be room for a double railroad track and a carriage road, besides covered colonades for foot passengers.

Boats of the Northern Indians.

The New York News gives the following account, from an officer of the American Arctic Expedition, of the boats used in that region:—

"Kyacs" are a kind of boat used by this people, and are, certainly, very curious affairs, four of which were brought in the Advance. They are made by stretching seal skins over a light frame work of wood, shaped very much like a flattened cigar, both ends being very sharp, with a hole in the top about 14 inches in diameter. The whole length of a boat is about 12 feet, by 14 inches in width, and 8 inches deep at the center. The boatman slides his legs and hips through the aperture in the top of the boat, extending his legs lengthways, while from his hips up are outside. This part of the body is covered with a seal skin, made the same as a "Jumper," and lashed with drawing strings at the bottom, to a rim round the aperture in the boat. The boatman propels his craft with a double bladed paddle, about seven feet in length, made of light wood, and slightly made; the main part about 1½ or 2 inches in diameter, and the blades 4 inches wide, and ornamented with ivory. With this he moves his boat through the water at a very rapid rate. By a dexterous movement with his oar, an expert boatman will completely turn his boat over and come on the opposite side, still retaining his accustomed situation.

In this fragile vessel he pursues his avocation of spearing seals in the roughest weather, for which purpose he has a barbed spear several inches long, made of steel, and very sharp, which is attached to an ivory point about eight inches in length and two and a half in diameter; to the steel is attached a line, forty feet in length, made of the hide of the Walrus, and this is fastened to a bladder made of the skin of a seal and filled with air, lying on the after part of the boat. When the spear enters the seal, it is arranged so that it disengages itself from the ivory point, by slipping at the same instant from the staff, but is attached by a string and floats with it, while at the same time the bladder to which the line is attached is thrown overboard, preventing the seal from sinking any farther than the length of the line; the staff and seal are then recovered at his leisure. For killing water-fowl, of which there are but few, a sharp round spear is used, attached to a staff seven feet in length. These spears are thrown with astonishing accuracy, rarely if ever missing their mark. Another manner, and the easiest by far of spearing the seal, is through a hole in the ice when they come up to breathe; they will frequently scratch holes through the ice from the under side, there it is several feet thick, to get fresh air; the natives are accustomed to the noise made by the scratching, and will hear them, and as soon as they make their appearance they are at once killed and secured.

Meneely's Bells.

A correspondent of the *National Intelligencer*, writing from New York and giving some account of the Fair of the American Institute at Castle Garden, notices the specimens of Meneely's Bells on exhibition, and gives some information respecting the process of their manufactory:—

"G. H. Swords, hardware and cutlery merchant, 116 Broadway, New York city, exhibits a magnificent chime of bells, nine in number, manufactured by Andrew Meneely at West Troy, New York, who has been in the church, factory and steamboat bell foundry business for twenty years. It is worthy of note that bells from this establishment have taken the highest premium of fifteen consecutive fairs in different sections of the Union. The chime for Trinity Church was completed at this foundry, it being found deficient in two bells on its importation. Within the last two years they have cast and sold from the agency of Mr. Swords nine hundred and twenty-five large bells, some of them weighing as much as fifty thousand pounds. Most of them are manufactured with 'improved cast iron yokes,' by which they can be raised or depressed, and adjusted to ring easily and properly; and they also generally affix springs to the clapper to prolong the sound, and to avoid the disagreeable effect produced by the clapper resting on the bell. The beautiful chime now on exhibition in this fair is worth four thousand dollars, and was cast, every bell, so accurately as to come from the mold without requiring the touch of a cold-chisel to perfect a single note of the collection. This, which is the common achievement at Mr. Meneely's works, *has never been accomplished in Europe.*

From long practice and thorough knowledge of his metal, Mr. M. is able to get accurate tones by gauging and 'sweeping' his molds with great care, calculating, not only to an ounce what will be the weight of the bell when coming from the mold, but the exact tone it will give forth. Mr. Swords sends these bells all over the United States, and also supplies Canada with them, to the entire exclusion of English competition; selling them here at twenty-eight cents per pound, the lowest price at which the English could be brought here being fifty cents. The finest of these beautiful castings are decidedly superior to that of any other bells found in the United States, whether made at home or abroad; while their tone is uniformly rich, mellow, clear, and ringing, as testified in the certificates of the examiners in all the exhibitions in which they have been shown."

A New Power.

Prof. Page, of Washington, has been exhibiting at the Tabernacle in New-York, a a new motive power that promises to supersede, in many instances, the use of steam. This power is that of electro-magnetism, generated by a galvanic battery and concentrated in helices that constitute the cylinder in which the piston plays. The principle is very simple, and the wonder now is that this application of it had not been made years ago. Two coils of wire are arranged in the same line, but at some distance from each other; in these is inserted a cylindrical bar of iron, and to this machine the wires connecting the poles of a galvanic battery are attached. The passage of the magnetic fluid through one coil makes it a temporary magnet, which of course attracts to its center the iron bar; the current is then transferred to the other coil, which in turn attracts the iron to its center, and thus by shifting the current from one helix to the other a piston movement is secured, which of course can be made available for rotary motion, or for any other purpose to which the steam-engine is now applied. The current is shifted by the motion of the piston itself, just as in the steam-engine valves are alternately opened and shut. The motion is steady, beautiful, and powerful; the only practical question is wether it can be increased to an extent adequate to the demands of the heaviest engine work, and produced as cheaply as steam-power. Of this there seems to be little doubt. From eighty to one hundred horse-power has been attained by the batteries and helices already constructed, and the cost is about twenty cents for twenty-four hours for one horse power, or less than a cent an hour. [Independent.

New Work by Powers.

The Italian correspondent of *The London Daily News* says:—While on the subject of the fine arts, I must not omit stating that Mr. Powers, the American sculptor, whose studio I visited yesterday, and whose name will be familiar to your readers as the author of the Greek Slave, which forms such a point of attraction in the Great Exhibition, is now engaged on a statute of great beauty and of great allegorical interest, both as regards his own country and the prospects of the world at large. It represents California, under the form of a beautiful female figure, of the Indian type of feature, pointing with a divining rod to a mass of auriferous quartz, which is skillfully disposed so as to form the support of the statue. The voluptuous beauty of the figure, the smiling expression of the face, and the richness of her cap, bracelets, and armlets of native gold, are sufficient to awaken the enthusiasm of those who, through avarice or through adventurous spirit, leave all in search of the tempting metal; but here, indeed, we may say "all is not gold that glitters"—the too often deluded hopes of the adventurers, and the "deceitfulness of richness," are well typified by a bunch of thorns, which the enchanting California holds behind her back, in her right hand, and which, in the first burst of admiration, is not visible to the gaze of the dazzled spectator.

Canine Instinct.

We know nothing in the story line that is better than a good dog story. The following, if not the very best of the kind, is certainly a very excellent one, and may be relied on as strictly true. We give the well known names of the parties as vouchers.

Some three weeks since, Mr. Theo. Holbrook, of Milk-street, broke up housekeeping in Roxbury, and sent three of his children to South Hadley, Mass., to attend school. On leaving home the children took with them their favorite spaniel dog, that had been their companion and playmate for eight years. He rode in the car with them to Hadley, and remained with the children during the afternoon, but the next morning was missing, and could no where be found. The only trace that could be found of him was, that he had been seen crossing a toll bridge. Twelve days after the dog left Hadley, he arrived at his old home in Roxbury. But not finding his old friends there, he next called at Mr. William Whiting's, his master's next door neighbor, and sought admittance by scratching on the door. Mr. Whiting's family at once recognized him, and admitted him. He was very much exhausted, and poor in flesh, and very hungry. Mr. Whiting's little girl immediately undertook the work of a nurse to the poor travel-worn spaniel. He rapidly improved under her care, and in a day or two commenced following her, and would not allow her to go ten steps without him. He insisted on following her even to school, and lying at her feet during school-hours. And it was not until his old master came for him that he could be induced to leave his little friend.

The great question now for the curious to answer is: How could this dog find his way to Roxbury from South Hadley, a distance of 105 miles? He was carried all the way in the cars, and of course had no opportunity to see the road. And then, again, it is evident from the length of time consumed in the journey (twelve days,) that he did not come directly, for he probably would have traveled that distance in a day. He must have wandered many hundred miles before he struck some trail by which he could make his way homeward. [Boston Traveler.

The Earthquake at Naples.

The recent earthquake in the kingdom of Naples, proves to have been much more awful and destructive than was at first reported. A list of more than 50 towns and settlements is given, which were seriously injured. Melfi, which contained about 10,000 inhabitants, was nearly destroyed—three-quarters of the place being in ruins. The Archbishop's palace, the college, and other rich public edifices, were leveled to the ground, The number of the killed exceeds 700; and 200 wounded persons are now in the neighboring hospitals, including whole families of high rank. It is not said that the ground opened, but that all the ruin was done by the repeated shocks, which demolished the buildings. Some of them were so rapid that people had not time to escape from their houses. The Commune of Barile was completely laid waste, all the buildings being destroyed except the Foundling Hospital. In Rionero nearly all the buildings are also prostrate, and many of the people perished. One female was disinterred alive, and an infant was recovered from the ruins, two days after the disaster. Six towns, in the province of Bari, were destroyed, in whole or in part, and thousands of the people perished.

The present Grain Crop of Spain is 120,000,000 of *fanegas* or 171,000,000 of bushels, of which three-fourths is Wheat and one-fourth Rye. But one-half the country is under cultivation; of this four-fifths is devoted to Grain, and one-fifth to other crops. The production of Wine is estimated, by an able and well informed writer in the French *Moniteur*, at 240,000 of gallons.

Of one hundred accidents on railways occasioned by imprudence of passengers, twenty-four—or nearly one-quarter, are occasioned by getting off when the train is in motion. The apparent speed is very deceptive, and the real speed is always much geater than it appears. One-sixth, 16, are caused by jumping on when the train is in motion, and one-eighth, 12, by crossing the track heedlessly, making upwards of 50 by this single miscalculation as to the speed and force of the motion.

Rev. Mr. Andrews, lately sent out by the Associate Synod as a missionary to Trinidad, has written home, requesting to be recalled, for the reasons that the Mission is not likely to accomplish any good, and that to continue it would be a useless expenditure of service and money.

Union Academy.

THE Academic Year of this Institution (located at Shiloh, N. J.) for 1851 and '52 commenced the first Wednesday in September, and continues forty-four weeks, including two vacations, of one week each, between terms.

The year is divided into three terms:

The First commencing Wednesday, September 3d, and ending Tuesday, December 9th.

The Second commencing Wednesday, December 17th, and ending Tuesday, March 23d.

The Third commencing Wednesday, March 31st, and ending Tuesday, July 6th.

Board of Instruction.

WM. C. WHITFORD, Principal,
And Teacher of the Classics, Natural Sciences, and higher Mathematics.
Miss RUTH R. HEMPHILL, Preceptress,
And Teacher of French, Painting, Drawing, and assistant in Mathematics.

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June of each year.

Board of Instruction.

Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress.
Rev. J W. MORTON, } Assistants.
Mr. O. B. IRISH, }

The Terms for 1851 and 1852 are as follows:—

The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3 " " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term, Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.

Tuition should be arranged before entering classes.

Geography, Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

EXTRAS.

Chemical Experiments,	$1 00
Drawing,	1 00
Monochromatic Painting	3 00
Oil Painting,	5 00
Writing and Stationery,	0 50
Vocal Music, Elementary,	1 00
Advanced Class,	2 00
Instrumental Music,	8 00

Use of Organ or Piano, $2 00 per quarter.

BOARD, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

JAS. R. IRISH, Pres., } Of the Board
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DERUYTER, July 18, 1851.

Sabbath Tracts.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

- No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
- No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
- No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
- No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
- No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
- No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
- No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
- No. 8—The Sabbath Controversy: The True Issue. 4 pp.
- No. 9—The Fourth Commandment: False Exposition. 4 pp.
- No. 10—The True Sabbath Embraced and Observed. 16 pp.
- No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
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- No. 13—The Bible Sabbath. 24 pp.
- No. 14—Delaying Obedience. 4 pp.

The Society has also published the following works, to which attention isinvited:—

- A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
- The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
- An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.
- Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New-York.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

THE SABBATH & THE RESURRECTION.

From "An Examination of the Authority for a Change of the Weekly Sabbath at the Resurrection of Christ; proving that the Practice of the Church in substituting the First Day of the Week for the appointed Seventh Day, is unsanctioned by the New Testament Scriptures. By JAMES A. BEGG, Author of a Connected View of the Scripture Evidence of Christ's Speedy Return, &c." [Continued.

If now we attend to what was commanded the Israelites concerning this memorable night, and what was done during it, and subsequently before their departure, we shall find that they could not leave Egypt so early as has been supposed; for, as many matters had to be attended to, whatever their haste, much time must have been consumed. It was not till midnight, that the destroying angel executed his dread commission; and when, afterwards, Pharaoh rose up, he and all his servants, and all the Egyptians, some time would probably be consumed in unavailing regrets over their several bereavements, and in consideration of what should now be done. When it had been resolved to send for Moses and Aaron, still, we must remember, that they, with the children of Israel, were dwelling in a district appropriated peculiarly to them, at some distance from the palace, and on the opposite side of the Nile. And, however urgent the Egyptians might at length have become for their departure, the Israelites were absolutely prohibited from leaving their houses. A higher authority, and one which now, amid the terrors and the desolation of their enemies, the preserved of the Lord must have been more than ordinarily disposed to respect, had solemnly enjoined, so recently as the night previous, "*And none of you shall go out at the door* of his house, *until the morning*." (Exod. xii. 22.) They were farther commanded, that whatever of the paschal lamb remained uneaten "until the morning," was then to be "burnt with fire;" (Exod. xii. 10;) and are we to suppose that Moses and Aaron, or even any of the children of Israel, on an occasion of such an awfully solemn nature, would disregard these injunctions? We cannot but believe that they were all strictly attended to, and that the whole community did remain every one in the house in which he partook of that supper, "until the morning;" and that, then, whatever of it was left was burnt with fire, according to the divine command—so that midnight was long past, and the morning come, before a single movement *could* be made towards their departure. And, it is also to be observed, that the necessary preparations for their departure must have been still farther delayed, when we remember that where a family was insufficient for the eating of the lamb, they were to join with their neighbors, so that many must have remained till the morning in houses not their own, and afterwards have to attend to all that was necessary to be done, before finally departing from the land which hitherto had been the place of their abode.

Next, we must observe, they were to be led out "according to *their armies*," implying an organized and orderly arrangement, (Exod. vi. 26; vii. 4,) which also was carefully attended to; "and it came to pass the self-same day, that the Lord did bring the children of Israel out of the land of Egypt, *by their armies*," (Exod. xii. 51,) or, as in the following chapter, "the children of Israel went up harnessed, out of the land of Egypt;" (in the margin, "went up by five in a rank.") (Exod. xiii. 18. So that, in addition to the time requisite to congregate an assemblage of at least fifteen hundred thousand, men, women, and children, with whatever they esteemed of greatest value, as well as their flocks and herds, "even very much cattle," besides "a mixed multitude," that went with them, (Exod. xii. 38,) *all done after morning*, there was farther a regularly organized arrangement to be made, with qualified and appointed officers, when brought together, after they had got themselves otherwise prepared, whatever the necessary preparation may have been, in leaving a land they were not to revisit. And we must here observe, that it is not likely that Pharaoh, so much enraged against them, would permit any open prepartion previously, but might have fallen upon them with his army, had they attempted it. (Exod. x. 28, 29.)

All these circumstances, then, must have taken up, at the very lowest estimate, several hours, and all after "morning," when the remains of the paschal lamb had been consumed with fire—till which time, as we have seen, not a movement was permitted to be made,—not only after the night of the 14th, but after the following morning. When the Scriptures inform us that the Exodus took place *at night*, it must, therefore, have been the night of the 15th, and not the night of the 14th of the month.

This indeed, then, was truly a "preparation day," (though not, at this time, expressly named so,) immediately preceding, as it did, that mighty intervention of God for His people. Our attention, however, is mainly to be fixed on that event to which it led. With an high hand, God brought Israel from under the oppressor's rod. On the 14th, the Passover blood was sprinkled for a protection, and the efficacy of that blood they enjoyed, in their full preservation when the first-born of Egypt were laid low. Still, however, this was but preparatory to the ransom God designed to effect, and, accordingly, "on the morrow after the Passover, the children of Israel went out, with an high hand, in the sight of all the Egyptians." Numb. xxxiii. 3.

This, we are expressly told, was "on the 15th day of the first month." For this reason, and also as prefigurative of the enjoyment of that mightier redemption which Christ should afterwards come to effect, that day was established as a Feast unto the Lord. "On the 15th day of the same month, is the Feast of unleavened bread unto the Lord; seven days, ye must eat unleavened bread. In the first day, ye shall have an Holy Convocation; ye shall do no servile work therein." (Lev. xxiii. 6, 7. The first day of this seven days' Feast, being the fifteenth day of the month, was thus solemnly set apart *as a Sabbath unto the Lord*, in commemoration of what He had wrought for Israel's deliverance now upon it.

Of itself, that deliverance was worthy of commemoration; but Israel's bondage was typical of man's slavery to sin, and Israel's redemption from Egyptian thraldom by the alone power of God, was also typical of that work which Christ condescended to leave His glory and become man that He might effect. While, therefore, we review the circumstances connected with Israel's Exodus, we receive instruction concerning that salvation wrought for a fallen world.

The annual Passover Sabbath, on the very day when the unarmed Israelites went forth in sight of their oppressors, was appointed to be observed as a festival commemorative of it. It referred to a glorious manifestation of divine grace, and was esteemed "a high day," in Israel. It was a Sabbath, on which no servile work was to be done; it was a Holy Convocation, equally with the weekly Sabbath—but was not confounded with, or at all to be mistaken for it. It had its own appointed and appropriate period of observance; not determined by the days of the week, but regulated by the month, and the day of the month. This month is called, (Exod. xii. 2,) "the beginning of months," which Boothroyd translates, "chief of months," adding, "so Matthews rendered; and I cannot think the Hebrew will even bear any other sense. It is so called on account of the Passover Feast." The Passover Sabbath had its own appropriate object; not God's having finished creation work, but His having wrought redemption for Israel, thus foreshowing also the work of Him who should afterwards, by His death upon the cross, spoil principalities and powers, "making a show of them openly."

The enactment of this Passover Sabbath is repeated, Numb. xxviii. 16, 18, "And in the fourteenth day of the first month, is the Passover of the Lord. And *in the fifteenth day* of this month, is the Feast; seven days shall unleavened bread be eaten. *In the first day*, shall be an Holy Convocation; ye shall do no manner of servile work therein."

The Jews still recognize this Sabbath as an institution peculiar to the Passover; but some of our own Commentators grievously confuse the inspired statements, while others, who enlarge on matters of less importance, have very little to say upon it—and that little, altogether unsatisfactory to the earnest inquirer. Whether this may have arisen from their perception that an exhibition of its true import, in all its relations to the Messiah's work, would be calculated unfavorably to affect the reception given to their interpretations of the Sabbath day which is spoken of at the period of Christ's death as "an high day," we seek not to determine. But, after such frequent occasion of complaint in this respect, it is with peculiar satisfaction that, on this part of our investigation at least, we are enabled to present a brief summary, embodying, very nearly, the several points, which we have endeavored to prove at length, the result of much consideration, in an extract from a recently published work of Biblical reference:—

"On the fourteenth day of the first month, (Nisan,) between the evenings, the Passover was to be celebrated; and on the fifteenth day commenced the seven days' feast of unleavened bread. The term *Passover* is strictly applicable only to the meal of the paschal lamb or the fourteenth day; and the feast of unleavened bread was celebrated on the fifteenth onward, for seven days, to the twenty-first inclusive. This order is recognized Josh. v. 10. 11. But, in the sacred history, the term Passover is used to denote the whole period; the fourteenth day and the festival of the seven days following. (Luke ii. 41; John ii. 13, 23; vi. 4; xi. 55.)

"This mode of expression is recognized by Josephus, the Jewish historian, who uses the expression, 'the festival of unleavened bread, which is called the Passover.' (Luke xxii. 1.)

"As to the time of the celebration of the Passover, it is expressly appointed 'between the evenings,' or, as it is elsewhere expressed, 'at even, at the going down of the sun.' (Deut. xvi. 6.). This is supposed to denote the commencement of the fourteenth day of Nisan, or at the moment when the thirteenth day closed and the fourteenth began. The twenty-four hours reckoned from this point of time to the same period of the next day, or fourteenth, was the day of the passover. At sunset of the fourteenth day, the fifteenth began; and with it the feast of unleavened bread. The lamb was to be selected on the tenth day, by each individual or family, and kept up till the fourteenth day, in the evening of which day it was to be killed. (Exod. xii. 3, 6.) Then followed the feast of unleavened bread, occupying seven days; the first and last of which were peculiarly holy, like the Sabbath. (Exod. xii. 15, 16.)

"The 'preparation of the Passover,' (John xix. 14,) or 'the day of the preparation,' (Matt. xxvii. 62,) was the fourteenth day, or the day preceding the first day of unleavened bread."—*Eadie's Biblical Cyclopedia*, Art. "Passover."

Now this Passover Sabbath, on the fifteenth day of the month Nisan, is clearly that Sabbath day which followed the day of the Saviour's death. Just as surely as the Passover itself arrived, so surely did the Holy Convocation unto the Lord necessarily follow, on whatever day of the week it might fall. Those, however, who vindicate the church's change of the Sabbath, uniformly assume, and their whole theory rests on the assumption, that the Sabbath thus spoken of by the Evangelists, was the weekly Sabbath. But, as already remarked, every statement tends to show that it was rather one of the two Great Annual Sabbaths, having their place in, and deriving their significance from, the relation which they bore to the Paschal sacrifice. We never read of a "preparation day" preceding and connected with the weekly Sabbath; while, as we have seen, the "preparation day" spoken of in one Gospel as "the day before the Sabbath," is, in a parallel text of another Gospel, connected with the Passover; "the preparation of the Passover." We have seen the institution of that Passover Sabbath. It continued the same, and the Evangelists refer, therefore, not to the weekly Sabbath, but to the fifteenth day of the month of Nisan, the appointed Sabbath, according to the Law, an Holy Convocation. Of the seven days' Feast of Unleavened Bread, both the first and the last days were Sabbaths, Holy Convocations, concerning each of which the injunction of the Law is, "Ye shall do no servile work therein." Lev. xxiii. 7, 8. The allusions in the Gospels distinctly are to the first of those seven days, that immediately following the Passover day.

This Sabbath was, therefore, an important festival, and is accordingly so distinguished from an ordinary weekly Sabbath, by the Evangelist John, when he informs us that "that Sabbath day *was an* HIGH *day*," or, as in the Greek *(megale,)* "a *great* day." John xix. 31. The same Evangelist, using the same Greek word, calls another appointed Sabbath, of similar nature, though pertaining to the Feast of Tabernacles, "the last day, *that* GREAT *day of the feast*." John vii. 37. In a note appended to the account of the death of Polycarp, in Valesius' edition of Eusebius' Ecclesiastical History, this fact is thus stated: "The day of solemn Assembly in any Feast, (and such were the *first* day and the *last* of the Feast of Tabernacles, the *first* and *seventh* of the Feast of Unleavened bread, and the Day of Pentecost,) is, by the Jews, writing in Greek, called 'a *great* day.'" [To be continued.

For the Sabbath Recorder.

EDUCATION:

WHAT IT IS DOING FOR THE WORLD.

BY PROF. WM. C. KENYON.

And first it may not be amiss to glance a moment at what education is doing for this earth. This goodly heritage of ours, puts on fair and beauteous forms, and yields her supplies to man's physical necessities, in rich abundance. But all this is secured most successfully, where the lords of the soil are the most highly educated. The pastures carpeted with green, the fields waving with the golden harvest, the cottages of pearly whiteness, all where the poor Indian roamed in his wilderness home, but a few suns ago, owe their existence to the white man's superior *intelligence*, and not to his superior physical strength. It is intelligence that subdues and beautifies the earth; strikes down the forests; tears up the stumps; smooths off asperities; makes the barren places fruitful; opens drains for the passage of pestilential miasma from swamps and marshes; tames the grasses and grains, vegetables and fruits; subjugates beasts and birds, and drives the venomous and noxious to distant glens and jungles; plants splendid palaces upon the hill-sides and in the vallies, upon the mountains and on the plains; builds villages and cities, changes their night into day, and stirs up in them the din of mechanical and commercial industry; constructs roads and bridges; clears obstructions from the channels of rivers; opens passages to connect inland seas with broad oceans; raises beacon lights upon dangerous shores and reefs; unfurls the canvas to the breeze; applies the water to the wheel, and the steam to the piston; levels down hills, and bores through mountains, and beneath the beds of rivers; belts the earth with iron rails; supplies nerves and breath to the "iron horse;" and makes the lightning ride post round the world.

It is *mind*, that is transforming into a paradise this continent, from the Atlantic to the Pacific, from the Hudson's Bay to the Rio Grande. Other portions of the world may have a brighter sun, a more genial clime, a deeper and more fertile soil; but the mind that freighted the May Flower is not there. Nature, with a lavish hand, has sown the element, of national and individual wealth in richer profusion in portions of Asia, and Africa, and upon the islands of the seas, than in the northern half of North America; but where the native energies of the soil have not been waked up—where the mind is barren, dark, and desolate—there grow thorns and brambles; there crawls the serpent, whose tooth is filled with death; there prowls the panther; and there issue pestilential vapors. Scotland, ice-bound, bleak, barren, and rocky Scotland—the land of school and church edifices—the birth-place of mathematicians and philosophers, of poets and theologians—the home of the brave and free, and the resting place of philanthropists and patriots—what Scotland is, and more, Ireland might have been, could she have been blessed for generations with a population of the high intelligence of the Scots, instead of her mass of festering, putrid, withering ignorance.

"MIND IS WEALTH," is a familiar aphorism, much older in its origin than our own vernacular language. But it is mind developed, aroused, energized, conscious of its own innate powers, that is powerful in developing the resources of a country. Bring out an increased amount of intelligence, and agricultural and mineral wealth, mechanical and commercial enterprise, are brought out in equal ratio. When intelligence guides the plough, or directs the spade, the fields yield a richer harvest; the grass grows taller and thicker, and contains more nutriment; the fruits of the orchard are larger, fairer, and better flavored; the cattle are larger, handsomer, and more spirited; the lambs yield a finer wool, and a heavier fleece. When intelligence guides the helm, works the steamer's levers, or lets the water on to the wheel, *life is safe*, and invested capital yields large dividends. If it be ascertained that a people saw up their ponds of ice, hew down their granite mountains, and dig the coal and iron from the bowels of the earth, and then transport these by tens of thousands of tons, on iron rails, to the sea-board, and spread them upon the "wings of the wind," to distant markets, it need not be asked whether such a people have school-houses and churches. These they must have, or their industry and enterprise they could not have. It is *intelligent* mind that can shape and polish the marble, and pile it up in noble structures; that can multiply useful inventions, and hasten and cheapen communication between different and distant countries. Where are the canals and railways of Spain and Italy, the light-houses upon their coasts, and their commerce and their machinery? Ask their ignorant, bigoted, and superstitious millions. How would these fair and sunny lands be changed, if their ignorant masses could have for a single century the rousing, energizing, stimulating potency of such educators as Paul and John the Revelator were, or even such as Luther and Knox!

It is an unmistakable fact, that among an intelligent and moral people, everything is more healthful, cheerful, and beautiful, from the smallest to the greatest, from the chicken to the noble steed, from the flower-garden to the harvest-field, from the stable to the mansion, from the frail canoe to the majestic steamer. Mind is wealth; and tell a political economist the intellectual and moral condition of any people, and he would have all the necessary data for estimating their national wealth and prosperity. Or, on the other hand, pass through any country, and estimate the prosperity and enterprise indicated by the villages, farm-houses, and their appurtenances, and it will not be difficult, from such data, to estimate the intellectual and moral development of the inhabitants.

Indeed, God, in his infinite wisdom, seems to have admirably constructed this earth's surface for developing man intellectually. For what else were the native apple, pear, and plum, made so stinted, knotty, gnarled, and insipid, but to induce men to adopt means of improving them, and thereby improving themselves? Why else are the grains and vegetables, in their native state, so ill suited to the comfort and sustenance of men in an advanced state of society? The native sheep, ox, and horse, would much better compare with the lean kine of Pharaoh, than with the herds on the plantations of a Vail or a Prentice of New York. See also the mineral treasures planted in beds and veins, at small depths below the earth's surface—the iron and the coal, the copper and the zinc, the tin and the lead, the gold and the silver, the mercury and the platinum, the lime and the clay, the granite and the marble, the salt and the gypsum. How admirably are these arranged to call into exercise the perceptive and inventive powers of the mind, and induce habits of persevering industry! The brilliant pearls and sparkling gems, of little value to the great masses of the human race, are buried deep beneath the waters, or in sunless caverns. All these things point to the plans of beneficent Wisdom, for securing the intellectual and moral good of the human family. If, then, it be true, that the productiveness of the earth, agricultural and mineral, depends upon human intelligence, how absurd the opinion sometimes entertained, that men, in the ordinary pursuits of life have little need of thorough mental discipline! It is not too much to say—and the displays at our agricultural fairs sustain the assertion—that large classes of our agriculturists, could double the productiveness of their farms, in a very few years, by the application of more scientific principles in farming. Let it not be said, then, that the youth designed for the farm or the mechanic shop, can derive little advantage, so far as relates to their intended pursuits, at our best seminaries—that their Greek and Latin, their Mathematics and their Logic, can do nothing for them that shall enable them to raise the more corn to the acre, and to produce better machinery. The history of the progress in agriculture, and improvements in the mechanic arts, prove the opposite.

November 10, 1851.

CHRIST IN THE OLD TESTAMENT.

In the extract below, from a letter by Mr. Lauria of Cairo, it is seen how strongly the Old Testament would witness to the Jews that Jesus is the Christ, if the utmost pains were not taken to blind their eyes:—

A Jew from Asia Minor, not ignorant in Talmudical lore, came here on some business, and called on me to buy a Bible. After paying for it, he said, he hoped that it contained nothing about Jesus of Nazareth. I answered, that he would find him mentioned by almost every prophet. Hearing this, he at once asked me to return him his money; but I said he must first see some of those passages I referred to, and then, if he objected to them, I would return him his money. I showed him the 53d of Isaiah, and the 12th and 13th of Zechariah, and after reading these chapters twice over, he became a little angry, and said he wondered how the Jews dare buy these books, and insisted on my receiving back the Bible. I assured him that the Bible was a faithful copy of theirs; but he said he was not to be fooled; for had it been as I asserted, all the Jews would have become Christians. As I had no Bible printed by Jews, all arguments proved useless; and as soon as he had received his money back, off he went cursing the Jews who buy these Bibles. He then called on the chief rabbi, complaining, as I was assured by Jews who were present, of the rabbis permitting the Jews to buy these Bibles, in which, he said, is inserted a part of the New Testament. He then took a Bible of ours which was in the rabbi's possession and pointed out the supposed insertions; but the rabbi showed him that those chapters are also found in the Jewish Bibles, and told him how they must be understood. He left, however, much dissatisfied with the rabbi's explanations; and said, that the Christians must have bribed all Jewish printers to insert those passages!

PROPHETIC VIEW OF AMERICA.

The following are the stanzas of the celebrated Dr. Berkeley, Bishop of Cloyne, in Ireland, containing what now appears like a prophetic view of the rising greatness of America. They were written about a hundred years ago. In 1725, the author published a plan for converting the American savages to Christianity, by the establishment of a College in the Bermuda Islands. The project was favorably received; considerable sums were raised for it. Dr. Berkeley visited this country, and spent a large part of his fortune, and about seven years, in efforts to establish his College, which miscarried through the neglect of Parliament to afford the aid that had been promised. Dr. Berkeley died at Oxford, England, in 1758.

[Presbyterian Cabinet.

The muse, disgusted at an age and clime
  Barren of every glorious theme,
In distant climes now waits a better time,
  Producing subjects worthy fame.

In happy climes, where, from the genial sun
  And virgin earth, such scenes ensue;
The force of art by nature seems outdone,
  And fancied beauties by the true.

In happy climes, the seat of innocence,
  Where Nature guides and Virtue rules;
Where men shall not impose for truth and sense,
  The pedantry of courts and schools.

There shall be sung another golden age,
  The rise of empire and of arts,
The good and great inspiring epic page,
  The wisest heads and noblest hearts.

Not such as Europe heeds in her decay;
  Such as she had when fresh and young,
When heavenly flame did animate her clay,
  By future poets shall be sung.

Westward the star of empire takes its way;
  The first four acts already past—
A fifth shall close the drama with the day—
  Time's noblest offspring is the last.

RELIGIOUS STATISTICS OF AMERICA.

At the recent meeting of the Evangelical Alliance in London, Rev. Dr. Baird made a Report on the Religious Statistics of America. The following notice of the Report we copy from the *Christian Watchman and Reflector*:—

Dr. Baird had suspended conspicuously in the hall a map of the United States, twenty-two feet long by ten wide, on which all the great political divisions were sufficiently large to be seen distinctly by the entire meeting. He began by a rapid and graphic sketch of the earliest settlements of this great country, which "God had designed should be the home of Protestantism and truth, and an asylum for those who, in the Old World, might be called to endure persecution for righteousness' sake." It was on this account, that De Soto, the opener of Mexico and South America to the papal abominations of Spain, in proceeding from Cuba to explore the continent of North America, was made to run up the western, and not the eastern side of the Peninsula of Florida. But it is the statistical part of the report which especially claims attention.

The last 36 years, according to Dr. B., have constituted the most prosperous era of our religious history. In this period, the last ligament which united the Church and the State was sundered—in Connecticut in 1816, in Massachussetts in 1833. The area of the country has been made to reach an extent of about 3 1-4 millions of square miles, and the population an aggregate of more than 23 millions. At the rate of increase thus far, the population, fifty years hence, will be far more than one hundred millions. These statements were made to show the greatness of the church's resposibility in this country. After going at considerable length into a history of our national advancement in material and educational interests, Dr. B. proceeds to give the results of his investigations into the progress and present state of religion in the United States.

The oldest branch of the Protestant church in this country is the Protestant Episcopal. Its history begins in 1607 with the colonizing of Virginia. It continued to labor under very serious embarrassments until after the Revolution. In 1800, it had 320 churches, 260 ministers, and 16,000 communicants; in 1850, 1,550 churches, 28 bishops, 3 missionary bishops, 1,504 ministers, and 73,000 communicants. In the first half of this century, therefore, it has about quintupled its churches, more than quintupled its ministers, and nearly so its members.

The Congregational branch of the one true church of Christ comes next. In 1850, it had 1,971 churches, most of them in the New England States, and the rest in the North-western States, 1,687 ministers, and 197,196 communicants.

The Baptist branch of the church of Christ is third in order of time. Due reference is made to the opposition and persecution this church suffered in consequence of the intolerance of the civil governments of Massachusetts and Virgina. They never experience this in Pennsylvania or New Jersey. In 1791, there were 1,150 churches, 891 ministers, and 65,345 members; in 1850, the regular Baptists are put down at 10,441 churches, 6,049 ordained ministers, and 754,652 members. Add to these the Seventh-day, Free-Will, Six Principle and Campbellite Baptists, and Dr. B. reaches an aggregate of 13,455 churches, 8,018 ministers, and 48,867 members. One hundred years ago, there were only 58 Baptist churches in the whole of what is now the United States. In the last sixty years, exclaims Dr. Baird with astonishment, the Baptists have increased their churches ten-fold, their members more than thirteen-fold, and their ministers nine-fold.

The Presbyterians come next. The first ministers came from Scotland and the north of Ireland. A presbytery was formed in 1705, consisting of seven ministers, and in 1800 there were 500 churches, 300 ministers, and 40,000 communicants. The division took place in 1838. The Old School branch has 23 synods, 134 presbyteries, 2,027 ministers, 618 licentitates and students, 2,675 churches, and 210,306 members; the New School branch, 21 synods, 104 presbyteries, 1,489 ministers, 204 students in theological seminaries and licentiates, 1,579 churches, and 140,060 members. Together, they number 44 synods, 238 bresbyteries, 3,516 ministers, 822 licentiates and students, 4,254 churches, and 350,366 communicants. The increase has been in its ministers nearly twelve-fold, churches eight and a half, and nearly nine-fold in its members. Add the smaller branches, none of which amounted to much in 1800, and the Presbyterian family of churches, all but the Dutch Reformed speaking the English language, and having a British origin, will rise to 4 general assemblies, 65 synods, 360 presbyteries, 4,578 ministers, 1,014 students and licentitates, 5,672 churches, and 490,259 communicants.

The last, in order of time, of the larger religious bodies that arose, was the Methodist Episcopal church. It was organized in 1784, and in 1800 had 40,000 members. Its subsequent increase has been immense. It now spreads all over the country, and, says Dr. B., its conferences, districts, and circuits, cover the whole land. The division took place in 1844. In 1850, the northern branch, called the "Methodist Episcopal church," had 4,004 ministers, and 666,310 members; the Methodist Episcopal church South, 1,642 ministers, and 504,520 members—making a total of 5,646 ministers, and 1,170,830 members. By adding smaller bodies, there will be found to be at least 6,000 regular preachers, more than 8,000 local preachers, and upwards of a million and a quarter of members. There is reason to believe, says Dr. B., that the membership of this communion has increased more than six times as fast as the population of the country has done since 1784.

In addition to the above large denominations, which speak the English language, there is a group of churches which, with few exceptions, use the German language. They are ten in number, and consists of the German branches of the Protestant church in America, almost all of them offshoots of German bodies in Europe. They have about 1,827 regular ministers, 550 local preachers, 5,356 congregations, and 333,000 members. To these, not before computed, must be added 500 congregations or "meetings" of the Society of Friends, of whom 300 are supposed to be Orthodox, and 200 Hicksite. This last body does not increase preceptibly.

The result of Dr. B's investigations is, that there were last year in the United States, in the several branches of the Protestant church that may be termed evangelical, no less than 23,614 ministers, (besides some 9,000 Methodist local preachers,) 58,304 congregations, and 3,292,222 communicants.

The non-evangelical churches are the Roman Catholics, with 4 archbishops, 1,073 churches, 1,081 priests, and a population of 1,500,000; the Unitarians, with about 300 churches, 250 ministers, and 30,000 members; the *Christ*ians, with 1,500 churches, as many ministers, and 150,000 members; the Universalists, with 540 preachers, 550 churches, and 875 societies; the Swedenborgians, with about 40 small churches, 35 minsters, and 10,000 members, and some German Lutheran churches that are Socinian, as are portions of the Friends. Of all these non-evangelical bodies, says Dr. B., the Roman Catholics and Unitarians are alone of much account. "The former have their perfect organization and consummate tact; the latter their cultivated intellect, minds and taste."

A FAITHFUL MOTHER.

The following anecdote strikingly illustrates the strength of maternal love, the beauty of faith, and the efficacy of prayer. It was related by a blind preacher:—

"When I was about eighteen years of age there was a dancing party in Middleborough, Massachusetts, which I was solicited to attend and act, as usual, in the capacity of musician. I was fond of such scenes of amusement then, and I readily assented to the request. I had a pious mother; and she earnestly remonstrated against my going. But, at length, when all her expostulations and earnest entreaties failed in changing my purpose, she said: 'Well, my son, I shall not forbid your going, but remember, all the time I shall spend in praying for you at home.' I went to the ball, but I was like a stricken deer carrying an arrow in my side. I began to play; but my convictions sank deeper and deeper, and I felt miserable indeed. I thought I would have given worlds to have been rid of that mother's prayers. At one time I felt so wretched and so overwhelmed with my feelings, that I ceased playing and dropped my musical instrument from my hand. There was another young person there who refused to dance; and, as I learned, her refusal was owing to feelings similar to my own, and perhaps they arose from a similar cause. My mother's prayers were not lost. That was the last ball I ever attended, except *one*, where I was invited to play again, but went and prayed, and preached *instead*, till the place was converted into a Bochim, a place of weeping. The convictions of that night never wholly left me, till they left me at the feet of Christ, and several of my young companions in sin ere long were led to believe the gospel also." [Clements.

CONSOLING IDEA OF DEATH.

"I congratulate you and myself," wrote John Foster to a friend, "that life is passing fast away. What a superlatively grand and consoling idea is that of death! Without this radiant idea, this delightful morning star, indicating that the luminary of eternity is going to rise, life would to my view darken into midnight melancholy. O! the expectation of living *here*, and living *thus*, always, would be indeed a prospect of overwhelming despair. But thanks to that decree that dooms us to die—thanks to that gospel which opens the visions of an endless life and thanks—above all, to that Saviour friend who has promised to conduct all the faithful through the sacred trance of death into scenes of everlasting delight."

The Sabbath Recorder.

New York, November 20, 1851.

"LEAD US NOT INTO TEMPTATION."

This is, or ought to be, the daily prayer of Christians. Those who are sensible of the plague of their own hearts, *will* pray "after this manner." Feeling themselves too weak, by reason of indwelling sin, to resist the corrupting influences of the world without, they wish to be exposed to them as little as may be consistent with discharging their whole duty to God. Were it not a part of their duty to go out on missions of love to their fallen fellow-creatures, it would be their choice to seclude themselves from the world, that they might be out of the way of temptation, and live in uninterrupted communion with the Father, and with his son Jesus Christ.

As it may be said, that upon this principle there are very few Christians to be found, we must frankly admit, that the great mass of those who call themselves by the name of the Master, appear to rush into temptation as if no danger were to be apprehended. They act as if they had never discovered the depravity of their hearts. They seem not to be sensible of their own weakness. Without the least distrust of themselves, they plunge into an element, whose strong and ever-flowing current is in a direction contrary to heaven, and fancy that they have sufficient strength to resist its power. They accept situations, and undertake missions, to which God never called them, yet imagine that his grace will be sufficient to secure them from the temptations attendant on such situations and missions, the same as if he *had* called them. At least, they *say* that this is their belief. A better insight of their hearts, however, would show that their real persuasion was of a different kind. They really depend, not upon the sufficiency of divine grace, but upon their own deep, and (as they suppose) firmly rooted love of virtue; and they go into the way of temptation, in the presumption that they are proof against its power.

He who prays, *Lead me not into temptation*, and then, without any particular intimation of its being duty to do so, deliberately goes into the way of it, is guilty of coming before God with a lie in his mouth. By his prayer he declares that he is very anxious to keep out of the way of temptation, lest he should be overcome. By his action he contradicts his prayer, and confesses that he told the Almighty a lie. "*Be not deceived; God is not mocked.*"

We will suppose a case. There is a certain region of country, where the prospect for accumulating wealth is very flattering indeed. It possesses a highly fertile soil; or it presents some very valuable water privileges; or it affords great advantages for mercantile operations; or it contains mines of the precious metals, which are accessible to all. Or perhaps the country may combine all of these advantages together. But alas! it is a country filled and peopled with the Lord's enemies. "*The men of it are wicked, and sinners before the Lord exceedingly.*" The state of society is just what must vex the soul of a righteous man from day to day. A poor professor of religion, whose hard toil barely suffices to procure the necessaries of life, has his attention turned towards that country, and imagines that, if he were once settled there, he should soon be able to place himself above want. He deliberates, resolves, and goes to find a home there.

Many a time had this professor of religion prayed, (in words at least,) *Lord, lead me not into temptation.* Now, however, without pretending to any providential call to the undertaking, more than what arises from his impoverished condition, and the duty of providing for his own household, he deliberately proceeds to plant himself down among those who make a mock at sin, and who will annoy and vex him, if he should attempt to uphold the cause of righteousness, even though they should do nothing worse. He cannot help seeing that this will operate as a strong temptation to hide his religion. Yet he imagines that he shall stand fast, and never become ashamed of Christ. Upon what power, however, does he depend to keep him steadfast? *He that trusteth in his own heart is a fool*, the Scripture says. He professes, therefore, to depend upon the power of the grace of God. But what pledge has he, that God will supply him with grace at the time when he shall need it? For God never gives grace, *before* it is needed. Now we admit, that if he were going on an enterprise to which God had called him, he might confidently calculate upon the grace of God to secure him against such temptations as might be attendant on it. But if it is an enterprise which God has *not* prompted, it is sheer presumption to calculate upon his grace.

What, then, is the evidence that God *has* called to this enterprise? Simply, that the brother is poor, and that it is a Scriptural duty for every man to provide for his own. Nothing beyond this is pretended. But, on the other hand, it may be questioned whether God has not *called* him to suffer poverty. People are ready enough to imagine, that they are called to labor after wealth; and where inclination is so strongly enlisted as it generally is, it is not very difficult for them to imagine that it is a *divine* call. But who is willing to believe himself called to endure poverty? Yet, if we mistake not, God *does* call some of his people to this very thing. It is their appropriate condition; the one in which they can, by the virtues which it brings into exercise, best glorify his name. And we believe that God always calls his people to this condition, where their attempt to escape from it would invoke them in sin.

Now in the case supposed, it is clear that the brother's attempt to escape poverty *does* involve him in the necessity of taking up his abode with the ungodly. Is this right? Or is it wrong? There was a man of old time—a man after God's own heart—whose piety prompted him to say, *Gather not my soul with sinners, nor my life with bloody men.* Ps. 26: 9. To be compelled to pass his days among the enemies of God, was something too revolting for him to endure. And why should not every Christian choose to go down to the very lowest depths of poverty, rather than have his soul vexed from day to day with the blasphemies, the filthy jests, and abominable practices of those who have no fear of God before their eyes. In our opinion, it is not only his duty to make this choice, but so much his duty, that it is a sin not to make it. And if, instead of making it, he deliberately thrusts himself forward into such a state of society, removing himself from fellowship with the saints, the ministry of the gospel, and all those helps which God has ordained for the furtherance of his people in piety, under the impression that he can do without them by making an extra draft upon divine grace, he will soon find, in regard to that grace, that "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." He will find, that instead of leaning on all-sufficient grace, he was depending a little too much upon himself; and though in his new situation, he is not absolutely compelled to "follow a multitude to do evil," there is a very strong probability that temptation will overpower him, and that he will ever be left without a heart to ask for preserving grace.

That there are instances, in which Christians are called to abandon home, and church privileges, and the society of fellow Christians, and go into the enemy's territory, we do not question. But they are not cases like the one supposed. They are not cases, in which the accumulation of property is the object. They are cases, in which the grand and all-absorbing motive is to do good. The enterprise takes its rise in a desire, not for self-aggrandizement, but for the welfare of mankind. It is the enterprise of a soul ready to part with his property, rather than to accumulate more, and to make all other sacrifices which may tend to the salvation of his fellow-creatures. Whenever it is a Christian's duty to undertake *such* an enterprise, the leadings of divine providence will make it more or less plain to him, so that he can go in a persuasion, amounting to confidence, that God is calling him. Under such circumstances, he may safely calculate upon those additional supplies of grace which will suffice to sustain him in the hour of trial, and against all temptations.

Cases like that we have supposed are more or less common. Professors of religion *do* exile themselves from places where God's people dwell, where there are church privileges for themselves and their families, and where means and helps may be enjoyed for their growth in grace, to pitch their tents where they know that they must be, to a greater or less extent, deprived of these advantages. In some instances they go to places but few degrees removed from Sodom and Gomorrah in wickedness. To increase their substance, is all the object they have in view. They follow in the steps of Lot, who chose for himself the plain of Jordan, because it was everywhere well watered like the garden of the Lord. We think that Lot did not gain much by the speculation. We are told to remember Lot's wife; and perhaps it would do some people good to remember Lot himself. If we tell them the danger they are incurring by such a course, that perhaps they will finally apostatize, and "crucify the Son of God afresh, they are ready to say, each of them, "*Is thy servant a dog, that he should do this thing?*" But alas! when people pray, *Lord, lead us not into temptation*, and then deliberately rush into the way of it, we cannot help foreboding disastrous consequences.

We were intending to illustrate our point with some other examples, of very common occurrence; but having extended our remarks already to considerable length, we must forbear for the present. Perhaps we may resume the subject at another time. T. B. B.

ALFRED ACADEMY.

The friends and patrons of this Seminary will unquestionably be happy to learn, that the present term has been one of great prosperity. Teachers and students have enjoyed almost uninterrupted good health—a blessing scarcely to have been expected among so large a number as have been in attendance for the term now about to close. The influence exerted by an unusually large number of *religious* young men and young women in attendance, has been highly salutary. The moral deportment of the students has therefore been generally correct; order has been easily maintained; and the proficiency in studies has, on the whole, surpassed even *former* terms.

It is also gratifying to notice the increasing calls upon this Seminary for teachers of common schools. No other school in this State sends out as large a number as this.

The next term commences on Tuesday, the 9th of December. Students at the Alfred station, on the day previous to the opening of the term, or any day during the same week, will be taken up to the Seminary free of charge.

N. V. HULL,
Pres. of the Board of Trustees.

November 10, 1851.

GLIMPSES OF DOMESTIC LIFE IN CHINA.

NUMBER ELEVEN.

SHANGHAE, May, 1851.

"We have nothing which shows one the kitchen, sitting-room, and dormitory life of the Chinese." A very just complaint, doubtless, but one not so easily remedied as many which might seem more formidable at the outset. The question is, *What* shall be described under the above-written nomenclature. Like the Chinese fire-sides, which were the subject of my last letter, so the idea of these sitting-rooms may best be imparted perhaps by telling you what they are not. The endless contrariety of Chinese usage is so proverbial, that one needs hardly be told, with respect to anything national, that it is best described by its opposites, or perhaps more properly by its negatives. If otherwise portrayed, the very correctness of the picture might mislead you, and that, too, from causes which are in themselves irremediable. I find a remark so much in point, in the late work on "*The Middle Kingdom,*" that I will transcribe it here.

"It is a sensible remark of DeGuignes, that 'the habit we fall into of conceiving of things according to the words which express them, often leads us into error when reading the relations of travelers. Such writers have seen objects altogether new, but they are compelled, when describing them, to employ equivalent terms in their own language in order to be understood; while these same terms tend to deceive the reader, who imagines that he sees such palaces, colonnades, peristyles, &c., under these designations, as he has been used to, when, in fact, they are quite another thing.' The same observation is true of other things than architecture, and of other nations than the Chinese, and this confusion of terms and meanings proves a fruitful source of error in regard to an accurate knowledge of foreign notions, and a just perception of their conditions. For instance, the terms, *a court of justice, a common school, politeness, learning, navy, houses, &c.*, as well as the names of things, like *razor, shoe, cap, bed, pencil, paper, &c.*, are inapplicable to the same things in England and China; while it is plainly impossible to coin a new word in English to describe the Chinese article, and equally inexpedient to introduce the native term. If, for example, the utensil used by the Chinese to shave with, should be picked up in Portsmouth by some one who had never seen or heard of it, he would be as likely to call it an oyster knife, or a wedge, as a razor; while the use to which it is applied must of course give it that name, and would, if it were still more unlike the western article. So with other things, since a person can only judge of what he hears or reads by what he knows, it is desirable that when he hears or reads western names applied to their equivalent in eastern countries, the function of a different civilization, habits, and notions, should form an element in the opinion he forms. These remarks are peculiarly applicable to the domestic life of the Chinese, to their houses, diet, dress, and customs in social intercourse; and although careful descriptions may go a good way in conveying just ideas, it cannot be hoped they will do what a single look would instantly accomplish."

And thus you are prepared to hear descriptions without understanding them, or to understand with a great limitation those which you do hear. What you see fit to westernize under the appellation sitting-room, is most likely that which is known here as the family hall, and by foreigners denominated the "Ancestral Hall." The best and most minute description which I have yet seen of this room, is from Lieut. Forbes' "*Five Years in China,*" and is as follows:—

"In the center of the house is a large Hall, commonly called the 'Hall of Ancestors,' common to all the family. In it are arrayed the household gods, (among which are invariably the Taouist Divinities presiding over hearing and sight,) and relics, such as an ancestral picture, in the most conspicuous part of the wall, on each side of which is an aphorism of Confucius, and in front a table* bearing incense burners, and fruits, as offerings, and ornamental vases, &c. The hall also serves as a dry-room for their seeds, and a depository for the smaller implements of husbandry. It is the scene of their entertainments, many of their festivals, and the adoration of their gods, but never used for culinary purposes. This forms the nucleus of the building. Around it are the dwelling-rooms of the different divisions of the tribe, and as often as a marriage takes place, an apartment is added for the newly wedded couple, and in time the whole presents rather the appearance of a village, than a single dwelling-house."

This description, although designed for a country farm-house, answers almost equally well, for the dwellers within the city. If not required as a "dry room for seeds," it is no less available as the depository of those indispensables, which are eminently incident to the wants of a city life, as vegetables, fruits, cakes, &c.; and if the circumscribed boundaries of their territory do not admit of adding room to room, they have at least the alternative of packing themselves the more closely within the limits allowed; and well do they improve it, until one might fancy the very surfeit of members a signal for the entrance of the greedy devourer of all flesh, who comes, no unexpected guest, and bears away his slain, not always to join the pale nations under ground, but to sleep their last sleep beneath the blessed eye of heaven, sharing too late that sunshine and free air, which might have lengthened out, but cannot restore their life. As a proof of the great mortality incident to these crowded homes, I may mention the case of a family, who at the time of our arrival here numbered more than thirty souls, but who within those four years have numbered ten deaths, and these from no epidemical disease, and, as they assure us, from no strange coincidence of events, but according to the looked-for course of nature here.

But to return to the Hall, on which, for the time being, you will allow me to confer the *sobriquet* of Parlor, merely for the sake of proving to you that it is *not* a Parlor. That very name is suggestive of "carpets and sofas, and admiring guests"—articles, by the way, which, if known at all in China, must be numbered among those that require a new name to individualize them, or change their identity in order to meet your western notions of things. As to the *carpets*, these floors, of tile or earth, are poorly adapted to their anti-aquatic natures, to say nothing of the quite insufferable shoes and boots, whose ingress and egress would be altogether unavoidable. Then the long, wide couch, which in the better houses only is ever seen, with its low stand in the center, has small claim to the name of the *sofa*, although one might find himself thinking of those lines from "*The Task,*" in which a something analogous to the sofa is described under that cognomen:—

> "One elbow at each end,
> And in the midst an elbow it received,
> United yet divided, twain at once."

While the endless monotony of chairs in pairs, alternating with their little tables or tea-stands, ranged up and down the opposite sides of the room, facing each other, leave as little chance for the admission of "admiring guests," as would the display of stools and writing desks, book-shelves, and hat-pegs, in the ever-memorable temples of science, in my native land, to the preferment of the above-mentioned title upon the weary juveniles, who have already gazed their thousand and one times at the dull, unvarying scene. Not that there is never a variety in this uniformity. The pictures, done in crayons or water-colors, are always narrow and long, and hang in pairs against the wall; but they have their comparative excellence as well as with us. The vases, the altars, the shrines, and the candlesticks, are not alike costly; but there is a sameness of outline, a square, massive appearance, with the tendency to heavy and useless ornament, which everywhere prevails. The tables and chairs are sometimes adorned with richly embroidered damask hangings, (especially at their yearly festivals,)

> "With here and there a tuft of crimson yarn,
> Or scarlet crewel in the cushion fixed,
> If cushion might be called what harder seemed
> Than the firm oak of which the frame was formed."

Substituting of course the eastern commodities of silk and sandal wood, or some unnameable wood, for crewel and oak, and these same chairs, as well as the sofa, make one wish for a chronological dissertation on the "birth-days of invention," that we may see how Cowper's poetical periods correspond therewith. Certain it is, that chairs still remain stationary at the point mentioned by Davis, and his quotation from the same author is as appropriate now as it was then.

> "But restless was the chair, the back erect,
> Distrest the weary loins, that felt no ease,
> (The slippery seat betrayed the sliding part
> That prest it,) and the feet hung dangling down,
> Anxious in vain to reach the distant floor."

And this quaint, cold, sombre room, is that which must supply all your ideas of a Chinese parlor. Your western vocabularies will be of little avail to you in furnishing a definition of this term. Webster says, "It is primarily the apartment in a nunnery where nuns are permitted to meet and converse with each other; hence, with us, the room in a house which the family usually occupy when they have no company, as distinguished from a drawing-room intended for the reception of company, or from a dining-room where a distinct apartment is allotted for the purpose. In most houses, the parlor is also the dining-room." Now, however nearly the seclusion of Chinese females may approximate to that of the nunnery, certain it is that this room cannot be said to be their place of meeting. Neither is it the room the family usually occupy when they have no company, the inner apartments being their appointed and almost constant place of resort, while husbands and fathers, busied with their daily avocations, leave such social gatherings too few and far between to warrant the lexicographer in drawing his definition from such a source. Neither can we say that in most cases this is the dining-room, if we except those feasts made for invited guests, at which the females of the household are not "permitted to meet," or those still more important festivals, prepared for the dead, at which the living only assemble to serve the entertainment, pay homage to its invisible guests, or possess themselves of the refuse substantials which remain when *their* feast is done.

Such is the sitting-room, and such are the details of its interior. Yet one remains to be mentioned, for here may sometimes rest, for months, or even years, the corpse of the patriarchal head of the family, no other member being entitled to this high privilege. Were you here now, I would take you to a house I often visit, where your eye would first rest upon the curtained corner that contains the venerable dead. His portrait and tablet are suspended above the table at his head; (the feet, as a matter of course, being, according to Chinese contrarieties, placed against the wall,) and there incense is burnt, and prayers are offered, and worship preferred, until the heart is sickened by all these sights and sounds. What a place for social gatherings, and how thrilling in its very hideousness is such a scene! I should not wonder if the whole reminded you of Mrs. Hemans' lines on the "Sword of the Tomb."

> "He crossed at length, with a deep-drawn breath,
> The threshold floor of the Hall of Death,
> And looked on the pale mysterious fire,
> Which gleamed from the urn of his warrior sire,
> With a strange and solemn light.
>
> Then darkly the words of the boding strain,
> Like an omen rose on his soul again,
> 'Soft be thy steps through the silence deep,
> And move not the urn in the house of sleep,
> For the viewless have fearful might.'"

L. M. C.

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* A high table or altar.

BRITISH CORRESPONDENCE.

Romanism in Spain, &c.

GLASGOW, October 31st, 1851.

There has been published an Allocution by the Pope, dated the fifth of last month, in which the leading point is the re-establishment of ecclesiastical affairs in Spain, very much according to the old plan. "Every other worship" than the Romish, "is altogether removed *and interdicted.*' All instruction in public and private schools "shall plainly agree" therewith; and magistrates shall endeavor to promote it. The Queen and Government of that country are to give their aid against those who corrupt the faithful, and spread "perverse books." All "matters which pertain to ecclesiastical things and persons" are to be administered "in entire accordance with the canonical and existing discipline of the church." Care has avowedly been taken "to assert and maintain the right which the church has of acquiring and possessing all kinds of property, whether in buildings or land;" and that which remains unsold of what was formerly appropriated by the State is to be restored. Referring also to Tuscany, the Pope states that certain arrangments have been made with the Grand Duke, of which the most important seems to be that the Bishops, every one in his diocese, "may exercise censorship over writings and works which treat of things relating to religion." A work rejected by one bishop cannot even be approved of by another, and there is no appeal from the decision of a bishop in such a case. This is one of the ways by which a wily power not only excludes heresy, but also maintains the *unity* of which Rome boasts—although even with such aids, as is well known, often so boasts without ground. By such devices on the part of Popes, Cardinals, and Councils, sustained by the arms of Kings and Queens, has the uniformity in past ages been maintained, which we are sometimes called to contemplate as evidence of the change of the Sabbath. By such means any monstrosity might be easily established as good and right.

Rome, however, while thus jealously guarding against the introduction of whatever might tend to enlighten, also claims to have evidence of her apostolicity, in the *miracles* alledged to be performed in past and present times—as the liquifaction of the blood of St. Januarius and the winking picture. For such things Dr. Newman, a pervert from the Church of England, claims a faith equally as for the Scripture miracles. The Bishop of Norwich lately expressed "disgust" at this, and a couple of letters has in consequence passed between him and Newman, the result of which, if I understand aright, is that the Papist not only feels himself called upon to believe such silly fictions as those I have alluded to, because they have been attested by men, but considers that the Scripture miracles make these more probable. All this is done with great show of logical and metaphysical skill, yet surely the argument exhibits a glaring *non sequitur*. That the Saviour gave sight to the blind, or that through His apostle the ancle-bones of the lame received strength, and that thus a mighty blessing was conferred upon men, is surely something very different from the puerilities with which Rome amuses her victims. We are far from seeking that God's arm should be shortened, and we know of no evidence in Scripture from which we would be warranted to conclude that God may not again thus show forth the Saviour's power and grace. On the contrary, we expect that in a coming time of greater purity on the part of His church, and of more abounding iniquity in the earth, this will be vouchsafed. But before his return to occupy the throne of His glory, we expect that "there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Matt. 24: 24.) If we have the prophets of the Lord to smite the earth with plagues, we may have the magicians, who, like Jannes, and Jambres, are able by their enchantments, in some cases even to do likewise. Miracles alone are not necessarily an evidence of truth. A real wonder may be wrought for the confirmation of a falsehood. Rome apes miracles; but we look for the Man of Sin still, "even him whose coming is after the working of Satan [*energized* by him] with *all power* and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved." (2 Thes. 2: 9, 10.) This antichrist we expect to have his seat in the east, not in the west, and not until a new division shall give ten kingdoms (corresponding with the toes of Daniel's image) in the eastern and western divisions of the Roman empire, five in each.

Rome has renewed its old oppression of the Jews. The former regulations have been revived. They cannot travel without a commission from the Inquisition, nor stop in any town without a fresh commission. And this while Rome stimulates her votaries in every land to clamor for facilities to propagate her faith and give her power. Here, it is not easy to perceive what good effect has resulted from the Bill which cost our Government such an effort to pass. If their dignitaries do not personally assume "territorial titles," they administer no rebuke to those by whom they are accorded. The zeal displayed meanwhile by the Papists in this country is not a little remarkable. They have at present a newspaper in Glasgow, which bears the singularly inappropriate title of the *Free* Press, seeing that it distinctly avows itself "the willing slave of the priests; and feel happier under their severest admonitions than the veriest independent who ever gloried in the impious right of private judgment." This is indeed the sort of *free* press which Rome loves and demands—it is the means by which her traditions are kept in the place of God's commandments. J. A. BEGG.

REVIVAL AT ROCKVILLE, R. I.

To the Editors of the Sabbath Recorder:—

I have the cheering intelligence to communicate to you, that we are enjoying a precious revival of religion at Rockville. Our religious meetings became more solemn and more numerously attended than usual, about the middle of September, and were finally held every evening. I continued to conduct them for about two weeks, when my health became such from protracted effort, as to render it impracticable for me to continue them alone. Eld. Lucius Crandall was therefore invited to come and conduct the meetings. His timely aid and faithful preaching have, through the blessing of God, resulted in great good among us. Our church has very generally been brought into a revived and active state, several who had wandered from Christ have been reclaimed, and thirty have been buried with Christ in baptism, nearly all of whom have united with the Seventh-day Baptist Church in this place. Six of the number are converts to the Sabbath of the Bible. C. M. LEWIS.

PEACE PETITIONS.

To the Editors of the Sabbath Recorder:—

Those who are familiar with the proceedings of the late Peace Congress in London, must have observed with how much satisfaction the more thoughtful friends of peace there received the report of efforts made in this country to bring before our rulers the great practical questions of superseding the alledged necessity of war by peaceful substitutes, and our success in securing their favorable attention especially to our plan of STIPULATED ARBITRATION, or a definite provision by treaty for the settlement of all future misunderstandings between ourselves and other nations by reference to umpires mutually chosen.

Here is the simple and feasible substitute for war which we wish to press anew on the attention of Congress and the Executive. Not a few anticipate, sooner or later, the establishment of a CONGRESS OF NATIONS as the grand ultimatum of a thoroughly Christian civilization applied to the intercourse of nations; but Stipulated Arbitration is all we can secure for a long time to come, and will doubtless prove, if adopted in good faith, equally effective in preventing actual wars, and eminently useful in preparing the way for some form of an international tribunal, analagous to what has been provided for themselves by our confederacy of thirty-one Sovereign States. The war system is upheld as an Arbiter of Justice between Nations for the accomplishment of objects clearly important; and they will of course retain and use it until its supposed necessity is in fact obviated by other means that shall *peacefully* secure its *legitimate* purposes far better than the sword ever did or ever can. Such a substitute is Stipulated Arbitration, or a provision in treaties for the settlement of all international disputes by reference to umpires.

Now, we wish to urge this Christian measures on the attention of our rulers *by petitions.* We can expect them to take hold of it in earnest only in response to a strong, general demand from the people; and hence we would request the friends of peace through the whole country, without distinction of sect or party, to unite with us in petitioning *both* Houses of Congress.

Permit us, then, Friends of Peace, to solicit your prompt and zealous co-operation for this purpose. Having no agents to send forth on this errand, we are obliged, as indeed we choose, to depend almost entirely on your spontaneous efforts in obtaining the requisite number of petitions. If you will just copy the subjoined form of petition, and either yourselves solicit, or get somebody else to procure signatures to it in your place, it can all be done up at once with ease and success. There should be *two* petitions, one for each House of Congress, both subscribed by every petitioner, and then forwarded, the one for the Senate to a Senator from your own State, and the other for the House to the Representative from your District, with a letter requesting his prompt and special attention to the subject, unless you choose for particular reasons to entrust it to some other member of the Senate or the House.

On behalf of the American Peace Society, and by order of its Executive Committee.

GEO. C. BECKWITH, Cor. Sec.

BOSTON November 3, 1851.

To the Honorable Senate and House of Representatives of the United States:

The undersigned, citizens of , in the State of , deploring the great mainfold evils of war, and believing it possible to supersede its alledged necessity, as an Arbiter of Justice among Nations, by the timely adoption of wise and feasible substitutes, respectfully petition your Honorable Bodies to take such action as you may deem best for this most desirable end, by "securing in our treaties with other nations, a provision for referring to the decision of umpires all misunderstanding that cannot be satisfactorily adjusted by amicable negotiation."

THE METHODIST LAWSUIT.—The great suit between the Northern and Southern Divisions of the Methodist Church, to determine whether the extensive property of the denomination in Book Concerns, &c., shall be divided between them, or continue in the hands of the Northern Methodists, was last week decided by Judge Nelson in the United States Circuit Court in New York. After a lengthy argument on the whole case, he says:—

"Upon the whole, our conclusion is that the complainants are entitled to their share of the produce of the Book Concern, and a decree will be ordered accordingly. Whether the funds shall be administered by an application of the produce, *pro rata*, or by an apportionment of the capital, are questions reserved until the settlement of the decree."

CHARITABLE BEQUESTS.—Abraham G. Thompson, who died in New York a short time ago, bequeathed a large part of his property to charitable institutions. After making bequests to several relatives and friends, Mr. T. directed that the residue of his property should be divided into 32 equal parts, directing his executors to give 6 parts to the American Bible Society; 5 to the American Tract Society; 5 to the Seamen's Friend Society; 4 to the New York Colonization Society; 4 to the American Home Missionary Society; 3 to the American Board of Commissioners for Foreign Missions; 3 to the Central Presbyterian Education Society; 1 to the Deaf and Dumb Institution; 1 to the Institution of the Blind. The following are the sums which it is estimated that the several institutions will receive:—

American Bible Society	$65,064
American Tract Society	54,220
American Seamen's Friend Society	54,220
American Colonization Society	43,376
American Home Mission Society	43,376
Central American Education Society	32,532
Amer. Board Com. For. Missions	32,532
Institution for the Deaf and Dumb	10,844
Institution for the Blind	10,844
	$347,008

RELIGIOUS DESTITUTION IN NEW YORK.—The meeting held in New York last week to devise some plan for supplying with preaching those who do not now attend the regular places of worship, adopted a series of resolutions, the following two of which give an idea of what is proposed:—

Resolved, That in view of the multitudes of inhabitants of this city who habitually neglect the ordinances of public worship in our Churches, it is the duty of the Ministers of the Gospel, and of the Christian laity, to take measures to have the Gospel preached in our streets, squares, and places of chief resort, where it will be most likely to arrest the attention of those who now habitually neglect it.

Resolved, That the Battery, Park, Chatham-square, Franklin-square, Tompkins-square, Grand-street Ferry, Madison-square, Astor-place, Washington-square, Hudson-square, foot of Canal-street, and other places to be hereafter selected, as experience may suggest, be recommended as proper places for such services.

A Committee was appointed to supervise these measures, and to report at general meetings to be held on the first Monday of March, June, September, and December.

THE SCHOOL AND CHURCH AT SHILOH, N. J.—A business letter, dated Shiloh, N. J., Nov. 12, says:—

"The school here is prospering as well as its best friends could anticipate. We have fifty students' names on our list for this term, and expect more the coming term.

"Eld. Jones has commenced a series of evening meetings in this place; and pray, we entreat of you, that God's power and grace may be manifested here in the revival of the Church, and conversion of sinners."

GIFT TO AN EDITOR.—The following paragraph is sure to go the rounds; *because* the reading of it suggests to the friends of every editor whether it would not be a good idea for them "go and do likewise:"—

Rev. Thomas Whittemore, editor of the 'Trumpet,' and President of the Vermont and Massachusetts Railroad, was yesterday presented with an elegant Editorial Chair. The framework is solid iron. It sets upon steel springs and is lined with rich purple plush. Upon the back is a neatly executed painting of the Hoosac Tunnel, completed, and a train of cars about to enter from the East. In the distance is a beautiful sketch representing a body of water, with steamers and pleasure boats plying to and fro, and up-lands and hills rising in the background. The gift is from the American Chair Company, Troy.

CHRISTIAN EFFORTS IN JERUSALEM.—About nine years ago, Rev. C. F. Ewald, missionary of the London Jews' Society, commenced his labors at Jerusalem, preaching Christ in the synagogues of the Jews. On his arrival he found four adult Jews who had embraced Christianity, with whom he met for prayer. One and another were added, till the place became too strait for them, and now a Christian church and congregation of both Jews and Gentiles, the wall of partition broken down, assemble on Mount Zion, where services are conducted in English, Hebrew, and German. There are over forty converted Israelites among them.

BAPTIST MISSION FUNDS.—The Baptist Morning Magazine for November states that the amount of receipts for the six months of the financial year, ending 31st of September, appears to be alarmingly deficient—only about $23,671! If the next six months should show no better returns, there would only be an aggregate of about $47,342 for the twelve months, when $125,000 is the sum fixed for the expenditures of the present year!

REVIVAL IN A COLLEGE.—A correspondent of the Herald of Christian Liberty says that a revival has recently been enjoyed in the College at Oberlin, Ohio. For two weeks, President Finney preached once every day. The result has been a great quickening of professors of religion, and the conversion of quite a number of students.

MR. FINNEY IN NEW-YORK.—Rev. Charles G. Finney, of Oberlin, Ohio, is holding a series of evening meetings at the Broadway Tabernacle, New York, which are spoken of as very interesting.

Rev. Mr. Heinen, a Roman Catholic priest, appeared before the Presbytery of New York, at its last session, and after a formal renunciation of Popery, and assenting to the confession of faith held by the Presbyterians, he was received under the care of the Presbytery.

European News.

The steamer Cambria, with three days later news from Europe, arrived at Boston on the 14th inst.

The English people were paying marked respect to Kossuth. He made a public visit to the City of London on the 30th, and was received with great honor and much enthusiasm. He will leave Southampton with his family and suite, for the United States, on the 13th inst., in the steamship Washington.

The London Times continues its attacks on Kossuth, and has to some extent affected public opinion, among the more cautions classes, and those who are jealous of his reputation.

Lady Franklin has made a very urgent appeal to the Admiralty to send out a powerful steamer to explore the passage which Capt. Penny thinks exists, and this appeal is strongly sustained by some of the Press and many persons of influence.

Three important subjects of commercial legislation promise to engage the attention of Parliament in the next session, viz: Custom-House Reform; the Steam Mail Contract System; and the Law of Partnerships.

The chief item of news from India is that the Governor-General had determined to seize upon a portion of the territories of Dost Mahomed, of Cabul, (the valley of the Dowe) it being well situated for establishing a post to watch and over-awe the Appecad Affracedies around Pechaur. The annexation was considered likely to lead eventually to disastrous consequences.

Fire and Loss of Life in Philadelphia.

On the 12th inst., an extensive Cotton Factory, near Fairmount, Philadelphia, was burnt and three persons perished in the flames while endeavoring to escape.

The building or factory was four stories high and very large. When the fire was discovered, about 6 P. M., there were one hundred persons engaged at work in various parts of it. The fire originated near the common stair-way, and almost as soon as discovered closed up the only egress from the upper part of the building, except through the windows. And even this some endeavored to use at the risk of their lives. As soon as it was observed that the whole upper part of the building was cut off by fire and smoke, the consternation of those outside was almost as intense as of those within. The shout of human anguish from within and without arose above the roar of the destructive element, and the scene was most horrifying—old men and young boys and girls appearing at the upper windows, fifty feet from the ground, preparing to hazard the desperate chance of throwing themselves headlong down—while those below stood in stupified horror, unable to devise any means of general safety. Some jumped headlong, careless of what occurred, so they escaped the terrible fate of a fiery death, and the attempts to catch them by those below were almost as dangerous and desperate as their own. Some few, however, succeeded and made the fearful descent without injury or hurt—others received very great if not fatal injuries. One man, John Browning, leaped from the fourth story and broke both legs and both arms. His daughter, who was employed with him, rushed down stairs and met a more awful fate. Her remains were taken from the burning pile a charred, shapeless mass, almost reduced to a cinder. The corpse of a man, supposed to be an Englishman named Crosley, was taken out at the same time. During the most appalling part of the scene four boys escaped from the fourth story by sliding down a rope. The fire raged all night, and all that time the confusion and alarm, and shrieking, and universal destruction transcended all description.

The estimated loss of the building and its contents is about $35,000, but as it was owned by four or five persons, and the goods and machinery were for the most part insured, the mere pecuniary loss is very trifling compared to the disastrous loss of life and the torture of such a death by so many human beings.

The Holy Places Desolate.

After a peace of thirty-three years duration, the Wahhabis have suddenly fallen upon and pillaged the holy places of Mecca and Medina. The garrison of the latter place, having attempted to defend it, were massacred to a man; and a large number of citizens perished with them. The mosques were destroyed, all their contents of any value appropriated, the cities completely sacked, and numbers of women and children carried off to the desert. The courier who carried the intelligence to Constantinople, described the condition of the plundered towns as distressing in the extreme.

The Wahhabis, it will be remembered, inhabit the interior and highland portion of the Arabian peninsula. Before their repression in 1818, they could bring into the field 200,000 warriors. They believe, as true Mussulmans, in one God, and Mahomet as his prophet; but are peculiar in denying to the latter any claim to Divine power. They accept the Koran in its primitive simplicity, as a Divine revelation; and reject all the articles added by the Turks. The Government is administered by two chiefs, one superintending civil, the other religious affairs. The first of these is styled Emir, and boasts an uninterrupted descent from Ebia Sedi, founder of the Government. The command of the army, the internal control of temporal matters, and the administration of three or four Bedouin tribes, confederated with the Wahhabis, fall within his jurisdiction.

The Wahhabis made themselves generally known at the commencement of the present century by the conquest of the same cities which have now again fallen into their power. Mecca was captured in 1803, and Medina in 1804. Unmolested by the Porte, then embroiled in the endless intrigues of the Janizaries, or by the Pacha of Egypt, equally involved with the Mamelukes, they swept in triumph over the whole of Arabia, from the Persian Gulf to Babelmandel, and reduced Aleppo, Damascus and the rest of Syria, under their barbaric rule. Mehemet Ali murdered the Mamolukes in 1811, and before another year had ended, recaptured the two sacred cities, and contracted the Wahhabian dominion step by step, until by the victory of Tahalite, the race was almost annihilated. Ibrahim Pacha, in 1818, forced his way to Draych, the capital town of the tribe, took it by storm, put 20,000 inhabitants to the sword, and sent the Emir, Abdallah, with forty members of his family to Constantinople to have their heads cut off.

Revenge for the slaughter of these fathers is, it seems, the motive of the new outburst. The sultan obviously regards the danger as serious. The Arabian army has been placed under the command of Mehemet Pacha, a veteran soldier, formerly intrusted with the Government of Aleppo, and every preparation made to extirpate the whole race. [Times.

THE FUGITIVE BOLDING.—The Poughkeepsie fugitive slave Bolding, who was sent back to South Carolina as a slave nearly three months ago, has at length escaped from his persecutors, and reached his family in Poughkeepsie. It seems that after his master, who remained in New York, telegraphed to Columbia, that the $2000 had been raised, and that he should be returned, the authorities, or rather the mob, interfered, took Bolding to the watch or guard-house, locked him up, cutting off all communication between him and his friends, and between him and his own master. He was kept thus confined from 2d September till 21st October. The Deputy returned without him. After several weeks' delay the master returned to Columbia, but *his* masters interfered, and would not allow him to have an interview alone with his *own* slave. He stole one at length in the absence of the keeper, caught John's ear, told him to keep up courage, the money was raised, his friends were firm and that he had a letter from his wife for him, but dared not then give it to him. In a few days, however, under pretense of sending him to Georgia or Tennessee, he effected the release of Bolding, sent him to Augusta, Georgia, thence to Nashville, Louisville, Cincinnati, and New-York.

IMPROVEMENT IN CARS.—Yesterday, says the Editor of the New-Haven *Palladium*, we took a ride in the new car of the N. Y. and N. H. Railroad, and from the experiments made in regard to its utility, we are confident it will accomplish the desirable object for which it is arranged. This car has now been run between this city and Bridgeport some eight or ten times, and always with more or less of the windows open, at times all of them, and yet the interior is as free from dust as though the brush had been in constant operation. The experiment of smoking by three or four inveterates made no impression upon the air of the car, and the current of air outward was so strong that pieces of paper of the size of a dollar were whirled through the open window with great velocity. The construction of these peculiarly formed windows also forms a convenient resting-place for the elbow, and gives some six inches more room to a seat than in ordinary cars, while the beauty of the carriage is not at all affected. The cost of a car constructed upon this new principle is but a trifle more than the old plan, and the arrangement can be applied to the cars now in general use at a very trifling expense.

LOVE STRONGER THAN LAW.—One of the daily papers says that quite a scene occurred in the Brooklyn City Court on Tuesday, Nov. 11. Francis P. Graham, of that city, aged 60, brought a suit against his young wife, aged 19, for divorce, on the ground of infidelity. The charge was peremptorily denied on oath. The parties went to trial. The case was tried by a Jury, before Judge Greenwood, and the trial occupied three days. After the cause was summed up and committed to the Jury, they were out some hours without agreeing on a verdict. While they were deliberating, the husband desired an interview with the wife. It was granted. The parties soon made up, shook hands, cried, forgave each other, agreed to bury the past and live together again as at first. This was told to the Judge; the Jury were called in, the parties appeared in Court, had an entry made in the minutes of their reconciliation, the Jury were discharged, the suit dropped, and to the evident delight of the Court, Council, Jury, and spectators, the whole matter ended, thus demonstrating that love is stronger than law.

NEW YORK ELECTION.—Official returns from nearly every County in the State have been received, which show the following majorities:—

Wright over Patterson,	483
Cook over Welch,	92
Chatfield over Ullman,	340
Fitzhugh over Wheaton,	813
Randall over Forsyth,	1420
McAlpine over Seymour,	2390

The Senate is *tie*. The Assembly is Whig, 65 to 63.

SUMMARY.

In Brooklyn, on the 13th inst., a dreadful causalty occurred in a Pyrotechnic establishment, by which two boys lost their lives and three others received dreadful injuries. It seems that a stove had been just put up in the lower apartment, which was occupied by Hugh O'Rourke as a pyrotechnic factory, the upper portion of the building being also used for a like purpose, by John Morris, and that on the return of some of the hands from dinner, they had been kindling a fire in the stove, when some sparks fell upon the floor where a combustible sediment lay scattered about, and communicated to a larger stock of material, causing an explosion which blew away the side walls and roof, and set the concern on fire.

A gentleman of Boston has adopted a system of ice culture, for the purpose of preserving that cooling substance early, or when the season is too mild to freeze over the deep water of Fresh Pond. His plan is to make an artificial pond of an equal depth, and let the water into it as fast as it freezes. Work men are now engaged in large numbers on the Fresh Pond Meadows, in preparing such a pond. It will cover about twenty-five acres of land, with a clay bottom, and so much lower than Fresh Pond, that the water of the pond may be let into it in any quantity desirable.

Twenty dollar bills, of the Southport Bank, Connecticut, altered from ones, and remarkably well done, are in circulation. The alteration is done by extracting the figure 1, on each end of the bill, and printing in its place 20. The words "one dollar," in the body of the bill, are changed by the same process to "twenty dollars." The changes are so nicely made, that the bills would be apt to deceive the best judges.

The building for the Astor Library, will be ready for occupation next Spring. It is 65 by 120 feet, of brick, with brown stone basement. The floor of the library room is about 20 feet above the ground. It is guarded against fire, by having hollow walls. There are now about 26,000 volumes stored, ready to be placed on the shelves.

A temperance meeting was recently held in Bridgeport, at which the Mayor of the City, Capt. John Brooks, Jr., presided. P. T. Barnum and others addressed the meeting, and sixty-six legal voters pledged themselves to vote for no man at the ensuing election for an Executive or Legislative office, who is not known to be in favor of a law identical in substance with that in Maine, for the destruction of the liquor traffic in Connecticut. A similar pledge was adopted recently at the State Temperance Convention and by the Grand Division of the Sons of Temperance convened in New-Haven, and was signed by 442 voters at a single meeting.

A dispatch dated Buffalo, Friday, Nov. 14, says: The large steam boiler at the Edge Tool Factory of S. & J. J. White, burst at noon to-day. Fortunately most of the hands employed were at dinner, and only 8 or 10 were in the shop. The building was rent entirely in pieces, and bricks, &c., were thrown to a great distance. Three men, named James Kane, Peter Henderberger and John Sorene, were badly scalded and cut, and their lives are dispaired of. Five others were more or less injured. Samuel Tongue, an Englishman, was thrown through a window, but was not seriously injured.

Kossuth is the son of a lawyer, and a small land owner, in Zemplin, and was born in 1806. He is, therefore, now in his 45th year. He was married in 1841. Previous to the Hungarian revolt, he was distinguished for his eloquent advocacy of liberal principles, in the Hungarian Diet, but it was in the character of an editor that his influence was most exerted and deeply felt. Kossuth is said to have commenced his career as a reporter for the Hungarian Diet, and afterwards became an editor.

It is generally supposed, that the Government of Hayti has, in answer to the English and French Consuls, officially confirmed a truce with the Dominicans, with the condition not to resume hostilities without announcing them one year beforehand. This amounts to a truce of one year, and it is to be hoped that the two parties, convinced of their mutual interets and common destiny, may still reunite for their own welfare and the genera benefit of commerce.

A citizen of Philadelphia has caused to be prepared a gift, to be presented to the patriot Kossuth, which is beautiful in the extreme. It consists of a miniature of Washington, from Stuart's portrait, set round with pearls. The frame of this is a gold star and beyond the points of the star projects a cross of St. John, in silver, richly chased. Two drawn swords are also represented between the limbs of the cross. The whole is suspended by a gold chain. It forms an ornament about two inches square.

A shocking accident occurred in Ludlow, Vermont, on Saturday, by which two children of Cyrus Baker, the one a girl of seven years and the other a boy of four, were killed. They were playing near a cart body which had been left standing upon one end when it suddenly fell upon them killing the girl instantly, and injuring the boy so seriously that he died on Tuesday night. The accident was not discovered until probably half an hour after it had occurred.

The New Orleans *Picayune* of the 4th inst. contains further intelligence as to the outbreak on the Rio Grande. Fighting still continued at Matamoras at the latest dates, and great energy was displayed on the part of Avalvo's forces, and there were signs of flagging by Caravajal, who was fighting his way from house to house, having but one piece of cannon against twelve. From 1,200 to 1,500 women and children have fled from Matamoras, and are in great distress and destitution.

A well-known artist of this City has recently patented a steam carriage for ordinary travel on Plank and Macadamized roads. He has introduced a new method of working steam expansively. By the combination of the radius and parallel rods he gives great steadiness to the machines even at the highest velocities, and by other arrangements for cutting off the steam, &c., enables one person to work the engine with perfect ease and effect.

The railroad lines leading west from Albany have established the following winter tariff of tolls: On up freight, first class, 70 cents per 100lbs.; second, 54; third, 44; fourth, 40. Down freight, first class, 70 cents per 100 lbs.; second, 50; third, 40; fourth, 33, On flour, 60 cents. Last year the rate for flour was $1, including a State toll of 20 cents, now taken off.

The Saco (Maine) *Union* tells about a singular sea-monster captured at sea, about twenty miles from that place. He is described as having a head like a porpoise, shark's teeth, fins like a whale, and a tail resembling a lizard's. He is sixteen feet long, and when taken weighed eight hundred pounds. His skin has been stuffed, and is now on exhibition.

The St. Louis Republican, of the 7th, announces the arrival at Independence of three gentlemen from Fort Laramie and the Salt Lake. They give the details of the secession in the Territory, the defalcations of Governor Young and his attempt to seize $24,000 more in the hands of the Secretary, which the latter was able to hold and escape with, through the interposition of the Supreme Court.

The Ohio Statesman of the 6th has full returns of the vote lately cast in that State for Governor. They sum up—For Samuel F. Vinton, Whig, 119,538; Samuel Lewis, Free-Soil, 16,911; Reuben Wood, Opp. incumbent, 145,607; Wood over Vinton, 26,069; do. over all, 9,158. *Legislature*—Senate—Whig, 8; Free-Soil, 1; Opp. 26. House—Whig, 27; Free-Soil, 1; Opp. 66.

Rev. P. Deulin and Rev. Dr. Donnally, an authorized deputation from the Irish Catholic University Committee, are now in our city soliciting subscriptions for the proposed University under the patronage of the Catholic Hierarchy of Ireland, approved by the Archbishop of New York.

A large and enhtusiastic meeting was held in Portland, last Thursday evening, November 13, presided over by the Mayor, in favor of the movement for appealing to the British Government for the pardon of Smith O'Brien and the other Irish exiles. Several eloquent speeches were made.

Hon. Elijah Miller, father-in-law of Gov. Seward, died at Auburn Thursday Nov. 13, aged about 80 years. He was the son of Samuel Miller, a Patriot of the Revolution, and was distinguished for his vigorous intellect and profound ability as a lawyer.

Kate Virginia Poole, a young woman of prepossessing appearance, 23 years old, has been arrested in Manchester, N. H., for murdering her infant, nine weeks old, by throwing it from the window of a railroad car, on Wednesday, between Manchester and Nashua. The cars being in rapid motion, the child was killed instantly. The mother is supposed to be unmarried.

Rev. Heman Lincoln has retired from a proprietary connection with the Christian Chronicle, leaving the paper in the hands of Rev. W. B. Jacobs, who is now its editor and proprietor. Mr. L. will continue in the relation hereafter of assistant editor. The Chronicle, under the direction of these gentlemen, has increased its circulation, and has attained a high rank among our religious exchange journals.

Rev. S. S. Cutting has resigned the Secretaryship of the American and For. Bible Society, to become connected editorially with the Christian Watchman and Reflector. The vacant post has been accepted by Rev. Dr. Babcock.

The steamer Daniel Webster, with California news to Oct. 15, arrived at New-York on Sunday night last. With the exception of one Indian massacre and a not uncommon outrage in the vicinity of Stockton, the news is unimportant.

The telegraph announces the election of James C. Jones as a U. S. Senator from Tennessee and of Robert Toombs as a U. S. Senator from Georgia, each for six years from the 4th of March last.

A contract is reported to have been concluded between the Ohio and Mississippi Railroad Company and Mr. Seymour and his associates in New York, for the construction of the the entire length of a road from Cincinnati to Illinoistown, opposite St. Louis.

Judge Conklin, at Syracuse, delivered a charge to the Grand Jury, in which he discussed at length the provisions of the Fugitive Slave Law, and enjoined on the Jury the absolute and indispensable duty of obeying it and giving it effect.

A woman was found dead in the streat in Newark on Tuesday night, Nov. 11, supposed to have been frozen. An inquest was held the next morning. Verdict—Death from intemperance and exposure.

An Irishman, twenty-eight years of age, named Timothy Mahoney, was almost instantly killed at East Boston, by a bank of earth on Eagle Hill caving in upon him.

The late Dr. Rodgers presented his extensive pathological and astronomical collection to the College of Physicians and Surgeons in Crosby-st. New York. It is a valuable donation.

A letter has received from Kossuth by the State Department at washington in which he announces his contemplated visit to the United States, and a three months sojourn here.

D. & J. Edwards, of Little Genesee, Allegany Co., N. Y., on the 9th inst., killed a porker, aged 27 months that weighed 800 pounds—equal to any "Prairie Whale."

Mr. Morris, the colored lawyer of Boston, charged with aiding the escape of the fugitive slave Shadrach, has after a tedious trial been declared not guilty.

On the 11th inst., three laborers were killed at Spencer Port, N. Y., by the caving in of an embankment, on the Rochester and Lockport Railroad.

John Hemiston, a young man of Cheshire, Ct., was thrown from a colt on Saturday afternoon, Nov. 1, and killed.

In all the States of New-England and some of the Middle, Western and Southern States, there will be efforts to pass the Maine Liquor Law.

The Grand Jury at Philadelphia have returned true bills for the cime of treason against forty persons.

Dr. Granville Sharpe Patterson, professor of Anatomy in the New York university, died on the 12th inst., after an illness of five days.

The total contributions to the American Anti-Slavery Society, for the month of October, were $1,049 35.

The Superior Court of Connecticut granted thirteen divorces at its late session, a large part of them for "habitual intemperance."

Land warrants are quiet, and selling at $140 and $150.

The electric telegraph is to be introduced throughout Turkey by the Government.

A lawyer named Byrd, fell dead at Richmond in a fit of passion, on the 12th inst.

Twenty-three papers in Virginia have hoisted the Fillmore flag.

New York Market—November 17, 1851.

Ashes—Pots $4 87 a 4 94, Pearls 5 37.

Flour and Meal—Flour, 3 81 a 8 87 for common to straight State, 3 87 a 4 00 for Ohio and Michigan, 4 00 a 4 12 for Genesee. Rye Flour 3 25. Buckwheat 4 62 a 5 00 per bbl. Corn Meal 3 31 a 3 37.

Grain—Wheat 88c. for Michigan, 97c. for Genesee. Barley 88c. for prime two-rowed. Rye 70c. Oats 37 a 38c. for State, 34 a 35c. for Jersey. Corn, 60c. for Western mixed, 62c. for round yellow.

Provisions—Pork, 13 50 for new prime, 15 00 for mess. Beef, 4 00 a 5 00 for prime, 7 50 a 9 75 for mess. Butter, 8 a 12c. for Ohio, 10 a 16½c. for Western New York. Cheese 6 a 6¾c.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

John Davis, Shiloh, N. J.	$2 00	to vol. 8	No. 52
John T. Davis, "	2 00	8	52
Lewis Davis, "	2 00	8	52
M. Woodruff, "	2 00	8	52
Isaac West, "	2 00	8	52
E. J. Davis, "	2 00	8	52
John Bright, "	2 00	8	52
Reuben Davis, "	2 00	8	52
John S. Bacon, "	2 00	8	52
S. Tomlinson, "	2 00	8	36
Wm. C. Whitford, "	2 00	9	13
T. S. Alberti, Plainfield, N. J.	4 00	9	52
Alex. Dunham, "	2 00	8	52
J. D. Titsworth, "	2 00	8	52
L. Crandall, Hopkinton, R. I.	2 00	8	52
J. Kenyon, Rockville, R. I.	2 00	8	52
C. Matterson, "	1 00	8	26
J. Nash, Poquetanock, Ct.	2 00	8	52
C. Rogers, New York,	2 00	8	52
J. Champlin, West Edmeston,	2 00	8	52
B. Stillman, "	2 00	7	52
D. Potter, Berlin,	2 00	8	52
O. Burdick, "	1 00	8	26
W. Green, "	2 00	8	52
S. Wells, Little Genesee,	1 00	8	52
J. Hull, Adams,	2 00	9	13
D. Maxson, "	2 00	8	52
A. M. Whitford, Adams Center,	2 00	8	52
R. Saunders, "	2 00	6	52
A. Trowbridge, "	4 00	8	52

BENEDICT W. ROGERS, Treasurer.

MARRIED,

In Hamilton, N. Y., on the 11th inst., by Rev. Mr. Vogel, of Rome, Rev. A. H. BURLINGHAM, pastor of the Baptist Church in Owego, to Miss EMMA L. STARR, of Hamilton.

At Berlin, N. Y., on the 8th inst., by Rev. Mr. Summerbell, Mr. ASA DAVIS to Miss SARAH SATTERLEE, all of Berlin.

In Hopkinton, R. I., on the 9th inst., by Eld. Daniel Coon, Mr. STEPHEN BATES, of Charleston, to Miss MARTHA G. REYNOLDS, of Richmond.

In Alfred, N. Y., Nov. 6th, 1851, by Eld. Jared Kenyon, Mr. JAMES DATES, of Lagrange Dutchess Co., to Miss HARRIET WILLIAMS, daughter of Nathan Williams, Esq., of Alfred, N. Y.

In Wirt, Allegany Co., N. Y., Nov. 5th, 1851, by Eld. B. F. Robbins, Mr. JOSIAH D. AYARS to Miss REBECCA HUBBARD, all of Wirt.

DIED,

In Berlin, N. Y., Oct. 29th, Mr. BRADDOCK HALL, in the 71st year of his age.

On the 3d inst., of pulmonary consumption, at the residence of his son, in West Edmeston, BENJAMIN ARNOLD, aged 63 years.

A Proclamation,

By WASHINGTON HUNT, Governor of the State of New York.

The goodness of Almighty God has been signally manifested towards the people of this State during the present year. The blessings of liberty, national tranquility, and public health, have been enjoyed without interruption. The fruits of the earth, in overflowing abundance, have rewarded the labors of the husbandman. Public improvements have been advanced. The truths of knowledge and religion are more widely diffused, and our republican institutions have been preserved and strengthened.

A just sense of these beneficent dispositions should inspire universal gratitude toward our Divine Benefactor, and call forth appropriate demonstrations of homage and adoration.

Therefore, in compliance with usage, I respectfully recommend to the People of this State the observance of THURSDAY, the TWENTY-SEVENTH DAY of NOVEMBER NEXT, as a day of Prayer, Thanksgiving, and Praise.

In witness whereof, I have hereunto affixed my hand and the privy seal of the State, this sixteenth [L. S.] day of October, in the year of our Lord one thousand eight hundred and fifty-one.

By the Governor. WASHINGTON HUNT.
JAMES F. RUGGLES, Private Secretary.

Hudson River Railroad.

CARS for Albany, on the Hudson River Railroad, leave New York at 7 and 8½ o'clock A. M., and 12¼ and 5 o'clock P. M. Cars for New York leave Albany at 7½ and 11 A. M., and 3½ and 8½ P. M.

New York and Erie Railroad.

DURING the Winter, trains will leave New York for Dunkirk as follows:—Mail Train at 8 A. M. Day Express Train at 12 M. Emigrant Train at 5 P. M. Evening Express Train at 5 P. M.

Central Railroad of New Jersey.

Winter Arrangements.

LEAVES New York at 9 A. M. and 4½ P. M., foot of Cortlandt-st.; at 11 A. M. (freight) and 4.10 P. M., Pier No. 1 North River—for Elizabethport, Elizabethtown, Westfield, Scotch Plains, Plainfield, Boundbrook, Somerville, Raritan, White House, Easton, &c.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston, Providence, New Bedford, Taunton, and Newport, carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River, (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No. 2 or at the office, No. 11 Battery-place.

New York and Albany Steamboat.

THE splendid steamer RIP VAN WINKLE, Capt. S. Schuyler, runs regularly between New York and Albany, leaving New York on Tuesday, Thursday, and Saturday evenings at 6 o'clock, and Albany on Monday, Wednesday, and Friday evenings at 8 o'clock, or on the arrival of the Express Trains from the West. There is no safer, quicker, or pleasanter boat on the Hudson River than the Rip Van Winkle.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Hoe's Cast Steel Circular and Long Saws.

THE subscribers manufacture from the best cast steel, Circular Saws, from two inches to five feet diameter. These Saws are carefully hardened and tempered, and are ground and finished by machinery designed expressly for this purpose, and are therefore much superior in truth and uniformity of surface to those ground in the usual manner. They require less set, less power to drive them, and are not so liable to become heated, and produce a saving in timber.

They also manufacture cast steel MILL, PITT, and CROSS-CUT SAWS and BILLET WEBS, of superior quality, all of which they have for sale at their Ware-Rooms, Nos. 29 and 31 Gold-st., or they may be obtained of the principal hardware merchants in the United States. R. HOE & CO., Printing-Press, Machine, and Saw Makers, Nos. 29 and 31 Gold-st.

The following extract is from a report made by a Committee of scientific and practical gentlemen, appointed by the American Institute:—

"Your Committee are of unanimous opinion, that in the apparatus invented by Mr. R. M. Hoe, for grinding saws, he has displayed great ingenuity and tact in the adaptation of machinery to the production of results in the manufacture of Saws, which may with propriety be denominated the *ne plus ultra* of the art."

Publishers of newspapers who will insert this advertisement three times, with this note, and forward us a paper containing the same, will be paid in printing materials, by purchasing four times the amount of their bill for the advertisement. nov13 3t

Chambers' Works.

CHAMBERS' CYCLOPÆDIA OF ENGLISH LITERATURE. A selection of the choicest productions of English Authors, from the earliest to the present time. Connected by a Critical and Biographical History. Forming two large imperial octavo volumes of 700 pages each, double-column letter-press; with upwards of 300 Illustrations. Edited by ROBERT CHAMBERS. Embossed cloth, $5.

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☞ The *American* edition of this valuable work is enriched by the addition of fine steel and mezzotint Engravings of the heads of Shakspeare, Addison, Byron; a full-length portrait of Dr. Johnson; and a beautiful scenic representation of Oliver Goldsmith and Dr. Johnson. These important and elegant additions, together with superior paper and binding, render the *American* superior to all other editions.

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☞ This work has been highly recommended by distinguished individuals, as admirably adapted to family, Sabbath, and District School Libraries.

"It would be difficult to find any miscellany superior or even equal to it; it richly deserves the epithets 'useful and entertaining;' and I would recommend it very strongly, as extremely well adapted to form parts of a library for the young, or of a social or circulating library, in town or country."—*George B. Emerson, Esq., Chairman Boston School Book Committee.*

The above works are bound in various styles, prices varying accordingly. A liberal discount made to Booksellers and Agents. GOULD & LINCOLN, Publishers,
59 Washington-st., Boston.

Miscellaneous.

From Frazer's Magazine.

Autumn Leaves.

Oh, autumn leaves!
Summer's bright roses one by one have past;
Gone is the beauty of the golden sheaves;
Ye come at last,
Prophets of winter hours approaching fast!

Oh, autumn leaves!
Why look ye thus so brilliant in decay?
Why, for the dying year when nature grieves,
Are ye so gay
With richer hues than graced her op'ning day?

Oh, autumn leaves!
Ye, as ye don your crimson robes of mirth,
While dull decay a moment scarce reprieves,
Your forms from earth—
Ye tell us, happier far is death than birth!

Oh, autumn leaves!
Like you the dying saint in splendor grows;
With each faint pulse of life that feebly heaves
At evening's close,
His every grace with added glory grows.

Oh, autumn leaves!
Like you, he casts aside all hues of gloom,
And of his bright'ning hopes a chaplet weaves
That o'er his tomb
Throws the glad promise of eternal bloom.

Estate of John McDonogh.

The New Orleans Delta says that the Executors of John McDonogh have filed their accounts for the last year. They state that all Mr. McDonogh's property remains in kind, none having been sold, but they propose to sell $216,000 of the bonds of the First Municipality, for the purpose of raising a fund to pay the debts of the estate. They also claim compensation to the exclusion of the non-resident executors. The cash receipts of the estate since December 2, amount to $40,979 75, and the rents and insurance to $47,016 00; total receipts, $88,095 75. The executors have paid out for charges against the estate, $59,831 25. The largest items paid are for notarial and attorney's fees. The notaries charged $12,000 for making the inventory—and they were allowed $3,000. The attorney of the estate, Levi Pearce, is allowed $5,000 for his services.

The inventory of the property in the parish of Orleans amounts to one million nine hundred and seventy-nine thousand one hundred and sixteen dollars and seventy-two cents—to which is added amount of rents received since the inventory was closed, $13,641 73. The inventories in the parishes of Jefferson, Iberville, East Baton Rouge, Livingston, Assumption, St. Landry, St. Tammany, St. Bernard, and Plaquemines, amount to five hundred and one thousand, one hundred and eighty-nine dollars—making a grand total of $2,493,949 15, upon which the Executors charge a commission of 2½ per cent., amounting to $12,469 74 for each Executor, five in number—total commissions $62,348, for Crossman, Roselius, D'Aquin, Leverich, and John Spear Smith. The bills payable issued by the testator, amount to $115,303 45. There are also a number of claims presented, but not acted upon by the Executors, including a claim of $2,500 each for services as appraisers, by H. W. Palfrey and G. Kursheedt. These figures show that it will be some time before the estate will have a surplus. Indeed, the charges and debts look as if they would keep up *pari passu* with the revenues. The schedule, or inventory, of Mr. McDonogh's property, makes a closely written volume of 1071 pages. In the interminable list of his assets, we discover an item which shows in the strongest light the extraordinary parsimony of McDonogh. It is this: "Articles used by the deceased, personally, $28 85." Compared with his vast landed property, what a contrast does this meagre amount of personal comforts bear!

Farming in Belgium.

We find in the *Rural New Yorker*, the following interesting remarks from Prof. Rogers, on agricultural management in Belgium.

Draining.—On account of the land lying low and being inundated, at times, by the numerous rivers which flow from the vicinity of mountains covered with perpetual snow, one of the principal branches of work is draining. This is performed mainly by wind-mills, which raise the water from the lower to the higher lands by successive stages; these mills operate upon various plans; some raise the water where the descent is only slight, by means of a paddle-wheel; others have an Archimmedes' screw attached, while others still, lift up the water in buckets, and empty it into reservoirs above. The depth of water to be thus carried off is sometimes several feet, and the machines used for the purpose exceedingly numerous. Constant vigilance is required, and advantage is taken of every wind that blows; many of the largest of these wind-mills are the abodes of the families who tend them. On the low flat-lands, the surface is cut into a net-work of innumerable small canals intersecting each other, and all leading into a main one at the most depending point. The soil is thus drained at great expense and with vast labor, and is, to the stranger, one of the best evidences of the untiring industry of the people. Other modes of draining are also in use.

Tillage.—This operation is performed both by the plow and spade, and is generally carried to greater depth than in the United States. The grain lands are usually thrown up into beds, from six to ten feet wide, with a small ditch, or trench, between them; this is filled up by the plow every year and opened in another place; the ridge of the bed of one year occupying the place of the trench of the former. In this way the soil is tilled to greater depth than could well be done in any other way. When the trench is made by plowing, it is usually deepened and finished with the spade—and this with much care and precision. Great pains is taken to mix the soil, so as to have the different qualities of strata equally disturbed. Sub-soiling is practiced to great extent, both with the spade and plow.

Rotation of Crops is carried on with great precision and regularity. Grain, root, and green crops, alternate each other according to the nature of the soil and the requisitions of the market. Rotations are divided into courses of three, four, seven, nine, eleven, &c., consisting of five to ten different plants in succession, during a series of years. The chemical principles upon which rotation is founded, are of course the same in all countries.

Manuring.—This is practiced in this country, as in Holland and England, very extensively; in many cases on strictly chemical principles—but in all with the greatest precision and in accordance with rules approved by experience. The manner of applying fertilizers is considered a matter of great importance; the first object appears to be, to obtain the immediate effect of whatever is used, as soon as it is brought into proper condition and relation to the soil to furnish its fertilizing properties to the young plants.

Coarse manures are usually laid on the soil and plowed under in the fall, so as to be available for the spring sown crops. Composts, of every complicated nature, are sometimes used; they are usually composed of manure, straw, peat, wood ashes, coal waste, soot, lime, plaster, common salt, animal and vegetable waste matter of all kinds. It is often erroneously supposed that these mixtures actually generate some new principle not previously contained in them; but whenever a good manure is obtained by such a combination, it is done at the expense of some rich fertilizer which enters into the formula. The greatest advantage of compost is that of bringing coarse and crude matters into a state of decomposition, which renders soluble and fit for absorbtion by the spongioles of plants, and of extending and diluting those which are too concentrated or expensive to be used alone.

Liquid manures are saved with great care, and applied to the soil with great exactness; they consist of the urine of animals, washings of the barn-yard, and solutions of various mineral salts. The barns and stables are constructed with stone or wood floors with a slight inclination, and gutters to convey the liquid into tanks or reservoirs, where it is sometimes fermented and mixed with solutions of salts, &c. It is applied to the land by means of carts, watering-pots, or by being let into small canals or gutters made at short intervals over the fields.

Lime, marl, and gypsum, are much used on the same crops and soils as in the United States. From the great abundance of carbonate of lime in some parts, as well as in France and England, it is extensively used on cold, wet, and heavy clay soils.

Every thing of an organic nature is used; such as animal flesh, bones, woolen rags, and wastes from various manufactories. Paring and burning is also practiced in flat and moist lands. Poudrette and guano are both more extensively used than in the United States; they are said to produce grain of a better quality, but less in quantity, than stable manure.

Method of Curing Prize Hams.

The Hams of Maryland and Virginia, says the *American Farmer*, have long enjoyed a wide celebrity. At the last exhibition of the Maryland State Agricultural Society, four premiums were awarded for Hams. We are informed by those who had the opportunity of examining them, that they were of first-rate quality. The following are the recipes by which the hams were cured.

T. E. Hamilton's Recipe.—First Premium.—To every 100 lbs. pork take 8 lbs. of G. A. salt. 2 oz. saltpetre, 2 lbs. brown sugar, 1½ oz. of potash, and four gallons of water. Mix the above, and pour the brine over the meat, after it has lain in the tub for some two days. Let the Hams remain six weeks in brine, and then dried several days before smoking. I have generally had the meat rubbed with fine salt, when it is packed down. The meat should be perfectly cool before packing.

J. Green's Recipe.—Second Premium.—To 1,000 pounds of pork, take half a bushel and half a peck of salt, 3 lbs. saltpetre, 3 lbs. sugar, and 2 quarts of molasses. Mix—rub the bacon with it well; keep on for three weeks in all; at the end of nine days take out the hams, and put those which are at the top at the bottom.

R. Brooke Jr.'s Recipe.—Third Premium.—One bushel of fine salt, half bushel ground alum salt, one and a half pound to a thousand lbs. pork, left to lie in pickle four weeks, hung up and smoked with hickory wood until the rind becomes a dark brown.

C. D. Slingluff's Recipe.—Fourth Premium.—To 100 lbs. green hams take 8 lbs. G. A. salt. 2 lbs. brown sugar or molasses equivalent, 2 oz. saltpetre, 2 oz. pearl ashes, 4 gallons water, dissolve well; skimming on the skum arising on the surface. Pack the hams compactly in a tight vessel or cask, rubbing the fleshy part with fine salt. In a day or two pour the above pickle over the meat, taking care to keep it covered with pickle. In four to six weeks, according to the size and weight of the hams, (that is to say, the longer period for heavy hams,) hang up to smoke, hock up; smoking with green hickory wood. I have put up hams for the last 12 or 15 years by the above recipe with uniform success, equal at all times to the sample now presented.

Formation of Dew.

The air contains at all times more or less of moisture, though in a state so rarified as to be imperceptible. To prove this it is only necessary in a summer's day to fill a glass with cold water, when, dry as the atmosphere may seem, its moisture will be condensed, and made visible in the form of small pelucid drops upon the outside of the glass below that of the surrounding atmosphere. On this principle distillation is conducted; and in the same manner dew is formed. No sooner does the sun sink towards the horizon than the blades of grass which clothe the earth's surface give out the heat they have been receiving during the day, and consequently they become so much colder than the atmosphere that they condense in the form of dew part of the rarified moisture immediately surrounding them. Dew, being thus formed, is of course more abundant before and after rains, when the atmosphere is moistest.

Calm and clear nights are essential, also, for the copious deposition of dew; for then the glassy blades emit their heat freely, and it is dispersed through the atmosphere without any equivalent return. On the contrary, however, if the night be cloudy, then the clouds, by abstracting the heat from the atmosphere, contribute in some degree to keep its temperature on a level with that of the glassy blades, and thus so nearly equalize the two that but little dew is deposited. If, in addition to clouds, a high wind is blowing, no dew will be formed; for then the temperature of the grass is prevented from sinking by the agitation of the air continually bringing a warmer current by which it is surrounded; or it may be that the night winds, being generally cool, so rapidly reduce the air's temperature as to bring it below that of the grass.

As substances differ in their power of losing their heat, so they differ in their attraction for dew. On grass, swan's down, and other filamentous substances which readily part with their heat, dew copiously condenses. The mechanical condition of objects likewise affects the formation of dew, as shavings attract it more than wood. Dew is more plentifully deposited on meadow grounds than on plowed lands; and cultivated soils are refreshed with abundance of dew, while barren rocks and sandy deserts, not needing, do not receive the genial moisture. Indeed, every plant possesses, according to its king, the power of condensing as much dew as is necessary for its peculiar and individual exigencies. Thus, not even a dew-drop seems to have been formed by the blind action of chance, but is gathered by the hand of infinite Wisdom for a definite and benevolent end.

White Woman Released from Slavery.

The Circuit Court of Rockingham County, Va., after a trial that excited much interest, decided that Amanda Jane, who had been held as a slave ever since her birth, some twenty-six years ago, was a white woman, although her origin was distinctly traced to a negress, who was a slave. The *Register* says: "Amanda's appearance, the color of her skin, her hair, her eyes, her nose, her whole physical exterior, would prove her to be what the Jury have made her—a white woman. The testimony proving her to be of negro extraction was of the strongest and clearest kind, and yet the appearance of the woman seemed to contradict it all. Amanda Jane has been held as a slave successively by Messrs. Michael Kiser, (whose slave Sally, her mother, was proved to be,) and T. McGahey, and was held in bondage at the time of the trial, by Mr. A. E. Heneberger. She has degraded herself in her servitude, and has become the mother of two fine looking little illigitimate children, perfectly white, who were dandled in her arms during the course of the trial. A more mysterious case we have never heard tried; and it excited, from its commencement to its close, the most intense interest. Exceptions have been taken to the decision of the case, by the counsel for the defendants."

Winter Apples.

In harvesting apples, especially those intended for winter, they should be carefully picked by hand in bright, clear weather. All bruises are not only injurious, as tending to decay, but they render the fruit partially worthless. Some fruit-growers pick their fruit the last of September, before completely ripe, and allow it to shrivel a little before packed in barrels, as it will keep well under this treatment. Such fruit is not equal in quality to that well ripened on the tree. In very warm locations, winter fruit is frequently ripe by the last of September. More fruit-growers allow their winter apples to remain on the trees until October, and become thoroughly ripe.

After picking the fruit, pack carefully in barrels, and head up closely. The following is the mode of management in this section. The barrels are piled up horizontally in cool, open sheds, or in the shade of trees or buildings, and sometimes in open space, covered with boards laid over the barrels, to keep off the sun and rain, and allowed to remain out till November, till there is no danger of their freezing. Apples thus managed will escape a severe frost. The thermometer may be ten or twelve degrees below freezing, or the weather cold enough to freeze ice half an inch thick. We have known apples to escape when the thermometer was twenty degrees below freezing; but there is a risk in leaving them out in so cold weather. When the weather becomes too cold for them to be safe out of doors, put them into a cool cellar. Some fruit growers put them into the cellar immediately after harvesting. Whether apples are put into the cellar early or late, the cellar should be well ventilated in clear weather, when the wind is north or west, but kept shut up closely when the wind is in other directions. This should be practiced even in winter, when there is no danger of apples freezing. [New Eng. Far.

Cruelty of a Step-Mother.

Polly Olmstead has been found guilty of the murder, by slow cruelties, of her own step-child, in Illinois.

It appears that Olmstead married again in about three weeks after the death of his first wife—at which time the child was about five years old. This was about eighteen months ago. Soon after the marriage, the new wife confined the little girl in the kitchen, and there kept her most of the time tied, and without fire. In this situation she was forced to remain up to the time of her death; having no food allowed her except half a pint of coffee or milk and a piece of cold corn bread every day. No bed-covering was allowed her in any weather further than a single scanty quilt. This fiendish woman often amused herself by beating the child in the most outrageous manner, and on one occasion compelled another child to choke her until she was black in the face. She continually forced her to eat rotten fruit and vegetables of various kinds, together with other filth which it would not be seemly to describe. Sometimes she would fasten the little creature under the kitchen floor and leave her there for hours. Other details were given which are too shocking for publication. The poor little sufferer often wished herself dead. On one occasion she escaped from the kitchen and was seen trying to climb a pole which stood in the yard. Upon being asked where she was going, she replied she was going up to the other world to see her mother. The heartless step-mother ordered her down with curses, and the trembling little creature fell, in her weakness, her head striking violently against the wall of the house. The jury found the woman guilty of manslaughter, and she was sentenced to two years' service in the State Prison.

Abolitionism in Kentucky.

A Rev. J. G. Fee, a native of Kentucky, is appealing to the charity of Northern Abolitionists for means to erect a free church, or what is more proper, a church in which he can preach without molestation, and at all times, against the institution of slavery. He says:—

"During the last year I have labored half of my time in Bracken County. We have organized there a small church. At present it numbers thirteen members. This church, like one in Lewis County, does not tolerate slaveholding. This, of course, is an unpopular move in a slave State. Yet our congregations have been constantly increasing. The house we worship in is a school house, and often does not hold more than half of the congregation. Also, often when we would like to hold a protracted meeting, the house is occupied by the school.

"The prospect for building a church, able eventually to sustain itself, is good. It is in a neighborhood of farmers who are generally non-slaveholders, in comfortable circumstances. The church has resolved to try to build a plain, brick church edifice, thirty by forty feet—cost about $600. In view of the fact that some colored persons attended our meetings, and that one of our members is a colored person, the church has voted 'that the seats in this house shall, during the hours of worship and good behavior, be free to all persons.'

"As palpably in accordance with the spirit and practice of the gospel as is this resolution, it is likely to affect our congregation and means for building more than opposition to slavery; for there are many excellent men, who will go with us in opposition to slavery, who yet retain the spirit of caste—to foster which sustains and strengthens slavery. I have by private solicitation received some $135. But, in consequence of failure here, we shall yet lack $150 to complete our house.

Diving Vessels.

Mr. Cavé, the owner and manager of one of the first iron workshops in Paris, is now building two large boats to be used under water in the work of clearing away the bar at the mouth of the Nile. They are on a new plan, and better than anything of the kind we have heard of. In the middle of the deck is a large circular hole, going vertically through the ship, and in it slides a cylinder reaching to the bottom of the river, which may be shortned or enlarged at will, like a telescope. Above the opening is a large air chamber 22 feet in diameter and 16 feet high. By forcing compressed air into the air chamber the water in the tube is driven out at the lower end, leaving dry a portion of the bed. An apparatus of the same kind, but on a reduced scale, is now in operation on the river Seine. [Trib.

Interesting Experiment.—In the Roscrean Workhouse, Ireland, the learned doctor in charge has appropriated one of the wards to the exclusive use of a deaf and dumb nurse, who has charge of four infant childern. They are to be isolated from companionship with all who have the gift of speech, until they have attained the age when children usually acquire a knowledge and use of language. The object is to acquire the *natural language of man*. This experiment, if thoroughly tried, will probably show that man has no natural language.

It will be remembered that the Phœnicians once made a somewhat similar experiment with an infant, which was placed in the desert in the charge of persons sworn not to permit the utterance of a word in its presence, and to afford it sustenance by allowing it to suckle a goat. In that instance, the first attempt of the child at vocalization resulted in the imitation of the bleating of its foster-mother.

[Daily Times.

Patent Flax Puller.—The only really new thing we saw at the late Fair, says the Janesville (Wis.) *Badger State*, was a model of a machine invented by S. B. Goss, of Newark, in this county, for harvesting Flax. It seemed so simple in its arrangement, and so easily comprehended, as to leave scarcely a chance to doubt that it must work to the satisfaction of the ingenious inventor. If it meets his expectations, it will pull flax as fast as a horse-power Reaper can cut grain—say 20 acres per day, and do it in the most perfect manner. This invention comes opportunely with the late wonderful discoveries in preparing the flax fiber for manufactories, and those who can remember the back-aching work of flax pulling, will call him blessed. We shall watch the progress of this machine with interest.

Insanity.—Some fishermen of St. Cloud, France, found in the river the body of a young man aged about 25, which appeared to have been several days in the water. The deceased was dressed in fashionable style, and his linen was of the very finest quality. In a little phial hung round his neck, was a paper written in incoherent style, stating that an angel had appeared to him in a dream, and had announced that in his veins flowed the royal blood of France, but that before ascending the throne he must drown himself in the Seine, in order so have an interview with the Eternal Sovereign of all things. It added that in obedience to the angel he committed suicide, but it prayed the Procureur of the Republic to prosecute the angel in the event of its turning out that he had deceived him. The paper was signed, "The future King of France."

Good Effects of Early Rising.—It is related that King George III., who made the cause of longevity a subject of investigation, procured two persons, each above a hundred years of age, to dance in his presence. He then requested them to relate to him their modes of living that he might draw from them, if possible, some clue to the cause of their vigourous old age. The one had been a shepherd, remarkably temperate and circumspect in his diet and regimen; the other, a hedger, had been noted for his irregularity, exposure, and intemperance. The Monarch could draw no inference to guide his inquiries from such different modes of life terminating in the same result; but on further inquiry he learned that both men were alike distinguished by a tranquil easiness of temper, active habits, and early rising.

Before leaving Buffalo for the West, Jenny Lind made a present to that excellent artist, Salvi, of a very beautiful cigar case of massive gold and exquisite workmanship. On one side is represented in relief the grand works of the immortal Italian, Benevenuto Cellini. On the other side is shown the poor Republic of Rome, strangled by her false sister of France, being bound with a cord which is held by the leagued despots; in the distance, on the one hand, is the British lion *asleep*, while on the other hand Pius IX., surrounded by his Cardinals, distributes blessings and indulgences to the Lazzaroni, the Croats, the Spanish, French, &c.

It is an ancient and still common opinion that the toad possesses a subtile venom, but at present this is deemed fabulous by the scientific. MM. Gratiolet and Cloez, as appears by the reports of the Academy of Sciences, have shown by experiment that they secrete a deadly poison. They inoculated small birds with the milky fluid contained in the dorsal and parotid pustules of this animal, and found that they died at the end of five or six minutes. Even when dried, the fluid destroyed birds. Death occured without convulsions, and all exhibited marked signs of apoplexy.

Variety.

William Penn frequently visited the Indians, which gave him an opportunity to study their character; and he conciliated their favor by partaking of their feasts and witnessing their dances. A respectable old lady once related, that in order to gain the good will of the aborigines, "he walked with them, set with them on the ground, and ate with them their roasted acorn and hominy. At this they expressed their great delight, and soon began to show how they could hop and jump; at which exhibition William Penn, to cap the climax, sprang up and beat them all."

Of all the enemies of idleness, says Johnson, want is most formidable. Fame is soon found to be a sound, and love a dream. Avarice and ambition may be justly suspected of being privy confederates with idleness; for when they have, for a while, protected their votaries, they often deliver them up, to end their lives under her dominion. Want always struggles against idleness; but want herself is often overcome, and every hour shows the careful observer those who had rather live in ease than in plenty.

An enormous tusk was excavated the other day in Clermont County, Ohio, by the laborers on the Little Miami Railroad. It was imbedded in clean gravel sand, twenty-three feet below the surface of the ground, ten feet below the track, and several hundred yards from the Miami River, and some feet higher than the level of its banks. It was about six feet in length and six inches in diameter at the base. When first discovered it was, to all appearance, sound, but upon its being removed and exposed to the air it crumbled to pieces.

The Bank of Tennessee, which is owned and controlled by the State, is in a very flourishing condition. According to *The Nashville Banner*, it has made and paid into the State Treasury, within the last 2 years, a net profit of $426,799 18, on an actual capital of $2,389,652 54. The circulation of the Bank is $1,757,108, and the cash on hand $954,750 99. The Bank deals largely in exchanges, having furnished within two years $4,290,639.

The New York *Times* is in ecstacy in consequence of the triumphs achieved by the great Yankee nation at the Great Exhibition in London. The Times says: We have out-yachted, out-reaped, out-safed, out-India-rubbered, out-clocked, out-biscuited, out-stoved, out-locked, and out-pressed John Bull, besides distancing all his burgalers at breaking into a bank. In fact, if we had missed all the other prizes, we should at least have

"Plucked up drowned honor *by the locks*."

When milk is drawn in the usual way from the cow, the last of the milking is the richest, because the cream has in great part risen to the surface inside the cow's udder; the portion last drawn off of course contains the most of it. This fact shows the importance of thorough milking. More milk is said to be obtained from the cow when she is milked three times a day than when but once or twice, but in this last case it is very rich.

Specimens of minerals have been found in lime quarries, near Norristown, Pa. *The Herald* of that place says it is found mixed through a deposit of the most beautiful quartz rock ever seen, and very much resembles the rich treasures of the quartz rocks in California. Under the belief that it was something of the "same sort," a portion of the mineral was tested, when it was found to be a combination of silver and copper, with a large preponderance of silver.

The number of students at present at Yale College is 548. Of these, 34 are Theological students, 30 Law students, 27 Medical students, and 14 are students in Philosophy and the Arts. Of the literary societies connected with the College, the Lilonia has 174 members, and a library of 11,800 volumes. The Brothers in Unity have 206 members, and 11,725 volumes, and the Calliope has 63 members, and 7,500 volumes in their library.

The editor of *The New-Haven Courier* says he was lately shown a piece of imitation marble, said to have been made by staining a common red stone with the colors and veins of the richest *verde antique*. The discoverer claims that he can make a perfect imitation of any kind of stone, either upon wood or any other material, and give it all the polish and perfect appearance of the thing imitated. The deception is described as perfect.

"Kempton's Rotary Clothes-Dryer" is the name of a new Yankee invention which, when not in use, folds up into about the space occupied by a good-sized umbrella, but which is easily expanded so as to hold all the clothes of a large family, while a constant rotary motion is given to the whole by the least breath of air from whatever direction.

"The sound of your hammer," said Franklin, "at five in the morning or nine at night, heard by a creditor, makes him easy six months longer; but if he sees you at a billiard-table, or hears your voice at a tavern, when you should be at work, he sends for his money the next day."

The important discovery of Colored Daguerreotypes appears to have been made simultaneously in America by Mr. Hill, and in France by Mr. Niepce. Specimens have been exhibited here and there, but no clear explanation of the process has been made known in either country.

Mr. Taggert, of Roxbury, Mass., exhibits a model of an engine whose propelling agent is atmospheric pressure. The power is obtained by regular explosions of small quantities of common gunpowder. Eminent chemists have decided its operation to be feasible.

The Court of Appeals, at its last term, decided that the record of naturalization is conclusive evidence of the fact that a prior declaration of intention was made in due form of law.

A woman named Trout was committed to the jail of Lebanon, Pa., recently, on a charge of whipping to death a little girl three years old, to whom she was step-mother. The child fell from her hands dead.

Chief Justice Kenyon once said to a rich friend, asking his opinion as to the probable success of his son, "Let your son forthwith spend his fortune; marry, and spend his wife's, and then he may be expected to apply with energy to his profession."

In a suit recently brought in Massachusetts to recover the value of a horse killed by immoderate driving on a Sunday, it was held that, the contract being unlawful, the plaintiff could not maintain any action upon it, even for the loss of his horse.

Union Academy.

THE Academic Year of this Institution (located at Shiloh, N. J.) for 1851 and '52 commenced the first Wednesday in September, and continues forty-four weeks, including two vacations, of one week each, between terms.

The year is divided into three terms:

The First commencing Wednesday, September 3d, and ending Tuesday, December 9th.

The Second commencing Wednesday, December 17th, and ending Tuesday, March 23d.

The Third commencing Wednesday, March 31st, and ending Tuesday, July 6th.

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And Teacher of the Classics, Natural Sciences, and higher Mathematics.
Miss RUTH R. HEMPHILL, Preceptress,
And Teacher of French, Painting, Drawing, and assistant in Mathematics.

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June of each year.

Board of Instruction.

Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress.
Rev. J. W. MORTON, } Assistants.
Mr. O. B. IRISH, }

The Terms for 1851 and 1852 are as follows:—

The First	commences Aug. 27	and closes	Dec. 2.
" Second	" Dec. 3	" "	March 16.
" Third	" March 17	" "	June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term, Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.

Tuition should be arranged before entering classes.

Geography, Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

EXTRAS.

Chemical Experiments,	$1 00
Drawing,	1 00
Monochromatic Painting	3 00
Oil Painting,	5 00
Writing and Stationery,	0 50
Vocal Music, Elementary,	1 00
Advanced Class,	2 00
Instrumental Music,	8 00

Use of Organ or Piano, $2 00 per quarter.

Board, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

JAS. R. IRISH, Pres., } Of the Board
S. S. Clarke, Sec. } of Trustees.
DeRuyter, July 18, 1851.

Sabbath Tracts.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue. 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New-York.

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The Sabbath Recorder.

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The Sabbath Recorder.

THE SABBATH & THE RESURRECTION.

From "An Examination of the Authority for a Change of the Weekly Sabbath at the Resurrection of Christ; proving that the Practice of the Church in substituting the First Day of the Week for the appointed Seventh Day, is unsanctioned by the New Testament Scriptures. By JAMES A. BEGG, Author of a Connected View of the Scripture Evidence of Christ's Speedy Return, &c." [Continued.

Attention to this single fact, that the day following the death of Christ was a *great* Sabbath, will go far to correct many of the prevalent misapprehensions, and to remove much of the difficulty often experienced, when seeking to understand the narratives of the Evangelists on the subject. Some authors, indeed, do admit, what, if urged, there is no possibility of denying, that, irrespective of its place among the days of the week, this fifteenth day was necessarily a Sabbath. But such authors, (and we are sorry to have to place among these, even the writer of the article quoted with such approbation, from Eadie's Biblical Cyclopædia,) generally farther assume, that *besides* its festival character as a Sabbath, this day was *also* the weekly Sabbath. Of this, however, there is neither *evidence* nor *probability*. It is neither said in Scripture, nor, on good grounds, can it be implied from it. From that sure word we learn distinctly, that this was certainly an annual Sabbath of the Law—"a great day"—and this alone fulfills fully the requirements of the Gospel narratives, without the aid of unsupported imaginations.

The title "Sabbath," from great inattention to the Law of Moses, with which, however, the writers and early readers of the Gospels were much better acquainted, as by their observance of its ordinances they were kept personally in remembrance, is, by Christians, now only imperfectly understood. It is, therefore, necessary thus to insist upon the fact, that these Holy Convocation days were as truly "Sabbaths" as those of weekly recurrence—yea, that they only were distinguished by the peculiar title, affixed to this by the Evangelist John, "*Great* Sabbaths." Upon them, all servile work was prohibited; and, therefore, the female disciples rested, equally on this as on the weekly Sabbath, "according to the commandment," for the commandment to do so on the one, was as imperative as upon the other. (Luke xxiii. 56.) Eager though they were to embalm the body of their Lord, these loving disciples, knowing the Law, felt too powerfully its prohibition against servile work on the day immediately following that of the Passover, (which they knew to be a Sabbath, even a *Great* Sabbath,) to allow themselves to proceed to the desired work. For, in the immediately preceding context, it is plainly shown, by the allusion to *the preparation day* before it, that it was so; where, referring to the interment itself, the statement is, "And *that day* was *the preparation*, and the Sabbath drew on." Ver. 54.

Joseph of Arimathea, also, influenced by similar knowledge of the sacred character of this Holy Convocation, with a view to immediate interment, when the even was come, craved the body of his Lord, "*because* it was *the preparation*, that is, *the day before the Sabbath*." Mark xv. 42. The "preparation," here, intimates distinctly that not the weekly, but the Passover Annual Sabbath is, referred to; its place and character were perfectly known. Even "the Jews, therefore," engaged in condemning, and putting to death the Son of God on false witness of their own procuring, yet, while He hung on the accursed tree, "because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for *that* Sabbath day was an *high* day,) besought Pilate that their legs might be broken, and that they might be taken away." John xix. 31.

Remembrance of this their feeling, or rather their hypocritical pretension of it, enables us to understand their policy, when, at the palace of the high priest, the chief priests, and scribes, and elders, "consulted that they might take Jesus by subtilty, and kill Him. But they said, Not on *the Feast day* lest there be an uproar among the people." Matt. xxvi. 3—5. They seem prepared, indeed, themselves to have even thus farther added sin to sin; and seem to have so known each other as in their council not to have disguised that they would, even on the Great Sabbath, have put to death Him they so feared and hated; but as the people were not all so depraved, these wicked rulers are anxious to avoid doing so if possible, "lest there be an uproar among the people."

In thus speaking of "*the Feast* day," they make the distinction between the Passover itself, and the day which followed it, which we have remarked as so clearly made in the Law itself: "In *the fourteenth day* of the first month is the Passover of the Lord. And in *the fifteenth day* of this month is the Feast." Num. xxviii. 16, 17. Josephus is not less distinct, in his Account of the Customs of the Jews: "The Law ordained, that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called *the Passover*; and so do we celebrate this Passover in companies, leaving nothing of what we sacrifice till the day following. The *Feast* of unleavened bread *succeeds that of the Passover*, and falls on the *fifteenth day* of the month, and continues seven days, wherein they feed on unleavened bread." The Passover was, he says, in the beginning of the same paragraph, "in the month of Xanthicus, which is by us called Nisan, and is the beginning of our year, on the fourteenth day of the lunar month." *Antiquities of the Jews*, book iii. chap. x. § 5.

In the Gospels, indeed, the whole solemnity, including both parts, is, however, sometimes called "the Passover;" at other times, "the Feast of unleavened bread;" while, in Luke's Gospel, (written for gentiles,) we have the one of these explained by the other; "Now the Feast of unleavened bread drew nigh, which is called the Passover." Luke xxii. 1. But, in other cases, they are distinguished, as in the enactment itself, into "the Passover," which was the first day, and "the Feast," which was of seven days, beginning and ending with Holy Convocations or Sabbaths. Each of these Sabbaths was a Feast day, but that referred to in the accounts of the Saviour's death, was the first of the two, that on the fifteenth of the month. Our translators, by supplying (in Mark xiv. 1,) the words "the Feast of," although marking them as supplementary, mar the distinction in the text. Without them we read more obviously, "After two days was the Passover and of unleavened bread." "But they said, Not on the Feast."

The same remarks apply, and attention to the same truth will explain, statements of the Evangelist John, at which some have stumbled. Thus we read, "Now *before the Feast* of the Passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end. *And supper being ended*, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him." John xiii. 1, 2. It affects not our argument; but we may notice that some translate "during supper" instead of "supper being ended." But, an imperfect acquaintance with the Mosaic appointments, or inattention to the fact that the Passover and the Feast were distinct, has obscured the meaning of this text to some authors, otherwise well informed. In point of fact, the Paschal "supper," which it is here stated was "ended," preceded "the Feast" by a whole day; and, therefore, there is neither inconsistency nor obscurity in the statement itself, of "*supper* being ended," *even* "BEFORE *the Feast* of the Passover." There is no real difficulty in the text; its language, on the contrary, is most precise, and in strict accordance with both the letter and the spirit of the Law.

There is one text, however, which, at first sight, has some *appearance* of intimating that on the day of the Saviour's crucifixion, and, therefore, after He and His disciples had observed the Passover, the Jews had still not done so. "Then led they Jesus from Caiaphas unto the hall of judgment; and it was early; and they themselves went not into the judgment hall, least they should be defiled, *but that they might eat the Passover*." John xviii. 28. With the evidence already adduced, that the Passover lamb had been eaten the previous evening, even this statement should not readily be supposed to imply the contrary, although it has sometimes been so understood. But there is, in fact, no real discrepancy; although there is the omission of that discriminating distinctiveness which, in other cases, we have noted between the Passover itself, and the Feast which followed.

The term "Passover," we have shown, and it is to be remembered, is sometimes applied, not merely to the eating of the lamb, but also to the whole solemnity, including both the eating of the lamb and the separate seven days' feast connected with it. If understood in the former of these senses, the meaning of the above text is both obvious and in harmony with all other texts bearing on the point. For, although the Jews had the preceding evening partaken of the Passover lamb, *there still remained* before them, and probably more prized by them, the Passover *Feast*; and while hurrying the Righteous One to death *before the Feast*, "lest there be an uproar among the people," they are sedulously careful not to mingle with those they called *unclean*, "lest they should be defiled," and so prevented, by scrupulous attention to their own traditions, from partaking in the Feast of the Passover Sabbath, then close at hand.

That this is the true meaning, is farther obvious from the fact, that the words occur in the statement of John, who has himself furnished us with others sufficiently clear to prevent the possibility of any mistake. Thus, in the following chapter, he tells us; *concerning this very day*, that "it was *the preparation* of the Passover," (John xix. 14;) and we have, farther, already seen from the same chapter, that "the preparation" spoken of, was the preparation day immediately before that special Sabbath day which was an high day. Verse 31. The Passover lamb itself, then, they must have eaten on the preceding night. It is, therefore, only an entire neglect even of the very context that can prevent any one from perceiving that the Jews were, in this case, contemplating the farther sacrifices which pertained to *the Passover Sabbath*, or to those of *the whole Feast*, of seven days, following the day on the night of which the lamb was eaten.

Penn, although, like others, taking it for granted that the Saviour was crucified on Friday, has some good notes on the point now under consideration; and says, in explanation of the above text, "The anxiety of the Jewish chiefs to be in a condition to '*eat the Passover*,' did not regard the '*lamb and bitter herbs*,' which had been eaten *the preceding evening*; but, the more alluring festival of the '*great day*,' which was to commence on that same evening. Euthymius (with other expounders of the middle ages,) not aware of this distinction, and assuming that it was the *Paschal Lamb* which those chiefs were desirous to eat, inferred, that the sacrifice of the *Lamb* was still in their prospect; and on this misapprehension founded the false speculation, that our Lord had *anticipated* that sacrifice by *one day*, and that His supper had taken place on the Wednesday evening, instead of the Thursday evening; thus making their own erroneous interpretation of St. John a rule by which they perverted the correct relations of the other Evangelists." *Annotations on the Book of the New Covenant*. John xviii. 28.

[To be continued.]

THE HEAVENLY SHEPHERD.

BY MRS. J. R. LOWELL.

When on my ear your loss was knelled
And tender sympathy upburst,
A little rill from memory swelled,
Which once had soothed my bitter thirst.

And I was fain to bear to you
Some portion of its mild relief,
That it might be a healing dew
To steal some fever from your grief.

After our child's untroubled breath
Up to the Father took its way,
And on our house the shade of death
Like a long twilight haunting lay;

And friends came round with us to weep
Her little spirit's swift remove—
This story of the Alpine sheep
Was told to us by one we love:

They in the valley's sheltered care
Soon crop the meadow's tender prime,
And when the sod grows brown and bare,
The shepherd strives to make them climb

To airy shelves of pasture green,
That hang around the mountain's side,
Whose grass and flowers together lean,
And down through mists the sunbeams slide.

But naught can tempt the timid things
That steep and rugged path to try,
Though sweet the shepherds call and sing,
And seared below the pastures lie.

Till in his arms their lambs he takes,
Along the dizzy verge to go;
Then, heedless of the rifts and breaks,
They follow on o'er rock and snow;

And in those pastures lifted fair,
More dewy soft than lowland mead,
The shepherd drops his tender care,
And sheep and lambs together feed.

This parable, by nature breathed,
Blew on me as the south wind free,
O'er frozen brooks that float unsheathed
From icy thraldom to the sea.

A blissful vision through the night
Would all my happy senses sway,
Of the good Shepherd on the hight,
Or climbing o'er the starry way,

Holding our little lamb asleep;
And like the burden of the sea,
Sounded that voice along the deep,
Saying, "Arise and follow me."

DR. JENNER AND VACCINATION.

It has been lately resolved to erect a bronze statue in London to the memory of the eminent Dr. Jenner, the great discoverer, or at least the great agent of extending vaccination; and it is proposed to aid in the erection of this testimonial by subscriptions in America. At such a time it cannot be improper to look at the man and his labors.

Every one knows that small pox was formerly one of the greatest plagues of our world, sweeping myriads into untimely graves, and where it existed in its mildest forms it carried off one in fourteen of the whole population. Whenever it appeared in Ceylon, entire villages were abandoned; in Thibet, on one occasion, the capital was deserted for three whole years; in the Russian empire two millions of human beings died of the small pox in twelve months. Bernouilly calculated that fifteen millions fell victims to it every twenty-five years, taking the whole world, or six hundred thousand annually; and whole tribes of the North American Indians have been destroyed by this fearful malady.

To Lady Mary Wortley Montague we are indebted for her determination and courage in having her son innoculated in Turkey, and her daughter subsequently in England; her example was followed by the Princess of Wales, who caused her two daughters to be innoculated. This custom was opposed even by eminent men, who denounced it as an attempt, at once impious and unavailing, to counteract the visitations of an all-wise Providence, asserting that in the case of the adults who voluntarily submitted to it, it was suicide; and in respect to children it was murder. A London clergyman named Masey, declared that it was no new art, as Job had been innoculated by the Devil.

Notwithstanding that some good was done by innoculation, it was still true that multitudes died of small pox; and within the memory of persons now living, many thousands were deprived of their beauty by the marks the disease left behind it.

At a comparatively early period some glimpses of a preservative against this plague existed; for when a lady in the days of Charles the Second, told the beautiful Duchess of Cleveland that she would soon deplore the loss of her beauty from the effects of the small pox then raging in London, she replied there was no ground for fear, as in her own country she had undergone an attack of the cow pox, which was a preservative; and the attention of Jenner was first attracted by hearing a country girl saying that she had cow pox; but not one in ten thousand believed in it as a remedy from small pox. Not a single physician in the known world then practiced it.

The 17th of May, 1749, gave birth, in the vicarage house of Berkley, in Gloucester, to Edward Jenner, son of the estimable clergyman of that parish. He was a child and youth of great promise, and having received a good preparatory education in the neighborhood of his native town, he entered on the study of medicine, and, after a time, removed to London, where he placed himself under the care of the distinguished John Hunter. From this enthusiastic and successful cultivator of the science of life, Jenner caught the true art of philosophical investigation. The friendship between Hunter and his pupil lasted through life. After several years' study, Jenner returned to his native town, where he practiced medicine, and distinguished himself by scientific studies. A paper of his on the singular habits of the cukoo, was inserted in the Transactions of the Royal Society, and attracted much attention.

It was now that the fact came before him that the servant girls who milked the cows of that neighborhood, usually took a mild disease from the teats of the cows, and were ever afterwards protected from the small pox. The incident rivited his attention, and he commenced a careful investigation of the whole subject. He communicated his views to Hunter, who replied, "Do not think, but *try*; be patient, be accurate." This encouraged him to persevere, notwithstanding the sneers and determined opposition of his medical neighbors, who omitted no opportunity of expressing their contempt and even abhorrence of his views. However, on three different occasions he vaccinated his own son, and in 1788, he first published an account of it, which attracted the attention of medical lecturers in London, one or two of whom mentioned it in their lectures of that year.

But it was not till 1798 that the subject was fully understood. Dr. Cline successfully tried the plan, and Lady Ducie, and the Countess of Berkley broke through the prejudices of the day, and caused their children to be vaccinated. The inspector-general of the military hospitals favored it, and in the following year the children of the Duke of Clarence were vaccinated, and a feeling in favor of this protective remedy began to spread. Jenner now began to watch for the realization of his hopes, that the scourge of small pox would soon be eradicated from the world, but the opposition of many eminent physicians and surgeons was inveterate. Still the cause slowly gained ground; he was tempted by large offers of support to remove to London, but refused to do so; and others realized the pecuniary advantages to which he was justly entitled; vaccine institutions were opened both in England, and (notwithstanding the war) on the continent of Europe, and eminently succeeded.

Before, however, vaccination had been heard of in Paris, it was known in the United States, the American public being made acquainted with it through the medium of the newspapers, as "*Something curious in the medical line.*" There, too, it was destined to be opposed. Sermons were preached against it, and the leading physicians of Philadelphia pronounced it "too beastly and indelicate for polished society." But truth and good sense prevailed. President Jefferson, with his sons-in-law, vaccinated nearly two hundred persons among their own connexions, and soon the practice became almost universal.

In Europe, the cause made progress; the British Parliament voted large sums of money to advance it, efforts were successfully made to introduce it over the whole continent of Europe, and it was shown in the British House of Commons that 2,000,000 persons had been vaccinated, of whom not one had died of the affection. Strange tales were, sometimes, however, told about it. A lady complained, that since her daughter was vaccinated, "she coughs like a cow, and has grown hairy over her body;" and in one part of England the practice was discontinued because those "who had been innoculated in that manner bellowed like bulls." Still the practice gained ground, many clergymen began to vaccinate in the vestries of their churches gratuitously; among these, the eminent Rowland Hill vaccinated many thousands, and many private gentlemen, and even ladies, practiced the art.

On the whole, Jenner was greatly encouraged. From every part of the world he constantly received letters expressive of gratitude, admiration, and congratulation. When the continental sovereigns visited London in 1814, he was cordially received by the Emperor of Russia. He died in a good old age, with his general health and mental faculties unimpaired till the last. His death, occasioned by apoplexy, took place of course very suddenly, on Jan. 20, 1822, in the 74th year of his age. He was buried in the chancel of Berkly church, and a monument to his memory was erected by his professional brethren. Most cordially do we hope that the civilized world will now do itself justice, by the erection of a statue which may proclaim to future ages his worth, and the public gratitude. [Christian Times.

HONESTY IN MERCANTILE LIFE.

Setting aside the golden rule of loving one's neighbor as one's self; and what we may call the silver rule of setting one's affections on things above, not below; how is it with the simple copper rule of "Honesty is the best policy?" Does that hold in commerce?

I must confess that the persons who excite my suspicions most against merchants are the merchants themselves, when I see the excitement produced among them when any one does an honest act—for instance, pays his debts after failure. It is remembered for years, and whenever the name of the individual is referred to, it is trumpted to his honor. Now, although it is pleasing to see this theoretical respect for simple honesty, still when we look closer, it is alarming that it should be so rare as to be talked about. Thus I remember reading in Anson's voyages, that nearly all the shops in Canton have on the signs the words "Pau Hau," or "no cheating here." Now when a man thinks it necessary to announce on his sign, "no cheating here," though it does not demonstrate that he does not cheat, it proves pretty well that some of his neighbors do; and the more general the announcement, the greater the suspicion; and so of this similar phenomenon in our mercantile community. If it is so generally understood that honesty is the best policy, pray why this sensation when any is politic enough to try it?

I sometimes think that the habits of caution prevalent among us, the excess of documentary transactions, notes, endorsements, receipts, have rather a tendency to encourage fraud, by constantly suggesting the thought of it, and seeming to reduce the whole thing to a game of skill. I have been confirmed in this, by hearing that in places where there is less attention to these things, and more trust in honor, the trust is better repaid. For instance, I am told that it is so in the West Indies and Spanish America generally. Mr. Schoolcraft, who was Indian Agent at Lake Superior for twenty-five years, said that he had never known an Indian to break a promise in the way of business. I read in a recent essay on the Commerce of Brazil, that the slave trade being contraband, is carried on entirely upon honor; "and hence," the author adds, very simply, "fraud is of rare occurrence." One wishes trade in general could be declared contraband, if such be the result. And there is an anecdote in point of Mr. Fox, the British statesman. A tradesman who had often dunned him in vain for payment of a note, came in one day and found him with two hundred pounds before him, and claimed his share. No, said Mr. Fox, this is for a debt of honor I owe to Sheridan. Then, said the tradesman, I make my debt a debt of honor, and threw the note in the fire. Mr. Fox acknowledge the obligation, and paid him at once. [Hunt's Merchants' Maga.

DEVIL WORSHIP IN CEYLON.

The last annual report of the English Wesleyan Methodist Missionary Society contains a letter from Mr. Ripton, missionary of the Society in the southern province of Ceylon, in which he gives the following account of devil worship in his field:—

The people are all in *theory* all Buddhists—*in practice*, all devil worshipers. Within four miles of my house there are sixteen Buddhist temples. In one of these alone there are thirty priests! The whole number of priests in this circuit is perhaps five hundred. It is "not by (human) might nor by power" that we can prevail against such a host as this! Frequently in the dead of the night I hear the music from the devil dances in the neighborhood. I have attended these midnight orgies; and it is only by doing so that any person can form an idea of the strength with which this superstition binds down an otherwise acute, ingenious, and intelligent people. Never did a Christian congregation in England listen with more unbroken silence; nor an audience in Exeter Hall hang with more complete absorption of soul on the lips of its most chosen speakers, than these people do on the frantic gestures, and hideous yellings, and senseless incantations of the devil priest. To their conceptions, he is penetrating the invisible world and communing with spirits. His ascendancy over their minds is complete. He is the great intercessor between devils and men, for the removal of all evil, and the bestowment of all good; for the devil is still the same liar who said of old, "All these things will I give thee if thou wilt fall down and worship me!" Without the priests nothing can be done. If a house is to be built, if a journey is to be taken, if a child is to be born, devils must be propitiated, and their favor secured; but especially in cases of sickness where all ordinary methods of cure have failed, devil dances and incantations are the last resort, the poor deluded wretches often dying in the midst of the ceremonies, although the priest has perhaps offered a fowl in sacrifice, dug open graves and slept in them, *and fried eggs in human skulls*, in order to obtain the necessary influence to perform the cure! An evil so wide-spread and so deep-rooted will not be easily destroyed; and a conviction of its magnitude, and of the necessity of resorting to extraordinary measures for its extinction, has grown upon me daily.

The System Tested.

The whole system of devil worship received a severe shock last autumn, at Matura, its great stronghold. The priests there are considered the cleverest in the Island; and Mr. Murdock, the Secretary of the Singhalese Tract Society, being at that place on business, challenged the priests publicly, and offered them a large reward, if they would cause any of their incantations to take effect upon him by causing him to fall down dead; for these priests profess to be dispensers of death to the living, as well as of life to the dying. They used all the methods of preparation already mentioned, sleeping in graves for many nights, and met Mr. Murdock, in the presence of many hundreds of Singhalese, who had gathered together to witness the experiment on the day appointed. Their first effort was to *evade* the challenge. They excused themselves on the ground that they should be tried for murder if they killed him. Application was therefore made to the government authorities, and an *undesired* permission obtained for them to do their worst. Their next attempt was to *intimidate*. Their incantations never failed—his death was certain if they tried them—and he had better save himself at once, and run no risk. When this failed, they were driven lastly to *the test*, and a miserable failure it was! They stood reading their incantations, burning resin, and blowing its fumes upon him, for more than an hour; and the people "looked when he should have swollen, or fallen down dead suddenly; but after they looked a great while, and saw no harm come to him, they changed their minds"—if not with reference to him, at least with reference to the power of these charms. A derisive cry was raised throughout the crowd, and the devil priests have since been hooted through the streets of Matura!

MISSIONS IN ST. HELENA.

In New York, on Sunday morning, Nov. 16th, Rev. J. McGregor Bertram, of St. Helena, delivered a highly interesting address on the Missionary Work of that Island. Mr. Bertram having designed laboring among the natives of South Africa, had spent some time at the Cape of Good Hope. While there, a young man, a native of St. Helena, who had come to the Cape to carry on his business, became a Christian, when he presented the claims of the Island to the churches at the Cape as a missionary field. St. Helena is a rock in mid ocean, 1,800 miles from the Cape of Good Hope, 2,600 miles from Rio Janerio, 1,200 from the African coast, and 600 from the Island of Ascension; and with its lofty and precipitous cliffs rising from 500 to 2,000 feet in hight, it is like a vast rock in the sea. Yet, though forbidding in its approach, on entering the harbors, and penetrating into the valleys, the most delightful climate, the most lovely valleys and landscapes, and the most romantic pictures of natural beauty, are to be met with, probably unsurpassed in any part of the world. The Island is about thirty miles in circumference, and nine to ten in diameter. The population is about 7,500—composed of 1,500 whites, 1,000 liberated Africans rescued from slave ships, and 5,000 natives, who are a mixture of Portuguese and Africans early introduced in the brilliant period of Portuguese discovery and navigation. They are ignorant and degraded, and were without any knowledge—without the idea of a soul or of a God—until they were taught by the missionary. Being three-fourths colored, they had been enslaved by the whites, until the glorious period of British emancipation. Mr. Bertram, on the representation of the young convert before spoken of, turned his attention to this island, as a missionary field. He was the first dissenting minister who had ever entered the harbor for the purpose of settling there. The account the speaker gave of the first preaching, the first convert—a young man of the finest talents and education, who is now an ordained minister in one of the churches—the gathering of the natives, and their habits, together with the occasional descriptions of natural scenery, were highly interesting. It is but about five years since he first went to St. Helena, and there is now a church of whites, and two native churches, and several Sunday schools. Mr. Bertram is seeking assistance to support this mission, and to build houses of worship for the poor natives. [Tribune.

THE VOTARIES OF PLEASURE.

The New York Herald has published a statement of the numbers attending places of public amusement in that city, designating the capacity of the buildings, and the amount of the receipts. The editor states that in every instance the numbers have been obtained from the proprietors, or their confidential employees. Sixteen places are specified, and the following results are reached:—

"Thus, then, in round numbers, there are 44,000 persons, in one day, attending our places of public amusement, and the receipts amounting to $21,000. This number, and the money expended, present a curious phase in the growth of our prosperity. There can be no stronger evidence that the necessaries, the comforts, and even the luxuries of life abound, when such an enormous sum is expended in a single day upon the amusements of the people."

As we read the article, and glanced at the stated capacity of the parquette, dress circle, private boxes, gallery, second and third tiers, &c., of the Broadway and Bowery theatres, furnishing accommodation for 8000 people, we were disturbed with thoughts more sad than curious, and calculated to inspire us with fear of a future harvest, rather than any rejoicing over a present prosperity. How significant is the Scripture description of the children of disobedience: 'Lovers of pleasure more than lovers of God.'

Twenty thousand dollars a night in one city for pleasure! Five nigths per week, at this rate, exhibits an annual expenditure of $5,200,000. The contributions for Foreign Missions by all the professing Christians of the United States, do not exceed $500,000 per annum; so that if the Herald's statement is correct, more than ten times as much money is spent in a single city, for the purchase of unsatisfying wordly pleasure, than is contributed by all the Christians in the land, to fulfill the commission of their Lord, among Jews, Turks, and heathens. "Preach the gospel to every creature." Lovers of pleasure give full proof of their devotedness to the object of their affection. Would that Christian men and Christian women might be found giving equal demonstration of supreme regard to the kingdom of their Lord.

The pleasures of the ball-room, the theater, and kindred places, will pall upon the taste, and in numberless instances pollute the heart and demoralize the life; but the pleasure which arises from doing good, from serving God and blessing man, will from a perennial spring of joy, which the changes of life, the approach of death, or the solemnities of judgment, will neither disturb nor destroy. [Episcopal Recorder.

HOW JOHN KNOX GOT A WIFE.

Knox used to visit Lord Ochiltree's family, preaching the gospel privately to those who were willing to receive it. The lady and some of the family were converts. Her ladyship had a chamber, table, stool, and candlestick for the prophet, and one night at supper, says to him, "Mr. Knox, I think you are at a great loss by want of a wife," (he was then a widower) to which he said, "Madam, I think nobody will take such a wanderer as I," to which she replied, "Sir, if that be your objection I'll make inquiry to find an answer 'gainst our next meeting."

The lady accordingly addressed herself to her eldest daughter, telling her she might be very happy if she could marry Mr. Knox, who would be a great reformer, and a credit to the Church; but she despised the proposal, hoping her ladyship wished her better than to marry a poor wanderer.

The lady addressed herself to her second daughter, who answered as the eldest.

Then the lady spake to her third daughter, about nineteen years of age, who very frankly said, "Madam, I'll be very willing to marry him, but I fear he'll not take me," to which the lady replied, "If that be all your objection, I'll soon get you an answer."

Next night, at supper, the [illegible] Mr. Knox, "Sir, I have been cor[illegible] a wife to you, and find one [illegible] o which Knox said, "Who is sh[illegible] e answered, "My youngest dau[illegible] y you at the table." Then addr[illegible] the young lady, he said, "My [illegible] willing to marry me?" She [illegible] sir; only I fear you'll not be [illegible] me." He said, "My bird, if y[illegible] take me, you must take your ve[illegible] providence as I do. I go through the country sometimes on foot, with a wallet on my arm, a shirt, a clean band, and a Bible in it; you may put something in it for yourself; and if I bid you take the wallet, you must do it, and go where I go, and lodge where I lodge." "Sir," says she, "I'll do all this." "Will you be as good as your word?" "Yes, I will." Upon which the marriage was concluded, and she lived happily with him, and had several children by him. She went with him to Geneva, and as he was ascending a hill, as there are many near that place, she got up to the top of it before him, and took the wallet on her arm, and sitting down said, "Now, good man, am I as good as my word?"

IMPERFECT IN ORIGINAL

The Sabbath Recorder.

New York, November 27, 1851.

A Proclamation,

By Washington Hunt, Governor of the State of New York.

The goodness of Almighty God has been signally manifested towards the people of this State during the present year. The blessings of liberty, national tranquility, and public health, have been enjoyed without interruption. The fruits of the earth, in overflowing abundance, have rewarded the labors of the husbandman. Public improvements have been advanced. The truths of knowledge and religion are more widely diffused, and our republican institutions have been preserved and strengthened.

A just sense of these beneficent dispositions should inspire universal gratitude toward our Divine Benefactor, and call forth appropriate demonstrations of homage and adoration.

Therefore, in compliance with usage, I respectfully recommend to the People of this State the observance of THURSDAY, the TWENTY-SEVENTH DAY of NOVEMBER NEXT, as a day of Prayer, Thanksgiving, and Praise.

In witness whereof, I have hereunto affixed my hand and the privy seal of the State, this sixteenth [L. S.] day of October, in the year of our Lord one thousand eight hundred and fifty-one.

By the Governor. WASHINGTON HUNT.

James F. Ruggles, Private Secretary.

EFFICACY OF PRAYER.

To the Editors of the Sabbath Recorder :—

Would it comport with your other duties to write an article on prayer? Of late the subject has been made one of some conversation in the circle of my acquaintance, and views I find obtain quite the reverse of what I supposed the Bible taught. For instance, it is maintained that prayer does not affect an absent person, or one who is not present when the prayer is offered, and no farther than the one who offers the prayer has communication with the one prayed for. It is also maintained, that when prayer is made, even at the ordaining of a minister, the prayer has no influence to make the one prayed for a better man, except he hear the words of the prayer. Farther, that prayer does not and cannot influence God to send the Holy Spirit into the heart of the one prayed for, except he is present and hears the prayer.

A good article on this subject appears to be needed. I am afraid that semi-infidelity is fast gaining ground.

Remarks.

The epithet "semi-infidelity" is not a whit too strong for the doctrine which our correspondent complains of. Those who argue, that prayer cannot affect the condition of another person any farther than as he himself hears the petition, and has communication with the person praying, must have made up their minds to reject some of the most plainly-taught truths of Divine Revelation. We can scarcely conceive how a *Christian* can give utterance to such stuff. In the mouth of a Deist, it would be characteristic enough; but that any one professing subjection to a Master, who taught his disciples to pray, not only for themselves, but for others, should talk thus, takes us a good deal by surprise.

Why does Christ enjoin the believer to *enter into his closet* when he prays, and to *shut the door*, if it is so essential that those should hear for whom supplication is made? Certainly, not merely that the suppliant himself may be benefited by the effect which his devotions are supposed to have upon his own mind; for in that case he receives his reward *in secret*; whereas the reward which the Father bestows is said to be an open one. "*Thy Father who seeth in secret shall reward thee openly.*" Hence it is evident that the benefit of prayer, so far as the suppliant is concerned, consists in someting more than the effect of the exercise itself upon his own mind; and if so with regard to himself, why not with regard to others also, for whom he makes supplication?

He has, we will suppose, an ungodly relative—a son, perhaps—whom he would gladly see turned from the power of Satan to God. But this son is far, far away, and the tidings which the father hears from him serve only to wring his heart with anguish. He cannot talk to that son; he cannot communicate with him. But in the fullness of his grief he is on the point of turning into his closet, to ask God to stretch forth his hand and save him. Just at this juncture he is met by one who tells him, "It will do no good, so far as your son is concerned. He is too far away to hear your prayers; and *prayer does not affect an absent person, or one who is not present when the prayer is offered.*" The father looks at his miserable comforter for a moment, and then answers the fool according to his folly, saying, "It is not to my son that I am going to offer my prayer, but to my Father who seeth in secret. My Saviour encourages me to expect an answer."

It is true that God is unchangeable. Our prayers can excite in Him no new feelings, to which he was before a stranger; they call into existence no new purpose, which he had not formed from eternity. But how to reconcile this necessary attribute of the Deity with what the Scriptures teach concerning the efficacy of prayer, is not quite so clear. What then? Shall we reject what the Scriptures teach, because our puny little minds are incapable of grasping the mystery? No. Both of these propositions—the unchangeableness of God, and the efficacy of prayer—are matters of revelation, and we will receive them both, though we know not how to make them agree together. God sees their agreement, and that is enough for us.

What says an inspired Apostle? "*The effectual fervent prayer of a righteous man availeth much.*" James 5 : 16. And how does the Apostle illustrate this point? By showing what effect prayer has upon the minds of other persons hearing it? Not at all. But by showing what Elijah effected, when he prayed "*earnestly*" that it might not rain; and again when he prayed that it might rain. The instance was one in which the effect produced upon the minds of others, who, peradventure, may have heard his supplications, could have had nothing to do in bringing about the result. The Apostle cites this instance as an encouragment to all believers. Nay, he cites it as an encouragement to pray under circumstances in which the effect upon the mind, either of suppliant or hearer, can contribute just as little to the desired result, as it did when Elijah prayed. "*Is any sick among you? Let the elders of the church pray over him. The prayer of faith shall save the sick, and the Lord shall raise him up.*"

What said another Apostle, when writing to a brother beloved? "*I trust that through your prayers I shall be given to you.*" Philemon, 22d verse. Indeed! Did the Apostle expect that the heathen authorities at Rome, by whom he was held in bonds, (ver. 10, 13, 23,) would hear or know any thing about the prayers of Philemon at Colosse, or care about them if they did know, so as to be moved to set the Apostle at liberty? There is no twisting of this Scripture to make it mean any thing else than what it says. It is a clear and unmistakable recognition of the efficacy of prayer under circumstances where none but God can be supposed to hear.

Again, had Moses' prayer nothing to do in turning away God's anger from the Israelites when they rebelled against him? They made and worshiped a calf when Moses delayed to come down from the mount. God was angry, and said to Moses, "*Let me alone, that I may destroy them, and blot out their name from under heaven.*" But Moses would not let him alone. He fell down before the Lord, and prayed. He accompanied his prayer with fastings, and he continued to do so forty days and forty nights. What was the result? "*The Lord hearkened unto me at that time also.*" Now it is worthy of remark, that not only does Moses himself recognize in this case a direct answer to his importunity, but the Psalmist, referring to it afterwards, expressly attributes the deliverance of the Israelites to that "effectual fervent prayer." "*Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath.*" Ps. 106 : 23. Let not the argument from this case be evaded by saying, that Moses' prayer and fasting, being witnessed by the Israelites, moved them to repentance, so that God could consistently with his eternal purpose save them, whether Moses prayed or not. For there is no evidence that the Israelites *did* witness the transaction. The contrary appears to have been the fact. The whole transaction appears to have taken place on the mount, before Moses came down from it. See Deut. 9th chap.

Had Abraham's prayer nothing to do with the healing of Abimelech, king of Gerar? (Gen. 20 : 7, 17.) Had Moses' prayer no influence to bring about a respite from perdition to Pharaoh? (Ex. 8; 8, 12, 13, and 9 : 28, 29, 33.) Had Samuel's prayer nothing to do with bringing thunder and rain in the midst of wheat harvest, (1 Sam, 12 : 17, 18.) Had Job's prayer nothing to do in saving his three friends from being dealt with according to their folly? (Job 42 : 8, 9.) Was it of no avail that king Hezekiah prayed to the God of Israel, when besieged by a blasphemous heathen? (Isa. 37 : 21.) Was it of no avail that Hezekiah prayed for himself, when he was "sick unto death?" (Isa. 38 : 5.) Was it of no benefit to Peter, when he was in prison, bound with two chains, and guarded by two soldiers, that "*prayer was made without ceasing of the church unto God for him?*" (Acts 12 : 1—11.) Did Paul think that the prayers of his brethren would do nothing towards securing his deliverance from "unreasonable and wicked men?" (2 Thess. 3 : 2. Compare Rom. 15 : 30, 31, and 2 Cor. 1 : 10, 11.)

But we need not multiply examples. The efficacy of prayer is so abundantly testified in scripture, that we wonder how any man, professing to receive the Bible as an inspired book, can call it in question. "*Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened to you.*" "*Pray without ceasing.*" "*Men ought always to pray, and not to faint.*" *Our heavenly Father will* "*give the Holy Spirit to them that ask him.*" Moreover, we are expressly taught, that "*the Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him; he also will hear their cry, and will save them.*"

We feel distressed in view of the developments made by our correspondent. If such views obtain any considerable prevalence among us, we may as well give up the battle at once. For unless God can hear and answer our prayers, and send his Holy Spirit into the hearts of those for whom we pray, that they may be made obedient to the truth, we are fighting against a most fearful odds, and defeat is inevitable. The subject is too important to be dropped here, and we shall recur to it again, Providence permitting.

T. B. B.

Catholic Regard for Religious Liberty.—The *Rambler*, a Roman Catholic journal published in England, and edited by a Puseyite clergyman, now a Catholic layman, thus delivers itself:—

"You ask, if he [the Pope] were lord in the land, and you were in a minority, if not in numbers, yet in power, what would he do to you? That, we say, *would entirely depend upon circumstances.* If it would benefit the cause of Catholicism, he would tolerate you; if expedient, he would imprison you, banish you, fine you—possibly he might even *hang* you. But be assured of one thing: *he would never tolerate you for the sake of 'the glorious principles of Civil and Religious Liberty.'*"

In the same spirit the Paris *Univers*, a Catholic periodical of considerable character and influence, recently gave place to an article applauding the burning of John Huss, and wishing Luther had been served the same way; which, being criticized, the writer repeated, in these words:—

"As for myself, what *I regret*, I frankly own, is, that they did not burn John Huss sooner, and that they did not likewise burn Luther; this happened because there was not found some prince sufficiently politic, to stir up a crusade against the Protestants."

BRITISH CORRESPONDENCE.

Sunday in Scotland and France—Protestant Chapels in Rome—Popery in Ireland.

Glasgow, November 7th, 1851.

The old Sunday Laws of Scotland seem to be falling into disuetude, as indifference in practice abounds. In the very metropolis, where the Alliance for the maintenance of man's day in opposition to God's holy day has its office and its fullest influence, the law officers refuse to lend their aid in the cause, when solicited urgently so to do. Mr. R. K. Greville, Secretary to the Edinburgh Sunday Alliance, states this week, that in June last an attempt had been made to exhibit a *walking match* in adjacent grounds, which it was designed should not be interrupted on Sunday. The Committee of the Alliance, he says, put themselves into communication with the legal authorities to ascertain how far such a case came under the cognizance of the statutory and common law of Scotland. The answer was of a discouraging character; but the man who was to walk broke down before a Sunday ensued. But a few weeks ago *another walking match* was commenced in the neighborhood of Edinburgh, to extend through a thousand successive hours and half hours, &c., which if completed will embrace ten Sundays; and visitors are invited, and refreshments sold in a cottage or tent at the place on Sunday. The Sheriff of the County was applied to by the Alliance Committee, to have this prevented; but that functionary states that *he cannot interfere unless there were a breach of the peace.* "Although the Confession of Faith is part and parcel of the law of the land," says the disappointed Secretary, "*the machinery for rendering it effective has in course of time become feeble.*" The Alliance Committee, at a meeting on the 29th ult., in order "to ascertain precisely the actual state of the law" affecting cases of public Sunday desecration, appointed a sub-committee to prepare a memorial for the opinion and advice of Counsel, with the view if necessary of applying to Parliament. The Committee also resolved to recommence the agitation of the Sunday Post Office Question. But the Secretary intimates that the funds of the Sunday Alliance have fallen greatly in arrear and need to be replenished. From the zeal manifested in giving Prizes for Sunday Essays, and in the distribution of the Essays, it is much more probable that money may be collected than that Parliament will be disposed to reënact some of the old Scottish Sunday Statutes. Every such discussion is more likely to loosen the reins than to tighten them on those who, either from conviction or indifference, are disposed to return the Sunday to its rightful place among the "six working days."

The missionary at Tahiti who protested against the anniversary feté in honor of the establishment of the French Republic, appointed by the Governor to be observed upon a Sunday, has been justified by the verdict of a jury—or rather, according to the intimation, the crime libeled has been found not proven. This case is however fitted to suggest to those who are so anxious to procure the sanction of irreligious civil governments in behalf of Sunday, how soon they may find these governments persecuting themselves on account of its observance. Sunday-keeper, as well as Sabbath-keeper, may yet feel that there does exist a power which dislikes the semblance of submission to divine authority as well as its reality. In France itself amusements rather than worship still form the chief occupation of the Church's day at all times; and on one Sunday last month, at Paris, M. Burnel, an aeronaut, made an ascension from the Park of Rambouillet, in a balloon, filled, or partially filled rather, with pure hydrogen gas. The ascent was rendered exceedingly perilous by circumstances; but, not to disappoint the assembled thousands, who had congregated to contribute their quota to the general testimony of Christendom in favor of Sunday observance, the aeronaut resolved to gratify them at the hazard of his life. He rose into the air, it is stated, with the rapidity of an arrow, and in a few minutes had attained the height of about 2000 metres.

The Pope has withdrawn the sanction which a year ago he gave to the American Chapel for Protestant worship within the walls of Rome. Although granted in gratitude to the Consul of the United States for his successful interference for saving the College of the Propaganda at the period of the revolution, it was a very remarkable concession. It never had the full sanction of the Cardinals, and has been found an inconvenient precedent; and worship can now be observed only at the Consular residence without the city walls, near to the granary which is used as the English Chapel. This seems an impolitic move at the present juncture; for it affords but little encouragement to similar efforts in any emergency in future, while the latest intelligence implies that they may soon again be equally requisite. The Naples correspondent of the *Daily News* says that 30,000 troops are being collected at Gaeta, and that there are appearances indicative of an apprehension that the Pope may again be obliged to make it his place of residence. When the subject of an effort to procure authority for the removal of the English Chapel within the walls of Rome was discussed in our House of Lords, in August last, the Marquis of Lansdowne stated that no application had hitherto been made to the Court of Rome, and he was confident that when any just complaint should be made on the subject by British inhabitants of Rome to our Secretary of State for the Foreign Department, he would not be slow in making application for its redress. As we doubt not that this hint was acted upon, and complaints made to our Foreign Secretary, it is not improbable that the privilege has been withdrawn from the subjects of the United States in consequence of applications of the British Government for the extension of it to English residents. If so, the Marquis of Lansdowne will have been well justified in the opinion he expressed on the occasion alluded to, when he said he did not think that such application would be attended at present with success, "as it was an established maxim of the Court of Rome, to have one degree of toleration for others at Rome, and another for itself in all other countries."

Since the passing of the Ecclesiastical Titles Bill, intended as some restraint upon Popery, the priests and dignitaries of that system in Ireland have become more virulent than before. It is, however, alledged, that through more zealous labors of Protestant missionaries and Bible distributors in that benighted land, many hundred converts have been received into the Episcopal Church; and we are disposed to credit the report from the violence with which the Popish organs denounce those who are stated to have labored thus successfully. "Hell Opened in Drogheda," is the title of an article on the subject in the latest number of *The Tablet*, the Dublin newspaper of the fiercest party of Rome's agents in this country. As vast numbers continue to emigrate from Ireland, taking with them their priests, they carry with them fountains of ignorance and intolerance to curse the land of their adoption. The census revealed a large diminution of population in that island, and the drain seems still on the increase—priests who remain in certain districts, confessing to the fact that their flocks are only a third of what they were. Strange to say, Peru has an agent at Cork, asking *Romanists* to emigrate thither—offering even to pay two-thirds of the passage money. Meanwhile the Irish Encumbered Estates Commission continues to dispose of numerous large properties. Many of these have come into the hands of Englishmen, some into the hands of Scotchmen. Whether agriculturists introduced may better the condition of the peasants who remain, is yet to be seen. Without a change of teachers and religion, our hopes for Ireland from any other source are small.

J. A. BEGG.

A JEW'S OPINION OF SUNDAY-KEEPING.

In "*The Occident and American Jewish Advocate*" for November, we find a well-written article on the Jewish Ministry. In speaking of the disadvantages under which Israelites labor in consequence of their comparative fewness, and of the ease with which any popular doctrine can be promulgated, the writer illustrates his idea as follows:—

"Let no one tell us, for example, that the Sunday is observed so much more strictly in England and America than in continental Europe, from sincere conviction of its necessity on the part of the masses; but we think that we should come nearer the truth, were we to aver, that it is from the fortuitous circumstance that, at the reformation in Scotland, the opponents of the Romish church borrowed and applied to themselves the Bible phraseology, which otherwise only denotes and speaks of Israel proper, and thus clothed the church festival, the Sunday, with the dignity of the Jewish Sabbath; and from the fact that the Puritans, in emigrating hither, brought over with them the ideas that prevailed in this respect among them in Europe, coupled with the fact that the respecters of the Sunday have always employed all available means to force its observance by penal enactments upon others, which ultimately succeeded in inducing the greater number of those who, as elders or ministers, have the direction of public opinion, in blindly conceding to the first day a degree of sanctity not warranted by anything derived from primitive Christianity; and that this has of late years again contributed to induce the common people to yield their acquiescence in the same direction, for fear of being marked and denounced as irreligious, by which means they would naturally suffer great inconvenience. That this might produce great injury to many, no one acquainted with the course of business in a community will deny. Let there be several candidates for public office, and our word for it, that he who most flatters the majority, by adopting their mode of dress, conduct, and speech, will obtain their suffrages, in preference to him who has the independence to avow his own opinions, and to carry them out in his daily practice. Mankind do not love contradiction; and no matter how liberal we may be, we will be pleased with the irresistible flattery which any one pays us in adopting our ideas as the basis of his thinking and acting."

The Emperor of China.—The following statement, which appeared in the last number of the *Annales de la Propagation de la Foi*, is calculated to create considerable sensation in the Christian world:—

"The young Emperor of China, who succeeded his father at his death in February, 1850, having at his accession rejected the demands addressed to him by the Mandarins for permission to persecute the Christians within his dominions, published a decree in the month of June, in the same year, permitting the free exercise of the Christian religion throughout his dominions. The Emperor at the same time invited four missionaries to wait upon him, who are to be lodged in his palace. Monsignor Perroneau, Bishop of China, has informed us, in a letter dated 5th of September, 1850, that the Emperor was educated by a Christian lady, in whom the late Emperor placed unbounded confidence. A similar education had been formerly given to some of the Roman Emperors during the three centuries of persecution, and the Christians had thereby obtained an occasional respite, so valuable for the propagation of the faith amongst those naturally timid souls, who, in all *times* and countries, have been the most numerous."

CHEAP POSTAGE.

At the Merchant's Exchange in New-York, on the 18th inst., a large meeting was held at the call of the New-York Cheap Postage Association, for the purpose of taking into consideration the rates of postage on newspapers, pamphlets, periodicals, and other printed matter, imposed by act of Congress of March, 1851; and also to petition the Natonal Legislature to modify them, so that the rates may be simple, uniform, and cheap, and thus encourage rather than retard the diffusion of knowledge through every section of the Union. After organizing by the appointment of ex-Mayor Harper, Chairman, and a long list of other officers, the following resolutions, presented by Barnabas Bates, and advocate by several speakers, were adopted:—

Whereas, It has been the policy of Congress since the formation of our Government to encourage the diffusion of knowledge by fixing the postage at the lowest possible rates, consistent with the support of the Post-Office Department; and whereas, at the first establishment of the Government, newspapers were sent free of postage, and afterward, when taxed with postage, it has been comparatively at so low a rate as not to be felt as a burden.

And whereas, At the last session, Congress departed from the liberal policy heretofore pursued, by passing an act which has increased the postage on newspapers, periodicals and printed matter to an extent which amounts almost to a prohibition; and whereas the rates are not only burdensome, but so complicated that few persons are able to understand what postage they are required to pay; and whereas said act, or so much of it as relates to the postage on newspapers, periodicals and printed matter, is peculiarly burdensome and obnoxious to the people, inasmuch as it retards the diffusion of knowledge through the medium of the press; therefore—

Resolved, That the rates of postage on newspapers, periodicals, pamphlets, and all other printed matter, should be uniform and cheap, so that any person may understand what he has to pay, and so low that the postage should not be felt as a burdensome tax.

Resolved, That the postage on newspapers should not exceed a uniform rate of one cent to any part of the Union, and the postage on periodicals and other printed matter, one cent an ounce, allowing publishers, who desire to prepay the postage, fifty per cent. discount.

Resolved, That a Committee of seven persons be appointed to prepare a bill and petition in conformity with these views, to be presented to Congress at the next session, and to adopt such measures as they deem expedient to relieve the people and the press from the present burdensome and obnoxious tax on knowledge.

Resolved, That the delegation from this City be earnestly requested to bring this subject immediately before Congress, and to use their best exertions to effect the passage of a bill reducing the rates of postage on newspapers, periodicals, and other printed matter, so that the evils now felt may be removed.

Resolved, That we recommend to our fellow-citizens generally, and especially to publishers, editors, printers, in other towns and cities of the Union, to call public meetings, and prepare petitions to Congress, urging upon that body the necessity of an immediate modification of the law in relation to the postage on newspapers, periodicals and printed matters.

The Catholics and Politics in Canada.—A correspondent of the N. Y. *Tribune*, writing from Toronto, Canada, says that there is no effective party organization in Upper Canada, except among the Roman Catholic electors, who every where insist on separate schools for the children of that communion, at the public cost, and refuse to vote for any candidate who will not pledge himself to advocate their views. In many instances, the Reform candidates have given way on this point; for, in several constituencies, the Roman Catholic electors are sufficiently numerous to hold the balance of power between these two parties; and as their rule is, under the direction of Bishop Charbonnell, always to make their politics subservient to their religion, they stand ready to cast their vote for that candidate, belong to what party he may, who is most willing to claim for them all they want as Catholics. In several instances the Catholic Institute of Toronto has sent special emissaries to oppose Parliamentary candidates who are known to entertain, or who had expressed, views inimical to the claims of that denomination.

Wesleyan Missions.—The report of the English Wesleyan Missionary Society for 1850-51, shows that the Society has under employment 418 missionaries and assistant missionaries, besides 14 supernumeraries. Of these 205 are principally connected with the Heathen, Negroes, and converts from heathenism, and 210 labor among Europeans and British Colonists. There are also 864 paid catechists, teachers, &c., and 8,071 gratuitous Sunday school and other teachers. Connected with the missions there are 104,235 "full and accredited church members," of whom 73,935 are chiefly among the heathen; and 80,070 scholars. The receipts of the Society for the last year were 104,661*l.* 14*s.* 4*d.*, and the expenditures 113,767*l.* 3*s.* 3*d.* The number of "principal stations or circuits" occupied by the Society is 322, and the number of preaching places more than 3,000.

A Missionary Church.—*The Christian Chronicle* says the Baptist Mariner's Church, New York, is emphatically a missionary church, as the following facts clearly evince. She has two regular missionaries. She sends out a considerable number of self-sustaining missionaries. She is in her members composed of sixteen nations. And last month, she received into her fellowship seven persons, two by letter and seven by baptism, belonging to seven different nations.

Yale College.—It appears from the Annual Catalogue of this venerable Institution, that there are now connected with it in the various departments of study 558 students; Theological students, 38; Law students, 27; Medical students, 37; students in the Arts, 16; Undergraduates, 440, viz: Seniors, 92; Juniors, 112; Sophomores, 121; Freshmen, 115. These are divided among the States and other countries as follows: Connecticut, 140; New York, 90; Massachusetts, 66; Pennsylvania, 85; Ohio, 13; Maine, 9; Louisiana, 9; Georgia, 8; Mississippi, 7; Missouri, 7; Kentucky, 6; Illinois, 6; New Hampshire, 5; New Jersey, 5; Virginia, 5; Tennessee, 5; Alabama, 4; Vermont, 3; Wisconsin, 2; Delaware, 1; Rhode Island, 1; Texas, 1; South Carolina, 1; Maryland, 1; District of Columbia, 1; Quebec, 1; Nova Scotia, 1; Constantinople, 3; Sandwich Islands, 2; China, 1; Scotland, 1. Total, 558—leaving only seven States—Iowa, Michigan, Arkansas, North Carolina, Indiana, Florida and California, unrepresented.

Progress of Protestants in Ireland.—A correspondent of the London *Times*, after detailing the proceedings of a tour of the Bishop of Tuam, to the several missionary stations in Connemara, says:—

"There appears to be a favorable impression towards the Protestants at the present time in all the places I visited. There was no disturbance or annoyance given by the people. The power of the priests is, from some cause or other, on the wane. In what I have written I have merely stated facts. I do not express any opinion as to the movement, but I have merely reported what I have seen and heard. It is reported by credible witnesses, that in the district through which I have traveled for the past week, nearly 5,000 persons have left the Church of Rome. There are certainly large numbers of Romanists, or persons who had left that church, at all the stations I have visited; and with many of these I conversed, who appeared to be sincere and intelligent, and who were quite able to assign reasons for the step they had taken."

Bibles coming from China to America.—The following letter, from the Rev. Dr. Boring, Superintendent of the M. E. Mission in California, bearing date of May 30th, will be read with interest by the friends of the Bible, as affording new evidence that God is rapidly preparing the way for the evangelization of the earth:—

"A vessel has arrived at this port from Shanghae, China, from which I am in receipt of a letter from the Rev. B. Jenkins, of the 10th of April, dated at that place, by which I am informed that he has sent to my care fifty copies of each of the four Gospels and Acts of the Apostles, for distribution among the Chinese of California. Think of this. How strange that China should so soon send the Word of Life back to the American shores, and become a contributor to the missionary work of the very people through whose instrumentality and worthy representatives it has so recently been sent thither!"

Hawaiian Annexation.—*The Independent* says that Mr. Jarves, the historian of the Sandwich Islands, is now the agent of the Hawaiian government to negotiate for the admission of that nation to the American Union. The A. B. C. F. M. have expended a million and a half of dollars in the missionary work, and there are now nearly a thousand Americans resident there, mostly engaged in the cultivation of coffee and sugar, one man having $90,000 invested.

New York: Past Present, and Future; comprising a History of the City of New York, a Description of its Present Condition, and an Estimate of its Future Increase. By E Porter Belden, M. A., Projctor of the Model of New York. Prall, Lewis, & Co., 76 Nassau-st.

The fifth edition of this work, revised and brought up to September, 1851, has just been issued. It contains a map of the city, some twenty plates of noted buildings, and over 150 pages of descriptive and statistical matter, interesting to every resident and visitor of New York. The last half of the book is devoted to advertising, and gives one an idea of the business of the metropolis. The whole makes a very desirable work for reading or reference,

Anecdotes of Literature.—Gould & Lincoln, of No. 59 Washington-st., Boston, have just commenced publishing, in numbers, *Arvine's Cyclopædia of Anecdotes of Literature and the Fine Arts*, containing a copious and choice selection of Anecdotes of the various forms of Literature, of the Arts, of Architecture, Engravings, Music, Poetry, Painting and Sculpture, and of the most celebrated Literary Characters and Artists of different countries and ages; with numerous illustrations; the whole classified under appropriate subjects, alphabetically arranged. The work will be issued semi-monthly, comprising eight numbers, at 25 cents each, forming together one large beautiful imperial octavo volume of more than 700 pages.

Book for Organists.—We have received a valuable book for young organists, entitled "*Schneider's Practical Organ School*," containing all necessary instructions in fingering, management of stops, pedals, etc., together with a great variety of exercises, interludes, easy and difficult voluntaries, &c., to which is added a complete Treatise on Harmony and Thorough Bass. Published by Oliver Ditson, Boston. Sold by Gould & Berry 297 Broadway, and Mason & Law, Park Row, New York.

The Fulton Hotel, kept by J. E. Johnson and Clarke Rogers, at 144 Fulton-street, New York, is a very quiet, pleasant, and economical stopping place for gentlemen visiting the city. Kept as it is on the European plan, it enables persons to suit their meal hours to their tastes or their business; while the courteous treatment and honest dealing which are invariably met there make strangers feel perfectly secure and at home.

General Intelligence.

Awful Calamity and Loss of Life.

On Fifth-day, Nov. 20th, New York was the scene of a most fearful calamnity, which resulted in the death of about fifty children, and the maiming of many others. It seems that about 2¼ o'clock on that day Miss Abby Harrison, Principal of the Female Department of Ward School No. 26, in Greenwich Avenue, while she was hearing the recitations of a large class, was attacked with a momentary paralysis of the tongue. She tried to speak, but only made an unintelligible noise. In her effort to speak, her face was drawn into disagreeable contortions, and the children in the class became alarmed, and made a loud screech, which attracted the attention of the whole of the school. A rush was immediately made by the children of the department to the doors, and they commenced to descend the circular stone steps at a rapid rate. The cry of fire was now raised, and Miss Whitney, the Principal of the Primary School, which was on the second floor, opened the door to see what was the matter; she was immediately forced down to the bottom of the steps by the rush of the children, and had scarcely been there two seconds before the railing by the side of the steps began to give way.

After Miss Whitney had been forced from the Primary School, the children took the alarm, and forced their way from the school rooms. Now a scene of the most horrible description presented itself; the railing having given way, commencing at the upright post at the bottom of the staircase, the force which came against it made it break from its fastenings from step to step, until the whole length was broken near half way up the staircase. The presure from behind still forced the children forward, and they began to fall down into the pit between the circular stone steps. Many of them struck their heads against the rough corners of the steps as they fell, and in about two minutes the children were lying at the bottom, one on top of the other, to the hight of from twelve to fourteen feet, in one confused mass.

During the time that this sad catastrophe was occurring, information of fire had been carried to the Police Station, and the fire bell was rung, which aroused the fire Department, and ladders were soon placed to the windows of the Primary Department on which a large number of the smallest children were passed down safely.

The police officers and others by this time had forced their way through the crowd of children at the front of the school, and they say that danger and death was the dreadful position of hundreds of poor children. The excitement being still great, they commenced removing the children one by one from their position, and soon the awful features of the catastrophe manifested themselves. Many children were injured badly, but were alive, and numbers of others were taken from the mass quite dead; some from the effects of the fall, and some from suffocation. About 40 were taken out quite dead, and one or two others died immediately after being released.

The bodies were taken to the Police Station, and the news spread like wild-fire throughout the whole neighborhood. Thousands of persons rushed to the spot, and mothers and fathers, frantic with grief, ran wildly from place to place, to find their children. One poor woman went into the Station-House and fround two of her children dead, and her cries and lamentations were the most piteous that human ears have ever listened to. One after another came to the Police Station, and found the bodies of their dead children, and by about 7 o'clock, 38 of them were recognized and taken to the houses of their disconsolate parents, and shortly after, the other four were also conveyed away, making the whole number killed 42!

The school house is a large four story building; the ground floor being unoccupied, and in the second story are the Primary Schools, the third story the Female Department, and the fourth story the Male Department. There were in attendance at the time of the sad occurrence, 1,851 scholars, besides teachers, viz: 763 in the Primary School, 508 in the Female Department, and 580 in the male; and the rush of more than one-half this number of children at a moment, and the force with which they pressed against the railing, was the cause of its giving way. The Principal of the Male Department, Mr. McNally, kept his boys mostly in school by putting his back against the door, and preventing their rushing out; otherwise the loss of life would have been much greater. The numbers killed belonging to the different departments, according to the most accurate statements, are 34 of the scholars of the Primary School; 5 of the scholars of the Female Department; and 3 of those of the Male Department, who it is supposed forced their way down before the teachers had time to prevent their leaving the room.

The following items concerning this sad casuality are taken from the daily papers:—

As near as we can give it, there have been FIFTY OR FIFTY-ONE children slain. The number of injured is supposed to amount to between SEVENTY-FIVE and EIGHTY.

It is said that one boy jumped from an upper window, intending to strike upon the roof of the neighboring house, but he came short and struck his head upon the eaves of the house with such force as to throw him back against the wall of the school-house, whence he fell to the ground, but most wonderfully escaped with his life, and will probably recover.

One boy, who was among the first to rush out of the door in the general panic, instead of running down stairs with the mass of his schoolmates, took the contrary direction, and from the landing above witnessed the fearful destruction of human life which followed.

One of the teachers states that some of the boys from the Male Department rushed down the back stairs, and were stopped by a door, which, like those in front, opened inward, and the back stairs presented a scene similar to that in the front entry, and one or two were fatally injured here.

Miss Whitney, one of the teachers who was reported to have been seriously injured, was not much hurt. She opened the door of her room to see what was the matter, and was swept at once down stairs, and succeeded in reaching the street.

Miss Harrison very soon recovered from the attack of paralysis, and at 9 o'clock in the evening was nearly well. She says she was perfectly conscious all the while, and would have given worlds if she could have uttered a word to quiet her scholars.

Capt. Lovett, Capt. Seabring, and Capt. Taft, and a number of their men, repaired to the building, and upon searching in and around the bottom of the well-hole, they found a cart-load of childrens' wearing apparel, consisting of shawls, bonnets, hats, shoes, stockings, carpet-bags, and other articles belonging to the dead and wounded children, all of which were conveyed to the Station House at Jefferson Market, where some of the garments were recognized by heart-broken fathers, mothers, sisters, and brothers, many of whom called at the Station, and when viewing the heap of clothing torn from the unfortunate little ones, in extricating them from the well-hole, they burst into a flood of tears, presenting a heart-rending and affecting scene.

The Coroner's Jury, in making their calls upon the several families to which the lost children belonged, witnessed some sad scenes. One house was No. 30 Greenwich Avenue. Two lovely little children, a brother and sister, who had both been taken up dead, were laid out on a couch. The girl, Debiana Woolley, 7 years, and one month old, was a beautiful creature even in death, and had been one of the most promising pupils of her age in the school—the boy, J. L. Woolley, was 9 years two months and twenty days old, and bore a great resemblance to his sister. The poor mother had only a short time previous lost one child, and this blow had made her childless. Since the melancholy occurrence she has been almost distracted.

The Coroner's Jury had a painful duty to perform, a visitation of mourning that lasted from about noon to six o'clock, of Sixth-day, sufficient to harrow the feelings of the toughest heart.

The parents of some of the dead children are very poor, as well as those of some of the injured scholars, and in some instances they were not even prepared with funds to bury their dead. Mr. Latson, on behalf of the Trustees, took a carriage and visited most of the bereaved parents, administering to their wants as far as he was able with the funds that were in his hands. He found the poor creatures, in some instances, in the deepest poverty, living in cellars and in back garrets, and to those who really needed it, he cheerfully gave relief. One poor widow woman, who had an injured child, was in the act of borrowing two cents to buy some biscuits for her offspring, when he entered, and on his supplying her with a few dollars to nourish the injured babe, which was only five or six years old, she shed tears of thankfulness for the gift, which prevented her utterance.

The subscription which has been entered into for the relief of the poor sufferers by the sad accident, has been well supported.

Many instances of heroism and self-sacrifice on the part of the children are told. One poor girl was on the staircase after the balustrades had gone, feeling herself fiercely pressed towards the edge of the fearful gulf, threw her arms around a younger girl next to her, who, having more support, stood in no immediate danger. The little one, feeling the grasp of her friend, said, "Anne, let go, please, or you will drag me down with you." And Anne did let go. A few instants she kept her footing, then reeled and fell upon the mass of sufferers below, where she met a speedy death.

An instance of fraternal devotion is told of one Alfred Gage, who, after reaching the ground floor in safety, saw his brother on the fatal staircase, vainly endeavoring to retain his footing. Alfred attempted to stem the living tide, and to make his way through it to assist his brother, but his efforts were fruitless, and placing himself below the little fellow, he told him to spring down, a hight of twenty feet. Thus called upon, the boy made the frightful leap into the arms of his brother, and both fell among the dying and wounded, without being the least injured.

At the time of the alarm, Miss Mary Higgins, one of the teachers of class K, had 80 children, from 7 to 10 years of age, in a class room 16 feet square. The panic seized them, and she could not restrain them. They escaped from the room, and three were killed; some of them jumped out of a window. The little ones were completely beside themselves, and quite a number began to take off their clothes and shoes. This was a singular move, but being commenced by some of the scholars, the rest followed their example, not knowing what they did.

There are many instances of painful mental suffering connected with this affair, but they are of a nature that forbids public delineation. We hear of two or three instances where the bereaved parents have manifested unmistakable signs of insanity. Such a dreadful misfortune, occurring at a moment and in a place where the most perfect security was the natural and reasonable anticipation, was quite sufficient to upset the firmest mental faculties.

Among the singular escapes which have come to our knowledge, we mention the following. A girl about 10 years of age jumped from one of the windows of the Female Department, and was partially caught by a man who saw the act. The girl escaped with only a sprained ankle, while the man was seriously bruised by the concussion.

THE RIO GRANDE INSURRECTION.—A dispatch from New Orleans, dated Nov. 19, says that Col. Carvajal, after waiting for reinforcements for several days, had been at last compelled to raise the siege of Matamoros, and fly from the city—his party suffering great loss at the hands of the Mexican troops.

The *Rio Bravo*, in an extra issued by that paper, gives still later accounts, and says that Carvajal was daily receiving large reinforcements, and had already commenced his return march to Matamoros, being determined to make one more effort to accomplish his object—the capture of the city.

Gen. Canales had arrived at Matamoros with 300 of the National Guard, and Gen. Ureya was expected soon with a force of 800 regulars, to strengthen the defense of that city.

Recruiting officers had been dispatched to the United States, and a report was current that it was Carvajal's intention soon to issue a declaration of Independence.

Business at Matamoros was seriously interrupted by the attempts at revolution, and scarcely anything was doing. Many persons had left the place, and others were daily leaving.

The boiler of the locomotive of the express freight train which left Hamburgh, S. C., on Friday evening for Charleston burst near Aiken, killing the engineer and two firemen. Three cars were damaged, and the Magnetic Telegraph line sustained some injury.

European News.

The steamer Africa, with Liverpool dates to Nov. 8th, arrived at New York on the 19th inst.

The advices by the Africa are more favorable, commercially. Cotton was more active, and market was about ½d better. Flour had also an improving tendency, and was in better demand. The state of trade in the manufacturing districts during the week had presented a more healthy aspect.

The principal topic of the English papers is the welcome paid by the people of England to the Hungarian patriot, in spite of the apathy of the Government and the leading aristocratic chiefs. Kossuth has delivered important political addresses to the Workingmen of London, and to a representation of the friends of Italy, frankly declaring his wish to establish a Constitution in Hungary similar to that of the United States.

The French Legislative Assembly was opened on the 4th inst. The Message of Louis Napoleon is a prolix document, for the most part destitute of the spirit and the language of Republicanism.

News from the Cape of Good Hope to Oct. 15th, had been received in England. The revolt and disturbances had spread from the mouth of the Buffalo to Mosheth's country and the Basutos. An aggravating feature in the last fatal attack on the British troops, by combined Hottentots and Kaffirs, was the employment by the former of fierce dogs, which pulled down several of the troops, and rendered them an easy prey to the clubs of their enemies. Capt. Oldham and many of the Second Queen's Regiment have been slain, and the 74th has lost some men. The troops are being collected, and some general movement is probably contemplated by General Somerset. It is also understood that the Kaffirs are collecting from 5,000 to 6,000 men with a similar object. There seems to be no prospect whatever of an early termination of the war. The total number of casualties, is two officers killed, sergeants four, rank and file twenty-three. Wounded: Officers four, sergeants two, rank and file twenty-five, missing eight. Colonel Mackinnon and Colonel Eyre had returned from patrols in the Fish River bush, having suffered severe loss without anything done. The official account of losses in the Fish River bush, is more dismal than it was even supposed to be. The return shows the serious total of seventy-eight casualties, of which no fewer than twenty-nine men were killed on the spot, two have since died of their wounds, and eight are unaccounted for, but have, there is little doubt, fallen by the hand of the enemy, thus making the loss in killed thirty-nine, and exactly the same number wounded. These casualties include six officers, being eight per cent. of the total number. It is affirmed that a great many of the enemy were killed in these severe combats.

Four Days Later.

The steamship Atlantic, with news to Nov. 12th—four days later—arrived at New York on Sunday morning last.

The advices by the Atlantic are not very important, but are generally favorable. There had been ⅛d advance in Cotton, with a large business doing in consequence of the short stock in the manufacturing districts. Breadstuffs were also in good demand, with an upward tendency.

Kossuth continues his triumphal career among the citizens and working classes of England. The aristocracy pay him no attention. His reception at Birmingham and Manchester was exceedingly enthusiastic. He was to sail for New York on the 14th.

It is stated by The *Times*, that the Crystal Palace will be preserved on its present site. The Royal Commission have voted to pay the builders £35,000 additional, which they would not have done were they decided to pull down the building. This makes £144,000 they have paid for it; the price of it if preserved will be £150,000.

The sub-marine Telegraph between England and France is completed, and was to be thrown open to public use on the 13th inst. The insulation of the wires is found to be perfect.

In France, the prospect is decidedly that the President's scheme for restoring universal suffrage as preliminary to his own reëlection will be defeated.

The King of Hanover has made his will. His recovery it not hoped for.

In Italy, Count Guerrieri and Baron Lutti, of Verona, have been found guilty of high treason—the former for having received an anonymous letter treating of the plans of the revolutionary party—the latter for having accepted an invitation to the house of Guerrieri, for the purpose of persuing, and afterward burning, that letter. The sentence of the military court adjudged ten years' imprisonment in a fortress to the count, and two years to the baron.

SUMMARY.

Mr. Thrasher, at Havana, has been tried and found guilty of treason, and sentenced to eight years in the chain-gang. He is to be sent to Spain. He is still in good spirits, and anticipates a reversal of his sentence. Mr. Owen, the American Consul, was present during the trial, and has used his endeavors to obtain Mr. T.'s release from the Captain General, but his labors were without effect.

A passenger by the Georgia states that the receipts of Gold from California per month will increase to six if not eight millions. He also states that he left San Francisco on the 15th ult., on the New Orleans, and that her passengers had in their pockets over $2,000,000. They were chiefly Western men, who went overland to the mines two years ago. They were bound to New Orleans.

The citizens of Stamford, Ct., have decided, by a vote in general meeting, to erect a large edifice for a High School, the expense of which is estimated at $5,000. The citizens of Naugatuck have taken measures for the erection of a suitable building for the same purpose.

In Waltham, Mass., on Sunday, Nov. 16th, a boy named Stearns, about 14 years of age, was accidentally shot through the heart, by his companion, another boy of about the same age. They were hunting for rabbits in the rear of the Central House.

A dispatch from Buffalo, N. Y., Nov. 19, says: The Grand Jury have found true bills against 25 of the parties charged with being in the riot at Syracuse. The warrants have not yet been executed, and the names are suppressed.

H. B. Concklin, convicted of arson, was hung at Whitesboro, Oneida Co., N. Y., on the 21st inst. He was connected with a gang, others of whom are in danger of the same punishment. A confession which he dictated a few days previous to his execution, will probably be published.

Intelligence has been received at Utica of the murder of James Monroe, formerly of that city, near Salt Lake. It is stated that he there met a person named Egert, with whom he formerly had a difficulty, when Egert deliberately raised his gun and shot Monroe dead on the spot.

Thomas Kane, the keeper of an evil den in Boston, was, on conviction, sentenced by Judge Bishop as follows: For selling rum without license, $100; for keeping a disorderly house, $25, and for keeping a house of ill fame, one year's imprisonment with hard labor.

The Legislature of Rhode Island lately held a session of four days, chiefly devoted to the class of business called private bills. The House passed an act abolishing imprisonment for debt, but the Senate postponed it.

At a late fire in Portland, the office of *Zion's Advocate* and the *Christian Mirror* were destroyed and the editor of the latter paper lost many valuable volumes of pamphlets, which to a veteran editor is a calamity quite irreparable.

The Superintendent of the Rome and Watertown Railroad states that the earnings of the road for the present month will exceed $20,000, on a cost of $1,000,000. At the same rate for the year, the earnings will be $240,000. Allowing one-half for expenses, the net earnings of the road will be $120,000, or 12 per cent, on its cost.

The *Pittsburgh Dispatch* notes the election of Robert M'Clelland, Esq., formerly of Chambersburg, Pa., as Govenor of Michigan; and the election of Edward Johnston, Esq., formerly of Westmorland, Pa., and a brother of Governor Johnston, one of the Supreme Bench of Iowa.

Official information has been received at the State Department from our Consul at Honolulu of the loss of the whale ships Arabella and America of New Bedford, the Henry Thompson and Armada of New London, the Mary Mitchell of San Francisco, and the Sol Soltars of Fall River.

It is stated that the Directors of the Troy and Greenfield Railroad have contracted for the machine by which the labor of tunneling the Hoosic Mountains is to be performed, and that forfeitures are pledged on the part of the Company and the owners. The latter bind themselves to excavate twelve feet per day.

The authorities of Cuba have published an official account of the number killed and wounded on the Spanish side in the Lopez campaign. It is as follows—showing a remarkable disparity between the Spanish and American statements; wounded, 174; killed, 78; total, 252.

An effort is on foot for the complete endowment of the Bangor (Me.) Theological Seminary, (Congregationalist,) by raising $34,000. A large part of the amount has been subscribed, and the balance is confidently expected.

A little boy and girl, the first eight, and the other five years of age, arrived in Utica, recently, having come from Ireland alone. They had been sent for by their mother who resides in the above city.

A valuable mine of anthracite coal has been discovered in Charles River, about four miles from Astoria, Oregon by a man named Shein. The vein is said to be nine feet wide and three feet thick, and was discovered in digging a well.

An act to authorize the business of Banking has passed both branches of the Vermont Legislature. This act is similar in its main features to the general Banking Law enacted by the Massachusetts Legislature last winter.

Further discoveries of gold have been made at Port Phillip, Van Diemans Land, but we have no definite facts as to their extent or value. A coal field has also been found which surpasses any of those in the sister Colonies.

The Journal of Commerce states, that the imports into this country, during the fiscal year ending June 30, 1851, were, $210,000,000; exports, $188,000,000, showing excess of imports $22,000,000.

The demand for Land Warrants is good, and we quote $140 to $150 for the 160 acre Warrants. There is little doubt that Warrants under the act of September, 1850, will be made assignable by the approaching Congress.

C. R. Mahony, Secretary of Father Mathew, is going to publish in Europe an account of his American tour, with various statistics and details in regard to this country and its institutions.

Gage, Hittenger & Co., of Charlestown, Mass., recently loaded a vessel with ice and apples, for Alexandria, Egypt. She carried out an ice-house.

The gold exported from San Francisco, in California, from the first of January last, to the first of August, amounted to $56,538,294, being nearly equal to seven millions per month.

The Cincinnati *Commercial* states that a number of Mississippi steamboat captains have resolved to abjure the use of intoxicating liquors.

President Fillmore is to give a grand Diplomatic Dinner to M. Kossuth, to which the Chevalier Hulsemann, the Austrian Minister, will be invited.

Col. H. L. Kinney offers to Kossuth and his companions ten thousand acres of land, situated on the Neuces River, in Texas, and as fertile as any in the Union.

The Congregational Church and the Female Seminary at Racine, Wis., were destroyed by fire on the 2d inst., The Church was insured for $3,000.

A mathematical wonder has appeared in Transylvania, in the form of a young girl of Wallachian origin, who cannot read or write, but solves the hardest questions in arithmetic in a moment.

There is great suffering in some parts of Spain, from the scarcity of grain and the high price of bread. In the City of Madrid it is worse than elsewhere.

Messrs. Jacob Little & Co., have sold their building, No. 44 Wall-st., N. Y., to the Bank of North America for the sum of $100,000.

Thurlow Weed, of the Albany Evening *Journal*, sailed for Europe last Sabbath, by steamer Baltic.

The rates of uncurrent Money in New York are: Eastern, ¼ per cent.; State, ½ per cent.; New-Jersey Tom Cat, ¾; old Jersey Banks, ¼; Southern, 1 and 1¾; Western, 1¼ and 1½; Tennessee, 3 per cent. The broken Banks are selling as follows: Farmers' Bank, Mina, 90 cents on the dollar: Bank of New Rochelle, 80 cents on the dollar: James's Bank, 75 cents on the dollar: Com'l. Bank, Perth Amboy, 50 cents on the dollar: People's Bank, Paterson, 15 cents on the dollar: Bank of Salisbury, 15 cents on the dollar: It is understood that the Farmers' Bank of Mina will resume sometime before the 1st of Dec.

The Harlem Railroad is about being finished to Chatham Corners, from whence the passenger train from New York will be taken over the Western Railroad to Albany, 23 miles. A company by the name of the "Lebanon Springs Railroad" has been organized to construct a road from Chatham to Hoosic River, north, which will unite the Harlem Railroad with the Western Vermont Railroad, thus constituting a great interior line of railroads from New York to Montreal.

The following New York Banks have notified the Bank Superintendent of their intention to wind up and withdraw their circulating notes: Adams Bank, American Bank, Champlain Bank, Cortland County Bank, Commercial Bank of Lockport, Knickerbocker Bank, McIntyre Bank, Merchants' Bank, Washington County; Merchants' Bank, Ontario County; Northern Bank of New York; Oswego County Bank.

A man was killed on Tuesday, while walking on the track of the New Haven Railroad, between New Rochelle and Williams' Bridge, being run over by a train which he had been waiting for at the former place.

Elisha M. Wolcott, who was found guilty of setting fire to the dwelling of Mr. Ellis, New-Haven, has been sentenced to the State Prison for life.

In North Carolina, a member of the Legislature, Col. Avery, shot a brother member, Mr. S. Fleming, dead in a public Court House, at Morgantown.

The loss of the brigantine Cooper, of New-York, with all hands, near Cape Race, is among the items of news brought us by the telegraph.

The U. S. Steamship Mississippi, with a part of Kossuth's company on board, arrived at New York on Second-day of the present week.

There are 1,500 grog-shops in Boston, of which 900 are kept by Irish, and about 100 by other foreigners.

Chateaubriand says, "In new colonies, the Spaniards begin by building a church; the French a ball-room; and the English a tavern.

A man in North Carolina, convicted of forgery, was lately sentenced to be whipped nine lashes.

The circulation of the *New York Daily Times*, at the close of the seventh week of its existence, was upwards of 15,000.

A North-east storm, last Thursday, caused a high tide, which flooded the streets and cellars on the East side of New York.

Robert Melton, a Mail rider, has been convicted at Savannah of Post Office robbery, and sentenced to the penitentiary for 8 years.

The amount of produce transported on the Erie Railroad is almost incredible, and is only limited by the capacity of the road.

Francis W. Kellogg, the Ohio shoemaker, has been in England for the last three months, lecturing on Temperance.

A bill permitting Atheists to testify under oath has passed the Vermont House of Representatives.

The Syracuse *Star* says there is good sleighing from Tully to Homer in that neighborhood.

A large company of missionaries left Boston on Tuesday, in the Esther May, for Honolulu.

The vote for a Free Banking Law in Illinois has been carried by 5,000 majority.

Richard Hines, ex-member of Congress from Virginia, is dead.

New York Market—November 24, 1851.

Ashes—Pots $4 87 a 4 94; Pearls 5 37.

Flour and Meal—Flour, 3 81 for State, 3 87 a 4 06 for Michigan, Indiana, and Wisconsin, 4 06 a 4 12 for pure Genesee. Rye Flour 3 25. Corn Meal 3 31 for Jersey, 3 50 for Brandywine. Buckwheat 2 12 a 2 50 for 100 lbs.

Grain—Not much doing in wheat on account of an advance by holders; Canadian 86c., white Michigan 87c., Genesee 1 00. Rye 69c. Barley, dull at 80c. for two-rowed, prime Barley Malt 1 00. Corn 60 a 61c. for western mixed, 62c. for round yellow. Oats 35 a 36c. for Jersey, 38c. for State.

Provisions—Pork, 12 50 a 13 50 for prime, 15 00 for new mess. Beef, 4 00 a 5 00 for prime, 7 50 a 9 75 for mess. Dressed Hogs 6 a 6¼c. Lard 8 a 8¼c. Butter 8 a 12c. for Ohio, 10 a 16c. for Western New York. Cheese 6 a 6¾c.

Beans—White, 1 25 a 1 50 per bushel.

Beeswax—26½c. for Western yellow.

Flax—8 a 8½c. for Jersey.

Feathers—43c. for prime Western.

Hay—50c. for shipping.

Hops—30 a 35c. by bale.

Lumber—13 00 for Spruce and Pine.

Peas—Domestic, 73c. per bushel.

Wool—Domestic Fleece 36 a 42c., mostly 40 a 42c. Country Pulled 32c.

MARRIED.

In DeRuyter, N. Y., Nov. 8, by Eld. J. R. Irish, Mr. Perry B. Maxson, of Hopkinton, R. I., to Miss Mary S. Wilcox, daughter of Dea. W. D. Wilcox, of DeRuyter.

In Lincklaen, N. Y., Oct. 30th, by Eld. R. G. Burdick, Mr. David M. Heady, of South Plymouth, Chenango Co., to Miss Phebe L. Bosworth, of Pharsalia.

In Truxton, N. Y., Nov. 10th, by the same, Mr. Sylvanus Burdick, of Lincklaen, to Miss Rosetta Richmond, of Truxton.

In Lincklaen, on the evening of the same day, by the same, Mr. Samuel Burdick, of Truxton, to Miss Sally Burdick, of Lincklaen.

DIED.

In Alfred, N. Y., Nov. 9th, 1851, Mr. Jesse Whitford, in the 89th year of his age. Bro. Whitford embraced religion in his 69th year, and united with the second Seventh-day Baptist Church in Alfred, with which he continued a worthy and faithful member to the day of his death. For a few of the last years of his life, he was not able to meet with the congregations of the saints as he had been accustomed to previously. He has frequently expressed himself to the writer, during the present year, that he was ready to join the church in glory whenever his Lord should call for him. In his last sickness, he remarked that he feared the grave as little as his bed. Death was disarmed of all its terrors. He knew in whom he had believed, and he has gone to enjoy that rest prepared for the righteous. J. K.

In Plainfield, N. J., Oct. 19th, Mr. Francis Drake, aged eighty years. He was the oldest member of the Church at New Market, having been connected with the Church nearly sixty years.

LETTERS.

R. G. Burdick, W. C. Kenyon, W. M. Fahnestock, C. D. Langworthy, E. R. Maxson, S. Davison, C. Potter, W. C. Whitford, C. M. Lewis, E. Maxson, J. Kenyon, G. G. Hamilton, D. C. Green, A. P. Harris, D. Coon, D. & J. Edwards, J. Nash, A. H. Hills, C. M. Seley, I. D. Titsworth, S. S. Griswold, N. Spencer (they start together.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

David Stillman, Jr., Westerly, R.I.	$2 00	to vol. 8	No. 52
Ephraim Stillman, “	2 00	8	52
Miss M. A. Stillman, “	2 00	8	52
Bathsheba Lanphear, “	2 00	8	52
John Hiscox, “	2 00	8	52
Wm. R. Wells, Hopkinton, R. I.	6 00	8	52
Welcome B. Babcock, “	6 00	8	52
John H. Burdick, “	2 00	8	52
Wm. B. Haynes, Mystic Bridge, Ct.	2 00	8	52
Thomas Edwards, “	2 00	8	52
John Batty, “	4 00	8	52
Wm. E. Maxson, “	2 00	8	52
J. L. Dennison, “	1 00	8	52
Henry Chipman, “	2 00	8	52
Charles Mallory, “	2 00	8	52
Asa Fish, “	2 00	8	52
Charles Grinnell, “	2 00	8	52
Joseph Cottrell, “	2 00	8	52
Asa A. Avery, Mystic, Ct.	2 00	8	52
Benj. F. Collins, “	1 00	8	52
Lyman Dudley, Portersville, Ct.	2 00	8	52
B. F. Langworthy, Stonington, Ct.	2 00	8	52
E. B. Champlin, Waterford, Ct.	2 00	8	52
B. D. Randolph, N. Market, N. J.	2 00	8	52
John Pope, “	2 00	8	52
Samuel King, Colon, Mich.	2 00	8	7
C. Needham, Burr Oak, Mich.	2 00	8	52
Samuel Griffin, Farmington, Ill.	3 00	8	52
Nathan Spencer, East Winfield,	2 00	8	52
E. R. Maxson, Adams Center,	2 00	9	20
Joseph Davis, Alfred,	2 00	6	52
Joseph Edwards, Alfred Center,	2 00	9	10
Thomas T. Burdick, “	2 00	8	52
Wm. Maxson, Andover,	2 00	8	52
D. S. Remington, Independence,	5 00	7	26
Allen M. Wood, “	2 00	7	52
John C. Green, “	2 00	8	52
John C. Bassett, “	2 00	8	52
Wm. Reynolds, Spring Mills,	2 00	9	24
Jason B. Wells, DeRuyter,	2 00	8	52
Mrs. Harriet D. Wells, “	2 00	8	52
I. C. Burdick, “	6 00	5	52
R. G. Burdick, “	1 00	7	52
T. B. Stillman, New York,	2 00	8	52
A. Burt, Schenectady,	2 00	8	52
P. A. LaDue, St. Louis, Mo.	2 00	8	52

BENEDICT W. ROGERS, Treasurer.

New York and Erie Railroad.

DURING the Winter, trains will leave New York for Dunkirk as follows:—Mail Train at 8 A. M. Day Express Train at 12 M. Emigrant Train at 5 P. M. Evening Express Train at 5 P. M.

Central Railroad of New Jersey.

Winter Arrangements.

LEAVES New York at 9 A. M. and 4½ P. M., foot of Cortlandt-st.; at 11 A. M. (freight) and 4.10 P. M., Pier No. 1 North River—for Elizabethport, Elizabethtown, Westfield, Scotch Plains, Plainfield, Boundbrook, Somerville, Raritan, White House, Easton, &c.

New York and Boston.

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Miscellaneous.

The Social System of Russia.

In Russia there does not prevail that marked distinction between the modes of life of the dwellers in town and country; which is found in other countries and the general freedom of trade, which in other nations is still an object of exertion, has existed in Russia since a long by-gone period. A strong manufacturing and industrial tendency prevails in a large portion of Russia, which, based upon the communal system, has led to the formation of what we may term "national association factories." And here again we find a portion of the St. Simonist theories of social reform actually carried into practice.

Operative industry in Russia is not based on the system of each place having a number of workmen of different trades, according to the amount of supply required by the immediate neighborhood alone; instead of this, the various articles are manufactured in gross, in large quantities, and then brought to the markets for sale in deta l. Hence the markets in Russia are of quite a different nature from those in most other countries, and one consequence of the system is that the national spirit of association has, in the course of time, highly developed itself. The tendency of manufacturing industry is thus, for the most part, entirely communal; the inhabitants of one village, for example, are all shoemakers, in another smiths, in a third tanners only, and so on. A natural division of labor thus prevails exactly as in a factory. The members of the commune mutually assist one another with capital or labor; purchases are usually made in common, and sales also invariably, but they always send their manufactures in a general mass to the towns and market places, where they have a common warehouse for their disposal. Besides this, there exists no such thing as a trade guild or company, nor any restraint of similar nature. Any member of a commune can at pleasure abandon the occupation he may be engaged in, and take up another; all that he has to do in effecting the change is to quit the commune in which his old trade is carried on, and repair to another, where his new one is followed. The cultivation of the soil in general is not very remunerative, and also can only be engaged in for a few months in the year, which are perhaps the reasons why the peasant in Russia evinces so great an inclination for manufactures and other branches of industry, the character of which generally depends on the nature of raw products found in the districts where they are followed. In the village of Wixen, for instance, in the government of Nishni Novogorod, where the majority of the inhabitants form an association for the preparation of leather, there also six glue manufacturers, two tallow candle makers, and eight large factories for the manufacture of hair rugs, which however, are also made in many houses as a sort of secondary occupation. Of all these articles, there are disposed of in the annual fair at Nishni Novogorod, more than 58,000 roubles worth, and in other less important markets 10,000 to 20,000 roubles worth besides.

In the government of Yaroslay the whole inhabitants of one place are potters. Upward of 2,000 inhabitants in another place are ropemakers and harness-makers. The population of the district of Uglitich in 1835 sent three million yards of linen cloth to the markets of Rybeeck and Moscow. The peasants on one estate are all candle-makers, on a second they are all manufactures of felt hats, and on a third they are solely occupied in smith's work, chiefly the making of axes. In the district of Pashechœ there are about seventy tanneries, which give occupation to a large number of families; they have no paid workmen, but perform all the operations among themselves, preparing leather to the value of about 25,000 roubles a year, and which is disposed of on their account in Rybeeck. In the district where the forest-trees mostly consist of lindens, the inhabitants are principally engaged in the manufacture of matting, which, according to its greater or less degree of fineness, is employed either for sacking or sail cloth, or merely as packing mats. The linden tree grows only on moist soils, rich in black *humus*, or vegetable mould; but will not grow at all in sandy soils, which renders it comparatively scarce in some parts of Russia, while in others it grows abundantly. The mats are prepared from the inner bark, and as the linden is ready for stripping at only 15 years of age, and indeed is best at that age, these trees form a rich source of profit for those who dwell in the districts were they grow. The Russian has a great disposition for wandering abroad. The love of home seemes to be merged, to a great extent, in love of country. A Russian feels himself at home every where within Russia, and, in a political sense, this rambling disposition of the people, and the close intercourse between the inhabitants of the various Provinces to which it leads, contributes to knit a closer bond of union between the people, and to arouse and and maintain a national feeling and a patriotic love of country. Although he may quit his native place, the Russian never wholly severs the connection with his native place; and, as we have before mentioned, being fitted by natural talent to turn his hand to any species of work, in general never limits himself in his wanderings to any particular occupation, but tries at several, and chooses whatever may seem to him the most advantageous. When they pursue any definite extensive trade, such as that of a carpenter, mason, or the like, in large towns, they associate together, and form a sort of trades' association, and the cleverest assume the position of a sort of contractor for the labor required. Thus, if a nobleman should want to build a house, or even a palace, in St. Petersburg, he applies to such a contractor *(prodratshnik)*, lays before him the elevation and plans, and makes a contract with him to do the work required for a specified sum. The contractor then makes an agreement with his comrades respecting the assistance they are to give, and the share they are to receive of the profit, after which he usually sets off to his native place, either alone or with some of his comrades, to obtain the requisite capital to carry on the work with. The inhabitants who also have their share of the gains, readily make up the necessary sum and everything is done in trust and confidence; it is indeed, very rare to hear of frauds in these matters. The carpenters *(plotniki)* form a peculiar class of the workmen we have described. As most of the houses in Russia, and especially in the country parts, are built of wood, the number and importance of the carpenters, as a class, are very great in comparison with other countries. Almost every peasant, whatever other trade he may follow, is also something of a carpenter, and knows how to shape and put together the timbers for a dwelling. The *plotniki* in the villages are never anything more than these general carpenters, and never acquire any regular knowledge of their business. The real Russian *plotniki* seldom carries any other tools with him than an axe and a chisel, and with these he wanders through all parts of the empire, seeking, and every where finding, work.

Many also wander as grooms and coach-drivers; and every where, but especially in Moscow, we find a peculiar class, the drosky drivers (*isvostshiki*) formed of natives of all parts of the empire, for the Russian is a born coachman. One sees a lad of ten or twelve hanging all day, and sometimes all night, on one of the shafts of a coach; and there he eats and drinks, and makes one with his horse, and in 18 or 20 degrees of cold he will sleep sounldy on the back of his four-footed companion, apparently unheeding the inclemency of the weather. With his 17th or 18th year he advances to the dignity of a coachman on the box, when he manages to scrape as much together, by saving and speculating, as enables him to buy a horse and drosky of his own, together with a sledge for the winter, and from that time forward, his only dwelling is the small front seat of his drosky, or his sledge. In general two *isvostshiki* club together, and keep three horses for their two vehicles, so that each horse may rest every third day.

A large number of the wandering Russians are serfs, a circumstance which arose in the following manner: Peter the First and his immediate successors introduced branches of manufacture into Russia, and endeavored to force them into precocious activity. For this purpose they invited foreign manufacturers, gave them capital or made advances, granted them ground for their establishments, and, moreover, transferred over to them a number of serfs, generally a whole village, to make workmen of, who then stood in the same relation to their master as the serfs on an estate to the landlord; that is, they worked without receiving pay, while the manufacturers were answerable for their maintenance, clothing, and housing. Experience, however, soon proved that the Russian is a bad workman so long as he labors wholly for the good of another, while, on the other hand, he is exceedingly skillful and industrious when working on his own account. The consequence was, that the land-owners having serfs gave them permission to engaged in manufactures, and to seek for work for themselves where they liked, on the mere condition of paying their lord a personal tax *(obrok.)* Each person is rated according to his personal capabilities, talents, and capacities, at a certain capital, and according to what he estimates himself capable of gaining he is taxed at a fixed sum as interest of that capital. Actors and singers are generally serfs, and they are obliged to pay *obrok* for the exercise of their art as much as the lowest handicraftsman. In recent times the manufactory system of Western Europe has been introduced into Russia, and the natives have been encouraged to establish all sorts of manufactures on these models, and it remains to be seen whether the new system will have the anticipated effect of contributing to the formation of a middle class, which hitherto has been the chief want in Russia as a political State. [London Adv.

Western Cities

Rock Island City, in Illinois, capital of the County of that name, is romantically situated on the Upper Mississipppi. It occupies a central position in the County, about 356 miles above St. Louis. Its age as a city is only two years, having been chartered in the Fall of 1849. Its population amounts notwithstanding to 3,500. There are several public buildings, among which is the Court-House and five churches—two Presbyterian, one Methodist, one Baptist, and one Catholic. There are two large iron foundries, one steam saw-mill, five hotels, and several well-stocked stores. The water-power in the falls, between Rock Island, in the river, and the Illinois shore, is capable of working any quantity of factory or milling machinery. The Chicago and Rock Island Railroad will have its terminus there.

Directly opposite the City of Rock Island, on the Iowa side of the Mississippi river, stands the city of Davenport, the county seat of Scott county Iowa. This town was laid out in 1836, and at present boasts of a population of 3,000. It received a city character in the fall of 1850. It has two large steam flouring mills, three steam saw-mills, about twenty stores, two printing offices, five hotels, including the Le Claire House, which is the largest and most magnificent hotel in Iowa, a Court-House, one Church of each of the following denominations: Congregational, Methodist, Presbyterian, Catholic, Lutheran, Episcopal, and Disciples. There is also a Literary College on the bluffs, back of the town, which is under the direction of the Presbyterian Church. [Tribune.

How the Eye is Swept and Washed.

For us to be able to see objects clearly and distinctly, it is necessary that the eye should be kept moist and clean. For this purpose it is furnished with a little gland, from which flows a watery fluid, (tears,) which is spread over the eye by the lid, and is afterwards swept off by it, and runs through a hole in the bone of the inner surface of the nose, where the warm air, passing over it while breathing, evaporates it. It is remarkable that no such gland can be found in the eyes of a fish, as the element in which they live answers the same purpose. If the eye had not been furnished with a liquid to wash it, and a lid to sweep it off, things would appear as they do when we look through a dusty glass. Along the edges of the eyelid there are a great number of little tubes or glands, from which flows an oily substance, which spreads over the surface of the skin, and prevents the edges from becoming sore or irritated, and it also helps to keep the tears within the lid.

There are also six little muscles attached to the eye, which enable us to move it in every direction; and when we consider the different motions they are capable of giving to the eyes, we cannot but admire the goodness of Him who formed them, and has thus saved us the trouble of turning our heads every time we wish to view an object. Although the eyes of some animals are incapable of motion, as the fly, the beetle, and several other insects, yet the Creator has shown his wisdom and goodness in furnishing their eyes with thousands of little globes, and by placing their eyes more in front of their heads, so that these little insects can see almost around them without turning their heads. A man who has examined the eyes of a fly, says that the two eyes of a common one are composed of 8000 little globes, through every one of which it is capable of forming an image of the object. Having prepared the eye of the fly for the purpose, he placed it before the microscope, and then looked through both, in the manner of the telescope, at a steeple which was 299 feet high and 750 feet distant, and he says he could plainly see through every little hemisphere, the whole steeple inverted or turned upside down.

The Maine Liquor Law.

The Friends of Temperance in Bangor, Me., had a meeting in their City Hall on Friday evening, Nov. 14th, the Mayor in the chair, and all the leading clergymen among the speakers. Rev. Mr. Allen submitted a minute and full report on the effects of the new Law in that city, from which we extract as follows:—

The Law does actually and perfectly accomplish two things: 1st. It puts the temptation to drink out of men's way; so that if one will have liquor, he must take some trouble to find it, instead of having it thrust upon him. 2d. By making all liquor debts null and void, it saves the family of the drunkard from the necessity of penury and ruin. The remnants of the family property, of the wife's or widow's wages, or the children's scanty earnings, cannot be seized, as they could once, to feed the source of their misery. These two things the law does at once and perfectly accomplish.

* * * * *

The Maine Temperance Law of 1851 is "an act for the suppression of drinking houses and tippling shops." It provides that intoxicating liquors cannot be lawfully sold, except by certain salaried agents "for medicinal and mechanical purposes only." It makes the violator of it liable to search, fine and imprisonment. Without mincing the matter, it aims to break up the ruinous traffic, that breeds the poverty and vice that prey upon the State. It seizes and destroys the article unlawfully held. It compels the authorities, on suitable representation, to search shops or buildings for this purpose. It makes null and void all debts or contracts entered into for the unlawful purchase of intoxicating liquors. And this it does, with the view, first of *defending the public peace and morals;* and, secondly, of *diminishing the burdens of the State.*

How far have these two objects been effected in this city during the past quarter—the first of its operations here?

In answer to the first, we have the general testimony of our citizens, as to the greater quiet and better order of our streets, especially at night. We have the particular statement of a watchman, who has been constantly on duty for eight years, and who says that at no time, for all that period, have the streets been so safe and quiet. We have the notorious fact, that our watch-house and jail have been nearly tenantless, and that the 4th of July passed without a single commitment by the police. We have the favorable testimony of the city authorities, to the same general effect; and the assurance of the Clerk of the County Court, that "unquestionably" the expense of criminal prosecutions will be materially diminished by the working of this law. We have the report of the City Marshal, who presents a list of 20 places of sale closed—twelve of the dealers having left the city, and three having been committed to jail. And, finally, we have all this, in contrast to the disgraceful violence that took place in our streets last Winter—violence resulting twice in murder.

We have obtained from the proper sources the following statistics which will illustrate this matter in detail:

1. Commitments to the County Jail. Quarter ending

Sept. 30, 1850, for Drunkenness	12	Assault	7	Total	19
June 30, 1851,	11		3		14
Sept. 20, 1851,	3		5		8

Showing a difference in favor of this quarter of 6, as compared with the one previous, and of 11 as compared with the corresponding one of last year.

2. Commitments to the City Watch-house.

Quarter end'g June 30, '51	154	Cost to City	$258 80
Sept. 30, '51	51		75 73
Difference in favor of Quart.—Cases	103,	Cost	183 07

3. Number of places where liquor is sold, last Spring 106; at present, some 56; showing a diminution of near 50 per cent., while the quantity sold is estimated to be reduced about 75 per cent.

4. Amount of fines paid to the City Treasury $110.

5. Quantity of liquor seized and condemned, about 4,000 gallons; and a still larger amount reshipped to Boston.

6. The state of the streets and city, according to the City Marshal's statement, is "improved 75 per cent." as compared with the previous quarter.

A part of these statistics show merely the efficiency of the law, but we call more particular attention to those facts which show the actual decrease of crime, and the positive gain of public morals. In answer to the second question i. e. as regards the pnblic burden of Pauperism, we have the most ample and satisfactory statements. An Overseer of the Poor says: "The applications for aid for the last three months have not been half so numerous as the three preceding months. This I attribute to the enforcement of the late Liquor Law. It is, in my opinion, gradually but surely diminishing our pauper expenses; and I hope the day has already dawned upon us when this fruitful source of pauperism, misery and crime, will be entirely banished from our midst."

"Stand from Under."—It is wonderful to think that the Bunker Hill Monument is bending like a bow, backward and forward, every day, by the influence of the sun! As the sun during mid-day shines on the south side of it, that side expands, becomes longer than the north side, and the consequence is that it bends over towards the north. The same must be true of all other tall monuments, and also of tall chimneys, for some of the latter are five hundred feet high. This movement is not simply from the south towards the north, as at mid-day, but in the morning it must be westerly, at noon northerly, and in the evening easterly. These results have been unexpectedly ascertained by Professor Horsford in his pendulum experiments at Bunker Hill in reference to the rotation of the earth. And thus it has ever been in scientific pursuits; while searching carefully after one object, another is unexpectedly found.

Singular Physiological Observations.

At the last session of the Academy of Sciences, an interesting paper was read, being an account of the joint labors of three physiologists in a curious field of observation. It has always been a matter of knowledge that in warm-blooded animals, and especially in man, the temperature of the central parts of the body is remarkably steady during health, and that it is only under the influence of disease, or at the approach of death, that the temperature increases or diminishes. After having examined a large number of patients, either sick or dying, with a view of ascertaining the variations of heat or cold, the three savans made a series of experiments upon healthy subjects, by means of medicaments, introduced into the digestive organs or into the blood, with the same object. They obtained results easily perceptible by the thermometer. While it was seen to diminish the temperature, it was exceedingly difficult to elevate it. The most exciting substance never caused an increase over one-quarter as great as the decrease obtained by the administration of the sulphate of copper, the most active agent in destroying the vital heat. As a result of their experiments, they divide all medicinal substances into three classes, according to their effect upon animal warmth. The first embraces all those which increase the heat of any warm-blooded animal, such as strychnine, phosphorus, Spanish flies, sulphate of quinine, cinnamon, and the acetate of ammonia. The second includes such substances as diminish bodily heat; among the alteratives are iodine and corrosive sublimate; among the purgatives, the sulphate of copper; all the sedatives, as the acetate of morphine, laudanum, codeine and belladonna, and all lethargic agents, such as the cyanide of potassium. The third category includes all medicinal preparations which act differently upon the temperature of the body, according to the dose employed. The most violent purgatives, such as gamboge, coloquintida, and croton oil, when given in quantities insufficient to cause death, increase the temperature, after having diminished it for two or three hours. Others produce different effects, in large and in small doses.

Hints for Farmers.

Cabbages and Turnips should be suffered to remain out while the ground keeps open. When there is a pretty fair prospect for its freezing, they may be removed. Both these vegetables increase more rapidly in size after the advent of cold, than before. They also attain a certain crispness toward the close of the season, of which they are destitute at the earlier seasons of their development.

Cabbage, when removed to the cellar, should be immediately set out. A very slight sprinkling of soil about the roots, will cause them to keep fresh, and even to increase somewhat in size during the winter. It will also conduce considerably to the savoriness as an article of food, and retain them crisp and sweet.

A shed behind your horse-stable, is the most favorable place for the hens, during the winter. You can throw the manure from the stalls into it, and as horse dung, especially where the animals are grain-fed, ferments rapidly and powerfully, its heat will conduce to keep up a genial and summer-like temperature, highly advantageous to the fowls. By sprinkling sulphuric acid freely over the surface every few days, all the unpleasant and deleterious consequences resulting from the ammonial gas, evolved by the manure, will be neutralized, and saved for the benefit of the crops. Another important advantage attending this practice is the saving effected by the economization of the grain contained in the excrement. This, when the manure is thrown into a yard, or in heaps, is inevitably lost; but under the system herein recommended, every particle is saved. Hens accommodated in this way, if well fed, and supplied with meal, lime, ashes, chopped vegetables, buttermilk, &c., &c., will lay constantly, and be nearly or quite as profitable as during the summer months.

Rats may be expelled from your cellars and granaries simply by scattering a few stalks and leaves of mullen in their paths. There is something very annoying in this plant, to the rat. It affords, therefore, a very easy remedy for a most perplexing evil, and much more economical and less troublesome than gunpowder, "rat exterminators," cats, or traps. The mullen is a very common production, and may be found in almost every field, as well as in pastures.

Save the bones, and having mashed them, place them in a tub and pour over them a quantity of sulphuric acid. They will be dissolved, and may then be applied as manure to your turnip and other crops. Not a bone should be thrown away. [Germantown Tel.

Weather Wisdom.

A careful study of the thermometer has shown that a descent of the temperature of London from forty-five to thirty-two degrees generally kills about 300 persons. They may not all die in the very week when the loss of warmth takes place, but the number of deaths is found to increase to that extent over the previous average within a short period after the change. The fall of temperature,—in truth, kills them as certainly as a well-aimed cannon-shot. Our changing climate or deficient food and shelter has weathered them for the final stroke, but they actually die at least of the weather. * * * Instead of a warm summer being followed by a cold winter, the tendency of the law of the weather is to group warm seasons together, and cold seasons together. Mr. Glasier has made out that the character of the weather seem to follow certain curves, so to speak, each extending over periods of fifteen years. During the first half of each of these periods the seasons become warmer and warmer till they reach their warmest point, and then they sink again, becoming colder and colder, till they reach the lowest point, whence they rise again. His tables range over the last seventy-nine years—from 1771 to 1849. Periods shown to be the coldest were years memorable for high-priced food, increased mortality, popular discontent, and political changes.

[Dickens' Houshold Words.

Discoveries in Japanese Literature.—An American ship-of-war, cruising in the Japanese seas, picked up the crew of a vessel of that country, which had been wrecked. Lieut. Tennyson, of the Revenue cutter Polk, sends to the Secretary of the Navy a copy of the Japanese alphabet, which is executed apparently by hand, but with so much skill, it is said, that the work might readily be mistaken for lithography; a list of the names of the Japanese sailors, with their autograph signatures in the Japanese character; a representation of the compass found with them, and the Japanese numerals. The alphabet, as represented by Lieut. Tennyson's diagram, contains 48 characters, which consist of straight, oblique, parallel, crooked, and angular lines and marks, resembling thick and ragged scrawls with a bad quill-pen. The letters and names stand in perpendicular columns, and the order of reading is to begin with the right hand column and read down—the reverse of our method. These discoveries prove that the Japanese are a people among whom learning has been cultivated; and a hope is expressed that, through the rescued seamen, a more successful attempt will be made to open a communication with that people.

Gigantic Publishing Enterprise.

The most extensive enterprise of the present day, in the way of publishing, is progressing in Paris, under the sole direction of a Papal ecclesiastic, the Abbe Migne, who is said to be the originator of the enterprise. He has an establishment, embracing a printing office, stereotype foundry, and all other departments of book manufacture. Here is to be published a complete series of the chief works of Papal literature, extending to *two thousand different volumes,* and the price is to be such as to put then within the reach of the mass of the clergy of that faith. It is expected that a quarto volume of *seven hundred* pages will be produced at a price not exceeding one dollar seventy-five cents. The price of the whole, in separate volumes, will probably not exceed three thousand dollars. To the clergy, who subscribe for the whole set and pay for each work as it appears, the price will not exceed two thousands dollars; and the whole series is offered to those who pay in advance at a cost of one thousand two hundred dollars. Among the departments or topics of this vast collection, are the following: 1. Biblical literature, dictionaries, atlases, analytical tables, concordances; 2. Works of the (so called) Fathers, two hundred volumes; 3. Histories and Acts of Councils, eighty volumes; 4. Canon Laws, one hundred and fifty volumes; 5. Lives of the Saints, one hundred volumes; 6. Ascetical works, one hundred volumes; 7. Ecclesiastical and Universal Biography, one hundred volumes; 8. Controversial works, one hundred volumes; Ecclesiastical History and Geography, two hundred volumes; 10. Theological Encyclopedias, fifty volumes.

A Picture of Desolation.

A California immigrant, just arrived across the plains, gives the following description of the memorable "jarnado del muerto," on which so many thousands of animals and so many persons of last year's emigration perished:—

"If there is a section of country in God's wide extended creation that can surpass that large scope of country lying between Salt Lake Valley and Carson River for sterility of soil, scarcity of timber, and everything that has a tendency to cheer up the spirits of the wearied traveler, I am sure that I don't care to see it. From the sink of Humboldt River across the desert to Carson River, my heart was sickened at seeing the great destruction of property, viz: wagons, carriages and buggies, dead horses, mules and cattle, whose carcasses lie thick all over the ground, in a state of preservation, the skins and a good deal of the flesh being dried to the bones, the water, marshes and air being so strongly impregnated with alkali that it has a tendency to keep off the devouring insects and birds of prey. But the worst is not half told yet; to see every two or three hundred yards a grave, where a father, or mother, brother, or sister has been buried, but ere the train is out of sight, the corpse is disinterred by the prowling wolf or the savage Indian—the bones to bleach upon the great American Desert. Although I am rather a hardened sinner, yet when I saw the scene as just described, I could not refrain from shedding tears, and feeling myself more submissive to that mighty and powerful God who rules the universe."

A Good Garden.

No branch of husbandry is more neglected than the garden. Those farmers who live too far from market to indulge often in the luxury of fresh meat, are still content to dine on salt pork or beef, with the addition of potatoes only, rather than devote a few hours to the cultivation of a kitchen garden. Both health and good taste demand that a farmer's table should contain a full variety of vegetables. Radishes, lettuce, cauliflowers, beans, peas, tomatoes, beets, turnips, and indeed many others, should be found there in proper seasons, while melons and the small fruits will furnish the breakfast and evening board with healthful luxuries.

Raspberries, strawberries, and blackberries, may be grown almost without labor, and with due attention, their improvement in quality will fully compensate for the painstaking.

If farmers wish their children to be fond of home, they should at least furnish them with such luxuries as every journeyman mechanic would purchase in the large cities for the use of his family, particularly when he can do so at comparatively little cost. [Working Farmer.

The Saratoga of California.—*The Journal* decides that the Saratoga of California is to be in the South, near Los Angeles, at the hot springs which that paper gives the following description of:—

In this connection, we think of no better spot than Agua Caliente, a place well known to all who have visited Los Angeles. It is situated about 400 miles south of Stockton, and near 130 miles from the sea shore, on the ranche of Hon. Mr. Warner. The warm springs from which the place takes its name gush from a large ledge of rocks, near the base of the mountain, and after falling a short distance, empty into a cool mountain brook, which has its origin in the towering Sierra in the rear. This junction of cold and warm water creates an excellent bathing temperature, rendered healthy by a mixture of sulphur and other medical properties. The Indians appreciate this blessing very highly, as they have made a reservoir for the water, and from morning till night numbers may be found enjoying the comforts of an ablution. The morning is set apart for the women and children, and the remainder of the day to the men.

The son of Quintus Fabius Maximus advised his father to seize on a post, saying "It will only cost a few men." Fabius answered drily, "Will you be one of the few?"

Union Academy.

THE Academic Year of this Institution (located at Shiloh, N. J.) for 1851 and '52 commenced the first Wednesday in September, and continues forty-four weeks, including two vacations, of one week each, between terms.

The year is divided into three terms:

The First commencing Wednesday, September 3d, and ending Tuesday, December 9th.

The Second commencing Wednesday, December 17th, and ending Tuesday, March 23d.

The Third commencing Wednesday, March 31st, and ending Tuesday, July 6th.

Board of Instruction.

WM. C. WHITFORD, Principal,
And Teacher of the Classics, Natural Sciences, and higher Mathematics.
Miss RUTH R. HEMPHILL, Preceptress,
And Teacher of French, Painting, Drawing, and assistant in Mathematics.

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June of each year.

Board of Instruction.

Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress.
Rev. J W. MORTON, } Assistants.
Mr. O. B. IRISH, }

The Terms for 1851 and 1852 are as follows:—

The First	commences	Aug. 27	and	closes	Dec. 2.
" Second	"	Dec. 3	"	"	March 16.
" Third	"	March 17	"	"	June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term, Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.

Tuition should be arranged before entering classes.

Geography, Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

EXTRAS.

Chemical Experiments,	$1 00
Drawing,	1 00
Monochromatic Painting	3 00
Oil Painting,	5 00
Writing and Stationery,	0 50
Vocal Music, Elementary,	1 00
Advanced Class,	2 00
Instrumental Music,	8 00

Use of Organ or Piano, $2 00 per quarter.

Board, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

JAS. R. IRISH, Pres., } Of the Board
S. S. Clarke, Sec. } of Trustees.
DeRuyter, July 18, 1851.

Sabbath Tracts.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue. 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.

The Society has also published the following works, to which attention isinvited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New-York.

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The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOMAS B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS—$2 00 PER ANNUM, IN ADVANCE.

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WHOLE NO. 389.

The Sabbath Recorder.

For the Sabbath Recorder.

SERVING OUR GENERATION—NO. 2.

BY ELD. W. B. GILLETT.

We have, in the history of the past, an account of a poor shepherd's boy, who, having gathered some of the treasures of wisdom, wished for more. He went to a book-store, and inquired for a Greek Grammra. He was interrogated as to what he wanted of such a book, whether he could read Greek, and was assured that if he would read a sentence correctly, he should have a Grammer. He took the book; he read it, to their astonishment, and bore off his prize in triumph. That boy was John Brown, the author of the Bible Concordance.

Carey, the first Baptist Missionary to India, was a cobbler. He possessed a holy ardor, a strong desire to serve his generation, and to save souls; and while he toiled at his daily task, he faithfully applied himself to study, until a flame was lit up at Kettering, England, that has continued to burn, and has lighted up farther India, China, and the islands of the sea. From that small beginning, what astonishing results! As near as we can calculate, this small beginning of sending out Carey, has resulted in the employment of sixteen hundred missionaries, aided by five thousand native teachers. These are laboring around twelve hundred and fifty stations, and in connection with sixty printing establishments. Over one hundred and eighty thousand persons have already professed conversion to God, and over two hundred thousand more are brought under the teachings of Christianity. It was the cobbler Carey who kindled the first light at home, and was the first to penetrate the regions of darkness. Previous to this, some noble efforts were made to christianize the Indians of this country; and the names of a Brainard, and of an Elliott, must not be forgotten, for through their self-sacrificing labors they yet speak. And the missionary efforts of the Moravians, in the West Indias, in Greenland, and elsewhere, have not been without their good effect upon the world. Those who, Paul-like, labored with their own hands to support themselves and others, that they might preach the gospel, are well worthy of our imitation. But where are these laborious and self-denying men now? They have served their generation, and found, to the satisfaction and joy of their hearts, that a useful life secured to them a peaceful death. In our lives and labors, let us imitate them, that our deaths may be as peaceful as were theirs.

It may be not uninteresting to remember, that among us there have been, and now are, those whom we may with much propriety imitate. They are those who have laid the foundation upon which we are now building. Had they lived in this age, their circumstances would have been far different from what they were. They have done, probably, what we could not do, were we placed in their circumstances. In my opinion, the Seventh-day Baptist Denomination flourished more twenty-five or thirty years ago, than it does at this age, according to its gifts and numbers. To what shall this be attributed? Is it for the want of men who are willing to labor? I hope not. There is a greater amount of intellectual culture now than there was then. And this may be our ruin, if we apply it where we ought not. Of itself, it can never supply the place of the gospel, and those who attempt to make it, will find themselves, as did Samson, without strength. Let it accompany the gospel, and it will partake of its power. From the paucity of our numbers we may be forgetful of those who have gone before us. Some thirty years ago a Missionary Society was formed, and its meetings were held in connection with the meetings of the General Conference. Its design was to send missionaries among the destitute of our own denomination. Though some errors may have been committed in its management, yet I believe that it was a main-spring at that time to the denomination. Men who were appointed to labor under the patronage of that Society, did not expect to ride on steam-boats, stages, and rail-road cars, or to remain in the city and walk its paved streets, and be furnished with all the necessaries of life. No! Their families, their churches, their homes, were to be left. They were expected to take their saddle-bags, and their horse, already jaded with its home labor and toil, and with a few shillings in their pockets, and that borrowed, they penetrated the wilderness of Western New York, Pennsylvania, Ohio, Virginia, Indiana, &c., and whenever and wherever they found a settlement of human beings, wayworn and fatigued, they preached Christ to them. Subsisting upon the scanty fare of those warm-hearted pioneers, they laid themselves down at night, to sleep quietly and in peace.

In this picture, I am confident I have not exaggerated. There are those living who when they read this will say, It is is true. They know it; they have experienced it; and we may be assured of it, if we will take the trouble to look at their published journals in the Seventh-day Baptist Magazine. Although they who thus labored made sacrifices, and suffered, a full pecuniary reward they have never had, and never expect; but our Heavenly Father will never forget them. During the labors of those men, and the prosperity of that Society, the number of churches and ministers in the denomination doubled, and that too in a very few years. I bless God that some of those Fathers are yet with us, to counsel us, and to help us in guiding Zion's ship.

Have we at this age a desire to serve our generation? If so, how can we do it to the best advantage? God will give unto the best minds the widest field. All men have some points of contact. One true soul will touch the latent springs in others, the sparks will kindle, the voice of truth and justice will be heard. The man of God, who comes forth with proper credentials, having a heart to feel, must and will be heard. We have nothing to fear, then, but our own selfishness.

For some years past we have been doing something by way of missions. It has been principally by establishing and prosecuting the mission in China; and thus far it has been managed by men who have spent their time and money without charge to the Society. Pastors of the different churches have acted as agents. In this way we may yet sustain the China Mission. But there is a work, and a great work, to be done here, or the streams will be dried up. Churches are destitute of pastors; some of them are not in circumstances to support them; ministers are wanted, men of God, men who are active, strong, wise and prudent. We are just upon the frontier; yes, all Seventh-day Baptist Churches are on the frontier, surrounded by a formidable enemy. This we suppose is one reason why more encouragement is not given by destitute churches to young men; they fear they will not succeed; all want men of experience. To serve our generation as churches, give due encouragement to the gifts that are among us; not only by hearing them, but by looking out for them fields of usefulness, and recommending them as men that God has called and placed in the work. "The harvest is plenteous, and the laborers are few."

To serve our generation, we should have personal piety. It is expected that we as a people should have more religion than other people. For Seventh-day Baptist families to live without prayer and family devotions, to eat their meals without giving God thanks, for neighborhoods of them not to maintain prayer-meetings weekly, has a bad influence. It is not so much by our *knowing* the truth, as by our *loving* it, that we are to do good in the world. Things that would be connived at in others, would be thought criminal in us as a people. Cultivate deep piety, that the world be not disappointed in us, and that we be not charged with holding the truth in unrighteousness.

That we may serve our generation, it is needful that we increase our liberality. The ministry among us is not well supported. There is no need of trying to conceal it; it is known, and I am ashamed of it. How often are ministers of talent among us told "You must be conscientious; you might have a thousand dollars a year with such a people." It is pleasant to be believed to be conscientious, but should they be exposed to such temptations, when many of our churches are abundantly able to give to their pastors a good support? They are men of like passions with others. A young man, by labor, and industry, and the help of friends, obtains an education, intending to enter the ministry; but he finds himself poor; he looks, he thinks, he sees that ministers are poorly paid; he comes and offers himself as a school teacher; he can get from four to six hundred dollars a year in a country village for teaching school, with little or no expense, while the minister, who helps support him, who has a growing family, and the expense of a horse and carriage, the entertaining of friends, and a large proportion of the expenses of the church to bear, receives probably from two to four hundred dollars a year. And while the teacher receives his pay punctually, in cash, the minister is paid when it is convenient. A young lady, well educated, can get more salary for teaching than many churches pay their pastors. This is not necessary. "There is that scattereth, and yet increaseth." We are able, abundantly able; and it will be for our interest to give to our pastors a good support, and at the same time double our missionary contributions.

How many thought, a few years ago, that to send one missionary to the heathen would impoverish us. We have not only sent one but four, and it has cost more to sustain them than we at that time expected, and nearly four thousand dollars have been sent to them to build a chapel. Who has been impoverished by it? No one. Are there any who want back what they have paid? And it would have been for the interest of others if they had made an investment there too. Our own country is before us, and the time is near when it will be necessary that we should place missionaries on the Pacific coast. Who will go? Fathers and bretheren in Christ, let us make this great boon our own, to serve our generation, that fountains may be opened to supply the wants of the present and coming generations as the demand may arise. Let us then approach the holy altar, in the Christian spirit, and, like the young Carthagenian, swear eternal enmity to every vice, and everlasting allegiance to the King of kings and Lord of lords, that our usefulness in our country, and in the cause of God, may increase, and our end be peace.

BUSINESS AND PRAYER.

The following sentiments, expressed in a few lines, are worth treasures to those who receive them and weigh their importance:—

"If a professed disciple would not have his secular business become as a mill-stone about his neck, to drown him in perdition, he must be a man of prayer; he must daily secure spiritual communion with God. If he suffer his business to consume his time and spirits, so as to deprive him of opportunities for prayer, reading the Bible, and real communion with God, he must decay in piety, and his service of God. No one who believes that God answers prayer, will think of omitting either secret or family devotion for want of time, even when business is unusually urgent. Which is worth most to you or your family, an additional period of your own unblessed labor, or the blessing of God on your efforts, won by spending that time in pleading with him in prayer? The plea of want of time is essentially atheistical; none should urge it but those who regard prayer as an empty mockery, that never receives an answer from the Lord. Let the day begin with communion with God, let the disciple pass the whole day in the spirit of prayer, and all its duties will become spiritual duties, and all its scenes will be inscribed with 'Holiness to the Lord.'"

THE SABBATH & THE RESURRECTION.

From "An Examination of the Authority for a Change of the Weekly Sabbath at the Resurrection of Christ; proving that the Practice of the Church in substituting the First Day of the Week for the appointed Seventh Day, is unsanctioned by the New Testament Scriptures. By JAMES A. BEGG, Author of a Connected View of the Scripture Evidence of Christ's Speedy Return, &c." [Continued.

One other circumstance, only, connected with the Passover Sabbath, will here be noticed. It is related in the account of our Lord's arraignment, that Pilate, who avowedly found in Him no fault at all, desirous of preventing His death, said unto the Jews, "Ye have a custom that I should release unto you one at the Passover; will ye, therefore, that I release unto you the King of the Jews?" John xviii. 38, 39. A very remarkable "custom" this was, though probably an ancient one, continued and countenanced to the subjugated Jews, by the Romans, who are noted for having indulged the various nations they conquered, by a retention of their religious customs and rites, where not inconsistent with their own authority. Their law had fully enacted it here; for, "of *necessity*, he must release one unto them *at the Feast*." Luke xxiii. 17. Pilate, who had been now some years Governor in the land of Judea, and, of course, acquainted with their customs, having previously, himself, annually, therefore, conformed to the custom, in this instance sought to avail himself of it, to prevent the Saviour being sacrificed to their unrighteousness, "for he knew that for envy they had delivered Him." Matt. xxvii. 18.

Like other eastern nations, the Jews employed, for the purpose of impressing upon the mind and retaining in remembrance important truths and events, the giving to them a symbolical expression, as is largely shown in the Old Testament Scriptures. The "custom" of the Jews to which Pilate alludes, of releasing a prisoner at the Feast, seems to have been one of that nature. It points back to the period when they themselves were *prisoners*, in the land of Egypt; and were released from their thraldom by the Lord. That redemption had been achieved on the 15th day of the month after they had partaken on the 14th of the Passover lamb. And, in conformity with the circumstances of this, their own deliverance, and, *as a symbol of it*, they continued, *on the same day*, in after time, to give release unto a prisoner of their own. Accordingly, while, in the quotation made above, Pilate speaks simply of this prisoner being released "at the Passover," yet, in corresponding Gospels, we find that this was done "at the Feast," and, therefore, in honor of that Feast day. Luke xxiii. 17.

At the time when Pilate put them in remembrance of this privilege, obviously the *Passover lamb* had been already eaten on the preceding night, and it was not at their request, but of his own suggestion, that reference was now made unto a custom bearing on the following day. The Feast day, which was the anniversary of Israel's deliverance, commenced not until the setting of the sun; but in his anxiety to avert the guilt of dooming the innocent to death, the Governor, mindful of the "custom" of release on that Feast day, is disposed to press Jesus on their acceptance.

Little, indeed, did Pilate know what the needs were of the sacrifice of God's own Son in behalf of a guilty world, when he thus proposed to save Him from that *curse* which He had voluntarily come to bear, and which the Jews were laboring to lay upon Him, when thus he sought escape for the destined victim. And little did he know aright of the character of those for whom His death should be the ransom, when he proposed that the Holy and Righteous One should stand *even in symbol* for that perverse people, whose wickedness on this occasion was to him apparent, whom yet God had delivered from Egyptian bondage. But, as Caiaphas, wicked though he was, compassing the death of Christ, *prophetically* spake of the expediency of one dying for the people; (John xi. 50, 51;) so, also, the clamorous crowd seem prophetically inspired to stamp perfection on the type, by demanding *a representative* more in accordance with their own real character, and that of all those to be now redeemed. *The choice* lay with them; for, "at that Feast, the Governor was wont to release unto the people a prisoner *whom* THEY *would*." Matt. xxvii. 15. And now "they cried out all at once, saying, Away with this man, and release unto us *Barrabbas*." "Now Barrabbas was a *robber*," who "had also committed murder." John xviii. 40; Mark xv. 7.) We look not upon all this as a mere coincidence, but rather as the divine arrangement for another typical expression of God's love and grace towards guilty sinners, as symbolized in the whole circumstances of the Paschal solemnity. In bringing Israel forth from Egypt, after they had eaten the Paschal lamb and sprinkled sacrificially its blood, God was setting forth in magnificent symbol, the power of his grace to robbers and murderers of mankind generally. "And such were some of you, but ye are washed." Even the trivial circumstance of a released prisoner at the Feast, as men might be ready to account it, thus, also, has its place in God's plan, and contributes to the illustration, if not to the establishment, of the glorious significance of that Passover Sabbath, which followed immediately the Passover day—the memorial of a nation actually redeemed from bondage, when the sacrifice had been accepted; symbolical farther of the redemption of a peculiar people to the Lord, in a more extensive sense.

[To be continued.

MY MOTHER'S BIBLE.

BY G. P. MORRIS.

This book is all that's left me now!
  Tears will unbidden start;
With faltering lip and throbbing brow,
  I press it to my heart.
For many generations past,
  Here is our family tree;
My mother's hands this Bible clasp'd—
  She, dying, gave it me.

Ah! well do I remember those
  Whose names these records bear;
Who round the hearth-stone used to close
  After the evening prayer,
And speak of what these pages said,
  In tones my heart would thrill!
Though they are with the silent dead,
  Here they are living still!

My father read this holy book
  To sisters, brothers dear,
How calm was my poor mother's look,
  Who loved God's word to hear,
Her angel face—I see it yet!
  What thrilling memories come!
Again that little group is met
  Within the halls of home!

Thou truest friend man ever knew,
  Thy constancy I've tried;
Where all were false I found thee true,
  My counselor and guide.
The mine of earth no treasures give
  That could this volume buy;
In teaching me the way to live
  It taught me how to die.

SELLING A PASTORAL CHARGE.

The practice of selling the right to presentations of *livings*, in the church of England, is treated as follows by *Punch*:—

A few days ago certain Christian flocks were submitted to the hammer at the Auction Mart, and knocked down to the best Christian pastors, namely, to those happy shepherds who could best afford to offer the highest price for the chattels. Not being present at the ceremony, Punch does not pledge himself to the most rigid verbal accuracy in the report of the transaction; but no doubt the auctioneer did his best in the disposal of the goods, after the improved method of auctioneers in general.

Gentlemen, (says the man with the hammer,) the next article I have the honor to submit to your emulation is the advowson, with patronage, &c., of the rectory of Trettire and Michael Church, Herefordshire, net annual income £250, present incumbent seventy-four years of age. What shall we say for the rectory of Trettire and Michael? Herefordshire, splendid country; maganificent hills, that lift the thoughts of churchmen to the devotional altitude; beautiful thyme pasturage for sheep. Malvern mutton, for instance, unparalleled. Now an offer, if you please, gentlemen, for Trettire and Michael, net value £250, gentlemen. Further, gentlemen, present incumbent is seventy-four years of age—seventy-four, gentlemen, so be quick with your biddings.

First Bidder—One thousand pounds.

Auctioneer—A thousand pounds! What! and present incumbent with one leg in the grave? Think of the country, gentlemen, the feet of the everlasting hills of Herefordshire, and mind your bidding.

Second Bidder—One thousand two hundred.

Auctioneer—And present incumbent seventy-four? Pray, gentlemen, do not forget; one leg in the grave, gentlemen; at least one leg.

Third Bidder—Fifteen hundred.

Auctioneer—Come, we're getting on, but fifteen hundred; only fifteen hundred; for Trettire and Michael; going like a drug, gentlemen—like a drug. I should be sorry to find no better devotion in the company—thank you, sir—sixteen hundred; no warmer enthusiasm for the Established Church, and that at the present time, when rampant Popery threatens—one thousand seven hundred, thank you—our altars and our homes—seventeen hundred and fifty, thank you—and present incumbent—seventy-four—seventy-four—and according to the course of all sublunary things, with one leg in the grave, gentlemen—a human and commercial fact you cannot too well consider, gentlemen. No advance on seventeen hundred and fifty, and one leg in the grave?

Fourth Bidder—Eighteen hundred.

Auctioneer—Thank you; but consider, gentlemen, the span of life, seventy-four, and one—

Fifth Bidder—Eighteen hundred and fifty.

Sixth Bidder—Ninety.

Auctioneer—Thank you; eighteen hundred and ninety for Trettire and Michael; salubrious country—seventy-four—one leg in the grave—and the best pasturage. No advance on eighteen hundred and ninety? No advance—going—going—one leg, gentlemen; I must call your attention to one leg in the grave. No advance? Going—going—(*hammer falls.*) Advowson, with Rectory of Trettire and Michael, yours, Sir, dog cheap—sold for a song, Sir, a very song.

THE GOSPEL THE GREAT CIVILIZER.

I select one resident at the station of Mr. Hood; and I take that man the rather, because he is a Caffre, one of a race that seems doomed—doomed, I fear, by the voice of British bayonets, as "irreclaimable and treacherous savages." On this point I have a word to say presently. I speak now of a man who had heard a missionary speak of "the wrath to come," though he did not understand the meaning of it. He came into the colony, was brought to the missionary, explained his anguish, and asked what he should do. Mr. Hood preached to him the Saviour. He listened with eagerness, and stood trembling, and said, "Sir, I am old and stupid, tell me again." And being told again, the tears rolled down the sable cheek of this man of noble and athletic frame, and he confessed his astonishment at the love of God, and the compassion of the Saviour. He resolved to come and live near the missionary, that he might hear again and again the glad tidings. The little space in the village was, however, already occupied; and as he had acquired property, and that property was cattle, there would be no room to graze them. He told his difficulty to the missionary, and added, "I am a Caffre, and I love my cattle; but I will part with the last one I have, if that stands in the way of coming to hear the Word!" Noble decision! He had found the pearl of great price, and he would part with all he had to procure it. The missionary arranged matters for him, and he now resides on the spot—a consistent, devoted Christian, fervent in prayer, useful to many; and as I saw him I said, "He is not an unreclaimable Caffre!"

And, speaking of Christian temper, allow me to relate an instance of a Caffre young woman. She had renounced her Caffre dress and heathen customs; put on European clothing, as a sign of the change, and attended instruction. Her brother, still a heathen, urged her to accompany him to a heathen dance. She refused. He fetched a stick, and threatened he would compel her to accompany him. He beat her, tore off her clothes, and beat her till the stick broke. She never winced, nor uttered a cry, nor a word of reproach. He went to procure another stick; native women interposed and rescued her; they thought she had suffered enough. He then covered her with some heathen dress, and then she wept and sobbed bitterly, as though she was returned back to heathenism. "Why did'n't you cry before?" said her brother; "when I beat you, you were silent; now I dress you, you weep!" Some time rolled by, and the brother came again to visit her. He would not enter the hut; he was, perhaps, ashamed of his conduct; he might have met with reproach. No; he mistook her; he had not yet learned Christianity. She could forgive; she went out and met him at the entrance, gave him her hand, and with it a sister's kiss! That subdued him. Woman's tenderness conquered this untamed Caffre, and she continued her attendance on the instructions of the missionary. I called on her in company with Mr. Birt. I admired her for her patient and amiable spirit. I wished her many blessings, and I was delighted to leave with her a trifling present as a token of my esteem. These people are surely worth an effort to redeem them from heathenism! These are fruits of the Spirit in South Africa. [Rev. J. J. Freeman.

THE BEST PORTION.

Do you need, first, a temporal portion? The Lord will provide. He is a God of infinite knowledge, and so, fully acquainted with all your needs. He is a God of infinite wisdom, and so, he fully understands how to provide. He is a God of infinite goodness, and so, fully disposed to provide. He is a God of infinite power, and so, fully able to provide. He openeth his hand, and filleth all things living with plenteousness. No good thing will he withhold from them that live a godly life, but give them all things richly to enjoy.

Do you need a spiritual portion? Blessed be God! according to his abundant mercy, he is the author of all spiritual blessings. Thus, where the Spirit of the Lord is, there is liberty, or freedom; freedom from the bondage of spiritual blindness, freedom from the bondage of spiritual fear, freedom from the bondage of this ensnaring world, freedom from the bondage of in-dwelling sin, and freedom from the bondage of the devil. Where the Spirit of the Lord is, there is also joy; joy in having the Spirit of adoption, joy in having access to the "throne of heavenly grace;" joy in having the love of God shed abroad in the heart; joy in bearing necessary temptations and afflictions, joy in having an earnest of a heavenly inheritance, even joy unspeakable and full of glory. And where the Spirit of the Lord is, there is peace: not bitter envying and strife in the heart, not hatred and malice, not emulation and wrath; but peace—peace with friends, peace with enemies, peace with all mankind, peace with God through Christ, and "peace of mind which passeth all understanding."

JOHN KNOX IN HIS LAST MOMENTS.

A short time before he breathed his last, this great Reformer fell into a slumber, interrupted by heavy moans, during which the attendants looked every moment for his dissolution. But at length he awaked, as if from sleep, and being asked the cause of his sighing so deeply, replied: "I have formerly, during my frail life, sustained many contests, and many assaults of Satan; but at present he hath assailed me most fearfully, and put forth all his strength to devour and make an end of me at once. Often before has he placed my sins before my eyes—often tempted me to despair—often endeavored to ensnare me by the allurements of the world; but these weapons were broken by the sword of the Spirit, the Word of God, and the enemy failed. Now he has attacked me in another way: the cunning serpent has labored to persuade me that I have merited heaven and eternal blessedness by the faithful discharge of my ministry. But, blessed be God, who has enabled me to beat down and quench this firey dart, by suggesting to me such passages of Scripture as these: 'What hast thou that thou hast not received? By the grace of God I am what I am. Not I, but the grace of God in me.' Upon this, as one vanquished, he left me. Wherefore let us give thanks to my God, through Jesus Christ, who has been pleased to give me the victory; and I am persuaded that the tempter shall not again attack me; but within a short time I shall, without any great pain of body or anguish of mind, exchange this mortal and miserable life for a blessed immortality, through Jesus Christ."

He then lay quiet for some hours, except that now and then he desired to wet his mouth with a little weak ale. At ten o'clock they read the evening prayers, which they had delayed beyond the usual hour, from an apprehension that he was asleep. After exercise was concluded, Dr. Preston asked him if he had heard the prayers. "Would to God," said he, "that you and all men had heard them; I praise God for that heavenly sound." The doctor rose up, and another sat down again before his bed. About eleven o'clock he gave a deep sigh, and said, "Now it is come." A friend immediately drew near, and desired him to think upon those comfortable promises of our Saviour Jesus Christ, which he had so often declared to others; and perceiving that he was speechless, requested him to give them a sign that he heard them, and died in peace. Upon this he lifted up one of his hands, and, sighing twice, expired without a struggle.

VOLTAIRE AND PSALM 51.

Presumptuous individuals, who venture to attack the Holy Scriptures with unpurified hearts and mere scholastic learning, without being enlightened by the Holy Spirit, are punished with confusion, blindness, and delusion. Voltaire was once daring enough to versify that affecting penitential Psalm, the fifty-first. Every thing went well until he came to the tenth verse, where it is said, "Create in me a clean heart, O God." But his pride, and truly infernal hatred against God and his worshipers, did not permit him with the royal penitent to entreat of God a pure and sincere heart; however, he strove to translate the verse poetically. But suddenly the terrors of hell seized him; the pen refused to move beneath the hand of the reprobate who had indicted so many blasphemies and obscenities for the destruction of innocence and the fear of God. He sought to flee, but could not; he fell half senseless on his couch, and afterwards confessed several times to his friends, that he could never think of this appalling occurrence without inward tremor and uneasiness. [Van Ess.

KEEP THE HEART ALIVE.

These words of Bernard Barton are good. Often good and wise men in other things have rendered their old age cheerless and unlovely, from a want of attention to them.

"The longer I live, the more expedient I find it to endeavor more and more to extend my sympathies and affections. The natural tendency of advancing years, is to narrow and contract these feelings. I do not mean that I wish to form a new and sworn friendship every day, to increase my circles of intimates; these are very different affairs. But I find it conduces to my mental health and happiness, to find out all I can which is amiable and loveable in those I come in contact with, and to make the most of it. It may fall very far short of what I was once wont to dream of; it may not supply the place of what I have known, felt, and tasted; but it is better than nothing; it seems to keep the feelings and affections in exercise; it keeps the heart alive in its humanity; and till we shall be all spiritual, this is alike our duty and our interest."

STRIKING AND SUGGESTIVE ANECDOTE.

The most significant anecdote to illustrate the religious impressions made upon his (the late Dr. Channing's) mind in childhood, is one related by himself. His father, with the view of giving him a ride, took William in his chaise one day, as he was going to hear a famous preacher in the neighborhood. Impressed with the notion that he might learn great tidings from the unseen world, he listened attentively to the sermon. With very glowing rhetoric, the lost state of man was described, his abandonment to evil, helplessness, dependence upon sovereign grace; and the need of earnest prayer, as the condition of receiving this divine aid. In the view of the speaker, a curse seemed to rest upon the earth, and darkness and horror to veil the face of nature. William, for his part, supposed that henceforth those who believed would abandon all other things to seek this salvation; and that amusement and earthly business would no longer occupy a moment.

The service over, they went out of the church, and his father, in answer to the remark of some person, said, with a decisive tone, "Sound doctrine, sir?" "It is all *true*, then," was his inward reflection. A heavy weight fell on his heart. He wanted to speak to his father; he expected his father would speak to him in relation to this tremendous crisis of things. They got into the chaise and rode along; but absorbed in awful thoughts, he could not raise his voice. Presently his father began to whistle! At length they reached home. But instead of calling the family together, and telling them of the appalling intelligence which the preacher had given, his father took off his boots, put his feet toward the fireplace, and quietly read a newspaper. All things went on as usual. At first he was surprised; but not being given to talking, he asked no explanations. Soon, however, the question rose, "Could what he had heard be true?" No; his father did not believe it! People did not believe it! It was *not* true! He felt that he had been trifled with—that the preacher had deceived him; and from that time he became inclined to distrust every thing oratorical, and to measure exactly the meaning of words. He had received a profound lesson on *the worth of sincerity*. [Memoir of Dr. Channing.

THE BIBLE A SECTARIAN BOOK.—A Boston paper says: A matter of no little interest has recently engrossed the attention of the School Committee of the City of Cambridge. It appears that one of the rules in the Schools of that city is, that selections from the Bible were read by the pupils daily. This order has recently been objected to by a scholar in one of the Schools at the Port. When it came to this pupil's turn to read, an objection was made on the ground that his parents, who were Catholics, instructed him not to read the Protestant Bible. The Teacher of the School immediately informed the School Committee on the subject, which Board notified the parents of the child, that they must either withdraw him from the school, or instruct him to comply with the established rules of the school, and orders of his instructor. We learn that a suit at law is to grow out of the trouble, and that a legal gentleman has already been retained as council by the parents of the pupil referred to, and that the ground taken is, that the school in question has openly violated the 23d sec. of the 23d chapter of the Revised Statutes, prohibiting the introduction of sectarian books into our Public schools.

The Sabbath Recorder.

New York, December 4, 1851.

From the N. Y. Commercial Advertiser of Nov. 22.

OBSERVANCE OF THE SABBATH.

A simultaneous republication, by the religious newspapers of this city, of Sir Matthew Hale's opinions on the observance of the Christain Sabbath, no doubt arises from certain movements said to be contemplated with reference to railroad traveling on Sunday. Of course any project to make Sunday railroad travel more general in this State will awaken lively opposition. The religious portion of the community will oppose it, nor they alone. They will oppose it on principle. Others will oppose it on the ground of its inexpediency. Some persons will defend it, though these will be few out of the circle of two interested classes—those who may profit pecuniarily by Sunday traffic on the road, and those who are interested generally in relaxing the stringent observance of the Lord's day. It is a question for discussion and argument, and not for denunciation. There will be a controversy about it, and the advocates of Sabbath observance will find arrayed against them able men on the opposite side, who will take every advantage which their quick perception and subtle powers of reasoning may afford them; and the friends of obedience to the authoritative command, "Remember the Sabbath day to keep it holy," will have need to be candid in argument and sound in logic—neither denying nor admitting too much.

Every one knows that a good cause is often injured by the indiscreetness of its advocates and friends. The cause of temperance, of peace, of Sabbath observance—each has been "wounded in the house of its friends," by the indiscretions of its defenders; and we think there is danger lest this question of increased Sunday railroad travel should thus suffer. It is one in which the whole people are interested, the irreligious as well as the religious, and both classes are to be convinced that railroad traveling on Sunday is wrong, or inexpedient, or both, if we would have the question put at rest and decided in favor of the cause of morality and good order. Irreligious men, too, are generally shrewd, can see through the fallacy of an argument, and are in the main indisposed to take for granted what the advocates of religion may assert. Hence we think the opponents of Sunday railroad travel err in employing such arguments as this:—"The plea of going to see sick friends is generally fallacious. Friends are no more likely to be sick on the Sabbath than on other days; and if sick they need the quiet of the Sabbath, and the Sabbath's blessing." It may be easily retorted—Friends may be sick on Sunday as well as on other days, and why should we be prohibited from seeing them on that day alone? Would not a visit from a friend or relative—his presence and sympathy and pious converse constitute for the afflicted a sabbatical rest and a sabbatical blessing?

We have made and commented upon the above extract from a leading journal just to show what use might be made of it. The requirement to keep holy the Sabbath day, however, does not justify a resort to such sophistries. Much stronger arguments may be adduced in its support, and must be adduced if we would have it obeyed by consent of the whole people. For be it remembered that with us the observance of the Christian Sabbath is achieved by the voluntary act of the community. The general observance of that holyday is a tribute to the reasonableness and wisdom of the institution; and that the people may ever continue to pay that tribute, we must continue to exhibit its reasonableness and wisdom. We want reverence for the Sabbath to be the calm dictate of men's judgments; we want all to be consenting parties to its just observance. Under our institutions there is little or no power to compel men to reverence the Sabbath; nor is such power to be desired, except just so far as it shall protect from annoyance those who conscientiously keep it holy.

These things premised, there remain strong and to our mind conclusive reasons—unanswerable arguments—for even a stricter observance of the Christian Sabbath than now prevails, and of course such arguments will apply with tenfold force as reasons why there should be no farther encroachment upon the sanctity of that day. We do not address these arguments to religious men, so much as to irreligious. To the former it is enough that "God spake these words and said, Remember the Sabbath day, to keep it holy," &c. The changing of the original sabbatical day from the last to the first is to them of minor moment, because it still remains *a* seventh day, "or *the seventh* day," which the Supreme Being requires us to keep "holy," abstaining from all work upon it, as not being *our* time but *His*. Nevertheless, any one reverencing his Maker, must admit that respect should be shown to the slightest intimation of His will concerning us.

But there are considerations which appeal to us as men, as members of society, and as citizens, and which ought not to be without influence upon the minds of all. The Sabbath is one of those institutions which the physical condition and moral character of man make absolutely necessary. All experience goes to show that man requires rest every seventh day from bodily labor, while the moral effect of the Sabbath is beyond estimation. And it is on this argument that we deprecate any extension of means for Sunday traveling than is *absolutely* and palpably necessary. The general morality of a people will always be found to bear proportion to its respect for the Sabbath. The demoralization and profligacy of Paris, for instance, are remarkable, as the wholesome morality of a New England village is gratifying. In the one the Sabbath is wholly disregarded, in the other cordially respected and observed; and the same would hold good in many other illustrations which might be given. Indeed, it is in the very nature of Sabbath desecration, of every form, to demoralize and degrade. It cannot be otherwise in the very nature of things.

It is an established truth, that true religion elevates and improves man. True religion consists in reverence for God, and obedience to his requirements. In proportion as that obedience is withheld voluntarily, man sinks in moral character. He falls from a high aim, and his moral character inevitably suffers in proportion as his lofty purpose of obeying His Maker's will is abandoned. This is especially the case when, for the sake of personal gratification and indulgence, he lowers his standard of reverence for the Supreme Being.

This principle admitted, not only is the inexpediency of unnecessary Sunday labor or amusement made apparent, but it is proved that the Sabbath has the sanction of high *moral necessity*. We *must* observe the Sabbath-day if we would maintain our high standard of national morality. We have made an exception in favor of works of necessity. But the continued observance of the Sabbath is the greatest necessity of all. It is necessary to the preservation of our national morality, which is necessary for the preservation of any form of national existence of which self-government is the radical constituent. The institution of the Sabbath, then, we say, is the great bulwark of the morality of a people, and though we may be unwilling to denounce any man's opinion about what are and what are not works of necessity, we shall deeply regret the introduction of any plan which may prove an entering wedge for contempt of the Sabbath day.

While upon this subject we desire to say a few words upon certain Sabbath practices which prevail in this city, and which perhaps are doing more to undermine reverence for the day than even railroad travel would do. We allude to the seemingly established custom of keeping open drug stores, fancy restaurants and confectionery retreats. Seeing how these have multiplied within the last few years, the friends of the Sabbath may well take alarm at any further projected encroachment upon that day. It seems to us that special effort should be made to inoculate the public mind with this sentiment—that just as we submit our individual predilections and abstract rights to the government of laws,—just as for the good of society and our prosperity as a nation we deny ourselves of whatsoever those laws prohibit—so ought we to forego such conveniences or indulgences as would militate against reverence for the Sabbath, which is the safeguard of sound morals and of national purity and prosperity.

Remarks.

A desire to keep our readers informed of the various phases which the Sabbath controversy assumes, induces us to publish the foregoing. From the time of the organization of the "American and Foreign Sabbath Union," there appears to have been a systematic, and measurably successful, effort to bring about the cessation of Sunday travel on our railroads, and other thoroughfares. Nevertheless, there have always been found some who persisted in demanding the authority for making the Sunday a holyday. As long as this demand was made only by a handful of Seventh-day Baptists, whose influence it was easy to neutralize by falsely representing them as *judaizers*, who sought only to create disturbance, but little attention was paid to it. But since doubts of any Bible authority for Sunday keeping have begun to pervade community to considerable extent, and anti-sabbatarianism threatens to cast its blighting influence upon the piety of the land, it is found to be, (and we hail the announcement with pleasure,) "a question for discussion and argument, and not for denunciation." "The advocates of *Sabbath* (?) observance" are informed, that they "will find arrayed against them able men on the opposite side, who will take every advantage which their quick perception and subtle powers of reasoning afford them;" and that they "will have need to be candid in argument and sound in logic—neither denying nor admitting too much."

It would have been well, had the observers of the so-called Christian Sabbath taken this into consideration a little sooner. But the idea that all their learned doctors, who had advocated the popular practice from the days of Constantine downwards, might possibly be wrong, was not to be entertained; and to be taught it by a sect of people who could boast of nothing which is highly esteemed among men, was too humiliating—it was perfectly intolerable. But tell us, ye who now find the question to be one 'for discussion, and not for denunciation,' what is it that gives your anti-sabbatarian opponents such power against you? What renders *them* formidable as controversialists, and fills *you* with anxiety lest the Christian Sabbath should become generally despised? Not the strength of the anti-sabbatarian argument in the abstract, certainly. You well know that its strength is perfect weakness, except so far as it finds a support in the depravity of the human heart; and even this support must give way before the power of God's truth. It matters but little what may be the ability of those who are enlisted in the work of propagating it, even if they "take every advantage which their quick perception and subtle powers of reasoning afford them." For is it not written, "*I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent?*" "*With him is strength and wisdom; the deceived and the deceiver are his. He leadeth counselors away spoiled, and maketh the judges fools.*" Job. 12: 16, 17. No, sirs, your anxiety arises from a very different cause. You have some secret misgivings as to the strength of your own position. Anti-sabbatarians are using *our* arguments, to show you how sophistical is your defense of Sunday observance, and you are beginning to open your eyes. You are beginning to understand, that 'Remember the first day of the week, to keep it holy,' is not written any where in the Bible. You begin to feel that such doctrine will not do for the people much longer. Led on by anti-sabbatarians, they demand, and will have, a "thus saith the Lord" for what you impose upon their consciences, or they will reject it altogether. This you are at last beginning to see. The formidableness of anti-sabbatarianism lies in your own weakness, gentlemen. Run into the strong tower of God's word, and you are safe enough. The Babel you have undertaken to build, is doomed to destruction, and your workmen are already confounded, that they cannot undersand one another's speech.

As to the merit of the particular question upon which the *Commercial* has expatiated so largely, we have but little to say. If there are to be increased facilities for railroad travel on Sunday, we are partly glad, and partly sorry. We are sorry that temptations should be held out for people to break what they even *imagine* to be the Sabbath-day. We wish no man to violate the dictates of his conscience; and if any do feel that the Frst Day of the Week is a divinely appointed season of rest, we would not ask them to desecrate it, nor provide any facilities for their doing so. But, on the other hand, we are glad to see the ramparts about the Sunday beginning to fall. We would that they were razed to the ground. Not that we desire to see such a state of things as will be when there is no Sabbath acknowledged by the community; far from it. We look forward to such a state, as one to be deplored by all the truly good. But we have long since made up our mind, that the Sabbath of the Fourth Commandment will never become the Sabbath of the land, till all the hedges about the falsely-named Christian Sabbath are broken down and destroyed. God's institutions will not be honored till man's are rendered contemptible.

But while we respect the conscientious convictions of those who look upon the Sunday as a divinely appointed season of rest, we must say, that such people are not quite so numerous as is sometimes supposed. There are thousands in our land—and the number is constantly increasing—who can see in the act of traveling on the First Day of the Week, or even in the performance of common labor, no delinquency whatever. We are glad, when we find *such* persons among the number of those who are engaged in destroying the factitious sacredness of the day. We are glad, because while they thus fulfill the designs of Providence, they are not at the same time, and by the very act, doing their own souls an injury. Many of them are persons of general good character; and were they rationally convicted of their error in regarding no day whatever as holy to the Lord, we trust they would make very good Sabbatarians according to the Bible standard. But it must be something worthy of the name of argument, which will show them their error. That kind of logic which builds up the Sabbatic institution, and then immediately demolishes it by a special plea for a day which the law of the Sabbath does not enjoin, does but excite their contempt. It will never convince them. We are also glad that *such* persons are engaged in the work, because of the relief which it affords to the otherwise discouraging prospect. Were all the opposers of the popular Sabbath reckless of moral principle, and accustomed to break over the restraints of conscience whenever inclination prompted, there is no calculating the amount of evil which might for a season ensue. Without doubt, it would be found that their opposition to Sunday sabbatizing was but a stealthy method of attacking the whole system of religion. The terrible drama of French infidelity, which blotted out the weekly festival of the Church, and substituted the decade, would be acted over again, with all its attendant blasphemies and abominations. But, thank God, the opposers of Sunday sabbatizing are not all of this class. Besides, the question, in this country, wears a different aspect from what it did in France, where the corruptions of the Papal Church almost by a law of necessity gave birth to infidelity. The conviction that in this country the popular Sabbath will lose its reputation, without being followed by such fearful wickedness as attended its abrogation in France, is quite a relief to our minds; though the best relief of all is, that God reigns, and that "*when the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him.*"

The relief which we feel in the fact that anti-sabbatarianism is partly in the hands of virtuous men, must not be understood as an admission, or even as approximating to an admission, that the cause of religion is perfectly safe though no Sabbath at all should be acknowledged by the community. We repeat what we said above, that such a state of things is to be deprecated by the truly good. It might not issue *all at once* in the wild desolation of infidelity, (that it would *eventually*, we have no doubt,) but it would most unquestionably be attended with such a marked prostration of those interests which are the delight of Christians, and the true source of prosperity to all, that *Ichabod—the glory is departed*—might be written upon the land. The blind persistence of Christendom in repudiating the Bible Sabbath, and upholding a human tradition instead, is hastening this state of things.

In all, or nearly all, that the *Commercial* has said concerning the advantages of the Sabbath, physical and moral, its indispensableness to our national morality, &c., we cordially concur. We feel no sympathy for that kind of reasoning, which pleads for Sunday recreations on the ground of the laboring man's necessities for something of the kind to promote health and cheerfulness of spirits. All such reasoning is airy sophistry. Nevertheless, if the Directors of any of our railroads can, without doing violence to their own consciences, run their cars on Sunday, we hope they will do so. We should be glad, however, if they would all lie still on the *Sabbath*. But even this we want achieved by the voluntary act of those who are concerned, and not by coërcion of law. Let the laws which sanctify the popular day of rest, be blotted from our statute books. They are oppressive to some, and a benefit to none.

T. B. B.

Sailing of Missionaries.—Rev. Wm. W. Eddy and wife, Henry Lobdell, wife and child, and Rev. Joseph W. Lutphen and wife, all Missionaries for the Syrian station, have taken passage in the bark *Sultana*, soon to sail from Boston for Smyrna.

BRITISH CORRESPONDENCE.

Sunday Observance in Scotland—Romanism in France.

Glasgow, November 14th, 1851.

At the Free Church Synod of Lothians and Tweeddale, the Rev. Mr. Davidson made a statement on the part of the Sunday Observance Committee. They are convinced that the postponing of the agitation of the question last year has done great injury to their cause. Although, he said, there had been a diminution of occupation in the post-offices of Edinburgh and some other places, yet Sunday employment still continued there, and therefore the movement against it ought to be recommenced and prosecuted with vigor. At *the walking match* at Restalrigg, in the neighborhood of Edinburgh, to which I adverted a week ago, Mr. Davidson stated that £15 had been taken, in sixpences, one Sunday lately. (If this be a correct statement, it is a farther evidence of the waning influence of Sunday among those who can afford to pay sixpences for their amusement.) There was doubt, he said, as to whether it was the Kirk Session or the Presbytery of the bounds which had the privilege of prosecuting; but, whichever of them, the responsibility ought to be undertaken. Dr. Candlish, on the same occasion, said that any Anti-Popery agitation which does not take the Sunday question, is singularly defective, and the subject should be kept before Town Councils and others. It does not indeed seem to occur to the Reverend Doctor, that the Sunday for which he is thus anxious to enlist the power of Town Councils is retained by the Protestant Church only because the Reformation from Popery was "singularly defective," and that while he imagines himself engaged in the overthrow of all Popery, he is in this enlisting in its behalf.

In the number of *Evangelical Christendom* for the present month, there is a lengthy paper on the state of Romanism in France, which gives a lively idea of the energies and resources of that politic system there. The State Budget for Popish Worship in that country, it appears, is upwards of 38 millions of francs, besides 837,000 francs under the heads of Public Worship and Ecclesiastical Pensions. And for their worship and instruction in the Colonies, the State provision is two and a half millions of francs. There is again a large amount of State expenditure in religious edifices. Upwards of 37 thousand communes have all churches thus built, maintained, and enlarged. It is calculated that jointly these demands amount to 100 million of francs yearly. The officiating clergy paid by the State amount to more than 40 thousand, without reckoning fellows of colleges. Then there is a vast number of Communities which are formed independent of the clergy—a perfect army of volunteers, enlisted under the banners of Romanism. Indeed, none of the larger towns are without several monasteries, asylums, sisterhoods, or brotherhoods. These nurseries are sending colonies into almost every village. Exclusive of the monasteries, (to be afterwards spoken of,) we observe, that, besides the Houses of Sisters of Mercy, so termed, spread every where throughout the land, 38 communities "of the Sacred Heart," and other fantastic titles, maintain 2,310 establishments in the villages and country—the parent Houses being in the towns.

There are 83 diocesan clerical colleges, 118 smaller ecclesiastical colleges, 565 monasteries, 1,012 boarding schools for young ladies, and 939 hospitals or charitable institutions, which, even where not of Romish origin, confide the care of the sick to "the sisters." There are 3,379 small colonies of sisters, 761 establishments of brothers (schools,) and 48 missionary establishments in the interior. All these are organized by the bishops, are under their control, and skillfully directed to subserve the purposes of this apostate system. The receipts for the year 1850 of the single Society of St. Vincent de Paul, (established amongst young people,) in subscriptions, lottery, and donations, was 217,668 francs.

Besides all these home appliances for maintaining and extending Popery in France, are to be noticed the efforts for the same purpose abroad. Different missions are sustained by the Propagation Society of the Faith, established at Lyons in 1822. Its object is the extension of Popery throughout the world. It has had and continues to receive the countenance of Popes, Princes, and Bishops; and Papists throughout Europe generally take part in it, while America, India, and the East, also lend their aid. It has a most perfect organization of collectors to its funds. Its receipts in 1850 amounted to 3,309,646 francs; towards which France contributed 1,907,916 francs. Through its means, popish operations abroad have greatly increased. They maintain missionaries in China, Gochin-China, Japan, Tartary, Central Asia, and India. They have increased their missions in Syria and Asia Minor, in the United States and Australia. Indulgences are promised to those who promote subscriptions to the funds and say the prayers prescribed—these indulgences being extended even to the dead. Alas! for the church; alas! for the world!

The monstrous evils which this system inflicts upon every community within which it finds a lodgment and support, are in this country becoming more obvious to many. Preparations are therefore being made in London for a keen agitation throughout the land to urge upon Government the duty of absolutely withholding the £30,000 annually given to the Irish Popish Seminary of Maynooth. It certainly seems the reverse even of worldly wisdom to be contributing largely to the maintenance of an institution which, besides propagating superstition, makes a business of rearing priests to teach treachery to our liberties, civil and religious. On the other hand, the *Protestant* Prussian Government has issued final orders for the suppression of all the congregations of what are called in Germany "*Free* Catholics." It is not improbable, however, that this may have been for political plottings—political rather than religious reasons having always been predominant among these seceders from the Romish yoke.

The connections of the Submarine Telegraph, are now so far complete that the Glasgow papers of this morning contain a dispatch dated Paris yesterday afternoon at one o'clock—received in London an hour and a half afterwards.

And here, I mention, that Elihu Burritt has a letter in yesterday's *Morning Chronicle*, explaining what he means by Ocean Penny Postage, which he labors to get introduced. Some have supposed the penny designed to cover not only the expense of ship transmission from shore to shore, but also the expense incurred by inland carriage—which, of course, is not his meaning.

J. A. BEGG.

THE SABBATH.

There is much uneasiness in the minds of many individuals with regard to the Sabbath, among whom are those called Adventists, who, like many others, strive to quiet conscience by some metaphysical reasoning, or tradition, or in some other way, so that they may use the Sabbath as a thing of convenience, and throw off all obligation to God as respects the day. Now, would it not be much easier for such to take the Word of God as it is, and leave all cavil on the subject to skeptics? Did not God require of his creatures, in connection with the command to keep the Sabbath day holy, that they should remember what he had done in creating the heavens and the earth?—and does he not require the same thing now? Surely, we have no evidence that he does not.

The subject of the Sabbath has been treated, at least on one side, in the *Advent Herald*, Boston, in the *Advent Harbinger*, Rochester, in the *Bible Advocate*, Hartford, (now united with the *Harbinger*,) and in the *Monitor and Messenger*, New York. The writers in these papers have each set forth some particular reason or reasons for observing the day commonly called Sunday; some averring that it is the true seventh day; others, that it matters not what day we keep, only we ought to keep a seventh part of time; and others, (I believe the largest number,) that it is only a matter of convenience for worship in obedience to our laws; while others claim that it ought to be observed in commemoration of Christ's resurrection. All these profess to find satisfactory evidence in some way, and so continue to discard the most positive evidences of the Word of God and of history, that the Decalogue, or the ten commandments, remain unchanged; yes, and they are willing, at the same time, to allow that all of them except the fourth are just as obligatory now as ever they were. Now, if the fourth commandment is null and void, what consistency is there in making it a rule for keeping a seventh part of time? for the day and the object of the day are as clearly specified in the commandment as the portion of time. Did God leave this commandment so indefinite and incomplete, while all the others are complete?

It was, no doubt, in reference to this very thing—observing days of their own choosing—that the apostle wrote to the Galatians in chapter 4, verse 10. But, says the objector, Paul, in writing to the Collossians, (2: 14,) says that the whole law, commandments and all, was nailed to the cross. Then what have you done, my dear objector, but sacrilegiously torn these commandments from the cross, and applied them as the great rule of social and religious living! Is such a course consistent with truth or reason? If not, how can God be pleased with it?

But, says another, the work of redemption is much greater than the work of creation, and we ought to commemorate it. Perhaps so; but have you or I a right to reject what we please, and substitute another thing instead thereof? God says, "Remember the Sabbath day to keep it holy." The reason he gives is, "For in six days," &c. Thus he continually reminds us of what he has done, and thereby also enjoins an obligation upon us to glorify him. Well indeed will it be for us if we are found keeping "*his commandments*," without adding, diminishing, or substituting one jot or tittle; for Christ declares, (Matt. 5: 18,) "Till heaven and earth pass, *one jot or one tittle* shall in no wise pass from *the law*, till all be fulfilled." What law? Read verses 19, 21, 27, and 33. If that is not a part of *the law*, then I do not understand the meaning of my Lord and Saviour. Again, "I am not come to destroy, [the law or the prophets,] but to fulfill." V. 7. Did he fulfill the Sabbath, the seventh day? Nay, verily, you and I are looking for its fulfillment in the rest that remaineth for the people of God. What, then, did he do with the Sabbath? He taught its observance by his own example, and by calling it the Sabbath; not according to Jewish tradition, but according to the true intention of God, and this he did as clearly and forcibly as he gave those precepts concerning the commandments referred to in the before-named verses. Is it consistent with sound reason to refer to the fourth commandment, and follow it as respects the portion of time, and yet deny the particular day therein appointed, and also the particular object for which that day was appointed? Observers of Sunday, or the first day, how stands your faith in God's law? God gives you a command to remember his wonderful work of creation; do you respect that command? Has he said that the work of redemption by Jesus Christ is greater than the work of creation? Has Jesus, or have the apostles, said, or even intimated, any such thing? Nothing like it. It is all inference. Christ gave a command to remember him; but it is not, "Keep the first day, the day of my resurrection;" it is, "Do this in remembrance of me." 1 Cor. 11: 24. Here is no transfer of a memorial, but a new memorial instituted, commemorative of a new and glorious work. Then let both have their proper place, and be observed according to each distinct command. Both God in creation, and Jesus Christ in redemption, ought to receive our homage and praise; and in no way can we better do our duty in this thing, as well as in all other things, than by implicit obedience to the revealed will of God and his own beloved Son.

As for Sunday, or *first day*, I am astonished to find it in the English New Testament. I am much mistaken if any word can be found in the Greek Testament which can, by any fair exegesis, be rendered first day of the week. It is not a correct exposition of the terms *sabbatoon* in the plural, and of *sabbaton* in the singular. They mean Sabbath in the singular, and Sabbaths in the plural, and nothing else. There is a forced construction given us by this professed translation, an unwarrantable liberty used in applying either one or the other to the first day of the week, and in every instance where the terms are so applied in our English Testament, they undoubtedly refer to the seven Sabbaths mentioned in Leviticus 23.

Eureka.

Gerrit Smith to John C. Spencer.—A few weeks ago, John C. Spencer wrote a letter to George Wood, in which he fully endorsed the "Compromise Measures," as they are called. For this, Gerrit Smith has taken him in hand; and in a lengthy letter, a printed copy of which is before us, shows the inconsistency of Mr. Spencer's present views with his former speeches and his general course of conduct. Mr. Smith says that the following positions are fairly deducible from Mr. Spencer's letter: 1st. To be "an abolitionist, little if any short of Gerrit Smith," is to be disqualified for civil office; 2d. A "cordial" enforcement of the "Fugitive Slave Law" is our duty; 3d. Such enforcement is "patriotic," and "the salvation of the Union depends upon it;" 4th. The law is constitutional. Each of these positions is reviewed by Mr. Smith in his usual candid and convincing manner.

Ordination of a Colored Minister.—A correspondent of the *Philadelphia Presbyterian* says that on Sunday evening, Nov. 16th, Mr. Henry M. Wilson, a colored licentiate, was ordained by the Presbytery of New York, with a view to his laboring as a stated supply in Emanuel Church. The services were, invocation and reading the Scriptures, by the Rev. Samuel E. Cornish, a *colored minister*; prayer by the Rev. J. W. C. Pennington, D. D., of the Third Presbytery of New York, also a *colored minister*; hymn by the Rev. John Neander, a *converted Hebrew*; sermon by the Rev. Edward E. Rankin; ordination service by the Rev. William Bannard and the Rev. Dr. Phillips; charge to the Evangelist by the Rev. Dr. Krebs; address to the people by the Rev. Dr. Phillips. Thus, it may be perceived, was there an illustration, in this fellowship of the gospel, adapted to, and partaken by our common nature, of that unity of our race which is derived from the one blood whereof God hath made all nations of men; for on the head of the newly ordained evangelist were laid the hands of descendants of all the three sons of Noah—Shem, Ham and Japhet.

A New Society.—A call has been issued for a Convention at Cincinnati, Ohio, on the 17th of December, to form "*An American Reform Book and Tract Society.*" The reason for this movement is thus stated in the Call:—

"To many pious people it is a matter of deep regret, that the American Tract Society, the American Sunday School Union, and other similar institutions, do not publish books and tracts on some of the most important subjects of reform. It is a painful fact that there are prominent strongholds of error and sin, against which these institutions do not send forth the voice of warning, nor a single sentence of rebuke. In view of a delinquency so lamentable, it is deemed necessary to form a new institution adapted to the condition of the age and nation, one that will assail every system of oppression and wrong doing, and one that will be willing to suffer reproach in sustaining the cause of righteousness."

Presbyterian Doctrinal Tract Society.—At a recent meeting of the New School Presbyterian Synod of Tennessee, the following memorial was adopted.—

"Feeling the importance of a Doctrinal Tract Society and a Board of Publication, under the direction and control of our branch of the Church, we earnestly recommend that the next General Assembly establish such Society, and such Board, as in their wisdom may meet the demands of the Church. We need such agencies very much within our bounds. Indeed, our existence and prosperity very much depend upon them. Sectarian influences around us imperatively require that we, as a denomination, cultivate our own field, and such agencies are needed to help us."

Bibles in England.—Recent returns laid before the House of Commons, show that during *three years* ending December 31, 1850, the Queen's printers printed 1,157,500 Bibles and 754,000 Testaments. For the same period, there were printed at the Oxford press 872,750 Bibles and 750,000 Testaments. At the Cambridge press, 138,500 Bibles and 204,000 Testaments.

Geography by a Chinaman.—A correspondent of *The Ohio Observer* says that a Chinaman has written a geography in his native tongue, in which he astonishes the natives by introducing them to the habits and customs of civilized nations, all of which they had thought hopelessly sunk in darkness and barbarism. Speaking of this country, he thus descants on the character of Washington:—

"It is evident that Washington was a remarkable man. In devising plans he was more decided than Chin Shing or Wu Kwang; in winning a country he was braver than Tsau Tsau or Liu Pi. Wielding his four-footed falchion, he extended the frontiers thousands of miles, and then refused to usurp the regal dignity, or transmit it to his posterity, but first established rules for an elective administration. Where in the world can be found such a public spirit?"

Universalism Modified.—A clerical correspondent of the Universalist paper in New-York, writing from the Eeastern part of the State, says:—

"It is no longer necessary the fact should be overlooked, that the major part of Universalists believe in a future state of discipline. *This jumping into glory, as a man pulls off his clothes and dives into the bath, is to me unreasonable.* I cannot be governed by the opinions of others on this subject; but must think for myself. Analogy, facts, the scheme of salvation revealed in the Bible, the relation existing between God and his creatures, all prove to my mind the position that there must be a disciplinary process, to induce a progress in holiness—that there must be a difference of moral character and spiritual excellence, of purity and happiness, when men enter the future state, in accordance with their moral condition at death."

The Portuguese Exiles.—We learn that Rev. Mr. Gonsalves is now preaching to the Portuguese exiles in Illinois, of whom there are about four hundred. A correspondeut of the *Central Christian Herald*, who has visited those located at Springfield, Jacksonville, and Waverly, says of them:—

"They are universally respected, I am told, and are every where highly spoken of. They are sober, industrious and economical. They all find employment, and some of them have quite eligible and profitable situations, as clerks, &c., in some of the business houses in the city. Said one gentleman to me, who is extensively acquainted with them, 'I never saw one of them drunk, neither have I heard a profane word among them.'"

Medical Students.—It is reported in the *Medical Gazette*, that the highest number of students counted in any of the lecture rooms of the medical institutions in New York, during the present season, including all present at any part of the lecture, has been as follows:

College of Physicians and Surgeons,	197
University of New York,	179
New York Medical College,	69
Total,	445

The classes are not supposed to be fully made up, but it is certain that there is a less number of medical students in the city now, than there was at the same period last year.

Glances at Europe: in a series of Letters from Great Britain, France, Italy, Switzerland, &c., during the Summer of 1851; including notices of the Great Exhibition, or World's Fair. By Horace Greeley. New York: Dewitt & Davenport, Publishers. 350 pp.

These Letters have already appeared in the *New York Tribune*, and have been extensively copied by other papers. But this circumstance will not probably stand in the way of selling the volume. Those who have read all of the letters, as well as those who have read only fragments, will be glad to get them in a convenient form for leisure reading and reference. They give a clear and vivid description of the districts traversed, and the incidents encountered. Some of the opinions expressed in them are of course crude from the circumstance that they were hastily formed and penned. But the book as a whole will be found interesting and instructive.

"Words in Earnest; or, the Path of Wisdom made Plain."—Under this title, Edward H. Fletcher, of 141 Nassau-st., New York, has published a duodecimo volume of 300 pages, containing articles on "The Social Position and Influence of Cities," "The Temptations of City Life," and "The Theatre," by Rev. W. W. Everts; "Young Men of Cities urged to Mental Improvement," by Rev. J. W. Alexander; "Duties of Employers and Employed," by Rev. Wm. Hague; "Punishment not Preventive—not Reformatory," by Prof. G. W. Anderson; "A Plea for Children," and "The Sunday Liquor Traffic," by Rev. Geo. B. Cheever.

Cyclopedia of Biblical Literature.—Gould & Lincoln, of Boston, have published a "Popular Cyclopedia of Biblical Literature," condensed from Dr. Kitto's larger work, which will probably supersede all other publications in that line. It occupies 800 pages royal octavo.

Opening of Congress.—The first session of the 32d Congress opened on Second-day, and the President's Message was to be delivered on Third-day at 12 o'clock. As we usually go to press before that hour, and as there is no point upon which people will feel specially anxious to hear the President's opinion early, we conclude to defer until next week all account of the matter.

F. G. Wood, 17 State-st., Boston, offers a prize of $200 for the best Essay adapted to the interest of Business Men, and of $200 for the second best—to consist of not more than 150,000 words each—the two to be printed and sold together for 50 cents. A very respectable Committee to award the premiums is named.

The School Calamity.

The Coroner's Jury called to investigate this case, brought in their verdict last Sixth-day, after having spent nearly a week in the investigation. It is as follows:—

"The Jury unanimously concur in the opinion that the cause of death in the cases of (here follow the names of the deceased) was suffocation conjoined with external and internal injuries produced by falling down the front and rear stairway of Ward School Building known as No. 26, situate in Greenwich-avenue. That said children deceased, with others at that time in said school building, became suddenly alarmed, first occasioned by the slight paralysis of the principal of the Female Department of said school, Miss Abby Harrison. A sudden and almost instantaneous panic, produced by the impression that the building was on fire, took possession of the entire school, causing a universal rush of the children to escape from the building, rendering it utterly unavailing for the teachers, by any agency or means in their power, to quell the alarm, or to stay the children from their attempts to emerge from the building; and that the teachers of said school, and each of them, are blameless concerning the casualty, and are in no way responsible for the deaths or injuries occasioned by the disaster."

To this verdict is appended a statement in which the Jury say, that no ground of complaint can by any just construction of the testimony be alledged against the teachers of the school. The builders, also, are exonerated from blame. The design and structure of the stairway, and the facilities of ingress and egress to the building, are unqualifiedly condemned. In conclusion, the Jury recommend that separate stairways be provided for each of the Departments of the Public Schools, and that in every case the doors opening from these entrances be so hung as to swing outward; that hereafter no Public School building to be constructed should exceed three stories in hight; and that buildings be constructed with a view to a limited number of children, not in the farthest to exceed one thousand scholars.

European News.

The Steamers Asia and Washington have arrived since our last, with one week later news from Europe, of which we give a summary.

The Sub-Marine Telegraph between England and France is now in full operation. On the 13th the first message was sent, giving the price of the English Funds.

A return has just been issued by the Board of Trade of the declared value of British and Irish produce and manufactures exported from the United Kingdom in the year 1850, specifying the amount to each country and colony, from which it appears that the British Possessions, in conjunction with the United States, take nearly one half of the entire total.

Advices from New South Wales to the 18th August, had been received in London, giving the most flattering accounts both as to the quantity and quality of the gold round about Bathurst. Sydney was said to be almost deserted. The receipts per week into the towns were said to reach £20,000 to £25,000.

The Cologne Gazette states that a peasant, while lately clearing out a ditch near the paved road between Frankfort-sur-Maine and Houhst, discovered a quantity of muskets of very old manufacture, placed upright, about two feet below the earth, to the number of several thousand.

The *Austrian Lloyds* says that General Haynau is about to sell the large estates he purchased in Hungary, on account of the difficulty of finding laborers to cultivate them.

The Prussian *Official Gazette* has published an edict issued by the Minister of Public instruction, which places the Prussian schools and teachers under the control of the clergy.

The Prussian Government has under taken to establish an Electric Telegraph between Hamburg and Lubeck. The wires are already being laid down. There will be no intermediate stations.

The East India Company have forwarded to Manchester, for sale, a further consignment of 96 bales of cotton, per the Countess of Zetland, from Cochin-China.

A letter from the Russian frontier reports the publication of an imperial ukase, ordering the Jewesses to wear their own hair, and prohibiting the use of wigs.

The Hull Advertiser notices the committal of a woman for bigamy. Both marriages were celebrated within a fortnight.

The Nenagh (Ireland) Board of Guardians are entertaining a project for sending 1,000 of the paupers to America.

The second reading of the new Electoral Law was lost on Thursday evening, the 13th, by a majority of 375 to 348, in the National Assembly of France.

Five able-bodied fishermen were drowned by the swamping of their boat, while crossing the bar at Aberdeen.

The general effective land force of France consisted, on the 1st October, of 387,519 men and 84,306 horses.

Of 1,145 tribes proved to exist in Algeria, 1,100 have acknowledged the sovereignty of France.

A rage for California gold companies has commenced in London, and four, the Aqua Fria, Nouveau Monde, Ave Maria and West Mariposa have been started. The stock of some of these companies has run up to a large premium. The companies are formed under leases from Col. Fremont.

American Wine.—A letter from Cincinnati says: I have just returned from a visit to one of N. Longworth's wine cellars, where I saw 75,000 bottles of sparkling Catawba, and about 40,000 gallons of wine in casks, varying from 40 to 5,000 gallons in each. This cellar is 120 feet long, 40 feet wide, and 40 feet deep; and it is the intention of the owner to increase it to double this size during the coming Spring. Beside Mr. Longworth, there are many other persons in Cincinnati, and the neighborhood, engaged in the cultivation of the grape, and it is supposed that not less than 1,000 acres are devoted to this purpose. The Catawba grape is, I believe, much preferred to any other variety for wine, and invariably ripens better than the Isabella in this climate.

California News.

The steamship Cherokee, from Chagres, with sixteen days later news from California, and over two million dollars in gold dust, arrived at New York last Sabbath evening.

The Pacific Mail steamship Tennessee arrived at Panama on the 16th ult., with two and a half millions of dollars in gold dust on freight, and five hundred passengers. The Tennessee left San Francisco on the morning of the 1st.

Alta California, summing up the news, says that in commercial and monetary affairs the most important changes and improvements are noticeable, particularly in the city of San Francisco. The reports from the mining region present but few attractive features. Many apprehensions are entertained that the winter, from scarcity of rain in the mountains, may prove unfavorable to mining operations. Large quantities of auriferous earth have been extracted and got in readiness for washing, and the Miners are anxiously seeking after signs. The first rains of winter have already fallen, and the usual "dry spell" which, like an Indian summer in the Atlantic States, precedes the water season, has set in with hazy atmosphere and sultry days.

By this arrival we have the proceedings of a Convention assembled to consider the propriety of dividing California into two States, Southern and Northern. The language of the speakers would leave no doubt as to the final issue to which this division tends. The establishment of a new Slave State is manifestly the aim of at least some of the promoters of this scheme.

The Clipper ship Challenge, from New York, arrived at San Francisco on the 29th of October. She experienced an unusual mortality, ten men having died on board since she left New York. A few days before her arrival a difficulty occurred on board between the mate and some of the sailors, the mate having been stabbed.

New Indian troubles on the Gila are reported by this arrival.

The Israelites of San Diego, faithful to the religion of their forefathers, observed their New Year's day and day of Atonement, with due solemnity. The day of Atonement, one of the most solemn and sacred days in the Jewish calendar, was observed by Messrs. Lewis Franklin, Jacob Marks and Charles A. Fletcher, (the only three Hebrews in town), by their assembling in the house of the former gentleman, and passing the entire day in fasting and praying.

Thanksgiving Railroad Accidents.

Nov. 27, on the Rutland and Vermont Railroad, when near Rutland, the freight train was thrown down an embankment, through a misplaced switch. The fireman was killed, and Mr. Taylor, the Conductor, had his leg broken.

The same day the engine and forward car of the train from Newton was thrown off the track of the Worcester Railroad, by a heavy iron rail being maliciously placed on the line. 100 passengers narrowly escaped death; the engine was badly damaged.

The same day the 5 o'clock train from Milford ran over an Irishman killing him instantly.

The same day a train on the Branch Railroad between Salem and Lawrence, ran over a sleigh containing a gentleman and several children. The gentleman and one child were instantly killed.

A Woman wearing the Breeches from Slavery.—The *Voice of the Fugitive*, a paper published at Sandwich, Canada West, says that among the several new arrivals from Southern bondage this week, we have had the pleasure of greeting a likely young female on the Canadian shore, who was dressed up in her old master's best jacket nnd trousers. She was well dressed in male attire, which was the most effectual way in which she could have eluded the chase of the keen-scented slave-hunter. In proof of this, her old master passed her on the highway, in a Free State, in hot pursuit, making her a polite bow in passing, but not recognizing her, even in his own suit. "Cunning as a fox was she, but as harmless as the dove." In snapping the chains of American Slavery, link by link, we are induced to do many things which modesty, and even conscience, would forbid, under other circumstances.

Gteat Suffering and Famine.—The *Milwaukie Wisconsin* learns that owing to the wreck of vessels on Lake Superior, laden with supplies for the miners, a famine has occurred in that region—so that some thirty men, women, and children, started from the iron mines, through the woods, for Badenoque, a distance of sixty miles, with a foot of snow on the ground. They were out three days and suffered terribly. One poor woman, it is said, clung to a folio Bible in her possession, until she was obliged to drop it from sheer exhaustion. The children were nearly frozen.

SUMMARY.

D. D. Howard, Esq., of the Irving House, communicates to the *Tribune* the fact that Jenny Lind sings on Thursday, the 4th, and Saturday, the 6th inst., in Boston. The week after, probably, in Worcester, Providence, and in Hartford, or New Haven. On the 16th, 19th, and 22d inst., she sings in Philadelphia. Her next concerts in this city will commence on the 30th inst., at Tripler Hall, and her *last concert in America* will take place on the 12th January, 1852.

The *Elmira Republican* says some kidnapping larkies who have been hanging about town for a few days past, made application on Saturday last for a warrant for a fugitive slave in town. By same sort of hocus pocus the friends of the fugitive found out what was going on, so that when the hunters came after him, "where he was, he wan't there." So may all fugitive slave cases end in Elmira.

The N. Y. *Tribune* says that the proper pronunciation of Kossuth is *Kosh-oot*, or more exactly *Kosh-yoot*, with the emphasis on the first syllable. In the Magyar language *s* always has the force of our *sh*, except when it is modified by the collocation of *z*, which in this instance is not the case; *u* is pronounced like *oo* in boot; and the letters *th* together have the force of our simple *t*.

Accounts from Independence confirm the account of the loss of 175 mules belonging to the Government train, while *en route* to the States. Sixty miles beyond Council Grove, one man was frozen to death. The cause of the sad disaster was an immense fall of sleet and rain.

On the afternoon of Nov. 24, the gasometer of the Schenectady Gas Works exploded, and seriously, if not fatally, wounded Patrick Donnelly. Mr. John Eaton, Superintendent of the Works, and a laborer, were also somewhat injured. Owing to some leaks in the gosometer, the bonnet was taken off early in the morning for the purpose of allowing the gas to escape, so that they could enter and paint the inside. The laborers, while Mr. Eaton was absent, and contrary to his express and often repeated orders, took a lighted candle and were lowering it into the gasometer when it exploded, blowing it and the brick building erected over it to atoms, and throwing the men and rubbish in every direction.

On Second-day, Nov. 24, as the majority of the workmen in Messrs. Hoe's foundry, corner of Broome and Sheriff-sts., New York, had gone to dinner, the gable end of the grain loft of Harmon & Co., brewers, adjoining, a building four stories in hight, give away and tumbled on the roof of Messrs. Hoe's blacksmith shop, with the weight of some ten thousand bushels of barley added to the falling mass of brickwork and timber. The roof was immediately broken in, and four men, named Enoch Brown, Walter Mathews, Robert Seers and Wm. Conquest were buried in the ruins. Brown and Mathews were taken up dead, while the others were severely injured.

On Seventh-day, (Sabbath,) Oct. 22, at 11¼ A. M., the sloop Francis Cary, of Newark, N. J., loaded with iron, was capsized and sunk 1½ miles below Bedlow's Island. The Capt. of steamer Red Jacket, seeing her capsize, ran his steamer as near as possible, launched his small boat from his upper deck, and went himself with his assistant pilot and clerk to the aid of the crew. He succeeded in saving John Crogan, one of the hands, who, by clinging to one of the hatches, kept himself above water. The captain of the sloop, O. Hare, and one hand, named Hawkner, who were clinging to the mast, were thrown from it and drowned.

The Galena Advertiser gives an account of a discovery of lead ore, which promises to surpass anything of the kind on record. It lies about two miles north-east of the Linsipheur Mound, is two miles distant from any other diggings, on a farm in the prairie, and was discovered by a boy finding mineral in a creek. On examining the bottom of this creek, it was found to be almost a solid mass of lead ore for some ten or twelve feet in width. Some three or four holes have been sunk about four feet in the clay, on each side of the creek, and specimens of large black mineral taken out, weighing from fifty to one hundred pounds.

The vicinity of Halifax, N. S., was visited by a severe storm on the 22d ult. It commenced to blow hard at 10 P. M., and it raged a perfect hurricane from 2 to 4 the next morning, doing much damage to the wharves and shipping—particularly coasters. The tide overflowed the wharves, sweeping away planks, abutments, piles, &c.; vessels were driven against each other; some were dismasted, and others sunk, and daylight exposed to the view a fearful scene of disaster. The loss amounts to many thousand dollars, and falls on those least able to bear it.

A very valuable discovery has recently been patented by a French gentleman. The discovery relates to the preservation of milk for an indefinite period of time. The discovery found a place in the Crystal Palace during the Exhibition, but appears to have escaped the observation of the Jury. The milk tablets can be grated into a fine powder, and when put into tea, they will immediately dissolve, without leaving any sediment whatever behind, while the milk itself not only retains its full flavor, but also its nutritious qualities. For long sea voyages its utility is obvious.

At Boston, Nov. 25, a party of four, consisting of Thomas Haskell, ship's cook of steamer Asia, David Watkins, second steward of the fore cabin; Alexander Turnbull, barkeeper, and John Sumner, watchman of the Cunard wharf, hired a boatman named Davidson, to take them out to the Asia. A several gale was blowing at the time, accompanied by a snow storm; the boat was capsized, and the four first named were drowned. Davidson clung to his boat and was picked up.

The Ithaca Falls Woolen Cloth Mills were destroyed by fire, Nov. 23d. It was discovered about 9 P. M., and before 11 the whole of the main building, wool house, &c., were a heap of ruins. It is not known how the fire originated, but from the fact of its breaking out at both ends of the building, there is but little doubt that it was the work of an incendiary. The loss was about $30,000 over the insurance.

During a storm on the night of the 20th ult., two Coal boats owned by Messrs. Smith & Colvin, of Pittsburgh, were sunk 15 miles above Portsmouth, Ohio, and all on board, twelve persons in number, were drowned. Three of the victims were sons of a widow named Thompson, of Temperanceville, Pa., where nearly all of them resided.

A Grand Scribe of the Sons of Temperance of Western New York has issued an address to the Rechabites of this State, to meet them in a Convention at Albany, fourth week in January, to urge the Legislature to pass a law like the one passed in the State of Maine against the liquor traffic.

France has thirty-six millions of people, and less than two hundred Sunday Schools in the entire country. The single city of New-York has more than that number, with double the attendance of scholars, according to observant travelers.

The largest steamer ever built is now making in Scotland, for the Peninsular and Oriental Steam Navigation Co. She will be in length 325 feet, breadth of beam 43 feet, measurement 3,000 tuns, the collective power of her four engines 1,400 horses; she is guarantied to go 14 knots an hour.

The schooner Newbould, Capt. Maine, was capsized a few days since, on Lake Michigan, with about thirty persons on board, all lost! She was on her passage from Chicago to Grand Traverse, with full supplies for a lumbering establishment at the latter place.

The Spanish Cortes have decided that the narrow guage, 4 feet 8½ inches, shall be used for all the railroads to be built in that country.

A large quantity of plank has been sawn in Allegany county, N. Y., for the Dry Dock to be built at San Francisco.

Recent frost in parts of South-Carolina and Georgia have, it is feared, greatly damaged cotton and other vegetation.

The same officer has given notice that the bonds and mortgages forming a portion of the securities of the Bank of New Rochelle, of Bolivar, Allegany County, will be sold at auction at the Merchants' Exchange, Albany, at noon, on the 17th of Dec. These mortgages are for $16,700 on Dunkirk property, and $48,263 on Brooklyn property, and bear 7 per cent. interest.

Mr. Geo. Law, of this City, in connection with Mr. Seymour of Utica, and others, has closed a contract with the Cincinnati and St. Louis Railroad Company, for the entire survey, grading, bridging, superstructure, iron, dépots, equipage, &c., of their road, for the sum of nine millions of dollars. This road is about 330 miles long, and is to be delivered in complete working order in all respects within five years, for that sum.

Widow Mary Bowen, wife of the late Rev. James Bowen, of Mount Carmel, Illinois, is in great distress on account of the absence of her son Francis Bowen. No tidings can be heard from him, although friends have been written to in all directions. His poor mother, now on the very borders of the grave, would be greatly relieved to hear of or from him. Most of his relatives think him deceased.

Two fugitive slaves from Maryland were arrested in Columbia, Pa., on Saturday, one of whom succeeded in making his escape. The other was delivered up to his master and taken back to Baltimore. A white man resisted the Marshal while making the arrests, and a warrant has been issued for his apprehension. Two white men from Baltimore, the fugitives confess, assisted them to make their escape.

On Thursday last a new brick building, unfinished, being one of a row in Twenty-fifth-st., between Seventh and Eighth-avs. New York, fell with a tremendous crash, and now lies in the shapeless condition of its original elements. Four persons were considerably injured, but none of them dangerously so. Mr. Clark, the builder, was one of the persons wounded. "He that diggeth a pit shall fall into it."

In Oneida County, last week, two men, named David Shandler and Jacob L. Brunt, were sentenced to nine months' imprisonment, and to pay a fine of $10 each, for throwing stones into the express train of cars going West, a day or two previous. One of the stones weighed about 3½ pounds, and entirely demolished a window in the car, although it fortunately missed the passenger sitting on the same seat.

The Superintendent of the Banking Department of this State has given notice that the trust funds of the James Bank, Jamesville, Saratoga County, will be converted into money, and the proceeds applied toward the redemption of the circulation of that institution. The circulation of this Bank, according to the late annual report of the Controller, was $76,743.

The *Christian Advocate and Journal* announces that the late decision of Judge Nelson in the case of the Methodist Church North and South referred to only one of three suits pending, and that whichever party finally succeeds in the Circuit Court, there will doubtless be an appeal to the Supreme Court of the United States—the tribunal of the last resort.

Died, in Lysander, Onondaga County, August 3, Pamelia A. Adams, in the 19th year of her age. Also, October 3, John Q. Adams, in the 17th year of his age. Also, November 1, Charles J. Adams, in the 15th year of his age. Also, November 15, Phebe Ann Adams, in the 21st year of her age.

Four inches of snow fell at Fitchburg, Mass., on Monday, Nov. 24, and eight inches at the same time at Concord, N. H. In the upper part of Maine the drifts were three feet in hight. There was fine sleighing at Bellow's Falls, Vt., last week.

The New-Orleans Commercial Bulletin of the 17th ult., says that immense damage has been done to the Cotton crop in that vicinity by a storm. Some of the plantations will not yield one quarter of what was expected.

Dates from Galveston, Texas, to the 21st ult., state that Col. Rogers has at length succeeded in effecting a treaty with the Camanche Indians. Col. Rogers recovered twenty-seven white captives from the Camanches, who had been in bondage for some time.

In a New York Court, last week, in the case of John Weber against John Washington, the latter charged with seducing the daughter of the former, a girl of 14 years of age, the jury gave a verdict of ten thousand dollars for the plantiff.

The latest advices from the seat of war on the Rio Grande, report that Gen. Caravajal had received a reinforcement of four hundred Americans, and was making preparations to renew hostilities on a most formidable scale.

It is understood that the President has decided to remove Brigham Young from the Governorship of Utah Territory.

The price of Coal in Cincinnati is reduced to 13 cents a bushel. Eggs 20 cents a dozen in the same market.

The census returns show the annual product of hogs in Indiana to be 2,314,900.

Mr. Thomas Vincent, a farmer in Ithaca, was killed on Saturday by kicks from a horse.

MARRIED.

At Pawcatuck, R. I., on the 22d ult., by Elder A. B. Burdick, Mr. Thaddeus H. Spencer, of Suffield, Conn., to Mrs. Lucy E. Stillman, of the former place.

DIED.

In Leonardsville, Madison Co., N. Y., Nov. 4th, after a week's sickness of acute inflammatory disease, Mrs. Lucy Davis, widow of the late William Davis, in the eighty-seventh year of her age. She was a native of the State of Rhode Island, and in early life professed her faith in Jesus, and became a member of the Seventh-day Baptist Church in Hopkinton. On her removal to the State of New York, she united with the first Seventh-day Baptist Church in Brookfield, then under the charge of the late Eld. Henry Clarke, and has continued a much-loved member of the same church until her removal by death to the society of the spirits of the just made perfect. Her whole professional life appears to have been that of a consistent and devout Christian. She was highly esteemed for her excellent life and conversation, by all who had the pleasure of her acquaintance, and those who knew her best, loved her most. Though far advanced in life, in her death the church has sustained an afflictive loss; but her remaining children and relatives suffer a still heavier affliction. As her pastor was absent, her funeral sermon was preached by Eld. E. S. Bailey, from Heb. 2:14, 15.

In Waterford, Ct., Nov. 10th, Esther, wife of Dea. Oliver Maxson, aged 67 years. Sister Maxson embraced religion in early life, and connected herself with the Seventh-day Baptist Church at Waterford, where for more than half a century, she has remained a worthy member; and from thence, we trust, she was transferred to the church triumphant above. H. H. B.

New York Market—December 1, 1851.

Ashes—Pots $4 87 a 4 94; Pearls 5 37.

Flour and Meal—Flour, 3 87 a 4 00 for common to straight State; 4 00 a 4 18 for Ohio, Michigan, Indiana, and Wisconsin; 4 25 a 4 50 for fancy Ohio and Genesee. Rye Flour 3 25. Corn Meal 3 25 for Jersey, 3 44 for Brandywine. Buckwheat 2 12 a 2 50 for 100 lbs.

Grain—In Wheat there is not much doing, the prices being above the views of holders; a lot of white Michigan brought 90c. Rye 69c. Barley 78 a 83c. Oats 38 a 39c. for State, 36 a 37c. for Jersey. Corn 59 a 60c. for Western mixed, 62 a 63c. for round yellow.

Provisions—Pork, 13 00 a 14 00 for prime, 15 00 a 15 50 for mess. Beef, 4 00 a 5 00 for prime, 7 50 a 9 75 for mess. Dressed hogs 6 a 6¼c. Lard 8 a 8¼c. Butter 8 a 11c. for Ohio, 10 a 16c. for Western New York. Cheese 6 a 7c.

Feathers—35 a 38c. for prime Ohio.

Hops—32 a 35c.

Hay—50 a 52c. for 100 lbs.

Peas and Beans—Canadian Peas 68 a 76c. White Beans 1 25 a 1 56 per bushel.

Seeds—Flax 1 30 a 1 33. Nothing doing in Clover and Timothy.

Wool—Slight improvement; Domestic Fleece 35 a 43c.; pulled 30 a 35c.

LETTERS.

L. A. Davis, W. C. Kenyon, J. Parmalee, N. V. Brand, J. Hubbard, B. G. Stillman, A. R. Gardner, A. Babcock, W. B. Maxson, S. F. Blood, J. Whitford, H. H. Baker, J. P. Livermore.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Abel G. Lewis, Scott,	$2 00	to vol. 8	No. 52
John Barber, 2d, "	2 00	8	52
A. D. C. Barber, "	2 00	8	52
Daniel Babcock, "	1 00	8	26
B. A. Palmer, "	1 00	8	13
L. D. Burdick, DeRuyter,	2 00	8	52
Wm. G. Crandall, "	2 00	9	25
Ruhama Lewis, Brookfield,	2 00	8	52
C. M. Whitford, "	2 00	8	52
J. C. Burdick, Leonardsville,	2 00	8	52
E. B. Rogers, Oxford,	2 00	8	52
W. C. Satterlee, State Bridge,	2 00	8	52
Royal Burdick, Higginsville,	1 00	8	40
J. Willard, Mina,	2 00	8	52
H. W. Maxson, Sacketts Harbor,	4 00	8	52
Clarke Witter, Wellsville,	2 00	8	52
Wm. B. Clarke, Andover,	2 00	8	52
Hazard P. Clarke, Independence,	5 00	8	26
Jared Green, Berlin,	2 00	8	52
Russell W. Green, "	2 00	8	52
Desire Maxson, Troy,	2 00	8	52
C. S. Benson, New York,	4 00	8	52
Lewis A. Davis, Farmington, Ill.	2 00	9	26

BENEDICT W. ROGERS, Treasurer.

New York and Erie Railroad.

DURING the Winter, trains will leave New York for Dunkirk as follows:—Mail Train at 8 A. M. Day Express Train at 12 M. Emigrant Train at 5 P. M. Evening Express Train at 5 P. M.

Central Railroad of New Jersey.
Winter Arrangements.

LEAVES New York at 9 A. M. and 4½ P. M., foot of Cortlandt-st.; at 11 A. M. (freight) and 4.10 P. M., Pier No. 1 North River—for Elizabethport, Elizabethtown, Westfield, Scotch Plains, Plainfield, Boundbrook, Somerville, Raritan, White House, Easton, &c.

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co. have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.
WILLIAM DUNN, A. D. TITSWORTH Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Hoe's Cast Steel Circular and Long Saws.

THE subscribers manufacture from the best cast steel, Circular Saws, from two inches to five feet diameter. These Saws are carefully hardened and tempered, and are ground and finished by machinery designed expressly for this purpose, and are therefore much superior in truth and uniformity of surface to those ground in the usual manner. They require less set, less power to drive them, and are not so liable to become heated, and produce a saving in timber.

They also manufacture cast steel MILL, PITT, and CROSS-CUT SAWS and BILLET-WEBS, of superior quality, all of which they have for sale at their Ware-Rooms, Nos. 29 and 31 Gold-st., or they may be obtained of the principal hardware merchants in the United States. R. HOE & CO., Printing-Press, Machine, and Saw Makers, Nos. 29 and 31 Gold-st.

The following extract is from a report made by a Committee of scientific and practical gentlemen, appointed by the American Institute:—

"Your Committee are of unanimous opinion, that in the apparatus invented by Mr. R. M. Hoe, for grinding saws, he has displayed great ingenuity and tact in the adaptation of machinery to the production of results in the manufacture of Saws, which may with propriety be denominated the *ne plus ultra* of the art."

Publishers of newspapers who will insert this advertisement three times, with this note, and forward us a paper containing the same, will be paid in printing materials, by purchasing four times the amount of their bill for the advertisement. nov13 3t

Chambers' Works.

CHAMBERS' CYCLOPÆDIA OF ENGLISH LITERATURE. A selection of the choicest productions of English Authors, from the earliest to the present time. Connected by a Critical and Biographical History. Forming two large imperial octavo volumes of 700 pages each, double-column letter-press; with upwards of 300 Illustrations. Edited by Robert Chambers. Embossed cloth, $5.

The work embraces about one thousand Authors, chronologically arranged, and classed as Poets, Historians, Dramatists, Philosophers, Metaphysicians, Divines, etc., with choice selections from their writings, connected by a Biographical, Historical, and Critical Narrative; thus presenting a complete view of English Literature, from the earliest to the present time. Let the reader open where he will, he cannot fail to find matter for profit and delight. The selections are gems—infinite riches in a little room; in the language of another, "*A whole English Library fused down into one cheap book!*"

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The above works are bound in various styles, prices varying accordingly. A liberal discount made to Booksellers and Agents. GOULD & LINCOLN, Publishers, 59 Washington-st., Boston.

Miscellaneous.

Old Fashioned Farmer's Kitchen in New England.

A picture of one of these scenes of comfort has lately fallen under our observation. What can be more cheerful and pleasant than the view of a farmer's kitchen, taken during the evening meal of a cool autumn day? It is a picture of the calm happiness of rural life.

The kitchen of the old farm-house of New England is not the scullery, or mere cooking-place of some modern houses—a dirty hole, or comfortless out-room, or sort of human bake oven, where the cook is almost as much cooked as the food. No, it is a room perhaps twenty-four feet long, and sixteen wide, well lighted, warm, neat, and every way comfortable. Upon one side there is a fire-place large enough to roast a whole ox, in which a great fire of logs seuds up a cheerful blaze, lighting up the whole room so that its brightness might be seen through the great uncurtained windows like a beacon light to the traveler, as he comes down the slope of yonder hill, two miles away, and makes him involuntarily thank God, in anticipation, for the good things spread out upon the great table standing between the window and the fire.

Let us take note of this old fashioned meal. At the head of the table sits a matron of some sixty summers, though in appearance there is nothing of the winter of old age about her. Her dress is a gown of homespun worsted, well fortified with flannels from the same manufactory, that bid defiance to the autumn winds of a rigorous climate. She wears a cap on the head, and shoes and stockings upon the feet, that were made in pursuance of the best medical recipe ever written—"Keep the head cool and the feet dry and warm"—for the stockings are the product of busy fingers at idle moments with many housewives, and the shoes of stout leather, were made for service, and the cap is a mere ornament—a snow-wreath among raven locks, and her face is the indication of health and happiness. Upon her right hand sits the farmer, dressed in a butter nut colored coat, blue pants, buff vest, white linen shirt—every article home-made—stout boots and black silk cravat; for he has been to town, and this is his holiday suit. Below him sits Jedediah, Marvin, Abram, and Solomon, all *economical names*, for they can be shortened in common use to Jed, Marv, Ab, and Sol. Two of these wear the check, woolen winter frock of New England farmers, the others are in round jackets—they are school-boys. Upon the left sits Mary, Adeline, and Mehetabel, pictures of rural beauty and health. The eldest is "drest up;" she has been to town with father; she has a gown of "boughten stuff," around her neck is a boa of lamb's wool, knit by her own hands, fastened in the throat with grandmother's silver brooch. The other two are in check woolen, spun, wove, colored, and made up under the same roof. Further down the table are three athletic young men, day laborers upon the farm, sons of neighboring farmers, one of whom is eyeing the charms of the sweet face of Mary with an expression easily read by a good physiognomist. The group is completed by the schoolmaster, a young man with a glowing eye, which speaks of an intellect that will tell upon the world some day with as much force as though he had not been obliged to obtain his education by summer labor and winter teaching. He is one of New England's rising sons. The meal is for men who toil. At one end of the table stands a pot, of ample dimensions, smoking from the great oven flanking the fire-place, of that most excellent of New England cookeries—a dish of baked beans—crowned with a great, square piece of salt, fat pork, crisped and rich. Lower down, a broad, pewter platter holds the remains of the "boiled victuals" that formed the dinner—beef, pork, potatoes, cabbage, beets and turnips—a pile that might rival a small hay-cock in size and shape; a plate of rye and Indian bread, cold, and another, made of rye flour, are untouched; for a great loaf, just drawn from the oven, nicely browned and hot, is offered in great, broken pieces, to tempt the appetite to one of the richest repasts ever given to an epicure. By the side of the old lady stands a black, earthen tea-pot, the contents of which are freely offered, but only accepted by two of them, as the rich, new milk, or hearty, old cider, is preferred as a beverage, morning, noon, and night, by those old fashioned, hearty laborers. We must not forget the never-failing accompaniment of the evening meal at this season of the year in New England, for 'tis New England's proudest dish, the golden pumpkin sweetest pie.

God being thanked for his great bounties after the close of this happy meal, all draw into a circle around the great fire-place. Father is finishing off an axe-helve, Jed is mending a pair of boots, and one of the hired men upon the other side of the same bench is repairing a wagon harness—both use the same tools. The other two are employed, one shelling corn and the other helping Mary peel pumpkins, which are cut in slices and hung upon poles overhead. This is Mary's accepted lover. Happy hearts and blessed industry! Marv, Ab, and Sol, are engaged with the schoolmaster around the big table, lighted by a home-made candle; they are studying geography, writing, and arithmetic—fitting themselves for future statesmen. Mother is making a new coat for one of the boys, Ada is ironing at a side table, and Hitty is washing the supper dishes at another. There are two other members of this happy family group—the cat occupies the top of the blue-dye tub, which stands in one corner of the fire-place, and Old Bose sleeps quietly under the table. Directly, and before any sound is audible to human ear, he gets up, walks out into the entry and gives a long, sharp bark at the outside door and stands waiting the approaching step. Soon satisfied that the new comer is a friend, he retires again to his repose, and three or four boys that look as though they might be brothers to those already described, so much are they dressed alike, enter and draw around the table with the others and the schoolmaster. These are from a neighboring farm, sons of a widow, who have till now been so much engaged with the labors of the farm, that they have been unable to attend the school in the day time, but are determined to lose none of the evening opportunities to keep along with their class. These will make honest, intelligent, industrious farmers. The old folks welcome them heartily, and the young ones are all rejoiced at their arrival. The old lady inquires why in the world their mother did not come along; and Mary, the kind-hearted Mary, is sorry to hear that it is because Sarah is not so well, and mother is very busy getting their clothes done so they can go to school, as soon as they finish picking apples.

"John," says she, "let us hurry and get through our 'sent' and we will go over to the widow's, and while I help her with her sewing, you shall read for the amusement of poor Sarah, for an hour or two." "If that is the case," says father, laying down his axe handle, "my good children, you shall go now. I will finish your work." "And Mary, my dear girl, don't go empty handed," says mother; "you know from experience how sweet little delicacies, brought by friendly hands to the side of a sick bed, are to the poor invalid." "Hitty, my dear, if you have done your dishes, you must get your cards and make a few rolls, for I am quite out of gray yarn, and we must have more stockings in the work." "Old man, don't cut that pumpkin too thick." "Ada, daughter, get a plate of doughnuts and some of those nice fall pippins and set on the table, I guess these boys can eat a few while they are cyphering. I do wonder if you have got light enough." "Sol, get another candle, I am sure such industrions boys ought to have all the light they want." [Am. Agriculturist.

Death of the Poet Montgomery.

The decease of James Montgomery, whose name for almost half a century has been familiar to the readers of English poetry, is announced by a late arrival from England. Montgomery was born on the 4th of Nov., 1771, and consequently had just completed the unusual allotment of four score years. On his eightieth birth-day, the 4th of November, he planted an oak tree on the lawn in front of the Infirmary of Sheffield, in which town he had resided from early life. Descended from parents who were attached to the Moravian faith, he received his education at a school belonging to that persuasion, and never lost the impressions which were then made on his susceptible mind. His parents intended him to enter the ministry among the Moravian brethren; but finding himself disinclined to pursue that vocation, he entered a mercantile house with a view to adopting that business as his permanent calling. Becoming deeply interested in politics, and having already attained a certain readiness and power in composition, he connected himself with a journal in Sheffield, of which he soon became the leading editor. His freedom of remark on public affairs subjected him to the suspicion of the Government. He was narrowly watched, and soon was made the subject of prosecution. He was first sentenced to three months' imprisonment. This was in the year 1794; and during the next year he was condemned to six months' imprisonment for a similar offense.

His first poetical work was "The Wanderer in Switzerland," which appeared in 1806, and was received with signal favor by the public, and has passed through some fifteen editions. "The West Indies" was published in 1807; "Prison Amusements" in 1810, though written sixteen years before; "The World before the Flood" in 1813; "Greenland" in 1819; and the "Pelican Island" at a subsequent period. An edition of his collected works was issued in 1841.

Montgomery will be chiefly remembered in British Literature for his devotional poetry. His productions in this kind are tinged with a slight coloring of mysticism; they breathe the spirit of the simple and fervent Moravian piety in which he was nurtured; at the same time, they are truly lyrical, not didactic statements in verse, but gushing from a deep religious fountain; blending enthusiasm with sweetness, and a certain Oriental unction with modern refinement; they will continue to be regarded among the choicest specimens of choral melodies, while men speaking the English tongue shall meet in solemn assemblies for social worship.

Russian Manners and Hospitality.

You must go and see the different country houses which they have built in the middle of an island formed by the Neva, in the centre of Petersburg. The plants of the South, the perfumes of the East, and the divans of Asia, embellish these residences. By immense hot-houses, in which the fruits of all countries are ripened, an artificial climate is created. The possessors of these palaces endeavor not to lose the least ray of sun while he appears on their horizon; they treat him like a friend who is about to take his departure whom they have known formerly in a more fortunate country.

The day after my arrival, I went to dine with one of the most considerable merchants of the city, who exercised hospitality *a la Russia*—that is to say, he placed a flag on the top of his house to signify that he dined at home, and this invitation was sufficient for all his friends. He made us dine in the open air, so much pleasure was felt from these poor days of Summer—of which a few yet remained—to which we should have scarcely given the name in the south of Europe. The garden was very agreeable; it was embellished with trees and flowers; but at four paces from the house the deserts and the marshes were again to be seen. In the environs of Petersburg, nature has the look of an enemy who resumes his advantages when man ceases for a moment to struggle with him. [Freeman.

A Fox's Revenge.

Rev. J. Murray, in his work on Creation, tells the following story:—

An old and respectable man of the County of Montgomery used frequently to relate an anecdote of a circumstance which he saw. In his youth he resided on the banks of the Hudson River. One day he went to a bay on the river in order to shoot ducks or wild geese. When he came to the river he saw six geese beyond shot. He determined to wait for them to approach the shore. While sitting there, he saw a fox come down to the shore and stand some time and observe the geese. At length he turned and went into the woods, and came out with a very large bunch of moss in his mouth. He then entered the water very silently, sank himself, and then keeping the moss above the water, himself concealed, he floated among the geese. Suddenly one of them was drawn under the water, and the fox soon appeared on the shore with the goose on his back. He ascended the bank and found a hole made by the tearing up of a tree. The hole he cleared, placed in the goose, and covered it with great care, strewing leaves over it. The fox then left, and while he was gone, the hunter unburied the goose, closed the hole, and resolved to await the issue. In about half an hour the fox returned with another in company. They went directly to the place where the goose had been buried, and threw out the earth. The goose could not be found. They stood regarding each other for some time, when suddenly the second fox attacked the other most furiously, as if offended at the trick of his friend. During the battle the man shot them both.

How Glass Beads are Made.

Besides the invention of mirrors, reticulated glasses, for which we have to thank the Venetians, the art of making glass beads was also first discovered in the glass-houses of Murano, and is practiced there at the present day, on an extensive scale. The small glass beads are fragments cut from pieces of glass tubing, the sharp edges of which are rounded by fusion. Glass tubes of the proper size are first drawn from 100 to 200 feet in length, and of all possible colors, in Venice they prepare two hundred different shades, and are broken into lengths of two feet. These of the same length as their diameters; they now present the form of beads, the edges of which, however, are so sharp that they would cut the thread on which they have to be strung. The edges have consequently to be rounded by fusion, and as this operation must be performed upon a great number at once, they must not be allowed to stick together; they are mixed in coal dust and powdered clay, previous to their being placed in the revolving cylinder in which they are heated. The finished beads are then passed through sieves sorted to their size, and strung upon threads by women. Besides the ordinary knitting beads, another kind is manufactured called perles a la lune, which are firmer and more expensive. These are prepared by twisting a small cord of glass, softened by a glass blower's lamp, around an iron wire. The glass beads made in imitation of pearl for toilet ornaments, the invention of which dates from the year 1656, are very different from the preceding, both as regards their application, mode of production, and origin. These are small solid glass beads, of the same size as native pearls, which they are made to resemble by a coating of varnish, which gives them a peculiar pearly lustre and color. A maker of rosaries, by the name of Jaquin, was the first to discover that the scales of a species of fish (Cyprinus albunus) communicate a pearly hue to water. Based upon this observation, glass globules were first covered on the outside, but at a later period on the inside, with this aqueous essence. The costly essence, however, of which only a quarter of a pound could be obtained from the scales of four thousand, was subject to one great evil, that of decay. After trying alcohol without success, in consequence of its destroying the lustre of the substance, sal-ammoniac was at length found to be the best medium in which to apply the essence; a little isinglass is also mixed with it, which causes it to adhere better. The pearls are blown singly at the lamp, a drop of the essence is then blown into them through a thin tube, spread out by rolling, and the dried varnish is then covered in a similar manner by a layer of way.

Remarkable Automaton Tree.

This remarkable piece of mechanism, which formed one of the curiosities at the World's Fair, consists of a hawthorn tree in full bloom, faithfully copied, the crusted or semi-perished bark on the trunk and the foliage, being most naturally imitated; and on several branches stuffed humming birds are perched, which, now waving their wings and anon hopping from spray to spray, and pouring forth a flood of music, almost charm the spectator into belief that a pleasing reality, and not an illusion, is presented to his admiring view. One of the tiny creatures jumps from one branch to another in pursuit of flies and insects; another lies basking on one of the hawthorn flowers, and a third sits on its nest, while several others are disposed on different parts of the tree. The singing of the birds is not only accurate and natural, but the motion is also admirable—one of them flying from one branch to another, a distance of about eight inches, with the greatest possible precision, and alternately turning completely round in going or returning, and without any thing being observed to cause such an effect, or even to discover the motion of this unique and elegant specimen of industrial art.

On the base of the tree, which abounds in moss, tuffs of grass, and the concomitant herbage, with a number of shells, &c., appears a tanager, and a Chinese fly-catcher, both kinds of beautiful plumage, and the latter is incessantly pecking the carcase of a golden beetle amongst the moss in the foreground, now and then stopping to swallow what he may have managed to cull with his slender beak. The artist has achieved a work of which he may be justly proud, the *ensemble* being such as to strike the beholder with involuntary wonderment, whilst the most endite ornithologist or professor of botany, would fail to distingusih the imaginary from real, at first sight. The whole work is enclosed in a glass case, and is the production of that renowned Parisian, Stevenard.

Experiments with Sorrel.

I hear and see a good deal spoken and written against sorrel, which I do not think it deserves. I will give you my views upon it. Sorrel is generally regarded as a worthless production. Still it is not always easy to get rid of. On many farms, and more especially on such as are of a sandy formation, and imbuded with acids, sorrel readily takes root, and finding in the soil an abundance of appropriate *pabulum*, it grows and perpetuates itself with surprising and fatal vigor. On all lands of this description it springs spontaneously. When a farmer finds that his fields have become infested with it, his only remedy is to make the best of it. If he keeps horses or sheep, *they* will find a ready market for the produce of the sorrel plat, and will be found to do as well as when fed on the best cultivated grasses, with a liberal supply of grain. Of the correctness of this I am convinced by numerous experiments made with a view to ascertain, precisely, its specific value for feeding, my farm being one on which the plant grows with the most luxuriant vigor, and cannot easily be got rid of. Horses, fed on sorrel hay—made, as hereafter stated, without a particle of provender—do remarkably well, and will perform as much work in the spring as those supplied with any feed it is possible to give them. As the sorrel grows short, and contains, for so diminutive a plant, a very considerable quantity of seed, it should be cut early in the season—say as soon as the seeds have fairly formed, and be made, not by open and long exposure to a hot sun, but in *grass cock*. This is done by allowing the crop to remain in *winrow* till toward night of the first day after mowing, and then *pitching* it into small cocks of eighty or a hundred pounds each, (green hay,) and *raking* up the scatterings afterward with a hand rake.

In this condition it should be allowed to remain for five or six days, if the weather be fair, and before getting in it may be turned up, simply reserving the cocks, the bottoms of which will generally be a little moist, in consequence of absorption of water from the ground. By permitting sorrel to stand till the seed ripens, the value of the crop for *hay* will be materially diminished, as the seed will be shattered out in cutting and conveying to the barn. When ground, sorrel seed makes a meal highly valuable as a feed for hogs, &c. [Germantown Telegraph.

A Visit to a Mexican Cathedral.

A correspondent of the *Union*, writing from the city of Mexico, says:—

"One day last week I spent a whole morning (six hours) in examining the Cathedral and its treasuries. By special favor they showed us everything; among others the custodian, in which the consecrated host is exposed on certain occasions. It cost $200,000, and is worth $500,000; and you will not wonder at this when I inform you that it is full four feet high, made of solid gold, studded with precious stones. The pedestal is a foot and a half square, inlaid with diamonds and rubies. At each corner is the golden figure of an angel, exqnisitely carved. Around his waist and neck are strings of the finest pearls. His wings are inlaid or covered with diamonds, rubies, and emeralds. In his right hand he holds sheaves of wheat, made of topaz; in his left, bunches of grapes, made of amethysts. The shaft is also studded with diamonds, rubies, and emeralds. The upper part, containing the host, is made to represent the sun, and is a foot and a half in circumference; the rays that emenate on one side are made entirely of diamonds, beginning with some of large size, and gradually tapering off. The cross that surmounts the top is also on this side made of diamonds, and is superb. On the other side, both the cross and the rays are a beautiful emerald, perhaps larger than the diamonds."

IRON CARRIAGES.—We yesterday examined, says the *N. Y. Tribune*, the newly patented Iron and Steal Carriages which are for sale by Mr. Hague, No. 6 Gold-st., near Maiden-lane, and were satisfied, after listening to the inventor's explanations, that in durability and safety from accidents they are very far superior to ordinary carriages, while their cost and weight scarcely exceed those of the latter. In the new carriage, the body, reach, hubs, axles, spokes, tire, &c., are of metal, all but the tire being protected from oxidation by a thick coat of enduring black paint. The spokes are screwed into the hub, and so bolted to the tire as to render the defection of one almost impossible; they are set into the hub alternately some inches nearer to and further from the body, so that half of them may be carried away by a violent concussion and the wheel still stand firm and steady; while the pressure is so equally adjusted as to bear quite as heavily on that part of the wheel which is uppermost as that which is resting on the earth. The linch-pin cannot fall out; the reach can scarcely be torn from the body; there is no wood to decay or crack but the felloes, which will last longer than those of the ordinary carriage and can be replaced with less trouble. The weight of the substantial Iron Carriage exhibited is between three and four hundred pounds.

LION CATCHING IN SOUTH AFRICA.—Mr. Lemue, who formerly resided at Motito, and is familiar with Killiharri country, assured me that the remarkable accounts sometimes circulated as to the people of that part of Africa *catching lions by the tail*, and of which, I confess, I was very incredulous, were perfectly true. He well knew that the method prevailed, and was certainly not uncommon among the people. Lions would sometimes become extremely dangerous. Having become accustomed to human flesh, they would not willingly eat any thing else. When a neighborhood became infested, the men would determine on measures to be adopted to rid themselves of the nuisance; then, forming themselves into a band, they would proceed in search of their royal foe, and beard the lion in his liar. Standing close by one another, the lion would make his spring on some one of the party—every man, of course, hoping he might escape the attack—when instantly others would dash forward and seize his tail, lifting it close to the body with all their might; thus not only astonishing the animal, and absolutely taking him off his guard, but rendering his efforts powerless for the moment; while others closed in with their spears, and at once stabbed the monster through and through. [Freeman.

NEW ETCHING LIQUOR FOR COPPER-PLATE ENGRAVING.—Etching on copper with nitric acid has the great inconvenience of producing a disengagement of gases which remain in small globules between the copper and the liquid, and prevent the uniform action of the latter. Engravers, to obviate this defect, either shake the plate, or with their breath or otherwise force the acid to move and carry off these globules. Mr. Kobell, a Prussian, has discovered that the chloride of iron combines with copper without the production of gases, and that it may be used by engravers without difficulty. To prepare the salt, iron turnings are dissolved in hydro-chloric acid, and a hot aqueous solution of hydro-chlorate of potash is added, until the color, at first a deep brown, acquires the yellowish hue of beer. This, diluted with weak hydro-chlorate acid, is the liquor ready for use. It acts on copper by transforming it into chloruret of copper, which the hydro chlorate of potash converts into chloride of copper. The liquor may be kept in good condition by adding to it, from time to time, a hot solution of hydro-chlorate of potash.

CRIME IN NEW YORK.—The quarterly report by the Chief of Police of New York city, for the quarter to 30th September, shows that the whole number of arrests during the preceding three months amounted to 3,748, among other offenses, as follows:—Arson, 2; assault and battery, 627; burglary, 3; disorderly conduct, 70; desertion from army and navy, 7; forgery, 3; fighting in street, 54; larceny, grand and petit, 36; highway robbery, 3; habitual drunkards, 7; insanity, 31; intoxication, &c., 374; insulting females, 9; keeping disorderly house, 12; murder, 1; counter feit money, 8; perjury, 5; riot, 2; receiving stolen goods, 2; rescuing prisoners, 3; suspicious persons, 11; suspicion of murder, 1; selling lottery policies, 1; threats, 17; violation of city ordinances, 172; vagrancy, 93. Total, 1,794—being an increase of 180 over the previous six months.

REFRESHING INCIDENT IN THE DRAMA OF LIFE.—On Saturday morning, says the *Boston Courier*, the widow of a worthy mechanic, recently deceased, called at an office in State street, for the payment of a small bill, which was due for the services of her late husband. Her pale and sunken cheek told the sad story of bereavement, affliction, and over-watching. After her departure, a number of gentlemen who happened to be at the office upon business, made some inquiries respecting her condition, and upon being informed that she had been left with four small children, and in almost destitute circumstances, immediately opened a subscription list, each putting down five dollars. Others, who came in afterwards, in the regular course of the morning exchanges, followed suit, and before "board time" a very respectable sum was raised for the deeply afflicted and almost heart-broken widow. "Whose giveth to the poor lendeth to the Lord." "Go thou and do likewise."

THE RELIGION OF PAYING DEBTS.—One of our exchanges has the following strong remarks on this subject. They drive the nail in to the head and clinch it:—

"Men may sophisticate as they please. They can never make it right, and all the bankrupt-laws in the universe cannot make it right, for them not to pay their debts. There is a sin in this neglect as clear and as deserving church discipline as in stealing or in false swearing. He who violates his promise to pay, or withholds the payment of a debt when it is in his power to meet his engagement, ought to be made to feel that in the sight of all honest men he is a swindler. Religion may be a very comfortable cloak under which to hide; but if religion does not make a man 'deal justly,' it is not worth having."

A STEAM PALACE.—A very singular and expensive project is entertained by some gentlemen in this City in regard to steam navigation on the North River, as opposed to the land conveyance along its eastern shore by the Railroad. Whether it will amount to a realization, we cannot guess; but it has been so far entertained that plans have been prepared and estimates made of the expenses for building a mammoth steamer, five hundred feet in length, to be finished and furnished in the most luxurious style, and to be in every way equal for comfort and accomodation to the best hotels in New-York. In a word, it is a proposition to place ease and luxury in competition with a moderate gain of time for the northern travel.

Variety.

The *Eastport Sentinel* says: A Salem schooner, the St. Helena, arrived here on Thursday from New York, with over 50 barrels of strong liquor on board, from T. & B. (?) marked principally for St. Stephens and St. John, N. B., and directed in the care of R. Burns, B. Sharkey, and George Hobbs, Eastport. The liquor was seized by our authorities, and on the refusal of the master of the vessel to unload it, the hatches were forced open by a constable and the liquor landed and stored. The liquor came mostly in barrels, which are not admissible to entry, by the revnue laws of New-Brunswick.

Mr. J. Gould lately read before the Geological Society of London a minute description of six new species of humming birds, brought from Veragua, in New Granada, by Mr. Warzewicz, a distinguished traveler and botanist. Some specimens, thought to have been spoiled on the voyage, were still beautiful, colored a glittering red, blue, and green color, mixed with snow white, or a brilliancy enhanced by darker colors. They were discovered at 6,000 feet up the mountains where they inhabit. Mr. W. is the first naturalist who has penetrated into those parts, where he encountered both hardship and danger.

California gold has a whitish color, due to a large proportion of silver, which gives it quite a new appearance. Professor Tenant, of King's College, London, having experimented with the crucible, on a large piece of gold-bearing quartz, from California, weighing 3 lbs. 1½ oz., has found in it 1 lb. 2 oz. of quartz, 1¾ lb. of pure gold, and 4½ oz. of silver, making the silver 20 per cent. on the amount of gold. Such results happen in large pieces, while the gold found in small pieces is the purest.

Meteorological Observations, made by Mr. Thompson at Chiswick, near London, and by Mr. Weall, at Boston, during the month of August, show that the mean hight of the barometer was at Chiswick 30 inches; at Boston 29.51 inches. The mean temperature was at C. 62° Far.; at B. 62 4° For. The quantity of rain during the month was at C. 2.03 inches; at B. 1.64 inches. During 24 days out of the 31 of that month, the directions of the wind at the two places were within 45° of each other.

The advices from California in regard to the crop of gold are of the most flattering description. The surface washings are yielding in all localities a large reward to the labors of the miners, while new discoveries of placers are being daily made. In the quartz districts new veins are being explored, and numerous companies formed for the purpose of working them. The companies in operation, whose affairs are conducted with skill, and who have proper machinery, are doing well.

The Ontario and Huron Railroad, connecting lakes Ontario and Huron, we learn from *The Chicago Democrat*, is to be completed in fifteen months, at a cost of $2,000,000 of which 1,700,000 has already been provided. The western terminuns is Goodrich. Immediately after the completion of the road, a line of steamers will run between Chicago and Goodrich, in connection with the road, and a line of steamers on Lake Ontario.

Thompson's Bank Note Reporter says: The dividends and capital of the Boston, New York, and Philadelphia Banks, for the year 1851, have been comparatively as follows:—

	Average Capital.	Dividends.	Per cent.
Boston	$22,710,000	$1,744,375	$7 68
New York	28,051,450	2,510,566	9 93
Philadelphia	7,725,000	747,500	9 67

Mr. Vallée, keeper of reptiles at the Garden of Plants, observed six eggs on the sand in the space reserved for turtles. Having placed three of them in the hatching apparatus, he found there a turtle two months after, the size of a walnut. This is the first time that a turtle has been hatched by artificial means.

The prize offered by the Austrian Government for the locomotive best adapted to ascend steep declivities, has been gained by Mr. Maffey, a manufacturer of Munich.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston, Providence, New Bedford, Taunton, and Newport, carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River, (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No. 2, or at the office, No. 11 Battery-place.

New York and Albany Steamboat.

THE splendid steamer RIP VAN WINKLE, Capt. S. Schuyler, runs regularly between New York and Albany, leaving New York on Tuesday, Thursday, and Saturday evenings at 6 o'clock, and Albany on Monday, Wednesday, and Friday evenings at 8 o'clock, or on the arrival of the Express Trains from the West. There is no safer, quicker, or pleasanter boat on the Hudson River than the Rip Van Winkle.

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June of each year.

Board of Instruction.

Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress
Rev. J. W. MORTON, } Assistants.
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The Terms for 1851 and 1852 are as follows:—

The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3 " " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term, Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.

Tuition should be arranged before entering classes.

Geography, Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

EXTRAS.

Chemical Experiments,	$1 00
Drawing,	1 00
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Oil Painting,	5 00
Writing and Stationery,	0 50
Vocal Music, Elementary,	1 00
Advanced Class,	2 00
Instrumental Music,	8 00

Use of Organ or Piano, $2 00 per quarter.

BOARD, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

JAS. R. IRISH, Pres., } Of the Board
S. S. CLARKE, Sec. } of Trustees.

DERUYTER, July 18, 1851.

Sabbath Tracts.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.

No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.

No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.

No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.

No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.

No. 8—The Sabbath Controversy: The True Issue. 4 pp.

No. 9—The Fourth Commandment: False Exposition 4 pp.

No. 10—The True Sabbath Embraced and Observed 16 pp.

No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.

No. 12—Misuse of the Term Sabbath. 8 pp.

No. 13—The Bible Sabbath. 24 pp.

No. 14—Delaying Obedience. 4 pp.

The Society has also published the following works, to which attention isinvited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New-York.

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The Sabbath Recorder.

ABSTRACT OF PRESIDENT'S MESSAGE.

Fellow-Citizens of the Senate
and House of Representatives:

I congratulate you and our common constituency upon the favorable auspices under which you meet for your first session. Our country is at peace with all the world. The agitation which, for a time, threatened to disturb the fraternal relations which make us one people, is fast subsiding; and a year of general prosperity and health has crowned the nation with unusual blessings. None can look back to the dangers which are past, or forward to the bright prospect before us, without feeling a thrill of gratification, at the same time that he must be impressed with a grateful sense of our profound obligations to a beneficent Providence, whose paternal care is so manifest in the happiness of this highly-favored land.

[The President here recapitulates the leading facts of the Cuban Expedition, and the fate of those engaged in it, and thus discusses the general principles involved.]

Such is the melancholy result of this illegal and ill-fated expedition Thus, thoughtless young men have been induced, by false and fraudulent representations, to violate the law of their country, through rash and unfounded expectations of assisting to accomplish political revolutions in other States, and have lost their lives in the undertaking. Too severe a judgment can hardly be passed, by the indignant sense of the community, upon those who, being better informed themselves, have yet led away the ardor of youth and an ill-directed love of political liberty. The correspondence between this Government and that of Spain relating to this transaction is herewith communicated.

Although these offenders against the laws have forfeited the protection of their country, yet the Government may, so far as is consistent with its obligations to other countries, and its fixed purpose to maintain and enforce the laws, entertain sympathy for their unoffending families and friends, as well as a feeling of compassion for themselves. Accordingly, no proper effort has been spared, and none will be spared, to procure the release of such citizens of the United States, engaged in this unlawful enterprise, as are now in confinement in Spain; but it is to be hoped that such interposition with the government of that country may not be considered as affording any ground of expectation that the Government of the United States will, hereafter, feel itself under any obligation of duty to intercede for the liberation or pardon of such persons as are flagrant offenders against the law of nations and the laws of the United States. These laws must be executed. If we desire to maintain our respectability among the nations of the earth, it behooves us to enforce steadily and sternly the neutrality acts passed by Congress, and to follow, as far as may be, the violation of those acts with condign punishment.

But what gives a peculiar criminality to this invasion of Cuba is, that under the lead of Spanish subjects and with the aid of citizens of the United States, it had its origin, with many, in motives of cupidity. Money was advanced by individuals, probably in considerable amounts, to purchase Cuban bonds, as they have been called, issued by Lopez, sold doubtless, at a very large discount, and for the payment of which the public lands and public property of Cuba, of whatever kind, and the fiscal resources of the people and government of that island, from whatever source to be derived, were pledged, as well as the good faith of the government expected to be established. All these means of payment, it is evident, were only to be obtained by a process of bloodshed, war, and revolution. None will deny that those who set on foot military expeditions against foreign States by means like these, are far more culpable than the ignorant and the necessitous whom they induce to go forth as the ostensible parties in the proceeding. These originators of the invasion of Cuba seem to have determined, with coolness and system, upon an undertaking which should disgrace their country, violate its laws, and put to hazard the lives of ill-informed and deluded men. You will consider whether further legislation be necessary to prevent the perpetration of such offenses in future.

No individuals have a right to hazard the peace of the country, or to violate its laws, upon vague notions of altering or reforming governments in other States. This principle is not only reasonable in itself, and in accordance with public law, but is engrafted into the codes of other nations as well as our own. But while such are the sentiments of this Government, it may be added that every independent nation must be presumed to be able to defend its possesions against unauthorized individuals banded together to attack them. The Government of the United States at all times since its establishment, has abstained and has sought to restrain the citizens of the country from entering into controversies between other powers, and to observe all the duties of neutrality. At an early period of the Government, in the administration of Washington, several laws were passed for this purpose. The main provisions of these laws were re-enacted by the act of April, 1818, by which, amongst other things, it was declared that if any person shall, within the territory or jurisdiction of the United States, begin, or set on foot, or provide, or prepare the means for any military expedition or enterprise to be carried on from thence against the territory or dominion of any foreign prince or State, or of any colony, district, or people with whom the United States are at peace, every person so offending shall be deemed guilty of a high misdemeanor, and shall be fined not exceeding three thousand dollars, and imprisoned not more than three years; and this law has been executed and enforced, to the full extent of the power of the Government, from that day to this.

In proclaiming and adhering to the doctrine of neutrality and non-intervention, the United States have not followed the lead of other civilized nations; they have taken the lead themselves, and have been followed by others. This was admitted by one of the most eminent of modern British statesmen, who said in Parliament, while a minister of the crown, "that, if he wished for a guide in a system of neutrality, he should take that laid down by America in the days of Washington and the secretaryship of Jefferson;" and we see, in fact, that the act of Congress of 1818 was followed, the succeeding year, by an act of the Parliament of England, substantially the same in its general provisions. Up to that time there had been no similar law in England, except certain highly penal statutes passed in the reign of George II., prohibiting English subjects from enlisting in foreign service, the avowed object of which statutes was, that foreign armies, raised for the purpose of restoring the house of Stuart to the throne, should not be strengthened by recruits from England herself.

All must see that difficulties may arise in carrying the laws referred to into execution in a country now having three or four thousand miles of sea coast, with an infinite number of ports and harbors and small inlets, from some of which, unlawful expeditions may suddenly set forth, without the knowledge of Government, against the possessions of foreign States.

Friendly relations with all, but entangling alliances with none, has long been a maxim with us. Our true mission is not to propagate our opinions, or impose upon other countries our form of government, by artifice or force, but to teach by example, and show by our success, moderation, and justice, the blessings of self-government, and the advantages of free institutions. Let every people choose for itself, and make and alter its political institutions to suit its own condition and convenience. But, while we avow and maintain this neutral policy ourselves, we are anxious to see the same forbearance on the part of other nations, whose forms of government are different from our own. The deep interest which we feel in the spread of liberal principles and the establishment of free governments, and the sympathy with which we witness every struggle against oppression, forbid that we should be indifferent to a case in which the strong arm of a foreign power is invoked to stifle public sentiment and repress the spirit of freedom in any country.

The governments of Great Britain and France have issued orders to their naval commanders on the West India station to prevent by force, if necessasy, the landing of adventurers from any nation on the Island of Cuba with hostile intent. The copy of a memorandum of a conversation on this subject between the Chargé d'Affaires of her Britannic Majesty and the Acting Secretary of State, and of a subsequent note of the former to the Department of State, are herewith submitted, together with a copy of a note of the Acting Secretary of State to the Minister of the French Republic, and of the reply of the latter, on the same subject. These papers will acquaint you with the grounds of this interposition of the two leading commercial powers of Europe, and with the apprehensions, which this Government could not fail to entertain, that such interposition, if carried into effect, might lead to abuses in derogation of the maritime rights of the United States. The maritime rights of the United States are founded on a firm, secure, and well-defined basis; they stand upon the ground of National Independence and public law, and will be maintained in all their full and just extent.

The principle which this Government has heretofore solemnly announced, it still adheres to, and will maintain under all circumstances and at all hazards. That principle is, that in every regularly documented merchant vessel, the crew who navigate it, and those on board of it, will find their protection in the flag which is over them. No American ship can be allowed to be visited or searched for the purpose of ascertaining the character of individuals on board, nor can there be allowed any watch by the vessels of any foreign nation over American vessels on the coasts of the United States or the seas adjacent thereto. It will be seen by the last communication from the British Chargé d'Affaires to the Department of State, that he is authorized to assure the Secretary of State that every care will be taken that, in executing the preventive measures against the expeditions, which the United States Government itself has denounced as not being entitled to the protection of any government, no interference shall take place with the lawful commerce of any nation.

In addition to the correspondence on this subject, herewith submitted, official information has been received at the Department of State, of assurances by the French government that, in the orders given to the French naval forces, they were expressly instructed, in any operations they might engage in, to respect the flag of the United States wherever it might appear, and to commit no act of hostility upon any vessel or armament under its protection.

[The President then alludes to the mobbing of the Spanish Consul at New Orleans, which he regards with mortification and regret; he has directed inquiries respecting the pecuniary loss of the Consul, with a view to propose to Congress to indemnify him. Our laws are deficient in providing for the protection or punishment of Consuls, and a revision thereof is suggested.

The subject of reciprocal trade with British America, is noticed, without any decided expression as to the measure.

The Convention to settle the Portuguese claim has been ratified, and the first installment under it paid; in the case of the Armstrong, pending with that government, the President of the French Republic has accepted the office of arbiter.]

The Turkish government has expressed its thanks for the kind reception given to the Sultan's agent, Amin Bey, on the occasion of his recent visit to the United States. On the 28th of February last, a despatch was addressed by the Secretary of State to Mr. Marsh, the American Minister at Constantinople, instructing him to ask of the Turkish government permission for the Hungarians, then imprisoned within the dominions of the Sublime Porte, to remove to this country. On the 3d of March last, both Houses of Congress passed a resolution requesting the President to authorize the employment of a public vessel to convey to this country Louis Kossuth and his associates in captivity.

The instruction above referred to was complied with, and the Turkish government having released Governor Kossuth and his companions from prison, on the 10th of September last they embarked on board the United States steam-frigate Mississippi, which was selected to carry into effect the resolution of Congress. Governor Kossuth left the Mississippi at Gibraltar, for the purpose of making a visit to England, and may shortly be expected in New York. By communications to the Department of State, he has expressed his grateful acknowledgments for the interposition of this Government in behalf of himself and his associates. This country has been justly regarded as a safe asylum for those whom political events have exiled from their own homes in Europe; and it is recommended to Congress to consider in what manner Governor Kossuth and his companions, brought hither by its authority, shall be received and treated.

[Peace has been concluded between the contending parties in St. Domingo.

The office of Commissioner to China is unfilled; the salary is but $6,000, but with no provision for an outfit, and on that account it has been declined.

The existing policy of the Government toward the Sandwich Islands will be continued; that policy is to preserve their independence and keep them from the control of any other great maratime State.

The disturbances in Mexico are regretted; the Administration has acted in that regard as the obligations of treaties and good neighborhood require. The Government will exert itself to bring about arrangements for the completion of the Tehuantepec Railroad.

Until the troubles in Nicaragua are settled, nothing can be done toward settling the questions pending with that country.

An elaborate exposition of the state of the finances is given, with an estimate of the relative value of our exports and imports of raw materials and manufactured articles. The funds available to the Treasury for the year ending June 30, 1851, were $58,917,524 36, and the expenditures $48,005,578 68. The imports were $215,725,995, including $4,967,901 in specie. The exports were $217,517,130, of which $178,546,555 were domestic products, $9,738,695 foreign products, and $29,231,880 specie. Since Dec. 1, 1850, $7,501,456 56 have been paid on the public debt; that debt now amounts to $62,560,395 26, exclusive of that issued for Texas. The available funds for the present year will be $63,258,743 09, and the expenditures $42,892,299 19; of this, $9,549,101 11 will be on account of the new territories; and it is estimated that on June 30, 1853, there will be a balance of $20,366,443 90 to pay off the debt then due, and for other purposes. Our Domestic Exports have increased $43,646,322 over the previous year; this is due mainly to the high price of cotton during the first half of the year. The value of our exports of breadstuffs has fallen from $68,701,921, as it was in 1847, to $21,948,653; rice and tobacco have also fallen off $1,156,751.

The great production of gold in California is exciting a spirit of speculation, which, if not checked, will produce excessive importations of dry goods.

The Texas stock has not been issued, though ready; the creditors of the State not having filed the necessary releases for the five millions accruing to them; nor has the State authorized any agent to receive the five millions accruing to it.

The frauds under the ad valorem system of duties are anew called to the attention of Congress.

The sales of public lands have increased. Further legislation is necessary to extend our land system over California and Oregon.

It is recommended that the California mineral lands remain as now, a common field for industry and enterprise, rather than, by premature legislation, to fasten a bad system on the country.

The difficulties in organizing New Mexico and Utah are alluded to, and further communications promised when information has been received.]

"In my last annual communication to Congress I recommended the establishment of an Agricultural Bureau, and I take this occasion again to invoke your favorable consideration of the subject.

Agriculture may justly be regarded as the great interest of our people. Four-fifths of our active population are employed in the cultivation of the soil, and the rapid expansion of our settlements over new territory is daily adding to the number of those engaged in that vocation. Justice and sound policy, therefore, alike require that the Government should use all the means authorized by the Constitution to promote the interests and welfare of that important class of our fellow-citizens. And yet it is a singular fact that, whilst the manufacturing and commercial interests have engaged the attention of Congress during a large portion of every session, and our statutes abound in provisions for their protection and encouragement, little has yet been done directly for the advancement of agriculture. It is time that this reproach to our legislation should be removed; and I sincerely hope that the present Congress will not close their labors, without adopting efficient means to supply the omissions of those who have preceded them.

An Agricultural Bureau, charged with the duty of collecting and disseminating correct information as to the best modes of cultivation, and of the most effectual means of preserving and restoring the fertility of the soil, and of procuring and distributing seeds and plants and other vegetable productions, with instructions in regard to the soil, climate, and treatment best adapted to their growth, could not fail to be, in the language of Washington, in his last annual message to Congress, a 'very cheap instrument of immense national benefit.'"

[A hundred thousand persons have availed themselves of the Bounty Land Law of September, 1850.

The Mexican Boundary Commission is doing well; its numbers have been reduced, as it was too unwieldly.

The Census Returns have all been received except from California; it is hoped an appropriation will at once be made for their publication.

River and Harbor Improvement is anew earnestly recommended.

An increase of the Army is recommended, to keep in order the Indians on the Mexican frontier, in California and Oregon. There is a deficiency in the army appropriations for last year. The Military Asylum is to be situated near Washington.

An extra allowance is recommended for the officers and men of the late Arctic Expedition; so is the reörganization of the naval establishment and the provision of some punishment in place of the abolished cat. A Navy Yard is wanted at San Francisco. The estimated expenses of the Navy for the ensuing year are $5,856,472 19.

"The report of the Postmaster-General, herewith communicated, presents an interesting view of the progress, operations, and condition of his Department.

At the close of the last fiscal year, the length of mail routes within the United States was 196,290 miles; the annual transportation thereon 53,272,252 miles; and the annual cost of such transportation, $3,421,754.

The length of the foreign mail routes is estimated at 18,349 miles; and the annual transportation thereon at 615,206 miles. The annual cost of this service is $1,472,187, of which $448,937 is paid by the Post Office Department, and $1,023,250 is paid through the Navy Department.

The annual transportation *within* the United States (excluding the service in California and Oregon, which is now, for the first time, reported and embraced in the tabular statements of the Department) exceeds that of the preceding year 6,162,855 miles, at an increased cost of $547,110.

The whole number of post offices in the United States, on the 30th day of June last, was 19,796. There were 1,698 post offices established, and 256 discontinued, during the year.

The gross revenues of the Department for the fiscal year, including the appropriations for the franked matter of Congress, of the Departments, and officers of Government, and excluding the foreign postages, collected for and payable to the British post office, amounted to $6,727,866 78.

The expenditures for the same period (excluding $20,599 49, paid under an award of the Auditor, in pursuance of a resolution of the last Congress, for mail service on the Ohio and Mississippi rivers in 1832 and 1833, and the amount paid to the British post office for foreign postages collected for and payable to that office) amounted to $6,024,566 79; leaving a balance of revenue over the proper expenditures of the year of $703,299 99.

The receipts for postages during the year (excluding the foreign postages collected for and payable to the British post office) amounted to $6,345,747 21, being an increase of $997,610 79, or 18,65-100 per cent. over the like receipts for the preceding year.

The reduction of postage, under the act of March last, did not take effect until the commencement of the present fiscal year. The accounts for the first quarter, under the operations of the reduced rates, will not be settled before January next; and no reliable estimate of the receipts for the present year can yet be made. It is believed, however, that they will fall far short of those of the last year. The surplus of revenues now on hand is, however, so large that no further appropriation from the treasury, in aid of the revenues of the Department, is required for the current fiscal year; but an additional appropriation for the year ending June 30, 1853, will probably be found necessary when the receipts of the first two quarters of the fiscal year are fully ascertained.

In his last annual report, the Postmaster-General recommended a reduction of postage to rates which he deemed as low as could be prudently adopted, unless Congress was prepared to appropriate from the treasury, for the support of the Department, a sum more than equivalent to the mail services, performed by it for the Government. The recommendations of the Postmaster-General, in respect to letter postage, except on letters from and to California and Oregon, were substantially adopted by the last Congress. He now recommends adherence to the present letter rates, and advises against a further reduction until justified by the revenue of the Department.

He also recommends that the rates of postage on printed matter be so revised as to render them more simple, and more uniform in their operation upon all classes of printed matter. I submit the recommendations of the report to your favorable consideration."

[A revision and codification of the laws of the United States is recommended.

The appointment of a Commission to settle private claims against the Government is anew advised.

The President concludes his Message with the following expression of his views of the Compromise Measures in general and the Fugitive Slave Law in particular.]

It is deeply to be regretted that in several instances officers of the Government, in attempting to execute the law for the return of fugitives from labor, have been openly resisted, and their efforts frustrated and defeated by lawless and violent mobs; that in one case such resistance resulted in the death of an estimable citizen, and in others serious injury ensued to those officers and to individuals who were using their endeavors to sustain the laws. Prosecutions have been instituted against the alleged offenders, so far as they could be identified, and are still pending. I have regarded it as my duty, in these cases, to give all aid legally in my power to the enforcement of the laws, and I shall continue to do so wherever and whenever their execution may be resisted.

The act of Congress for the return of fugitives from labor is one required and demanded by the express words of the Constitution.

The Constitution declares "that no person held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on the claim of the party to whom such service or labor may be due." This constitutional provision is equally obligatory upon the Legislative, the Executive, and Judicial Departments of the Government, and upon every citizen of the United States.

Congress, however, must from necessity first act upon the subject, by prescribing the proceedings necessary to ascertain that the person is a fugitive, and the means to be used for his restoration to the claimant. This was done by an act passed during the first term of President Washington, which was amended by that enacted by the last Congress, and it now remains for the Executive and Judicial Departments to take care that these laws be faithfully executed. This injunction of the Constitution is as peremptory and as binding as any other; it stands exactly on the same foundation as that clause which provides for the return of fugitives from justice, or that which declares that no bill of attainder or *ex post facto* law shall be passed, or that which provides for an equality of taxation, according to the census, or the clause declaring that all duties shall be uniform throughout the United States, or the important provision that the trial of all crimes shall be by jury.

These several articles and clauses of the Constitution, all resting on the same authority, must stand or fall together. Some objections have been urged against the details of the act for the return of fugitives from labor; but it is worthy of remark, that the main opposition is aimed against the Constitution itself, and proceeds from persons and classes of persons, many of whom declare their wish to see that Constitution overturned. They avow their hostility to any law which shall give full and practical effect to this requirement of the Constitution. Fortunately, the number of these persons is comparatively small, and is believed to be daily diminishing, but the issue which they present is one which involves the supremacy and even the existence of the Constitution.

Cases have heretofore arisen in which individuals have denied the binding authority of acts of Congress, and even States have proposed to nullify such acts, upon the ground that the Constitution was the supreme law of the land, and that those acts of Congress were repugnant to that instrument; but nullification is now aimed, not so much against particular laws, as being inconsistent with the Constitution, as against the Constitution itself; and it is not to be disguised that a spirit exists and has been actively at work to rend asunder this Union, which is our cherished inheritance from our revolutionary fathers.

In my last annual message I stated that I considered the series of measures, which had been adopted at the previous session, in reference to the agitation growing out of the Territorial and slavery questions, as a final settlement in principle and substance of the dangerous and exciting subjects which they embraced; and I recommended adherence to the Adjustment established by those measures, until time and experience should demonstrate the necessity of further legislation to guard against evasion or abuse. I was not induced to make this recommendation because I thought those measures perfect, for no human legislation can be perfect. Wide differences and jarring opinions can only be reconciled by yielding something on all sides, and this result had been reached after an angry conflict of many months, in which one part of the country was arrayed against another, and violent convulsion seemed to be imminent. Looking at the interests of the whole country, I felt it to be my duty to seize upon this Compromise as the best that could be obtained amid conflicting interests, and to insist upon it as a final settlement, to be adhered to by all who value the peace and welfare of the country. A year has now elapsed since that recommendation was made. To that recommendation I still adhere, and I congratulate you and the country upon the general acquiescence in these measures of peace, which has been exhibited in all parts of the Republic. And not only is there this general acquiescence in these measures, but the spirit of conciliation which has been manifested in regard to them in all parts of the country, has removed doubts and uncertainties in minds of thousands of good men concerning the durability of our popular institutions, and given renewed assurance that our Liberty and our Union may subsist together for the benefit of this and all succeeding generations.

MILLARD FILLMORE.

WASHINGTON, December 2, 1851.

"ROCK OF AGES, CLEFT FOR ME."

This favorite hymn has always been attributed to Toplady, till the learned Richard Watson claimed the authorship for Charles Wesley. A correspondent of the New York *Observer* sets the question at rest, and gives also a copy of the hymn as originally published by the author.

"The hymn was first published, so far as I can ascertain, not in one of the numerous hymn books of the Wesleys, but in the *Gospel Magazine* for March, 1776, with the signature 'A. T.' (Augustus Topadly,) of which magazine Mr. Toplady was at that very time the editor. It appears, moreover, not in the department of 'Poetry,' but at the close of an editorial article, in which Mr. Toplady presents, in the form of a dialogue, the absolute impossibility of a sinner's paying the immense debt of sin with which he is charged before God. As a suitable conclusion to the article, and as an embodiment of its grand truth, he then adds the following:—

A LIVING AND DYING PRAYER FOR THE HOLIEST BELIEVER IN THE WORLD.

I.

Rock of Ages, cleft for me,
Let me hide myself in Thee!
Let the water and the blood,
From thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power

II.

Not the labors of my hands
Can fulfill thy law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and Thou alone.

III.

Nothing in my hand I bring;
Simply to thy cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to thy fountain fly;
Wash me, Saviour, or I die!

IV.

Whilst I draw this fleeting breath,
When my eye-strings break in death,
When I soar through tracts unknown,
See Thee on thy judgment throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee.

A. T.

CHALMERS RETRACTING AN ERROR.

In the life of Dr. Chalmers, is recorded a remarkable instance of the readiness of the great man to retract his opinions when convinced of his error.

In the year 1825, the majority in favor of allowing parish ministers to hold professorships in conjunction with their ministerial duties dwindled into what was tantamount to a minority. It was during a debate on this subject that there occurred one of the most impressive passages in the history of Chalmers. "Late in the afternoon a speech on the opposite side had been closed by a quotation from an anonymous pamphlet, in which the author insisted that, from what to him was the highest of all authority, his own experience, he could assert that, 'after the satisfactory discharge of his parish duties, a minister may enjoy five days in the week of uninterrupted leisure for the prosecution of any science in which his taste may dispose him to engage.'" As this passage was emphatically read, no doubtful hint being given as to its authorship, all eyes were turned towards Dr. Chalmers. The interposition of another speech afforded an opportunity for reflecting on the best manner of meeting this personal attack. At the close of the debate, and amid breathless silence, he spoke as follow:

"Sir, that pamphlet I now declare to have been a production of my own, published twenty years ago. I was indeed much surprised to hear it brought forward and quoted this evening, and I instantly conceived that the Rev. gentleman who did so had been working at the trade of a resurrectionist. Verily, I believed that my unfortunate pamphlet had long ere now descended into the tomb of merited oblivion, and that there it was mouldering in silence, forgotten and disregarded. But since that gentleman has brought it forward in the face of this House, I can assure him that I feel grateful to him, from the bottom of my heart, for the opportunity he has now afforded me of making the public recantation of the sentiments it contains. I have read a tract entitled *The Last Moments of the Earl of Rochester*, and I was powerfully struck in reading it, with the conviction how much evil a pernicious pamphlet may be the means of disseminating. At the time when I wrote it, I did not conceive that my pamphlet would do much evil; but, sir, considering the conclusions that have been deduced from it by the Rev. gentleman, I do feel obliged to him for reviving it, and for bringing me foward to make my public renunciation of what is there written. I now confess myself to have been guilty of a heinous crime, and I now stand a repentant culprit before the bar of this venerable Assembly. As far back as twenty years ago, I was ambitious enough to aspire to be successor to Professor Playfair in the Mathematical Chair of Edinburg. During the discussion relative to the person who might be appointed, there appeared a letter from Professor Playfair, in which he stated as his conviction, that no person could be found competent to discharge the duties of the Mathematical Chair among the clergymen of the Church of Scotland. I was at that time, sir, more devoted to mathematics than to the literature of my profession; and feeling indignant at what I conceived an undue reflection on the abilities and education of our clergy, I came forward with that pamphlet, to rescue them from what I deemed an unmerited reproach, by maintaining that a devoted and exclusive attention to the study of mathematics was not dissonant to the proper habits of a clergyman. Alas! sir, so I thought in my ignorance and pride. I have now no reserve in saying, that the sentiment was wrong, and that, in the utterance of it, I penned what was most outrageously wrong. Strangely blinded that I was! What, sir, is the object of mathematical science? Magnitude, and the properties of magnitude. But, *then*, sir, I had forgotten *two magnitudes*;—I thought not of the littleness of time—I recklessly thought of the greatness of eternity!" [N. Y. Observer.

The Sabbath Recorder.

New York, December 11, 1851.

EFFICACY OF PRAYER.

When we closed our remarks upon this subject, week before last, we intimated our intention of recurring to it again. It is a subject, the importance of which cannot well be over-rated; for prayer is the broad mark of distinction between him that is dead in sins and him that liveth. That is, no one *truly* prays, till the Spirit of Life has taken possession of his soul. He may, in a sense of self-sufficiency, undertake to compliment the Deity by a form of supplication; but true prayer rises only from the heart which is sensible of its own vileness—a sensibility which always indicates life.

It is wonderful how fruitful the human heart is in raising objections to this most reasonable duty. One of the many that are urged is, that however earnestly we pray, we can never change the mind of God. The Scriptures declare that unchangeableness is one of the essential attributes of his nature, and reason assents to the declaration. Hence, if God bestows a favor, it is only what he always intended to do. Of what avail is it, therefore, to pray for it?

Perhaps it will hardly be deemed a sufficient answer to this objection, to say that God *requires* us to pray. Perhaps the suppliant wants to go about such an exercise in the confidence that there is some *natural* connection between the act and the obtaining of that which he prays for, and that it is not one which rests upon mere *appointment*. The beggar, who stands shivering and starving at our door, feels that his entreaties will have some sort of effect in bringing forth a supply to his wants. The one who goes to God in prayer, wants to feel, and (if he truly prays) always does feel, just so. What, then, is the proper answer to the objection stated? We do not expect to clear up the matter, so that there will be no further difficulty about it; but we are confident that, in perfect consistency with the unchangeableness of the Divine Mind, there is a real connection between prayer and the enjoyment of blessings sought. We never can doubt this, so long as it stands written, "*The effectual fervent prayer of the righteous man availeth much.*"

Let this much be said, that though God, in bestowing a blessing, gives nothing but what he always intended to give, he always intended to bestow it *only in answer to prayer*. His purpose has respect, not merely to the end, but to the means of bringing about the end; not merely to the bestowment of a gift, but to the act on our part in condescension to which he bestows it.

The real efficacy of prayer is probably founded in the necessity of honoring God by such act as shall most perfectly express our entire dependence upon him for every blessing which we enjoy. It appears to be in strict accordance with the nature of God to bestow no favor of any kind, except in condescension to a suitable and reverential acknowledgment of his perfections. For instance, eternal life, the free gift of his love, could not be granted, except his justice were suitably honored. Hence, if Christ had not atoned for our sins, no soul could be saved. Yet no well-informed person will say, that the death of Christ excited in the Father feelings of compassion which were not there before; or, that it was the means of *originating* in him a determination to save the lost. It was just the reverse. The Father *first* determined to save, and *therefore* sent his Son into the world. But it were just as rational to object to the necessity of an atonement, because God was already mercifully disposed towards the human race, as to object to the necessity of prayer, because God had already determined whether or not to bestow the blessing we ask for. And we argue, that as through the atonement we express our regard for God's justice, and confess our desert of his wrath, so by prayer we express our regard for his sovereignty, and confess our entire dependence on him. Now, if the atonement had a real efficacy to procure eternal life, notwithstanding it made no change in God's feelings, why may not prayer have a real efficacy to procure blessings, though it make no alteration in the Divine Mind?

We have said that God bestows blessings *only in answer to prayer*. At first, this may appear to be contrary to facts. The Christian looks upon an ungodly man, who never bowed the knee in supplication, nor remembered with gratitude the Giver of all good, and does not see but what as many blessings are bestowed upon him as upon his praying neighbor. He prospers as well in business; he enjoys as good health; his family are as free from sickness; he is as much esteemed by the world; in short, his circumstances, from first to last, would seem to indicate that God blesses him as much as if he prayed daily. But is it true, that prayer is not concerned in procuring the blessings which he enjoys? Though he himself never prays, may there not be some kind friend who intercedes in his behalf? Or, may not the blessings which he enjoys have been bestowed on the principle that the wicked are prospered for the sake of God's people? For it is a scriptural truth, that the godly are "the salt of the earth;" and that, were it not for them, the wrath of Heaven would soon come upon the wicked "to the uttermost," sweeping away all their prosperity, and themselves too. It may be, however, that that which they esteem their prosperity is, in reality, a curse to them. "*The prosperity of fools shall destroy them.*" Prov. 1: 32. Ungrateful for the blessings bestowed, and too depraved to make any other use of them but to pamper their unholy hosts, what would otherwise have been for their welfare becomes a trap. Ps. 69: 22. In reality, they are not blessed; they are cursed by being placed under temptation too strong for their depraved hearts to resist. They are only fattened for the day of slaughter. As for *spiritual* blessings, they are strangers to them altogether. And not an instance can be cited of spiritual blessings being bestowed upon any one who did not seek them by fervent prayer.

T. B. B.

FOREKNOWLEDGE.

To the Editors of the Sabbath Recorder:—

In an excellent article in your issue of Nov. 27, on the subject of *Prayer*, the following passage occurs:—

"It is true that God is unchangeable. Our prayers can excite in him no new feelings, to which he was before a stranger; they call into existence no new purpose, which he had not formed from eternity. But how to reconcile this necessary attribute of the Deity with what the Scriptures teach concerning the efficacy of prayer, is not quite so clear."

Now I know that the subject of God's foreknowledge is an "awful" subject. Yet I desire, if it would not be presumptuous so to do, to ask the following questions; and, if it be deemed proper, please answer them:—

1. Are some things that occur in the order of Divine Providence governed by *absolute* laws?

2. Are some things that occur in the order of Divine Providence *contingent?*

3. If some things are *absolute*, and some contingent, then does God "foreknow" things absolute as such, and things contingent as such?

N. V. HULL.

ALFRED CENTER, Nov. 28, 1851.

Reply.

Concerning God's foreknowledge we have but a few words to say. From all eternity, He foreknew that Bro. H. would write us just such a communication as the foregoing. It was just as well known to Him from all eternity, as it is now that the circumstance has actually taken place. To suppose the contrary, is to suppose that His knowledge may be increased; or, in other words, that He is not omniscient. Now, if from all eternity He certainly foreknew the event, the certainty of it must have been from all eternity *established*, or *decreed*; otherwise it could not have been foreknown.

To say He foreknew it as contingent, is the same as to say, He foreknew it, although there was no *evidence* to Him that the event ever would take place; which is a clear contradiction. Bro. H. may say, that his communication to us was contingent upon the publication, on our part, of the sentiment which he has quoted; otherwise it had never been written. But this only throws the subject one step father back. The publication on our part of the sentiment excepted to, was just as certainly foreknown by the Divine Mind from all eternity, as it was after it took place. The certainty of the thing became no more evident to the Divine Understanding on the twenty-seventh of last month, than it did five thousand years ago. If our correspondent chooses, he may remove the question still another step back, and say, that our article upon the efficacy of prayer was contiengent upon a communication we received, calling for some remarks on the subject. But the result is the same. The contingencies themselves were all as distinctly foreseen as the results to which they gave rise.

If our correspondent uses the term 'contingent' denoting that there was no *necessary* connection between the event and the circumstance which brought it about, and yet supposes that God certainly foreknew it, we cannot agree with him. For to say that God certainly knows that a thing will infallibly take place, which at the same time he knows to be so contingent that it may possibly not take place, is the same as to say, that he knows a proposition to be of certain truth, which he knows to be of contingent and uncertain truth; which is a contradiction. God views things as they are. If an event be contingent, God views it so. If the event may possibly never take place, God knows it may possibly never take place; and that is to know that the proposition which affirms that it will take place may possibly not be true. In other words, He knows that the truth of the proposition is uncertain; which is quite inconsistent with his knowing it as a certain truth. If there was no necessity whatever that the event should take place, then it would not argue perfection of knowledge in any being to determine peremptorily that it would take place. It would rather argue ignorance and mistake; because it would argue that he supposes a propostion to be be certain, which, in its own nature, and all things considered, is uncertain and contingent. It is needless to reply, that God may have ways of knowing contingent events which we cannot conceive of; for that is as much as to say, that God may know contradictions to be true, for aught we know, or that he may know a thing to be certain, and at the same time know it not to be certain, though we cannot conceive how; because he has ways of knowing which we cannot comprehend.

We do not include the last paragraph in quotation marks, though we acknowledge our indebtedness for the method of argument employed to an author whose investigations on this point have never been fairly refuted. To our mind the argument is conclusive, and has been so long interwoven with our habits of thinking, that we offer no apology for presenting it as our own.

T. B. B.

THE SABBATH TRACT ENTERPRISE.

At a recent meeting of the Board of Directors of the American Sabbath Tract Society, letters were read from several individuals who have been engaged in the tract enterprise, and the Corresponding Secretary was instructed to make extracts from them for publication in the *Recorder*.

The first letter read was from a brother who has served the Society a short time as colporteur in the City of New York. After a general account of his labors, he says:—

"During the month I distributed about 700 tracts, and discovered, in conversation with the recipients, that in general the subject of the Sabbath was new to them. Few of them were at all conscious that in resting on Sunday they did not rest on the Sabbath day according to the commandment. Of these few, most appeared to feel that a return to the observance of the day commanded would amount to *judaizing*, although, when called upon, they could not assign a reason why obedience to the fourth commandment should subject Christians to such a reproach, rather than the performance of the duties enjoined, or the avoidance of the crimes prohibited, in the other nine commandments of the Decalouge, which they acknowledged to be obligatory upon all, whether Jew or Gentile, in common.

"One lady (I believe a widow) who keeps a shoe store, told me that she felt herself puzzled by questions addressed to her by her son, a few days previous to my visit, when preparing his Bible Lesson for Sunday School. Her boy is about fourteen years of age; without any idea of controversy, simply to avail himself of his mother's accustomed assistance in the preparation of his regular lesson, he proposed the questions referred to; and she told me she failed to satisfy her own mind by such reasons as she was able to give her boy for the observance of Sunday as the Sabbath instituted by God. Nevertheless, she considered that her duty as a mother to provide for her family leaves her, in the existing state of things, no choice; and although she would prefer if possible to close her store and celebrate the rest on the day sanctified by the Creator for that purpose, she must forego the pleasure to be derived from conscientious obedience, in order to secure for her little ones what to eat and drink and wherewithal they shall be clothed.

"Only in a few instances has this reason for existing practice been so explicitly, so honestly avowed; but I fear that this is the true motive in most instances where the question has been carefully examined, and a day not required substituted for that sanctified by the Creator.

"I have had many interviews with colporteurs laboring amongst our immigrant population, and much fear that some of them are acting contrary to their convictions upon this subject."

The next letter read was from Bro. Wm. M. Jones, giving some account of a journey from Shiloh, N. J., to Huntingdon Connty, Pennsylvania. He says:—

"On the way I had frequent opportunities for tract distribution and conversation on the subject of the Sabbath. One young man, a member of one of the Universities of the land, appeared a good deal interested in listening to an argument in favor of the seventh-day Sabbath. As the subject was new to him, he said he was not prepared to give an answer. I gave him a number of tracts, after the reading of which, according to promise, he is to write me his convictions on the subject. At parting, he remarked that he thought he had grace enough to do his duty *if* convinced that he ought to keep the Sabbath.

"I distributed tracts in the cars. One man refused to accept, but afterwards came to me and asked for a German tract, and I gave him "*The True Sabbath Embraced.*" I offered the "*Vindication of the True Sabbath*" to Governor Johnston. He looked at it long enough to read the title, and then refused it by shaking his head. He was on his way west of the mountains, as the conductor told me, to commence a political campaign. At H. I had a long conversation with two ministers, but have not much hope that either will ever be led to acknowledge the Sabbath of the Bible.

"I lectured to the Stone Creek Baptist Church; congregation about 100. Good attention was paid to the word, and I distributed tracts to the people. Liberty was given and the congregation were urged to reply, but no one replied. At Union and Huntingdon the congregations numbered about 200 each. Although liberty was given to any person, at each of these places, to reply, no reply was attempted. Quite a number of persons received our tracts and read them with apparent interest. A few were disposed to hear a course of lectures on the Sabbath, and some remarked that they thought if I would remain a few months, many might be led to change their views and practice. Indeed, I should not be surprised to hear of conversions to the true Sabbath in that region. Although outward circumstances are forbidding, yet the Lord, by His Spirit, is able to convict and convert when and where he will to his holy law.

"The most common obstacle in the way of the truth is *indifference*. Almost all think the Sabbath of little or no importance, especially when the change from the first day to the seventh day is the question at issue. Is there as much feeling among us in behalf of this subject as it demands? I fear there is not. There should be more preaching, for the people need light. We need to pray more that the cause of the Sabbath may have free course, run and be glorified. I think special prayer meetings held at an appointed time would do much to deepen our own interest in its behalf, and to awaken the attention of others to its claims. I should think that the recommendation of a day of fasting, humiliation and prayer, for the furtherance of the Sabbath cause, would meet with the approbation of the churches. And why not have it appointed on some Sabbath?"

Another letter—the last from which we will quote now—was from Bro. James R. Irish, giving the results of his experience in attempting to promote the tract enterprise. He says:—

"During the year, I have been permitted to labor some to carry forward the enterprise of the Society, and trust my joy in the Lord has been increased thereby. I have lectured and distributed tracts, and have found an unexpected willingness to hear and read in relation to the subject. In one instance, after lecturing and distributing tracts where the subject had never been presented, the recipients of the tracts came forward and made donations to aid in purchasing tracts for others, saying, 'It costs something to distribute them, if you do choose to do it as a gratuity.'

"The resolution which I took part with you in passing last year in relation to funds, I have endeavored to carry out to the spirit and letter of my pledge, and rejoice that a high stand was taken. The brethren and friends of DeRuyter and Truxton seemed to appreciate it, and scarce an individual was found unwilling to do his part when once the matter was fully understood; on the contrary, men, women, and children gave as God had prospered them. The two societies for which I pledged last year are small and relatively poor, yet they have raised and forwarded double their proportion of the amount resolved to raise, and near ten dollars more is subscribed, which is delayed only for a suitable opportunity to receive it from the subscribers. It did me good to see with what alacrity rich and poor, young and old, set apart to this work.

"I hope that a still larger amount will be aimed at the coming year. It is time for us to make an effort, that *we shall ourselves feel*, if we would make others feel. If we love the Sabbath as we ought, we shall be willing to circumscribe our temporal pleasures to carry its claims to those who do not love it, but refuse compliance with its demands, and especially to make it known to those who are ignorant of what God commands in this matter."

LOUIS KOSSUTH.

Early last Sixth-day morning, the steamer Humboldt, having on board Louis Kossuth, Governor of Hungary, and his suite, arrived off Staten Island, where arrangements had been made for the entertainment of the distinguished visitors until preparations were completed for their public reception by the City of New York. Sixth-day and the following night they spent in the hospitable mansion of Dr. Doane, where they were met and welcomed by numerous Committees and individuals of note, as well as by a large representation of Staten Islanders. On Sabbath morning, a Committee of the Common Council proceeded to Staten Island by the steamer Cornelius Vanderbilt, took on board the illustrious Magyar and his company, and after a sail up the North and East Rivers, to give them a view of the City, landed them at Castle Garden. Here a formal welcome was given to Kossuth, and he attempted to reply, but was prevented by the confusion from finishing his speech. Then a grand procession was formed, which proceeded through Broadway to Astor Place, and down Bowery and Chatham-street to the Park, where Kossuth reviewed the military, and made a brief address. Since that he has been entertained at the Irving House in a style becoming his station.

A Municipal Dinner is to be given to Kossuth on Fifth-day, the 11th inst., and the editorial fraternity are getting up an entertainment of a high order to come off at his earliest convenience. Meanwhile, Committees and Congratulatory Addresses from all quarters are flowing in upon him, and the prospect is that he will be received with unprecedented enthusiasm throughout the country.

On our fourth page to-day will be found some account of the *deeds* of Kossuth, which have served to create the deep interest everywhere felt in him. The following account of his personal appearance we copy from the *New York Tribune*:—

Gov. Kossuth is rather taller than we had supposed, and his face has an expression of penetrating intellect which is not indicated in any portrait we have seen. It is long, the forehead broad, but not excessively high, though a slight baldness makes it seem so, and the chin narrow, but square in its form. His hair is thin in front and of a dark brown, as is his beard, which is quite long, but not very thick, and arranged with neatness and taste. His moustache is heavy and rather long. His eyes are very large and of a light blue; his complexion is pale, like that of a man who is not in perfect health, and his appearence was that of the spirit bearing up against the exhaustion of the body. His manner in speaking is at once incomparably dignified and graceful. Gestures more admirable and effective, and a play of countenance more expressive and magnetic we remember in no other public speaker. He stands quite erect, and does not bend forward like some orators, to give emphasis to a sentence. His posture and appearance in repose are imposing, not only from their essential grace and dignity, but from a sense of power they impress upon the beholder. This sense of unused power, this certainty that he is not making an effort and doing his utmost, but that behind all this strength of fascination, there are other treasures of strength, other stores of ability not brought into use, possibly never brought into use, is perhaps what constitutes the supreme charm of his oratory. He speaks as if with little preparation, and with that peculiar freshness which belongs to extemporaneous speaking; there is no effort about it, and the wonderful compactness and art of his argument are not felt until you reflect upon it afterward. His every movement is perfectly easy, and he gesticulates a good deal, equally well with either arm. Nothing could be more beautiful in its way than the sweep of his right hand, as it was raised to Heaven, when he spoke of the Diety; nothing sweeter than the smile which at times mantles his face. His voice is not very loud, and more evinced exhaustion that either his face or his general bearing, but it was heard distinctly through the large pavilion. On the whole, our previous impression was perfectly confirmed by hearing him yesterday. Beyond a doubt he is the greatest of orators now living, and we shall not easily believe that in that capacity he has ever been excelled.

In speaking, Kossuth occasionally referred to notes which lay on the stand before him. He was dressed after the Hungarian fashion, in a black velvet tunic, single breasted, with standing collar and transparent black buttons. He also wore an overcoat or sack of black velvet with broad fur and loose sleeves. He wore light kid gloves.

Generally his English is fluent and distinct, with a marked foreign accent, though at times this is not at all apparent. He speaks rather slowly than otherwise, and occasionally hesitates for a word. His command of the language, astonishing as it is in a foreigner, seems rather the result of an utter abandonment to his thought and a reliance on that to express itself, than of an absolute command of the niceties of the grammar and dictionary. He evidently has no fear of speaking wrong, and so, as by inspiration, expresses himself often better even than one to whom the language is native and familiar. Though he often uses words with a foreign meaning, or a meaning different from that we usually give them, he does not stop to correct himself, but goes on as if there were no doubt that it would be apprehended just as he meant it.

SKETCH OF A METHODIST BISHOP.

In the Methodist Episcopal Church in 13th-st., New York, on the evening of Dec. 1st., Rev. E. O. Haven delivered a lecture on the life and character of Francis Asbury, the first bishop of the Methodist Episcopal Church in America. A report of the discourse, in the *Tribune*, states that Francis Asbury was born in Staffordshire, England, in the year 1745, at the time when John Wesley was 42 years old, and was preaching throughout the country. He was a self-taught man, and at 16 he commenced preaching the Gospel. At the age of 26 he decided to leave his own country for America. The friends he met in Bristol, from which port he sailed, clothed him and gave him £10, and with this sum he embarked. After a stormy passage he reached Philadelphia in 1771, and began to preach to the scattered societies, and in one year after he was asked by Wesley to take charge of the Methodist Societies, and to assist him in his arduous labors. He soon began to show sagacity and shrewdness; he enforced discipline, and called a conference of the rulers of the churches, and in two years Methodism was respected, its adherents were doubled, and it was looked on as a respectable denomination. The war broke out between England and America, and he was pressed to go home, but he refused to leave 3,000 souls without a superintendent.

In 1774 Asbury was appointed the first Bishop of the Methodist Episcopal Church, and he traveled 5,000 miles a year on horseback, upon a salary of $80, which he continued until 1816, when he died in Spotsville, Virginia.

The prominent feature of his character was his industry; for, according to his journal he read 100 pages a day, and lectured in the open air every other day. In 45 years he preached more than 20,000 sermons, presided at over 200 conferences, traveled more than 400,000 miles to the farthest western settlements. He made more than 50,000 pastoral visits, and gave frequent advice to the ministry, which increased from 10 pastors to near 700 during his life, and by his exertions. The church members in America amounted to 1,000 when he commenced his labors, but when he died they were more than 200,000, thus increasing 200 fold, while the country in the same time had only increased in population 7 fold.

The lecturer then went on to notice his humility, his simple manners and hard living, his love of order, his practical wisdom, all of which traits of character he possessed in an eminent degree. As a public speaker he was not an extraordinary man, but as a social companion he was gentle and affable.

D'AUBIGNE.

Most of our friends have probably read the History of the Reformation, by Dr. Merle, usually called D'Aubigne, which is the place of his residence, and not his name. To such the following description of him, from "Wanderings in the Shadow of Mount Blanc," will be interesting:—

"The manners of D'Aubigne are marked by a plain, manly, unassuming simplicity; no shade of ostentation, no mark of the world's applause upon him—a thing which often leaves a cloud of vain self-consciousness over the character of a great man, worse by far than any shade produced by the world's frown. His conversation is full of good sense, just thought, and pious feeling, disclosing a ripe judgment, and a quiet, well-balanced mind. You would not perhaps suspect him of a vivid imagination, and yet his writings do often show a high degree of that quality. A child-like simplicity is the most marked characteristic to a stranger, who is often surprised to see so illustrious a man so plain and affable. He is about [1846] fifty years of age. You would see in him a tall, commanding form, much above the stature of his countrymen; a broad, intelligent forehead; a thoughtful, unsuspicious countenance; a cheerful, pleasant eye, over which are set a pair of dark shaggy eye brows, like those of Webster. His person is robust, his frame large and powerful, and apparently capable of great endurance; yet his health is infirm. Altogether, in face and form, his appearance might be described in three words—noble, grave, and simple. The habit of wearing spectacles has given him an upward look, in order to command the center of the glass, which adds to the peculiar openness of his mien."

MR. BEGG ON THE SABBATH.

To the Editors of the Sabbath Recorder:—

By request, I would invite the attention of your readers to Mr. Begg's articles on the Sabbath, in the 19th, 22d, and 23d numbers of the *Recorder*. It is thought that a careful perusal of his arguments would result in more general uniformity of practice in regard to the *time* of commencing and closing the weekly Sabbath. This, as he argues very conclusively in regard to the *natural day*, the *passover day*, the *high day*, and consequently the *day of the weekly Sabbath*, is at the going down of the sun.

Yours, W. M. JONES.

SHILOH, N. J., 11 mo. 30, 1851.

MISSIONS IN CHINA.—At a missionary meeting in Yew York on the 1st inst., an interesting letter was read from Rev. Mr. Talmage, giving a detailed account of the progress of the missionary work in the Celestial Empire. The prospects for the accomplishment of great results are very flattering. There are several cases of religious inquiry, and the natives manifest a greater interest in the cause of the Gospel.

SAILING OF MISSIONARIES.—At the missionary meeting held at the Tract-House in New York on the 1st inst., it was stated that two companies of Missionaries have departed from our shores since the previous monthly meeting. One of these, consisting of Mr. and Mrs. Parris, Mr. and Mrs. Andrews, Mr. and Mrs. Gulick, and Mr. Snow and lady, set sail from Boston in the ship Esther May. Mr. Parris and lady, and Mr. and Mrs. Andrews, will take up their abode in the Sandwich Islands; and Messrs. Gulick and Snow, with their wives, are destined for the new Mission lately established in the Micronesian Islands. On Sabbath, Nov. 29, another company sailed in the bark Sultana for Smyrna. It consisted of Rev. Mr. Eddy and wife, Dr. Lobdell and wife, and Mr. and Mrs. Sutven. Mr. and Mrs. Eddy will stop at Smyrna; Dr. Lobdell and wife are to be stationed at Mosul; and Mr. Sutven and lady proceed at once to the Armenian Mission at Erzeroom. Besides these, Rev. Mr. Vrooman and lady sailed last week for China, in the ship Samuel Russell. At the same meeting the interesting fact was stated, that three of the missionary ladies who thus devote their lives and labors to the adornment of the gospel, are daughters of clergymen. Mrs. Vrooman is the daughter of the venerable Dr. Pitkin, of Hudson, O.; Mrs. Eddy, of Dr. Condit, of Ohio; and Mrs. Sutven, of Rev. President Kellogg, of Clinton, N. Y.

REVIVAL IN HOPKINTON AND RICOMOND, R. I.—Eld. S. B. Bailey communicates to the *Christian Watchman and Reflector* the cheering fact that the Second Baptist Church in Hopkinton, located on the border of Richmond, has recently enjoyed a most precious refreshing from the presence of the Lord. "A series of meetings was commenced on Sunday, August 24th, and continued every evening with few interruptions until the last of September, since which time on account of the running of the mills they have been less frequent. Soon after the church began to inquire, 'Wilt thou not revive us again that thy people may rejoice?' the impenitent began to inquire what they must do to be saved. After four weeks of persevering labor we were permitted to visit the banks our Jordan, and to bury 27 converts in the likeness of Christ's death. With this commencement we have repaired to the same place for the same purpose each successive Sabbath [Sunday we suppose he means] during the six weeks that have followed. The whole number added to the church by baptism, is 74, and by experience, 10. We may here state, also, that the number of the church was increased 43 during a revival season enjoyed two years ago, and that all without exception have honored their profession."

DIVISION AMONG THE JEWS.—The following paragraph, the source of which we do not know, states very clearly the ground of division between the Rabbinical and Reformed Jews:—

"The British Jews are of two classes, the Rabbinical and the Reformed. The former maintain that the Mishna and Talmud are of divine authority, as well as the Sacred Scriptures; the latter view them as merely human compositions, containing the advice and instruction of their post-biblical ancestors, and receive and reverence them as such; holding that the sacred volume of the Scriptures is the only authoritative and unerring guide of Israelites. These two classes of Jews stand to each other in a position somewhat similar to that of Roman Catholics and Protestants. Protestants repudiate Romish traditions at variance with the Word of God, and the Reformed Jews, Rabbinical traditions which accord not with the Hebrew Bible."

HENRY CLAY.—Horace Greeley, writing from Washington, under date of Wednesday, Dec. 3, says:—"Henry Clay did not attend the sitting of yesterday, and I did not see him in the Capitol to-day. But, seeing him at his own room, I was pained by his general appearance. His mind is clear, vigorous, and active as ever, but his physical powers have been greatly impaired since I last before saw him. He is much thinner, looks older, and is less able to brave fatigue and exposure than he was even last March. He suffers continually from a dry hacking cough, which has clung to and grown upon him for the last eighteen months, and sometimes causes him much distress. I do greatly fear that this is the very last session of Congress wherein his eloquent voice will be heard and his potent influence felt in the Councils of the Nation."

BIBLES FOR SLAVES.—At a meeting of the Board of Managers of the American Bible Society, held on the 4th inst., a request was made and granted for New Testaments to distribute among slaves in North Carolina. Grants were also made of Spanish Bibles and Testaments for distribution in Cuba and in South America, English and German Bibles for the U. S. Barracks at New Orleans, and two copies of the Bible for the Blind to the Institution for the Blind in St. Louis.

The arrangements for a great public meeting of literary men and others in honor of the late Mr. Fennimore Cooper have been completed. The solemnities will take place in Tripler Hall, New York, on Christmas Eve, the 24th inst. A Commemorative Discourse will be pronounced by Mr. Wm. C. Bryant, and addresses are expected from Edward Everett, George Bancroft, John P. Kennedy, Rev. Dr. Hawks, and other friends and admirers of the genius of the deceased American novelist. Hon. Daniel Webster has been invited to preside at the meeting, and it is understood that he will accept the appointment.

As the widow of Dr. Judson was embarking for the United States at Calcutta, a number of noble hearted and disinterested friends made her a present of 3,000 rupees, or nearly $1,500, as a testimony of the reverence in which they held her lamented husband, and the respect and interest they felt for his bereaved family.

Delia Webster, rendered famous a few years since by her effort to run slaves from Kentucky into the Free States, is now at Frankfort, Ky., so ill that she can survive but a short time, it is said.

On Thanksgiving Day, Mr. Levi A. Ward, of Rochester, sent the Orphans of that city a chicken pie which weighed 200 pounds!

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, DEC. 1.

The SENATE met at 12 o'clock. The new members whose credentials were presented, were received, sworn in, and took their seats. The Secretary was instructed to inform the House that the Senate were ready to proceed to business. It was ordered that the daily hour of meeting be 12 o'clock. The Senate discussed at some length the right of Mr. Mallory, of Florida, to take his seat pending the trial of Mr. Yulee's petition. Finally, a Committee of five members was appointed to take the petition into consideration, and Mr Mallory was duly sworn, and took his seat. Several Senators gave notice of new bills, some of them of great importance. Among them are, by Mr. Clemens, a bill to establish a National Central Railroad from the Mississippi to the Pacific; a bill to reduce Postage on Newspapers, and provide for a regular uniform rate of Postage; and a bill to establish a line of Ocean Steamers from San Francisco to Shanghae, China, via the Sandwich Islands. Mr. Foote gave notice of a joint resolution for a Commitee of the two Houses, (the number left blank,) "to make suitable arrangements for the reception of Louis Kossuth, Ex-Governor of Hungary, on his arrival in the United States, and to communicate to him assurances of the profound respect entertained for him by the people of the United States; to tender to him, on the part of Congress and in the name of the people of the United States, the hospitality of the Metropolis of the Union." The Senate then adjourned.

In the HOUSE OF REPRESENTATIVES, the Clerk called the roll, and 218 members answered. Linn Boyd, of Kentucky, was nominated as the Compromise candidate for Speaker, and was elected by a large majority. Mr. B. was conducted to the Chair by Messrs. Stanley and Disney, and sworn in by Mr. Giddings. New Members were sworn in and took their seats. Col. Forney, of the Pennsylvanian, was elected Clerk. The rules of the last session were adopted; and the House, after appointing a Committee to wait on the President, adjourned.

THIRD-DAY, DEC. 2.

The SENATE appointed a Committee on the Florida contested Senatorship; received and laid over Mr. Foote's resolution on the reception of Kossuth; heard the President's Message; ordered 10,000 extra copies of it and the accompanying documents printed; adjourned at 3 o'clock.

The HOUSE did nothing but vote $30 worth of newspapers to each member, hear the President's Message, and order 15,000 copies of it and accompanying documents printed.

FOURTH-DAY, DEC. 3.

In the SENATE, a bill was introduced granting land to Missouri to aid in the construction of a railroad; also a bill granting land to the Florida and Gulf Railroad Co. Mr. Foote moved to have the blanks in his Kossuth resolution filled up, and spoke at some length in reference to Kossuth's extraordinary merits. Mr. Dawson, of Ga., opposed the resolution in toto, on the sole ground of its being unprecedented to offer such an ovation to a foreigner. Mr. Hale, of N. H., expressed a hope that the resolution would pass amended, and he proposed an amendment to the effect that an assurance should be given to Kossuth that the Senate sympathized with the oppressed everywhere, and entertained the hope that the universal rights and liberty of man would be everywhere recognized. To this Mr. Foote replied in language unworthy the occasion, the object, and the assembly. Mr. Hale in retort said he wished to see Kossuth in Washington, that he may act as a living and signal reproach to our oppressors at home. Mr. Cass supported the rosolution, and was caustic as to Senator Hale's course. Mr. Underwood opposed the resolution on many grounds. The discussion was continued, Foote, Underwood, and Cass being the principal speakers. The hour of adjournment arrived before a vote was taken.

In the HOUSE OF REPRESENTATIVES, Mr. Harris, of Tennessee, introduced a joint resolution, explanatory of the Land Bounty act of September, 1850, to the effect that nothing in said act shall be so construed as to prevent the sale and transfer of any certificates of land warrants prior to the location of the same. Mr. Meade, of Virginia, proposed to amend, so far as to make all land warrants assignable, which proposition was accepted by Mr. Harris. Before any final action was had, the House, in pursuance of an order passed yesterday, proceeded to select seats; after which it adjourned over to Sabbath, to give time for the Speaker to appoint the various Committees.

FIFTH-DAY, DEC 4.

In the SENATE, several Executive communications were presented. Mr. Clemens gave notice of his intention to renew his proposition to confer the rank of Lieutenant-General on Winfield Scott. Mr. Gwin introduced a bill to establish a Branch Mint at San Francisco, one directing a survey of public lands in California, and another refunding to her the duties collected on her imports prior to her admission into the Union. Mr. Foote introduced a resolution of Sympathy for the Irish Exiles. Mr. Fish gave notice of a bill to establish a Branch Mint in New York. Mr. Underwood introduced his joint resolution making land warrants assignable. A resolution introduced by Mr. Hale, inquiring whether the law abolishing flogging in the Navy had been violated, was laid on the table. Mr. Foote's resolution declaring the finality of the Compromise Measures, was made the special order for Monday next. Mr. F., by permission of the Senate, withdrew his resolution tendering honors to Kossuth, because it had met with unexpected opposition, and could not be acted on in the House in time to be effectual. Mr. Seward then gave notice of a joint resolution tendering to Kossuth through Congress the cordial welcome of the people of the United States, to the Capital and to the country. The Senate adjourned to Monday.

SABBATH-DAY, DEC. 6.

The HOUSE OF REPRESENTATIVES held a brief session, at which notice was given of intention to introduce a bill establishing a Mint in New York, the Report of the Superintendent of Coast Survey was received, and there being no general disposition for business, the House adjourned till Third-day, when the various Committees will be announced.

The following is Mr. Foote's resolution on the Compromise Measures:—

Be it Resolved, That the series of measures embraced in the act entitled "An Act proposing to the State of Texas the establishment of her northern and western boundaries, the relinquishment by the said State of all territory claimed by her exterior to the said boundaries, and of all her claims upon the United States, and to establish a Territorial Government for New Mexico," approved Sept. 9, 1850; "An Act for the admission of the State of California into the Union," approved Sept. 9, 1850; "An Act to amend, and supplementary to the act entitled 'An Act respecting fugitives from justice, and persons escaping from the service of their masters,'" approved Feb. 12, 1793—approved Sept. 18, 1850; and "An Act to suppress the slave trade in the District of Columbia," approved Sept. 20, 1850; commonly known as the Compromise Acts, are, in the judgment of this body, entitled to be recognized as a definite adjustment and settlement of the distracting questions growing out of the system of Domestic Slavery, and as such, that said measures should be acquiesced in and respected by all good citizens.

The following is Mr. Foote's Joint Resolution about the Irish Patriot Exiles:—

Be it Resolved, That in consideration of the general sympathy felt by the people of the United States for Smith O'Brien, T. F. Meagher, and their immediate associates—exiled Irish Patriots—and the warm sympathies felt by the countrymen of those distinguished sufferers, who have become adopted citizens of the United States, the President of the United States be requested to authorize a correspondence to be opened with the Government of Her Majesty, the Queen of Great Britain and Ireland, appealing to the magnanimity of the British Government and people in their behalf, and respectfully requesting the liberation of those personages from their present confinement, with an offer to receive them upon the hospitable shores of the United States.

European News.

The steamers Humboldt and America, with European news to Dec. 22d, have arrived since our last.

There is no political news of any importance, nor any personal intelligence of any moment.

Lord Blaquiere, an English nobleman, aged 74, has committed suicide.

An American gentleman, named Charles L. Barnes, who arrived at Liverpool from New York in the America on Sunday, committed suicide at the Adelphi Hotel on Wednesday.

In Ireland, religious agitation is on the advance, which is all that can be said of the country. Coupled with this agitation is the following announcement from *The Evening Mail*: "The Spanish Government have conceded a grant of 250 square miles of country, on the banks of the Guadalquiver, in the provinces of Andalusia and Estremadura, containing more than 160,000 acres of land of the richest quality, to be colonized by Irish settlers, under the following conditions: Exemption from taxation for 25 years; admission of the furniture, clothing, and agricultural implements free of duty; privilege of felling timber for building in the royal forests; power to appoint their own municipal authorities. The district in question having been depopulated by the expulsion of the Moors, has, it is stated, been never since fully occupied."

Lamartine is very sick, not dangerously, but so that a long and painful illness is expected. He had been confined to his room nearly four weeks at our last advices.

In the drawing of the lottery of the golden ingots, the great prize of 400,000 francs was won by a person whose name is not yet known; some say it is a poor woman—others, an engineer on a railroad. The second prize of 200,000 francs was gained by a journeyman hair-dresser.

The King of Hanover died on the 17th ult., in the 81st year of his age. He was born in England, and as Duke of Cumberland received his University education at Gottingen, entered the army in 1790, in 1794 commanded the First Brigade of Cavalry, and in an encounter near Tournay lost his left eye. In 1813 he was made a Field Marshal, but on the accession of William IV., took umbrage at being preceded in the command of all the Horse Guards by the Duke of Wellington, and resigned his rank in the army.

From Vienna we learn that two hundred respectable brokers and dealers on the Bourse of that city had been ordered to quit the Austrian capital for "bearing" the exchange market.

The line of railroad from St. Petersburgh to Warsaw has been by command of the Emperor of Russia already marked out, and the earth-works have been commenced.

The Dalmatian papers are teeming with accounts of earthquakes along the Albanian and Dalmatian coasts. A violent shock occurred at Stagno Piccolo on the 19th ult., accompanied with subterranean detonations; another detonation ensued some time after on the same day, and these phenomena were repeated on the 20th with still greater intensity. Fortunately no disaster of a serious nature has to be lamented there. Further particulars of the terrific earthquake at Vallona have reached *Osservatore Dalmato*. It was preceded by violent detonations, to which succeeded a series of intermittent shocks, which lasted in the aggregate about a quarter of an hour. The waters of the river Voiussa, six miles from Vallona, rose two feet above the ordinary level, and many houses fell in the town itself. The town of Beratti, about 30 miles from Vallona, is a heap of ruins; its castle has been destroyed. Some villages have literally disappeared, leaving scarce a vestige of their former existence. The shocks, though weaker, continued to be felt up to the latest date, being the 26th Oct.

LATEST.—The steamer Pacific, with European news to Nov. 26, arrived at New York on Sunday night last. Her news is not important. A dinner has been given at Liverpool to Hon. R. J. Walker, late Secretary of U. S. Treasury, by about seventy of the principal merchants. In France the Electoral Law continues to be the principal topic of discussion. Near the Isles de Hyeres, recently, two steamers ran together, and one of them soon sunk, causing the loss of many lives—how many is not yet known.

Outrage at San Juan.

The facts connected with an outrage on the American steamer Prometheus, by the British brig-of-war Express, near San Juan, are thus set forth by Capt. Churchill, in a letter from that place, dated Nov. 21st:—

"At 2 P. M., I proceeded to get my ship under weigh to proceed to sea, having but just received the last of our passengers from the Pacific steamer, numbering in all about 500. At this moment the city authorities of Greytown, constituted, as they stated, by the authority of the Mosquito King, came on board of the ship with a police force, and served a process of attachment on the ship and myself for the amount of $123, claimed by the authorities for present and arrearage port dues charged on the ship, which we supposed to be illegally demanded, and had consequently refused to pay them, as I did in the present instance. The port dues are made up from the weight of anchorage in the harbor, Captain of the Port's fees and pilotage. I hove up my anchor, and dropped down the harbor with the current, having alongside one of the river steamers, receiving from her the baggage of the passengers. The English brig-of-war lying a short distance from us, immediately got under weigh, made sail for us, and when within a quarter of a mile from us, fired a round shot over our forecastle, not clearing the wheel-house over ten feet. In a few moments another shot was fired, which passed over the stern so near that the force of the ball was distinctly felt by several passengers. I sent a boat on board the brig to inquire the cause of the firing into us. The Captain stated it was to protect the authorities of Greytown in their demands; and if we did not immediately anchor, he would fire a bomb-shell into us, and ordered his guns loaded with grape and cannister shot; at the same time our small steamer left us, and I proceeded under steam back to our anchorage, and anchored. The brig stood up the harbor, and anchored very near us; sent a boat aboard of us with orders that our fires should be put out, and that an officer would be sent to see that the fires were extinguished. The shore authorities then came on board, and, under the circumstances of the case, the amount demanded was paid under protest, and we were permitted to proceed to sea by the Captain of the brig."

The Administration has acted in relation to this business with earnest readiness. The *Republic* informs us, that a squadron has been ordered to the Mosquito coast, to look after American interests, and secure our mercantile marine from similar insults in future; and that application has been made to the British Government for explanation and disavowal of the extraordinary act of the Express.

Mormon News.

The Mormon country in Iowa is announced for sale, and the "saints" of that locality are adjured to repair to the Great Valley. The Sixth Epistle from the President of the Mormons is published. It contains, among a vast number of religious matters, the following terrestrial facts:—

"The railway from the city to the mountains was surveyed early this year, and partly graded. and a considerable share of the timber and rails provided; but the work has been suspended. The walls of the basement story of the Seventies Hall are in progress, and the walls of the Tithing Barn are completed; also, the walls of the joiners' and paint-shops and planing and slitting machine, 140 by 45 feet, on the Temple Block, preparatory to building a Temple. The Council House is completed. The Tithing Storehouse is in progress of finishing. The foundation of a Tabernacle on Temple Block, 124 by 64 feet, is nearly completed. The Desert Pottery is nearly completed, and two carding machines are in operation. There are four grain and five saw-mills in operation or nearly completed, in Great Salt Lake County; two grain and two saw-mills in Weber County; one grain and two saw-mills in Utah County; one grain and two saw-mills in San Pete County; one grain and two saw-mills in Iron County, and one mill in Tooele County. The birth-day of the nation, July 4th, was celebrated by the citizens in a most patriotic manner, on the banks of the Great Salt Lake, about 24 miles from the city, attended with every expression of joy and gladness, that could flow from the hearts of a free and virtuous people."

Accident on the Hudson River Railroad.

On Thursday evening, Dec. 4, about dark, a terrible accident occurred near Verplanck's Point, by the collision of three trains, whereby some 25 persons were more or less injured, and probably one or two fatally.

It seems that the 4 o'clock or Poughkeepsie train from this City, stopped at the place of the collision for the purpose of putting down two passengers, (it is said for not paying their fare,) and before they started an engine and tender came rapidly up, supposing the track to be clear, and ran into the aforesaid Poughkeepsie train, smashing one car, and injuring several persons.

Word was immediately sent back to the next switch to turn the approaching Albany train (5 o'clock from New-York) off to the last even track, (the new track,) which is seldom used. This was done, and the Albany train stopped alongside the Poughkeepsie train to take off the passengers and carry them forward.

The same messenger who went back to switch off the Albany train was also charged to order the Peekskill train, which left New-York at 5½ o'clock, to take the same course, with the additional injunction to *run slow*. This latter part of the message was forgotten by the messenger and the switch tender, and when the conductor of the Peekskill train passed the switch he increased his speed for the purpose of reaching Peekskill before the passage of the 3½ o'clock mail train from Albany.

It would seem that the Peekskill conductor was not aware that the Albany train had stopped alongside the Poughkeepsie train, and when he came in sight of them he was under full headway. The utmost effort was made to slacken speed, but the collision was nevertheless terrible. Two of the Albany cars were smashed into splinters, and about 25 persons were badly injured; but none were absolutely killed, although it is presumed that one or two will die of their injuries.

The Farmers' Bank of Mina has resumed payment.

SEIZING LIQUOR—FATAL AFFRAY.—A dispatch from Belfast, Me., dated Friday, Dec. 5, says that on the previous day, several men were dangerously, if not fatally, stabbed at Frankfort, in attempting to seize a quantity of liquor on board the steamer Boston, Captain Sanford. The steamer was from Boston, bound to Bangor, and reached Frankfort on Wednesday night, where she was detained by the ice. Captain S. had left for Bangor, giving orders not to land the liquor until the charges were paid.

Deputy Sheriff Mills, with a *posse* of officers, attempted to seize the liquor, when he was requested by Loomis Taylor, agent of the boat, to wait the return of the Captain. He refused, and attempted to make the seizure, when resistance was offered by the crew, and the officers driven off with violence. In the *melee*, officer Staples was very severely wounded, and his recovery is considered doubtful. Mr. Wilson Chace, of Frankfort, was reported to be dead. A man named Carlton was also seriously injured, as well as two of the boat's crew. The boat afterward started for Boston, the Captain having returned, but on her arrival at Belfast, she was boarded by Sheriff Rust, and the Captain and crew were arrested. The Captain gave bail in $5,000, but the crew were committed. Mr. Taylor, the agent, who is reported to have directed the crew to resist, was also arrested, and held to bail. The first pilot, Davison, cannot be found. The liquor was finally seized and destroyed.

RETURNED CALIFORNIANS.—One day last week, the Coroner of New York held an inquest at French's Hotel, upon the body of John Hervey, a native of Ohio, 33 years of age, who arrived in this city from Chagres, in the "Brother Jonathan," on the 28th ult., suffering from an attack of the Southern fever, which he had contracted in California. Deceased leaves a wife and three children, residing in Millwood village, Guernsey County, Ohio. He brought with him about $1,200 in gold. Mr. Hervey was one of the six individuals, residents of the same village in Ohio, who, about 18 months since, started for the gold regions. One of them, a Mr. Alexander Wheeler, died on board the Brother Jonathan on her late passage from Chagres. The others are now at French's Hotel, suffering from the same complaint of which Mr. Hervey died.

MIRACULOUS ESCAPE.—On Second-day, Dec. 1, an Englishman, named Bainbridge, while going over the foot-bridge to the Tower, near the Horse-Shoe Falls, at Niagara, slipped on the ice, fell into the rapids, and was carried near the great falls, when he managed to catch hold of a rock, which he clung to for half an hour, when he was fortunately seen by a party passing round Goat Island. Two guides, named H. Brewster and J. Davy, took the reins from some horses, tied them together, and threw them to Mr. Brainbridge, who had just enough strength left to tie them round his body, when he was drawn on shore in a very exhausted state.

SUMMARY.

A dispatch from Louisville, Ky., dated Wednesday, Dec. 3, says: The Steamers Archer and Die Vernon—the former ascending, and the latter descending—came in collision about five miles below the mouth of the Illinois River, on Thursday last, by which the Archer was cut completely in two, and sunk in fifteen feet water. All the persons on the lower deck were drowned, including ten deck hands. The total number of lost, as far as ascertained, is thirty. None of the books and papers belonging to the boat were saved.

Mr. George Hugland, of Jamaica, Long Island, has lately killed a one year old hog, weighing, when dressed, 512 pounds. At Springfield, in the town of Jamaica, Mr. John Remson killed four one year old hogs, which weighed when dressed, 1,984 pounds. At Brushville, (also in the town of Jamaica,) Mr. William Coud killed six one year old hogs, weighed as follows:—335; 417; 502; 500; 539; 477. Total weight, 2,770 pounds.

Horace Greeley, writing from Washington, says that John M. Bernhisel, Delegate from Utah, peremptorily contradicts the current account of disloyalty to the Union, abuse of Gen. Taylor's memory, seizure of public funds, &c., by Gov. Brigham Young and the Mormons. He says he left Salt Lake twenty days after the reported troubles there, and all was peace, loyalty, and good will, up to the moment of his departure.

The House of Representatives, according to the full returns, will stand 197 Whigs and 202 Coalitionists. This will give the Coalitionists 11 majority on joint ballot at the organization, and 23 when the vacancies in the Senate (12 in number) shall have been filled, as they of course will be by Coalitionists. Last year the Coalition majority was 47.

Arrangements having been made for a complete course of medical instruction, by six Professors, in the different departments, the Boston Female Medical School is hereafter to be known by the name of New England Female Medical College; and a term, under this arrangement, is to commence in February.

An article on the Coffee Trade in *Hunt's Magazine* for December is to the point that the annual production of the world is below the consumption in the proportion of 525 millions produced to 625 millions consumed in 1851. The argument mainly rests upon the condition of and diminished means of production by Brazil.

We learn by telegraph from New-Orleans of the arrival there of the steamer Meteor, from Galveston, in 32 hours. She brings intelligence that the Mexicans had mustered in Matamoros to the number of 2,000 men. Carvajal was at Camargo, with only 600 men, awaiting the arrival of Captain Ford, who had gone to Texas for reenforcements.

The Common Council of New York are about applying to the Legislature for a law authorizing the election of four Coronors for the City and County of New York, one Coronor being considered inadequate to perform all the duties of the office as at present arranged.

Gold, it is stated, has been discovered in large quantities in Hawaii, Sandwich Islands. Perhaps the fact accounts for the secret expedition to those Islands reported by the last California arrival.

There is at present living on Green Point, in Suffolk County, L. I., an old lady 84 years of age, who has for the last twenty years been toothless, but now is cutting a new set of masticators.

The New York *Tribune* of the 4th inst., says: There has been no entrance at the Custom-House of a vessel from a foreign port for two days in succession (yesterday and today)—a singular circumstance, not known to occur during the past forty years. About seven years since there was one day on which no vessel entered from a foreign port, caused then by severe snow storm; but no occurrence like the present has taken place within the period above named.

The Jersey Blues and Mercer Rifles at Trenton have resolved to celebrate the anniversary of the Battle of Trenton by a Sham Fight on the 26th of December, and appointed Col. S. Dickinson, Major W. Napton, and Capt. S. Mulford, T. D. Hutchinson and S. Van Sickle a Committee to extend invitations and make arrangements.

Hon. Townsend E. Cidley, of Michigan, met with a most serious accident on Saturday, Nov. 22d. He was attending a threshing machine, in which his clothes got somehow entangled, and before he could be extricated, one of his shoulders was broken, and the other dislocated.

The Portland Times (Oregon Territory) of the 23d Oct., gives the particulars of a wanton murder committed by a young man named Creed Turner, of Kentucky, on the person of E. A. Bradbury, of Cincinnati, at that place. Both lived in the same house, and it is said jealousy was the incitement.

In the *Merchants' Magazine* for December, Mr. Alexander B. Johnston, of Utica, makes a bold, and in argument somewhat extraordinary, tilt at Life Insurance, its morality, economy, and adaptation to the ends designed, putting the objections to the system in contrast and competition with Savings Banks.

Lola Montes, Countess of Landsfeldt, who has obtained an unenviable notoriety throughout the world on account of her romantic disposition and singular conduct, arrived at New York upon the Humboldt, accompanied by her agent, Mr. Edward Willis, and several servants.

A very respectable married lady of Boston, the wife of a worthy man, has latety been conveyed to an Insane Asylum by her friends. The insanity is attributed in part, if not wholly, to her consultation with professors of the so-called mesmeric art.

Mrs. Harriet Lum has recovered a verdict for $8,500 against the Naugatuck Railroad Co., for damages by the overturning of a car in 1849, by which she was injured for life. Erastus Burr and wife recovered $1,000 on the same account.

Mr. Thomas Smith, Jr., of Jamaica, L. I., owns a cow which gave birth a few days since to a calf without eyes or anything resembling an organ of vision. The calf is some 9 days old, and is doing well.

The Santa Fé mail arrived at Independence, Dec. 4. In the trip the contractors encountered a snow storm at Cedar Springs, which caused the loss of fourteen of their mules. The snow was two feet deep on the plains to Fort Atkinson.

The ship Sultana left Boston on the 28th for Malta and Smyrna, having on board Rev. William W. Eddy, and wife; Rev. Henry Lobdell, wife and child, Rev. Joseph W. Lutphen and wife (Missionaries.)

The *Globe* confirms the report that the Queen of Spain has pardoned 28 British subjects taken in Cuba. They are chiefly young lads inveigled by the plotter of the expedition to join it under false representations.

The Cleveland Plaindealer says that between one hundred and twenty and one hundred and fifty German residents of that city, will leave for their fatherland, to participate in the expected revolution there in May next.

The closing of the Erie Canal has locked up a large amount of produce on the line, part or most of which will probably be forward by the Railroads.

The Christiana Treason Trials are dragging their slow length along through a Philadelphia Court.

The Erie Canal is fairly closed, and a large number of loaded boats were frozen in between Albany and Utica.

There were twenty-five deaths from cholera at New-Orleans during the week ending the 22d ult.

A man named Samuel Badeste was arrested in New-Bedford, Dec. 2, on a charge of beating a girl named Mary Brown to death.

Joshua Leavitt, the hermit, died a few days ago in the Cambridge Alms-House, aged 88.

New York Market—December 8, 1851.

Ashes—Pots $4 87 a 4 94; Pearls 5 37 a 5 44.

Beans—Western white Beans 1 31 a 1 50 per bush.

Beeswax—Southern yellow 26c., Western 26¼c.

Flour and Meal—Flour, 4 06 a 4 12 for common to straight State, 4 18 a 4 31 for Michigan, Ohio, and Indiana, 4 37 a 4 56 for fancy Ohio and Genesee. Rye Flour 3 25. Corn Meal 3 12 for Jersey. Buckwheat Flour 2 25 a 2 50 for 100 lbs.

Grain—Wheat is held firmer in consequence of favorable advices from Europe; red Long Island 83 a 86c., white Michigan 92c., white Southern 95c. Rye 75c. Barley is in demand at 80 a 83c. Oats 36 a 40c. for Jersey, 44 a 45c. for State. Corn, 60c. for Western mixed, 62c. for round yellow.

Hay—60 a 62c. for 100 lbs, River.

Hops—Active at 30 a 35c.

Lime—1 00 for common, 1 31 for lump.

Provisions—Pork, 13 62 a 14 00 for prime, 15 25 a 15 37 for mess. Beef, 4 00 a 5 00 for prime, 7 75 a 9 75 for mess. Butter is in demand at improved prices; 8 a 12c. for Ohio, 11 a 17c. for State. Cheese 6 a 7c.

Seeds—Flaxseed 1 30 for 56 lbs.; Clover 8½ a 9c.; Timothy 14 00 a 19 00 per tierce.

Tallow—7 a 7¾c.

Wool—Domestic Fleece 36 a 42c.; pulled is scarce and wanted.

MARRIED.

In Alfred, N. Y., Nov. 29th, by E. A. Green, Esq., Mr. STEPHEN THOMAS to Miss EMMA LANPHEAR, all of Alfred.

In Alfred, N. Y., Nov. 29th, 1851, by Eld. Jared Kenyon, Mr. THOMAS PLACE to Miss ELIZABETH BURDICK, both of Alfred.

LETTERS.

Wm. M. Jones, A. G. Coon, J. Kenyon, S. Menter, L. T. Rogers, B. Clarke, W. B. Maxson, D. Stillman, E. A. Green. G. McNeil, Jonathan F. Randolph (not received—will write,) N. V. Hull (received.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Kenyon Crandall, S. Brookfield,	$2 00	to vol. 8	No. 52
Benj. Burdick, "	2 00	8	52
Jabish Brown, Leonardsville,	2 00	8	52
L. H. Babcock, DeRuyter,	2 00	8	52
R. W. Folger, New York,	4 00	8	52
H. S. Menter, Fond-du-Lac, Wis.	2 00	7	52

BENEDICT W. ROGERS, Treasurer.

Missionary Society—Board Meeting.

A QUARTERLY MEETING of the Executive Board of the Seventh-day Baptist Missionary Society will be held at the house of Randolph Dunham, in Plainfield, N. J., on the afternoon of Fourth-day, Jan. 7, 1852, commencing at 1 o'clock. G. B. UTTER, Rec. Sec.

Publishing Society—Board Meeting.

A QUARTERLY MEETING of the Board of Managers of the Seventh-day Baptist Publishing Society is appointed to be held at Plainfield, N. J., (house of Randolph Dunham,) in the evening of Fourth-day, Jan. 7, 1852, commencing at 6½ o'clock.

T. B. STILLMAN, Rec. Sec.

Central Railroad of New Jersey.

Winter Arrangements.

LEAVES New York at 9 A. M. and 4½ P. M., foot of Cortlandt-st.; at 11 A. M. (freight) and 4.10 P. M., Pier No. 1 North River—for Elizabethport, Elizabethtown, Westfield, Scotch Plains, Plainfield, Boundbrook, Somerville, Raritan, White House, Easton, &c.

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co. have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Hoe's Cast Steel Circular and Long Saws.

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Miscellaneous.

Trust to the Future.

Trust to the future though, gloomy and cheerless
Prowls the dark past like a ghost at thy back;
Look not behind thee; be hopeful and fearless;
Steer for the right way, and keep to the track.
Fling off despair—it has strength like a giant—
Shoulder thy purpose, and boldly defiant,
Save to the right stand unmoved and unpliant!
Faith and God's promise the brave never lack.

Trust to the future; the present may fright thee,
Scowling so fearfully close at thy side;
Face it unmoved and no present can blight thee;
He who stands boldly, each blast shall abide:
Never a storm but the sunshine succeeds it;
Each has a lesson, and he alone reads it
Rightly, who takes it and makes it his guide.

Trust to the future; it stands like an angel,
Waiting to lead thee, to bless and to cheer;
Singing of hope, like some blessed evangel,
Luring thee on to a brighter career.
Why should the past or the present oppress thee?
Stamp on their coils; for, with arms to caress thee,
See, the great future stands yearning to bless thee;
Press boldly forward, nor yield to a fear.

Trust to the future; it will not deceive thee,
So thou only meet it with brave heart and strong;
Now begin living anew, and, believe me,
Gladness and triumph will follow ere long.
Never a night but there cometh a morrow,
Never a grief but the hopeful will borrow,
Something of gladness to lighten the sorrow;
Life unto such is a conquerer's song!

Trust to the future, then; cease from your weeping;
Faith and a firm heart are all that you need—
God and his angels have yet in their keeping
Harvests of love, if we'll but sow the seed!
Trust to the future; all life will be glorious;
Trust, for in trusting the soul is victorious;
Trust, and in trusting be strong and laborious;
Up and be doing, and give God the meed.

Abstract of the Postmaster-General's Report.

The Annual Report of the Postmaster-General is a long document, and gives a clear idea of the vast extent of the Post-office operations of this country.

It appears that an actual increase of 18.65 per cent. occurred during the past fiscal year in American postages. Or, in figures, the receipts from American postages for the fiscal year, exceeded those of the preceding year $997,610,79. During the last quarter of the fiscal year, a sensible reduction took place in domestic postage, attributable to the near approach of that period to the time fixed by the Act of March 3d, 1850, to establish cheaper rates of postage. A similar reduction was observed upon the adoption of the reduced rates under the Act of 1845.

The Report contains a formidable array of figures relating to the business of the Department during the year; of which the important points are as follows, viz:

Number of Mail Routes,	6,170
Length of Mail Routes, miles,	196,290
Number of Contractors employed,	5,544
Annual Transportation of Mails, miles,	53,272,252
Annual cost of Transportation,	$3.421,754
Miles of Railroad Transportation,	8,568,707
Miles of Steamboat Transportation,	6,454,982
Number of Postmasters appointed,	5,339
Number of Post Offices, June 1, 1851,	19,796
Gross Receipts of the Department,	$6,786,493
Total Letter Postage,	$5,369,243
Newspaper, Pamphlet, &c., Postage,	$1,035,131
Ordinary Revenues of the year,	$6,551,978
Increase over those of last year,	$999,006
Expenditures of the year,	$6,278,402
Ordinary Expenditures,	$6,024,567

Within the last two years, the cost of mail transportation has largely increased. New contracts for the north-western and south-western sections involved an increase of 25 per cent. in aggregate cost, and of 10.4 per cent. in service; while other contracts in the southern section, the extension and opening of the Erie Railroad, increased mail facilities on the routes leading from the Atlantic cities to important points in the West, and upon the Western Rivers; added to the placing of two steamers, the *Franklin* and *Humboldt*, on the New York and Havre line, have all contributed to entail burdens on the revenues of the Department. The Report refers, in this connection, to the subject of compensating Postmasters, and suggests the propriety of making liberal provision for this purpose.

The Special Agents of the Department have been actively employed. Mr. Hobbie was dispatched to Cuba and Panama to effect suitable mail arrangements for the West Indies, South America, and points on the Gulf of Mexico. These objects were temporarily attained, but the increase of correspondence will soon render more perfect arrangements desirable. It is recommended that adequate provision be made for the payment of Mr. Hobbie's expenses, while he was absent upon this mission. As to California and Oregon, contracts have been executed for the residue of the contract term, to end on the 30th June, 1854. The Report also refers to the opening of the route now in operation by way of Lake Nicaragua.

The contracts with the Cunard and Collins steamships; the subject of postal communication between the United States and Mexico, by a line of steamers running from New Orleans to Vera Cruz *via* Tampico; the conveyance of letters hither from foreign ports without delivery at the Post Office; the necessity of guarding the mails from robbery, and the increasing abuses of the Franking Privilege—are severally dwelt upon, and recommendations are made in relation thereto, which will doubtless prove advantageous.

Certain improvements in the organization of the Department are suggested; and the Report concludes with a recommendation for a thorough revision of the laws which affect the government and the officers of the General Post Office.

The question of Cheap Postage is discussed at considerable length. The Postmaster-General compares the results of the system in Great Britain with the reduced rates of the United States, and believes that we are admonished by the comparison not to attempt any further reduction, until it shall be justified by the revenues. He suggests that the rates of postage on all printed matter can be rendered more uniform and less complex by the adoption of suitable rates, without diminishing the revenue very materially. We copy this portion of the Report:—

"In my last annual report, I recommended certain reduced rates of postage, under the operation of which, it was foreseen, a large deficiency of revenue for a few years would occur. It was supposed that if those rates were adopted, the accumulated surplus to the credit of the revenues of the Department, and an annual appropriation from the Treasury, equal to the postage, at the usual rates, upon the matter then free, would be required to meet this deficiency, and would be nearly or quite sufficient for that purpose. My recommendation was, however, only partially adopted by Congress in the passage of the act of March 3, 1851.

The rate recommended for ordinary inland letter postage was adopted, but six cents when pre-paid and ten when unpaid was made the single rate of letter postage to California and Oregon, instead of twenty cents, as recommended. The rates of postage on most printed matter was reduced much below the rates recommended; weekly papers were allowed to circulate free of postage in the counties of their publication; and the free exchange of newspapers, periodicals, &c., was greatly increased.

The reduction in the rates to California and Oregon will greatly diminish the revenues from that source. A statement of the Auditor shows that the nnmber of letters received and sent by the New York, New Orleans, and Chagres line, during the month of September, 1850, was 112,085, and the postage thereon $44,385 60; and that the number of letters received and sent by the same line during the month of September, 1851, was 118,934, and the postage thereon, under the reduced rates, was $12,854 81.

It was supposed that the reduced rates of postage on printed matter recommended in my report would diminish the revenue from that source about two hundred thousand dollars per annum. The rates adopted, with the free circulation of weekly newspapers within the counties where published, and the very great extension of the privilege of free exchange between publishers, will, it is believed, diminish the revenue at least five hundred thousand dollars per annum, unless the quantity of such matter be increased more than is now anticipated.

Notwithstanding this diminution beyond that which would have resulted from the adoption of the rates recommended, no change in the present rates of letter postage is deemed advisable.

It was recommended in my last annual report, that uniform inland rates, without regard to distance, should be established on newspapers and other printed matter. It was immediately urged that the postage recommended would be unequal and unjust, and that a newspaper carried fifty miles only should not be charged with the same postage as one carried twenty-five hundred miles. The force of this objection was felt by this Department and by Congress, and the experiment of numerous rates, graduated according to distance, has been tried. From the results of this experiment, I am satisfied that there should not be more than two, or at most three, different rates of inland postage on newspapers sent to actual and bona fide subscribers; and that those on periodicals and other printed matter, including transient newspapers, should be reduced in number, and more nearly assimilated to the newspaper rates. It is difficult to assign a sufficient reason for charging upon such periodicals as the reviews, the numerous magazines, and theological, medical, and law journals, more than three times the amount of postage charged for the same distance on an equal weight of newspapers. Such periodicals are less ephemeral than the ordinary newspapers, and certainly not less beneficial in their influence. The same rates of postage, according to their weight, would be just and equitable, would simplify the accounts of the Department, and relieve it from the perplexing and often invidious duty of discriminating between different publications, and declaring one a newspaper and another *not* a newspaper, in cases where a little difference can be perceived, and where the changed character of the next number of both might render it proper, in respect to such numbers, to reverse both decisions."

The rates of postage on all printed matter can be rendered more uniform and less complex by the adoption of suitable rates, without diminishing, very materially, the revenue. Whenever newspapers and periodicals can be sent otherwise than in the mails, at a cost less than the postage established by law, such cheaper modes of conveyance are generally adopted. For this reason, if graduated rates be established, they may be comparatively high for short distances, where the means of conveyance are cheap and rapid, without being oppressive or seriously objectionable.

There is a disposition manifested in certain quarters to urge a further reduction in our inland rates of letter postage, before the results of the last reduction are properly ascertained.

Those who take the position that the people of this country should not rest satisfied with any reduction of postage until it be made as cheap as that of Great Britain, seem to forget that our rates of postage are now, in fact, comparatively much cheaper than those of Great Britain; and that the condition of the two countries in regard to nearly everything which should influence the rates of postage, is widely different.

The United Kingdom of Great Britain and Ireland has an area of about 120,000 square miles and a population of about 28,000,000; while the area of the inhabited portions of the United States may be estimated at more than 1,100,000 square miles, with a population of 24,000,000.

The results of the cheap postage system in Great Britain, and of reduced rates of postage in this country under the act of 1845, are continually referred to as evidence that this Department can sustain itself with a letter postage of two cents the single rate; but these results, when carefully considered, admonish us not to attempt a further reduction until justified by our revenues."

A Visit to Japan.

We find in *The Alta California* the following interesting account of a visit paid to one of the Japanese Islands. It presents a striking instance of the singular jealousy of the exclusive inhabitants of Japan, and a most contradictory evidence of their hospitality:

"The Hamburg brig *Rose*, Capt. Anderson, on a trip from Singapore to this port, met with a severe typhoon, was disabled and obliged to put into the nearest port for repairs. This happened to be one of the Islands of Japan. Capt. Anderson states that the name of the village is Nipaking, and this visit of a foreign vessel is believed the first ever made to that place. Of this, however, it would be impossible to state with accuracy.

No sooner had Capt. Anderson dropped anchor, than his vessel was surrounded by three hundred Japanese boats, which guard was kept up, with alternate relief, until he sailed from the harbor. After some little difficulty, he was allowed to go singly on shore, when an escort of sixty men conducted him with great watchfulness a short distance through the principal street. On landing, he found all the marts and public places closed, although while leaving his vessel he had seen extensive market places thrown open, and an appearance of animated trade going on. Everything presented a blank wall to him, and he was not permitted to gratify his curiosity in the slightest particular. Yet he was treated with great respect and kindness, and furnished with sixty men to prosecute repairs on his vessel.

The population of Nipaking he estimates at 25,000 souls. A very large police force was constantly on duty, and during his stay three or four thousand from a neighboring island (probably sent for by the authorities of Nipaking) arrived, who kept a diligent watch on the strangers. In their treatment of him, they were reserved and courteous, and evidently desired to hasten his departure from their shores. When his vessel was ready for sea, they accepted a trifling amount of goods in payment for labor, and without pushing investigations further he left the place.

Nipaking is represented to be a safe and convenient harbor, and the city presents a bustling and animated appearance."

Who is Kossuth?

This question was asked us the other day by one who said he was tired of reading eulogies without facts. For his benefit, and that of others in like circumstances, we copy from the *New York Daily Times* the following synopsis of Kossuth's *acts*:—

From time to time the Magyar race had made gigantic efforts to break their chains. Battles were fought, heroic labors were performed, great men arose as leaders, and the dark despotism of Austria was illuminated by fierce but transient gleams of patriotic endeavor on the part of the subject people But all had been in vain. Hungary lay to all appearance dead. Her people were crushed by the most oppressive imposts, the most cruel enactments. The great mass of them had been serfs, bound to the soil, by Austrian law, bought and sold like Southern slaves. Maria Theresa had modified their condition to some extent, but still they were subject, in property, in personal liberty, and in military fealty, to the dominant race.

The Hungarian Diet of 1832 laid the basis of a democratic movement. Composed, as it was, mainly of land-holding classes, it took great strides towards the emancipation of the peasant serfs. Every male inhabitant of mature age was made a voter. The language of the country was restored to its laws. National institutions were incorporated and endowed. Public works of internal improvement were constructed. And all needful steps were taken to elevate that depressed and sinking land to the freedom and condition of a modern State. All these measures were steadily opposed by the Austrian Government; but they were advocated with energy and eloquence by the young and resolute patriots of the Hungarian Diet. Foremost among them in activity, enthusiastic devotion to the cause of his country, and in overwhelming power, was Louis Kossuth. Debarred by his position from taking part in the debates, he spoke to the great mass of the Hungarian people through the press. He was seized by myrmidons of Austrian law, in the dead of night, on the banks of the Danube, blindfolded, and thrown into a dungeon. After a long time he was brought out, subjected to the form of a trial, condemned, and let down into a deep, damp dungeon, within the castle of Buda Pesth.

His imprisonment did more for the cause than his presence. He was regarded as a martyr to the liberty of speech. For three years, while he lay in his unwholsome dungeon, his patriotic fellow-laborers were at work upon the public mind; and when he emerged, in broken health, but with heart untouched, and unabated courage, he found his countrymen ripe for the work of self-deliverance. All men sought him; all were ready to labor with him. In 1847, in spite of Austrian gold, he was returned a member of the National Assembly for the city of Pesth. He became at once the leader of that great body, and the champion of his country's cause. Unrivaled as a debater, clear, bold, uncompromising in the service he had undertaken, he roused the whole nation to a sense of its wrong, and demanded from Austria a restoration of the rights of the Hungarian people. He claimed her old Constitution. He sought no new privilege; he only demanded that her old degree of independence should be restored. He carried the Assembly with him. A deputation was appointed to the Emperor. Kossuth was upon it. The Emperor yielded every point—conceded the Constitution, appointed a Cabinet, and the Hungarian revolution was complete. A Constitution was proclaimed by the Emperor; the revolution was legally confirmed and every house in Vienna blazed with the illumination of rejoicing at the event.

The Assembly of 1847, Kossuth being foremost, set itself zealously to work to carry out the desired reforms. Laws were passed, mainly through Kossuth's influence, establishing perfect equality of civil rights and burdens among all classes, emancipating every serf, tolerating all religions, transferring to the peasants half the land of the kingdom, and investing them with full civil and political rights. The elective franchise was extended; the nobles were required to pay taxes; special legislation for particular classes was abolished; and eight millions of the public money were devoted to such internal improvements as the condition of the country required. All these laws were laid before the King for his signature. He gave it, and solemnly swore that he would support the said laws, and cause them to be respected. This was upon the 11th of April, 1848.

Universal joy reigned throughout the kingdom. Never had so great a work been accomplished in so short a time. Never had one man shone forth so proudly preëminent as Kossuth through all this struggle.

This joy did not continue long. Ferdinand soon proved himself a worthy scion of his house. He proved as treacherous as the worst of his predecessors. He set himself diligently at work to destroy the laws he had sworn to support. He fomented rebellion in Hungary; disavowed the act; deposed his own agent; revoked the act; and by a series of falsehoods, as shameless as even an Emperor could devise, plunged into war with the kingdom whose independence he had but just confirmed. Kossouth became again the soul of the contest. His clarion voice summoned the millions of his native land to the defense of their rights. His transcendant genius disciplined, organized, and wielded their armies. Courage, method, and power, sprung up at his word. Victory waited upon his steps. The power of Austria was hurled back from the Hungarian borders, and even the capital was within his grasp. Russia poured forth her hosts to the aid of Austria. Kossuth, the animating spirit of the nation, still maintained the struggle—still continued to be victorious. His deeds rang throughout the world. His name was upon every tongue. Admiration of his genius, faith in his purposes, joy at his success, filled every heart. He fell, and his country fell, at last—not in open war, but through the purchased treason of one of her sons. The whole world wept over her fate, and the sympathies of all nations went with Kossuth and his companions to his Turkish prison.

Hanging for Arson.

The case of young Conklin, who was recently executed in Oneida County for the crime of arson, awakened a good deal of sympathy, which expressed itself in numerous petitions for a commutation of his sentence. In reply, the Governor, after setting forth the enormity of the offense, and the certainty of the guilt of the condemned, says:—

"I has been urged in mitigation, that the fires which he kindled did not result in the destruction of life. But it must be remembered that the completeness of crime, or the degree of punishment, are not permitted by the law to depend upon any such contingency. the burning of an inhabited building constitutes the offense, and the measure of guilt is not to be determined by the actual extent of the injury. It is enough that human life is placed in danger, and the incendiary who applies the midnight torch is not absolved from his awful responsibility by the timely discovery and extinction of the flames. That the facts proved against Conklin bring the case within the letter and spirit of the law defining arson in the first degree, and prescribing its punishment, does not appear to admit of serious question.

"I am aware that the terrible penalty which the law imposes is regarded by many as unnecessarily severe. Even if this were so, the law, as it stands, must be my guide, unless it can be shown that the crime was accompanied by incidents of an extenuating character. It is not for me in a clear case of guilt to dispense with the penalty which the legislative power has pronounced necessary for the protection of persons and property.

"After much reflection, my sense of public duty constrains me to decide that the law must have its course. The public safety requires an example. I do not come to this conclusion without emotions of pain and sorrow. My heart melts with compassion before the tears and entreaties of his venerable parents, his wife and children. But my calm judgment admonishes me to adopt the celebrated expression of Sir Matthew Hale, 'When I find myself swayed to mercy, let me remember that there is likewise a mercy due to the country.' In the struggle between personal sympathy and official responsibility, the civil magistrate must not forget the sacredness of the law and the rights of society.

"Upon what ground of justice or policy can I relax the law, when crimes abound beyond all previous example in our history? The present condition of society, the frequent occurrence of offenses fatal to the safety and good order of the community, call emphatically for firmness in the administration of justice. It becomes necessary not only for the vindication of the law, but the vigorous exercise of the civil power in the punishment of the guilty can alone inspire confidence in its ability to maintain public order and individual security.

Very respectfully, WASHINGTON HUNT.

Slavery.

The following tables show pretty conclusively the relative value of the institution of domestic slavery and universal freedom. Arkansas and Michigan were admitted together; they are of the same age, but of vastly disproportioned growth. In manufacturing and agricultural progress, the free, State trebles the slave State while in moral growth and social elevation, no comparison can be made:—

Census of Michigan—1850.

Dwelling-houses in the State,		71,616
Families in the State,		72,611
Whites,	395,097	
Colored,	2,557	
Total population		397,654
Farms in cultivation,		34 089
Manufacturing establishments producing annually $500 and upward,		1,979

Census of Arkanas, 1850.

Dwelling-houses in the State,		28,252
Families in the State,		28,416
Whites,	162,068	
Free Colored,	589	
Total free population,		162,657
Slaves,		46,982
Total population,		209,639
Farms in cultivation,		17,758
Manufacturing establishments producing annually $500 and upward,		271
Federal representative population,		190,849

[Milwaukee Wisconsin.

Ground and Unground—Cooked and Uncooked Food.—In a communication from the Society of Shakers, at Lebanon, New York, in the Patent Office Report, we find the following upon the relative value of ground and unground, cooked and uncooked corn for feeding cattle, &c. "The experience of more than thirty years leads us to estimate *ground corn* at one third higher than *unground*, as food for cattle, and especially for fatting pork; hence it has been the practice of our Society, for more than a quarter of a century, to grind all our provender. The same experience induces us to put a higher value upon cooked than upon raw meal, and for fatting animals, swine particularly, we consider three of cooked equal to four bushels of raw meal. Until within the last three or four years, our Society fattened annually, for thirty years, from 40,000 to 50,000 pounds of pork, exclusive of lard and offal fat, and it is the constant practice to cook the meal, for which purpose six or seven potash kettles are used." The Shakers are a close-observing, calculating people, and go for the practical realities of life; and therefore, in the economy of food, must be presumed to be good judges. For ourself, we are disposed to believe the conclusions to which they have arrived are correct. [Farm.

Threatenings not Fulfilled.—Being once in company with a mother and her three children, we observed one of them, a boy about six years old, who was particularly unruly and mischievous. At one act of his rudeness his mother, being somewhat excited, turned to him and threatened to punish him severely if he should repeat it. In a few minutes the little fellow did precisely the same thing, and as the mother did not notice it, we ventured to say to him, "Did you not hear your mother say she would punish you if you did that again?" The urchin, with the expression of bravado on his countenance, quickly replied, "I aint afraid; mother often says she'll whip me, but she don't do it." The mother smiled, as if her little boy had really said a smart thing. But, alas! she was teaching him a lesson of insubordination which would probably make her heart sore. Mothers, never unnecessarily threaten; but when you do threaten, be careful not to falsify your word.

Variety.

There is said to be an extraordinary cave in Calveras county, California about six miles from San Antonio, which has been entered and partially explored to a distance of over 1400 feet. It is described by those who have seen it as being divided into countless chambers and apartments, all of easy access, and adorned with curiously-shaped figures of stone, making them resemble well-furnished rooms; and from the ceilings, hanging pendant in huge masses, bright crystals, flashing in the light of torches, give the appearance of gorgeous chandeliers suspended from a richly-furnished dome, to shed their lustre upon the magnificence that lies scattered around; while in some of the apartments, floor, walls and cellings, reflect back such a flood of light from innumerable stalactities, as to be almost blinding. There is a gentle and regular descent to the cave of about 35 degrees.

It is stated that in 1837, when condemned to three years' imprisonment by the Austrian Government, Kossuth, at the end of the first year, was offered the choice of one book for his amusement, provided that it was not political. He replied that if, instead of one, they gave him three, they should not be political; he selected an English Grammar, Walker's Pronouncing Dictionary, and Shakspeare. Having obtained these books, he commenced the study of the language, beginning with the translation of the first scene of the "Tempest," which occupied him about a fortnight. This was in 1847; and how well he now understands the language is shown by his speeches.

A most wonderful piece of linen was weven for the World's Exhibition in the North of Ireland, near Waringstown, by a weaver named George Haddock. It is a web of fine cambric handkerchiefs. Small print can be read through it, and yet the web is so close and compact that a single thread could not be distinguished without the aid of a microscope, or rather web-glass. The cambric, when held up to the light, looks like a fine and airy fabric.

The clipper ship *Game Cock*, and the brig *Fremont*, recently left Francisco with a large number of passengers for the Sandwich Islands. Before their departure a considerable excitement existed from a suspicion which seems to have gained ground, that they constituted a revolutionary band against the possessions of King Kamehameha. The probabilities are that the passengers were mere pleasure travelers going to the island to "spend the winter."

One of the greatest pedestrian feats ever attempted came off at San Francisco, on the 26th of October, between John Gildersleeve and William Peck, for $2,000 a side. The distance to be run was twenty consecutive miles; if either backed down, the one who ran the farthest distance to take the money. Gildersleeve ran seventeen miles and a quarter, when he was stopped—Peck having backed down after completing his fifteenth mile.

Speaking of the Cathedrals of Cologne and Strasbourg, a traveler remarks, that if these immensely expensive edifices had never been begun, not only would the money have been saved, but the surrounding communities and the world would have sustained no loss spiritually or socially. Such expensive structures are generally worse than useless, whether occupied by Catholics or Protestants.

The reason why the reigning sovereign in England was called by a name so different from that of any of her predecessors on the throne, was the disinclination of her father, the late Duke of Kent, to have her called by the name of any preceding Queen. This disinclination, the correspondent says, arose from a reflection on the fact that almost all *the Seconds* on the throne had met banishment, deposition, or violent death. The coincidence is certainly very striking.

Dr. Jenner, one of the Professors of University College, chronicles, in the Medical Times, the discovery of a new, and, from the cases he relates, apparently a very efficacious remedy, in some of the most troublesome forms of indigestion. The drug used by the Professor is the sulphite of Soda, not the sulphate.

One of the bricks brought from the ruins of Nineveh, besides the letters inscribe on it, is marked with the footsteps of a weasel, which must have run over the brick before it dried; so that the record of the existence of the mighty Assyrian King and the diminutive animal, has been stamped on the same piece of clay.

Rev. Lemuel Haines happend to go into a a store where ardent spirits were drank as well as sold. In his pleasant manner he addressed them, "How do ye do?" The merchant, willing to jest a little, replied, "O, not more than half drunk." "Well, well," said Mr. Haines, "I am glad there is a *reformation bugun*."

A Sidney thief committed a theft on board one of the river steamers, was detected, tried by the passengers, found guilty, and was fined $100, which he forked over. The money was given to a sick man named Nathan Spencer on board, who was on his way to the Sacramento Hospital.

John Ritter, the editor of *The Readinger Adler*, in Berks Co., Pa., is recently deceased. Mr. Ritter edited *The Adler* over 50 years, and his arguments carried so much weight with them, that his paper was generally denominated the "Berks Co. Bible." He was a Tariff man, and advocated increased protection to American iron.

The clerk of the Dead Letter Office, at Washington, a day or tow since, burned *eight hundred and twenty bushels of dead letters*, the refuse of three months. Each had been opened and note made if containing any valuables.

A bill is before the Legislature of South Carolina, which proposes to prevent the citizens of the various States in which the action of the Fugitive Slave Law has been obstructed, from using the Courts of South Carolina, to collect debts.

In the Court of Oyer and Terminer, New York, week before last, two men, named Antonio Lopez and Otto Grumzig, were sentenced to be hung on Friday the 23d of January, 1851.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport, carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River, (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No. 2, or at the office, No. 11 Battery-place.

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THE splendid steamer RIP VAN WINKLE, Capt. S. Schuyler, runs regularly between New York and Albany, leaving New York on Tuesday, Thursday, and Saturday evenings at 6 o'clock, and Albany on Monday, Wednesday, and Friday evenings at 8 o'clock, or on the arrival of the Express Trains from the West. There is no safer, quicker, or pleasanter boat on the Hudson River than the Rip Van Winkle.

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June of each year.

Board of Instruction.

Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress
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The Terms for 1851 and 1852 are as follows:—

The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3 " " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term; but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term, Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.

Tuition should be arranged before entering classes.

Geography, Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
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Use of Organ or Piano, $2 00 per quarter.

BOARD, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

JAS. R. IRISH, Pres., } Of the Board
S. S. CLARKE, Sec. } of Trustees.
DERUYTER, July 18, 1851.

Sabbath Tracts.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue. 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.

The Society has also published the following works, to which attention isinvited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New-York.

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The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOMAS B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. 391.

The Sabbath Recorder.

THE SABBATH & THE RESURRECTION.

From "An Examination of the Authority for a Change of the Weekly Sabbath at the Resurrection of Christ; proving that the Practice of the Church in substituting the First Day of the Week for the appointed Seventh Day, is unsanctioned by the New Testament Scriptures. By JAMES A. BEGG, Author of a Connected View of the Scripture Evidence of Christ's Speedy Return, &c." [Continued.

The day *following* the Paschal Sabbath was, also, interesting and important unto the house of Israel. It was the day of First Fruits, established not only as a solemn national recognition, on Israel's part, of the Divine goodness, pledged, when they should have entered the land of Canaan, to give to them the harvest thereof; but important to them, as to us also, on account of its appointments typical of the enjoyment of the glorious *results* of that redemption to which the eating of the slain lamb typically led.

When the Paschal Sabbath was past, after sunset, the new day then commencing, or in the course of that night, a sheaf of the first-ripe barley, representative of the whole harvest which was to follow, was gathered, with especial ceremony, in the presence of deeply-interested spectators, by messengers sent under the authority of the Sanhedrim, and, at least, in latter times, amid tokens of general rejoicing, brought into the Temple. Having afterwards been prepared for the purpose, in the morning very early, (about the time of sunrise,) took place *the presentation of this sheaf to the Lord*, the earnest of the ripened or still ripening harvest. The prohibition, which till then was in force against the reaping or eating of the standing crop was thereafter removed, and the joyous harvest followed, throughout the land.

The appointment of this ordinance is briefly presented, in connection with the account of the Paschal solemnity, of which it formed a part, to which we have already referred. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, when ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the Priest; and he shall wave the sheaf before the Lord, to be accepted for you; *on the morrow after the Sabbath* the Priest shall wave it. And he shall offer that day when ye wave the sheaf, an he-lamb, without blemish of the first year, for a burnt offering unto the Lord. And the meat-offering thereof shall be two tenth-deals of fine flour, mingled with oil, an offering made by fire unto the Lord for a sweet saflour. And the drink-offering thereof shall be of wine, the fourth part of an hin. *And ye shall eat neither bread, nor parched corn, nor green ears*, until the self-same day that ye have brought an offering unto your God; it shall be a statute for ever, throughout your generations, in all your dwellings. And ye shall count unto you from the morrow after the Sabbath, (from the day that ye brought the sheaf of the wave-offering,) seven Sabbaths shall be complete; even unto the morrow after the Seventh Sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord. Ye shall bring out of your habitations *two wave-loaves*, of two tenth-deals; they shall be of fine flour; they shall be baken with leaven; they are the First Fruits unto the Lord." Lev. xxiii. 9—17.

There were thus two kinds of First Fruits, both related to the Passover, and dependant upon it. The *first* of these was offered the day following the Passovor Sabbath, at the *beginning* of *barley* harvest; the *second*, was seven weeks thereafter, when the whole even of the *wheat* harvest was completed. The first consisted of a *sheaf* of the *first-ripe* barley; the second, of two *baked loaves*. There is, we believe, much significance in this. The first represents "Christ, the First Fruits of them that slept," who, the Head of a yet uncompleted body, having been speedily and in a sense prematurely snatched from the tomb, may be seen in the sheaf, as distinguished from bread; the second, of the two wave loaves, seem to point to that body perfected, when the harvest shall be completed, the bread perfectly prepared. The time, seven weeks, intervening between the first and second, seems fitly to represent the whole period between the first fruits of the spiritual harvest and its completion in *resurrection glory* —"Christ, the First Fruits; afterwards, they that are Christ's, at His coming." 1 Cor. xv. 27. The period of His return He has Himself represented thus—"The harvest is the end of the world, [the end of *the age*,] and the reapers are the angels." Matt. xiii. 39. And it is remarkable, that even this completion of wheat harvest is still spoken of as a "first-fruits;" but, we believe, designedly representing, in the *two* perfect loaves, the whole company of believers, Jew and Gentile, who are "a kind of *first fruits* of His creatures;"—"the general assembly and church of the *first born* which are written in heaven." Jas. i. 18; Heb. xii. 23.

The time of observance of both these kinds of First Fruits depended upon the time of the eating of the Passover lamb; but it is the first of these—that which was on the 16th of the month Abib or Nisan—we now seek to elucidate and apply. From the manner of presentation, the sheaf is called a "wave offering," having been waved before the Lord. This is stated to have been done by a waving of agitation, "to and fro, from the right hand to the left, from east to west, from north to south."—*Kitto's Biblical Cyclopædia*, Art. "First Fruits."

This might be intended to intimate that this sheaf, so consecrated, dedicated, and accepted, represented all that remained in the field, both unreaped and unripe, which was to be gathered from all directions. This, done in the presence of witnesses, called their attention to grateful consideration of what God has done in our behalf.

The following is the Jewish account of the ceremony:—"On the fifteenth of Nisan, in the evening, when the feast of the first day of the Passover was ended, and the second day begun, the house of judgment deputed three men to go in solemnity, and gather the sheaf of barley. The inhabitants of the neighboring cities assembled to witness the ceremony; and the barley was gathered into the territory of Jerusalem. The deputies demanded three times, if the sun were set? and they were as often answered, It is. They afterwards demanded as many times, if they might have leave to cut the sheaf? and leave was as often granted. They reaped it out of three different fields, with three different sickles, and put the ears into three boxes, to carry them to the temple.

"The sheaf, or rather the three sheaves, being brought into the temple, were thrashed in the court. From this they took a full omer, that is, about three pints of the grain; and after it had been well winnowed, parched, and bruised, they sprinkled over it a log of oil, to which they added a handful of incense; and the priest who received this offering waved it before the Lord, toward the four quarters of the world, and they cast part of it on the altar. After this every one might begin his harvest." *Calmet's Dictionary*, Art. "Sheaf."

This is usually spoken of as an offering of gratitude to the God of the harvest. And right and beautiful it is that God be acknowledged in our enjoyment of the gifts He bestows. Demand is made upon us by Him, of this acknowledgment; and it was nationally yielded by Israel in the ordinance now recited. But the Lord often effects different ends by the same means; and, while the God of Israel thus prescribed a form of grateful recognition of Him as the Giver of the harvest, in that form higher and nobler objects were also contemplated. The God to whom they owed this appointment, taught His people to look forward to the results of that stupendous plan of man's redemption, which He Himself contrived. And, in the Resurrection of His Son from the dead, the glorious first fruits of redeemed creatures, we find the Antitype of that sheaf which was waved in His temple. In order that the sheaf might be accepted, an offering of a sweet savour, an he-lamb without blemish was an accompanying sacrifice, testifying the need that even this should be purged with blood.

"*On the morrow after the Sabbath*, the priest shall wave it." (Ver. 11.) The time of offering is therefore prescribed. The significance of the type depends upon this. It is to be "on the morrow after the Sabbath"—not the weekly Sabbath, but that spoken of immediately before—the Paschal Sabbath, observed on the 15th of the month, which we have already so fully considered. This farther service is the exhibition or manifestation of the complete *result* of that which was symbolized in *the Sabbath, which commemorated their going forth from Egypt*, in the sight of all the Egyptians. It is, therefore, only *this* Sabbath that is now referred to—being the one previously spoken of in the immediate context. The weekly Sabbath had no relation to the offering of the sheaf, as is evident from the statement of the whole solemnity in the text.

In the appointment, the order, indeed, is not strictly preserved. That of the wave-sheaf does not *immediately* follow after the mention of the first day of the Feast of unleavened bread, the holy convocation unto the Lord, the Sabbath in which no servile work was to be done. (Ver. 6—8.) But the the reason is obvious. Though to be on the morrow after that Sabbath, it was not to be *immediately* observed by Israel. It could not be observed in Egypt or in the Wilderness; and is, therefore, placed separately by itself, avowedly for an after period, with distinct intimation of its relation to that Paschal Sabbath, when the opportunity should at length be afforded in the land of promise for its observance. (Ver. 9—11.) The ordinance was given to Israel while they were yet in the wilderness; but it presented an assured hope, as it furnished the divine pledge, of their yet receiving and enjoying a better inheritance. Meanwhile, they sowed no seed and reaped no harvest; the type bearing so gloriously on man's future destiny must be preserved in all its perfectness, and God rains manna and sends quails for their present maintenance, until more fittingly the type can be exhibited. This type is that of the earnest of *redemption perfected*—"the redemption of our body;" and the enjoyment of "an inheritance incorruptible, undefiled, that fadeth not away," in the land of promise—while the entering into the wilderness, under the grace and guidance of God, was the type of salvation begun, and maintained, in the life of God in the soul of man, in blessed hope of what we shall hereafter be.

But it is the type of *the earnest* only, which we are at present called to consider. Forming part as that type did of the Paschal solemnity, the Feast of First Fruits could be celebrated only with *the very first* of the harvest. The period of the year was fixed; the offering made in the Temple. At that season in Judea, *barley* might be found in a perfectly ripened state; but *wheat*, later in attaining maturity, could not till a considerable time after. And in the first fulfillment of the promise, immediately after they had crossed the Jordan, "the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month, at even, in the plains of Jericho. And they did eat of the *old* corn *on the morrow after the Passover*, unleavened cakes and parched corn, in the self-same day. [For the offering of First Fruits was not till the day following.] And the manna ceased on the morrow after they had eaten of the old corn of the land, [on the day of First Fruits, therefore,] neither had the children of Israel manna any more; but they did eat of *the fruit of the land* of Canaan *that year*." Josh. v. 10—12.

In practice, we have seen, that after sunset, when the Passover Sabbath was past, and, therefore, at the very commencement of the 16th day, the sheaf of barley was brought into the temple, where it was prepared, and made ready to be offered in the morning, *Very early*, about the time of sunrise, or shortly after, the sheaf was presented, in the manner prescribed—the daily morning sacrifice, which was later, being only prepared and offered between the hours of 8 and 9, according to our reckoning. This morning belongs to *the third day* of the Paschal solemnity, and, *as a part of the third day*, stands for the whole.

[To be continued.

A POETIC GEM.

If a more devout, touching, and beautiful song for the Sabbath, than the following ever came from the depths of the human heart, we have not seen it. It was written for, and sung by Catherine Hayes at her recent concerts in Boston—the words by George P. Morris—the music by William Vincent Wallace. [Day Book.

THY WILL BE DONE.

Searcher of Hearts!—from mine erase
All thoughts that should not be,
And in its deep recesses trace
My gratitude to Thee!

Hearer of Prayer!—oh guide aright
Each word and deed of mine;
Life's battle teach me how to fight,
And be the victory Thine.

Giver of All!—for every good
In the Redeemer came:—
For shelter, raiment, and for food,
I thank Thee in His name.

Father and Son and Holy Ghost!
Thou glorious Three in One!
Thou knowest best what I need most,
And let Thy will be done.

THE DEATH OF THE CHILDREN.

On the Sunday following the calamity by which some fifty children of a Public School in New York were suddenly cut off, Rev. H. W. Bellows, pastor of one of the churches in the city, preached on the subject from the text, "In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted because they are not." We copy a part of his discourse:—

"We are not permitted to hesitate to-day in the choice of a subject or a text. Divine Providence has selected the theme, and universal consent must have fastened upon the familiar words I have announced as the appropriate text. Never since Herod's day were they more laden with meaning. I need not recount the painful circumstances which, within a few days, have made so many happy homes houses of mourning; which have converted so many cheerful Mothers into sorrowing Rachels, and filled all parental breasts with sympathetic anguish. The Prophet Zachariah has anticipated the story. 'Smite the shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones.' Fifty new made graves are yawning this morning for 'the little ones dashed against the stones.' A hundred parents are washing with fruitless tears the bruised clay that was so lately animated and vocal with the souls of their children. Hundreds of Brothers and Sisters, with swollen eyes, are gathered round the little coffins that imprisoned the mute and mangled remains of their play-fellows. In one sad district of our city, every street has its hearses, every neighborhood its mourners, as if Pestilence had just stalked through its chambers. But neither sickness, nor age, nor want, nor vice has been there. Health and innocency and youth are the victims, claimed as suddenly, and by a peril as unfeared, as though the wild beasts that avenged the insulted prophet Elisha, of old, had swept in from the distant forests and devoured them up. *We* mourn, my Brethren, only sympathetically, and our tears are easily dried; but may God grant his best consolations to the hearts which this terrible catastrophe has shattered.

* * * * *

"It is an idle task to attempt to trace the direct hand of Providence in such sweeping bereavements, such awful calamities, and presumptuous to prononce what are the special lessons He intended to teach by such events. It violates both our universal sense of the generality on which the Divine Government proceeds, and profanely lifts that inscrutable veil which wraps God's dispensations in a holy mystery. But it is quite a different thing to ask ourselves what lessons, warnings, consolations, may be drawn fiom even the most dark and dreadful providences of the Almighty. The reasons for God's dealings in cases like the present are utterly obscure; but the use to which those dealings are to be turned, it becomes our most imperative duty to investigate.

"And our first lesson is here, as ever, one of trust—a confidence that there is mercy even in the severest afflictions. It is the sum and substance of all consolation to know and feel that this world, and the Divine Government which controls it, are so arranged that all things do work together for good to them that love God; that nothing is so dark in itself that it does not shed light upon something else; nothing so inscrutable in its cause that a manifest blessing may not be wrung from its effect; nothing so appalling in its speciality that the rule under which it falls is not plainly a wise and benevolent one. Each particular case of sudden or violent death, may be wholly without discoverable object or justifying nature, so far as man can see into the divine purpose; but no considerate student of human nature would think it an improvement in the order of Providence, that *sudden death* itself should be abolished. It is good for man, on the whole, whether as a social, a rational, or a moral being, that this possibility should hang over him. It stimulates his energies and his power of self-protection; makes him more sensible of the value of his life, softens his affections, and holds him closer to the scene of his accountableness. It is dreadful for youth and innocency and health to be snatched away by sudden violence or mysterious calamity! But it would be a sad change for society in all its prospects, if our children were not vulnerable; were we not called upon for a constant and solicitous protection, which doubly endears them; called to watch over their health and safety, and sometimes to do it in vain! Cruel and ill-timed as it would be to attempt directly to stanch the bleeding hearts of the parents bereaved by this recent blow, with such a consolation, yet is it not really doubtful to calm reflection whether the calamity of Thursday, hightened or diminished the happiness of the community? If we reckon on one side the anguish of those hundred parents, who came to receive their dead, must we not consider the joy of those two thousand, who came to find their living? If we figure to ourselves the bitter tears of bereavement that bathed the pale faces of lifeless little ones, must we not count the tears of joy that fell upon the necks of the saved? In how many more homes in that district on that appalling night were hosannas and thanksgiving and speechless gratitude ascending, than moans and lamentations and appealing prayers? For every Rachel, refusing to be comforted, how many parents were there saying, 'It is meet that we should make merry and be glad; for this thy Brother was dead and is alive again; and was lost and is found.' How many thousands, not immediately interested, have strained their children more fondly to their bosoms, or kissed them sleeping with a holier gratitude to God, since that calamity? And when the tidings are borne wherever our language is known, will not the grateful and affectionate parental emotions it will excite, indirectly increase the sum of of human good and human happiness more than it has been directly diminished? It is only in thus considering God's Providence in its comprehensive plan, that we can escape the depression which is produced by the observation of its details.

"Again, my brethren, our second lesson is one of parental patience. We do not love our children so well but that we are often wearied with the care of them, impatient at the drafts thus made on our strength and time and watchfulness, and this is likely to be the case in a special degree with those who pass laborious and self-sacrificing lives. Certain it is—and children themselves would be better if they understood it—that despite our affections the rearing of our offspring is the most anxious, trying, and often-times dependent duty of human life. We need some stimulus under this faintness. And who has not felt the grateful support which the sickness of a child has given to the general domestic patience, ready, perhaps, to give way under the demands of rude health and buoyant spirits? Much more does the death of one hallow those who remain, and fortify our courage with livelier affection to meet the increaing cares and support the trials and demands of the nursery and the fireside. And doubtless all the homes in this city will contain, for a little while at least, more forbearing, patient and tender hands and hearts, because so many of our little ones have been thus snatched away. It is thus that our sorrows, by softening our hearts, harden our resolution and our patience, and animate our parental fidelily and energy."

DUTIES OWING TO A PASTOR.

By J. FLETCHER, in the "Baptist Pulpit."

The first duty of a church to its pastor is that of submission to his righteous and scriptural authority. That the exhortation addressed by Paul to the Hebrew believers, to obey them that had the rule over them, was intended to refer to ministers, is evident from the fact that the word here expressive of authority corresponds with one of the titles applied to them, that of bishop or overseer; and that the churches are exhorted to remember them that had *spoken* to them the word of God, or, in other words, preached to them the gospel. Every one acknowledges a minister to be an officer, and a principal officer in the church; and an officer without authority is a solecism. But the authority of a pastor is neither that of a lord, nor a lawgiver; but he is the organ of the Divine law, and possesses executive power. The rule, then, to which a church is required to yield obedience and subjection, is not the will of the minister, but the will of Christ. The minister goes forth as the ambassador of Christ, to enforce his laws, and preside over the interests of his militant kingdom. He is clothed with authority from the throne, and whosoever refuses to obey him, while he adheres to his written instructions, refuses to hear and obey Him that sent him.

It is the duty of the members of a church to attend regularly upon the ministrations of their pastor. The great object for which a church call and settle a pastor, is, that he may prepare for them, from week to week, a spiritual repast; and if he fails to do this, rather than treat his ministrations with contempt, and thus bring into disrepute the sacred office, let him be dismissed from his charge. It is said by an eminent writer on etiquette, that "a dinner engagement should be regarded as particularly binding, and as imposing an obligation to be strictly punctual." But how many church members are there who, in such a case, would allow no ordinary incident to disappoint the expectations of a friend, and who, for no trifling reason, would violate the rules of etiquette; yet, for the slightest cause, do not hesitate to absent themselves from the spiritual repast prepared for them by their pastor, and thus treat him who has cherished the most anxious solicitude for their eternal welfare, and tasked his powers to the utmost for their good, as though he had no sensibility. Suppose a neighbor should express a wish to dine with you, and you had been at the trouble and expense of making suitable preparation, and fixing on a day named by himself, would it not wound your feelings were he subsequently to make another engagement for the same time, and comply therewith, to the neglect of the previous one? How, then, do you suppose the steward of the mysteries of God feels when you slight the entertainment which, by the direction of the Great Master of the feast, he has prepared, and in the preparation had especial regard to your highest, your eternal interests?

It is not only the duty of church members to attend *upon* the ministrations of their pastor, but they should attend *to* them. Their decorous deportment and serious attention should evince an ardent desire to receive the truth in the love of it. No listlessness, nor sleeping, should be indulged during the solemnities of divine worship. A member of a church who sleeps under the dispensation of Divine truth, not only renders to God a spiritless sacrifice, but offers a public insult to his pastor, and owes a public apology to the congregation.

Another duty of a church member to his pastor is to remember him in his prayers. It indeed appears strange, that so plain a duty as this need be enjoined upon any church, or any Christian. We would naturally suppose, if a professor of religion ever prayed at all, or for any thing, it would be for him from whom he expected spiritual instruction and Divine consolation. But alas! it is not so. How often do the members of our church assemble together professedly for prayer, and offer their supplications before the throne, without even remembering him on whom rests the responsibility of feeding them with knowledge and understanding? Can such Christians feel their dependence upon Divine influences? Do they realize that, without Christ, their pastor can do nothing? The duty of a church to pray for their pastor is most forcibly enjoined by Divine authority. We hear an inspired apostle, with great importunity, saying, "I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me!" As though the prayers of the church were of the greatest, yea, of the very last importance to the successful labors of a minister of the gospel, we hear even the chief of the apostles, with much entreaty, saying to the church at Thessalonica, "Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified." Yea, these ancient preachers, though inspired, did not expect any *freedom* in their ministrations, without an interest in the prayers of the saints. Hence, we hear them saying, "Pray for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel." If, then, these inspired men of God were so dependent on the Spirit's influences for success in preaching the gospel, and those influences were secured only in answer to the prayers of their brethren, how can the ministers of the present day even hope for a blessing to accompany their labors unless the church help together by prayer to God for them? Oh, then, my brethren, if you would have the labors of your pastor prove a blessing to you, and a blessing to the world, remember him in your prayers.

But remembering them who have the rule over you, who have spoken unto you the word of God, means something more than merely praying for them, or merely saying, "Be ye warmed, and be ye filled, while you give them not the the things which are needful in this life." Hence we remark, that it is the duty of a church to give the minister a competent support. This is a duty founded upon the principles of common justice, and enforced by the expressed authority of the sacred scriptures. Hence, the apostle reasons, "If we have sown unto you spiritual things, is it a great thing if we reap your carnal thinks?" If an individual should risk his life to save your child's, would it be too great a demand on your gratitude for him to require of you the hospitalities of your house, or a suit of clothes even, if his necessities demanded? And shall the servant of God, who devotes all his energies to your spiritual benefit, and to the eternal salvation of your children, have less claim on your gratitude than he who saved the life of your child? The duty of supporting a minister is enjoined upon the church, both under the old and the new dispensations.

CHINESE JEWS.

A paper called the *North China Herald* contains a detailed narrative of an excursion made by two Chinese Christians, in search of a colony of Jews, who were supposed to exist at K'hae-fung-foo (latitude 34 deg. 66 min., N. long. 1 deg. 50 min. W. of Pekin.) As was anticipated, the people they were in search of were discovered, but in the most abject and wretched condition, having for their bed bare ground, with only rags to cover them, and with means barely sufficient to support nature. It appears that their existence was known to the Jesuit missionaries some century and a half ago; but up to the present time nothing had been done towards gaining a knowledge of their history. And what a history would not this prove, if it could be traced back to the date at which they separated from the rest of their people! In poverty and abject wretchedness they now exist, living apart from the idolaters by whom they are surrounded. On the first visit little else was accomplished than the procuring of a few Hebrew manuscripts, containing portions of the Old Testament scriptures. On a second visit to this interesting colony, six copies of the Pentateuch, in the original Hebrew, were obtained. Two of the Jews themselves have arrived at Shanghae. The copies of the Pentateuch, ere long, will be forwarded to Europe, and will prove of intense interest to the learned in the Hebrew language. The knowledge of this language has entirely passed away from this community, not one member of it being able to speak or read it. The last person who could do so, they state, was their priest, who died some fifty years ago.

MINISTERIAL TACTICS.

The late Dr. John H. Rice was a man of great practical wisdom. A late eminent judge of Virginia once told a friend that the most cutting reproof he had ever received for profaneness, was from this distinguished minister, and without words. They were crossing a ferry together, and on account of shallows, the boat could not be brought to land, so that they were compelled to be carried to the shore by the colored ferrymen. One of these was so careless as to suffer Judge H.'s clothes to become wetted, and the Judge expressed his anger by an imprecation. Dr. Rice, without saying a word, turned to him his large, speaking eyes, with a sorrowful expression. "I never so felt a reproof (said the Judge) in my life; and instantly I begged his pardon." "Ask pardon of God," said Dr. R. "I shall never forget it." At this time Judge H. was entirely ignorant who his reprover was.

When the late Rev. Dr. Staughton resided at Bordentown, he was sitting at his door, when the infidel Thomas Paine, who also resided there, addressed him and said, "Mr. Staughton, what a pity it is that a man has not some comprehensive and perfect rule for the government of his life." Mr. Staughton replied, "Mr. Paine, there is such a rule." "What is that?" asked Mr. Paine. Mr. Staughton repeated the passage—"Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." "Oh!" said Paine, "that's in your Bible," and immediately walked away.

A fine specimen of ministerial tact is related by Dr. Beecher of the late Rev. Dr. J. M. Mason. In a notice of the formation of the American Bible Society, he says:—

"When the vote was put that it was expedient at that time to form an American Bible Society, there was a moment of exulting, grateful, prayerful silence. There was but one short moment in our proceedings, when things seemed to tangle, and sad feelings began to rise. At that moment, Dr. Mason rose hastily and said, 'Mr. President, the Lord Jesus never built a church, but that the Devil built a chapel near to it; and he is here now, this moment, in this room, with his finger in the ink-horn, not to write your constitution, but to blot it out.' This sudden address convulsed the convention with laughter, which in a moment dispelled the storm, and revealed a clear sun, which, instantly perceiving, he added, 'There, there! he has gone already to his blue brimstone!'"

MISSIONARY HOSPITAL AT CANTON.

Rev. A. P. Hopper, writing from Canton, says that the mode of conducting a hospital there is as follows: A house being rented, and medicines and instruments being ready, the physician fixes his days and hours for attending to patients, and notice is given out and circulated. The door of the hospital is opened early in the morning of the receiving days, and a man gives a numbered ticket to each one as he enters, and in ordinary cases they are attended to in the order of their arrival. At ten o'clock, religious service is held with those who have arrived, making known to them that there is "Balm in Gilead" for the more inveterate malady of sin, and that there is an Almighty "Physician" there. At eleven o'clock the physician commences his labors. Near to the general reception and preaching room, there is a prescribing room, where all kinds of medicines, in great quantities, have been prepared, and where several native assistants are waiting. A certain number of males and females, in the order of their arrival, are called in alternately into the prescribing room. They are each one examined in succession, and prescribed for, and given over to an assistant to give the medicine, or apply the remedy. By tact and dispatch, in this way, Dr. Hobson is enabled to get through from two hundred and fifty to three hundred in a day, after five hours of hard work. Of course nine-tenths of all the cases are very simple ones, and those cases that require operation or special treatment, are requested to remain in the house, or come back the next day.

During all this time, two or three native Christians are conversing with the patients in the general reception-room, explaining some point of Christian doctrine, or reading a Christian tract to a circle of hearers. And some days, when the Doctor takes a little recess at one o'clock, a second public service is held. The diseases of nineteen-twentieths are not such as to incapacitate them from attending to the presentation of divine truth, and they wait most patiently for their turn to come. For in-door patients a place is given to spread their bed, which they provide for themselves, and some relative comes with them to wait on them, and cook their rice. This is a great security against any incorrect statements being made as to the treatment, as there is always a relative to see that the man was properly taken care of, and it saves the physician a great deal of anxiety, which he would have, if they were to be attended to by paid servants. *Twenty-five thousand and ninety-seven* persons were prescribed for at Dr. Hobson's hospital, during the year 1850. The whole expense of the hospital, including medicines, rent of building, assistants, &c., not including the doctor's salary, was under $1,000, or in the proportion of forty cents for each patient attended to.

CONVERSION OF A SEA CAPTAIN.

A correspondent of *Zion's Herald* writes from Canton, as follows:—

This morning returned from a ship whose chief officer lay at the point of death. As I entered his state-room he immediately remarked, "Ah, sir, I did not think, the last Sabbath, I was hearing you preach my *last sermon*. I want you should repeat that text again." I did so, as follows: "Wherefore he is able to save them to the uttermost that come unto God by him," &c. "I know this is truth," said he, "but 'tis hard for such a sinner as I am to believe." Do you think your case beyond what God calls the uttermost? I asked. After repeating the passage several times, with the eagerness of a dying man, he exclaimed, "It must be, if he saves to the uttermost, that he saves me." Cling to this precious truth, said I, and never for a moment doubt it. After bearing his case to the mercy seat, I left him for a time, but soon a message came that he wished me to come to see him die. I hastened to the ship, and as I entered his room and saw the light of heaven beaming in his countenance, I needed no language to assure me that his pardon was sealed; yet, after a little effort he opened his eyes, and with perfect distinctness whispered, "*'Tis true! 'tis true! I know, I feel, he is able to save even to the uttermost, for he saves me;*" then closed his eyes, and calmly died. Yes, the same compassionate Jesus, who spoke words full of consolation to the thief on the cross, saved the penitent sailor in the eleventh hour.

There are few qualifications that will so strongly recommend a man as perseverance. If a man possess this faculty, he is sure to succeed in business. He knows no such word as FAIL. If a speculation proves unprofitable, he does not mope through the streets, begging for sympathy and friends, but he is up and doing. He conquers all difficulties by industry, enterprise and perseverance.

The Sabbath Recorder.

New York, December 18, 1851.

OUR FOREIGN MISSION.

Our readers will be gratified to be informed, that, after so long a time of silence, our missionaries in China have again spoken to us in regard to their affairs. The subjoined extracts from a communication of Bro. Wardner to the Board, dated Shanghae, August 7th, will be read with interest. The subject which occupies so large a portion of his letter, being one in which the subscribers to the fund for building the missionary chapel feel concerned, we present Bro. W.'s account of it in full; from which it will be seen, that they have not only built a chapel, but secured a dwelling place for each missionary family. We do not suppose, that any of the contributors will find fault with them for the course pursued. There is reason to believe, that our missionaries are heartily devoted to the work to which they have pledged themselves, and that whatever disposition they make of funds entrusted to them, is always made in such manner as to them appears most likely to be for the good of the great cause. They are on the ground, and feel the force of the thousand little circumstances, daily occurring, which must have the effect to modify to a greater or less extent those merely general instructions given by the Board, but which cannot so well be explained to us who are separated from them thousands of leagues.

We trust that the generous proposition of our brother will be appreciated, but not accepted. If he can exile himself from the land of his birth, of civilization and every earthly comfort, to live out his days in "the dark places of the earth," and all for the sake of Christ, surely, we, who are at home, in the full enjoyment of those things, may afford to him the means of furnishing himself in some degree with the conveniencies of life, without expecting him to clip from his already scanty salary. We speak advisedly when we say, that there is not a missionary in China, of any Protestant denomination, who does not receive for his support from fifty to one hundred per cent. more than either of ours. Yet, with this marked difference of equality, not only do our missionaries not complain, but even recommend that we should not increase their salaries.

The closing paragraph of Bro. W.'s letter which we copy, presents a not very pleasant subject to think upon, but it may serve as an additional stimulus to the prayers of our people in behalf of our missionaries. We trust that the good hand of God will be upon them to shield them from all evil. But in these days of change and revolution, who can tell what a few months may bring forth? T. B. B.

Extracts from Mr. Wardner's Letter.

"My object in writing at this time is to inform you of what I have been doing for the last four months, and what disposition has been made of the building funds put into our hands. In reply to suggestions which we had made in regard to building two chapels, Bro. Brown, in a letter which we received in February or March last, remarked as an individual, that if two chapels could be built with the sum subscribed, he thought there would be no objections. But by making an estimate we found that at the rate at which bills were then selling, the three thousand five hundred dollars which had then been subscribed, after being cashed here, and deducting the price of the chapel lot, would not amount to quite two thousand one hundred dollars. We then went into a careful estimate of the cost of building, and made up our minds, that if we should purchase the materials ourselves, hire laborers by the day, and oversee the work, we could erect a chapel of sufficient size, in a plain and neat style, and at the same time strong and durable, with a dwelling over it, for fifteen hundred dollars, after the lot was paid for. Deducting this sum, we saw, that there would be only between five and six hundred dollars left, which would not more than purchase the site for another chapel; and it was doubtful whether it would be sufficient even for that. It therefore seemed necessary to decide, 1st. Whether we would build one chapel, purchase the site for another, and wait for the means to build, and continue to pay rent, (which would eat up this amount in three or four years;) or, 2d. Whether we would expend the whole amount on one chapel and house connected; or, 3d. Whether we should make an effort with the amount provided, as far as it would go, to secure a chapel and each of us a dwelling.

"Our conclusion was, 1st. that our brethren after having donated so liberally to furnish money for one chapel, would not wish to be called upon so soon to subscribe for another; and, 2d. that with fifteen hundred dollars a chapel and dwelling could be built, that would answer every purpose. And as experience had taught us that the house at "Ya-zoo-loong" was not favorably located for a chapel, and as the rent was more than either of us could well pay with our present salaries, and in a few years would amount to a sum sufficient to secure a small residence which would be much more convenient and healthy, we were inclined to think that it would be more pleasing to our brethren, and more for the honor of God, if practicable, to save that amount for the diffusion of gospel light among this benighted people; which could be done in case the object last considered were realized.

"But as our brethren had given no liberty to use the money for any other purpose than for building chapels, there must be some responsibility assumed, in case we pursued the latter course. It had been understood from the first, that Bro. Carpenter should occupy the residence connected with the new chapel; hence, if any of this money were used for building another residence, the responsibility must be assumed by myself. We thought of deferring the matter till our brethren at home could be consulted. But this, we saw, would only be to throw away another hundred and seventy dollars rent; which, considering the limited resources of our denomination, and the perishing need of those around us, we could not think would be advisable. And feeling quite sure that it would not be displeasing to our brethren, should we accomplish more with their money than they had anticipated, I, with Bro. Carpenter's consent, assumed the responsibility of appropriating the overplus towards erecting a house for myself. Accordingly, I purchased a lot outside the city, about a mile and a half from brother Carpenter's new residence, and on the bank of the principal canal in this section, which is elevated about eight or nine feet above the level of the country, and in consequence of which I think it will be more healthy; besides, it furnishes a beautiful prospect. It is about a mile from any foreign resident, but surrounded by Chinese hamlets and farm-houses. And, to my mind, it is quite as inviting a field for private missionary labor as a location in the city, if not more so. The lot is large enough for a house, and small garden spot, which cost one hundred and six dollars and ninety-three cents. Getting it inclosed with a bamboo fence cost thirty-one dollars. Before proceeding farther, I made arrangements with Mr. Fogg, an American merchant, who promised to loan me money and wait till I could refund it. Our object in proceeding immediately with our building operations, was that we might, if possible, leave 'Ya-zoo-loong' at the close of the rent year.

"I have built a one-storied house, just large enough for our present convenience, and well elevated from the ground. We commenced living in it on the fourth of July. In consequence of the scarcity of funds, I have done only just sufficient to enable me to live in it for the time being. It will probably cost about two hundred dollars more to finish it. I used up all my salary at the outset, and borrowed six hundred dollars of Mr. Fogg; four hundred of which I have refunded out of the one thousand dollars just received, hoping to get another remittance before he will want the rest, which he says will probably be within a month or so. The house, as it now is, has cost about six hundred and twenty-three dollars, besides the hundred and thirty-eight dollars for the lot and fence.

"I have neglected to inform you of these movements, as I was anxious to inform you at the same time of what the results would be. Whether or not I have acted wisely or prudently in this matter, I leave it to you to say, hoping to have a full expression of your views on this point. I see by Bro. Brown's last letter, that the subscription has exceeded three thousand five hundred dollars, by which we may be relieved still more, as the chapel may exceed what we anticipated. I propose, if the Lord prospers us, to try to save enough out of my salary to finish the house, which, besides this overplus, will probably be two hundred or two hundred and fifty dollars, which I should wish to make as a donation to the Society.

"If money had been appropriated for the purpose, I should doubtless have built my house in connection with a chapel, as Bro. C. has done, and as I formerly proposed. Still, while there are weighty reasons for that course, there are also weighty ones for seeking a country location, especially if one has children of his own to rear. And I am not sure that the former affords any better prospect of usefulness as to missionary labor, provided a country location is judiciously selected. The Catholics, who have had most experience in missionary operations in China, generally select country locations. There are several hamlets within a short distance of me, where I doubt not schools could be established, which would form the nucleus of a congregation to preach to. The neighboring farms furnish opportunities at nearly every hour of the day for personal conversation with their tenants, without the danger of being thronged by a rabble, ever laboring to turn the subject upon something else, or into ridicule, to which annoyance one is constantly liable in the city. Some missionaries have expressed regret that they did not build in the city. But such are located contiguous to the foreign settlement, where such advantages cannot be so fully enjoyed; and the fact that none have before built in the city, is a pretty good evidence that they do not, on the whole, deem it advisable.

"There has been some little excitement here of late, in consequence of placards that have been posted up throughout Shanghae, of a very bitter and threatening character, proposing to all to rise at a given signal that should be understood, and massacre every foreigner in the place. The three consuls called immediately on the Taou-tai, and in decided terms demanded that the placards be taken down forthwith, and the perpetrators brought to justice, if they could be detected. I do not think there is much danger of an attack just now, as there are a good number of foreign ships in part, and two or three war ships. But it shows that a hostile feeling is growing, and there will be less safety unless the place is well guarded. At Ningpo we also hear of threatening menaces. What may be, we cannot foretell. God knows, and is able to protect all whom he will."

JEWISH MISSIONS.

In 1839 (says the *Journal of Missions*) the Presbyterian Church of Scotland sent a deputation, of which the lamented McCheyne was one, to the Holy Land, to see what could be done in behalf of the Jews. A part of this deputation returned home by land. On reaching Pesth, in Hungary, Dr. Black was taken sick, and was unable to proceed on his journey for many weeks. While in this condition, he was visited by the Archduchess of Hungary, a lady of a remarkably lovely Christian character, who took a great interest in him, tended him in his sickness, and furnished him with the information he desired in respect to the Hungarian Jews, and promised every assistance in forming the mission. The mission, which was commenced under these auspices, has been greatly blessed. Though designed especially for the Jews, it has not been confined to them. A German service has been sustained for some years, the influences of which have been felt by Catholics as well as Protestants. Through the efforts of untiring colporteurs, most of them converted Jews, the New Testament is in the hands of many Jews in all parts of Hungary. The circulation of this book is rapidly increasing. Whilst the colporteurs distributed four thousand copies last year, they have sold within six months at least eight thousand. Of late, however, much inconvenience has been experienced from the jealous fears of the Austrian government. The Pesth Bible repository has been closed by the police, under the false charge that political pamphlets were introduced in the Bible boxes.

"IS IT FROM HEAVEN OR OF MEN?"

Dr. Pise, a minister of the Roman Catholic Church, and of high standing among that order in this city, second perhaps to none but Cardinal Hughes, delivered a lecture last Lord's day at the church of St. Charles Borromeo, Brooklyn, in which he said:—

"There are many things believed by all Christians at the present day, not to be found in the Scriptures."

This, said he, is true "*with regard to Infant Baptism, that we and all Christians believe in, for there is no authority for it in Scripture. We no where find that the Apostles baptized infants, and if it be proper and necessary to baptize infants as well as adults, we have no other authority, and must depend entirely on tradition.*"

In this we think Dr. Pise is correct. We know of no precept or example in the Scriptures for infant baptism. And if the practice does really rest on the authority of tradition, we submit it to our Pedobaptist friends, whether it is not in fact a relic of Popery, which the Reformation failed to cast off, and whether they, while upholding this practice, can consistently adopt the immortal declaration of Chillingworth—'THE BIBLE, THE WHOLE BIBLE, THE BIBLE ALONE, IS THE RELIGION OF PROTESTANTS.'

☞ The above—italics, small capitals, and all—is from the New York *Chronicle*, one of our *most* Baptist and *most* Protestant exchanges. We copy it for the double purpose of showing what a distinguished Catholic thinks of infant sprinkling, and how a Protestant garbles the remarks of said Catholic to support his own favorite opinion. Now, according to a report of Dr. Pise's lecture—which we find in two daily papers, and from which the above quotation was doubtless made—he said:—

"There are many things believed by all Christians at the present day, not to be found in the Scriptures. *We do not read any where, that 'Sunday' should be kept holy. On the contrary, we shall find that the commandment is to keep holy the Sabbath day, which is the seventh—Saturday. The change was made in the church at an early period, and the authority for it is only tradition.* The same with regard to infant baptism, that we and all Christians believe in, for there is no authority for it in Scripture. We no where find that the Apostles baptized infants, and if it be proper and necessary to baptize infants as well as adults, we have no other authority, and must depend entirely on tradition."

Of the truth of what Dr. Pise says, *we* have no doubt. "We know of no precept or example in the Scriptures for" keeping the Sunday as a Sabbath, or "for infant sprinkling. And if *these practices do* really rest on the authority of tradition, we submit it to our *Baptist* friends, whether they are not in fact a relic of Popery, which the Reformation failed to cast off; and whether they, while upholding *these practices*, can consistently adopt the immortal declaration of Chillingworth—'The Bible, the whole Bible, the Bible alone, is the Religion of Protestants?'" And while our Baptist brethren, particularly the editor of the *Chronicle*, are thinking on this subject, we commend to their perusal four verses of Scripture which they will find in the second chapter of Romans, commencing with the twenty-first verse—"Thou therefore which teachest another, teachest thou not thyself?" &c.

BRITISH CORRESPONDENCE.

Sunday in Berlin, Paris, and Scotland—Popery in Ireland and France.

GLASGOW, November 28th, 1851.

A rather curious case was submitted to the decision of the legal tribunal of Berlin, on the 3d instant. The *National Zeitung* published an article stating that "a party dining at some hotel on a Sunday, during the hours of divine service, had been obliged by the police to postpone their dinner till the church service was over." This information, which had been supplied by a correspondent, proved to be erroneous, and was contradicted the next day, both by the journal in which it originally appeared, and in another by which it had been copied. The Church authorities of Berlin, however, instituted a prosecution against the editors of both papers and the correspondent, all of whom have been acquitted, free of costs, by the law tribunals—a decision which is said to be regarded as indicative of the temper of the latter towards the Court Church Party.

I have formerly remarked upon the fact that when Sir John Musgrove, Bart., Lord Mayor of London, was in France, at the head of a visiting party, he gave offense to those who, without Scripture warrant, *will persist* in investing Sunday with the sanctions of the Sabbath. The Mayor had not been sufficiently strict in the observance of the Church's chosen day. For this an attempt has just been made to inflict official censure, without success. In the Court of Common Council, when thanks were proposed to be voted for the manner in which he had discharged the duties of Chief Magistrate, Mr. de Jersey, in a lengthened speech, proposed an amendment, excepting that part of the Mayor's conduct which related to the above matter. The amendment was not, however, seconded; and although objections were expressed on other grounds, the vote of thanks was carried by a majority of 118 against 8.

In the far north of Scotland our recent Sunday Postal Law has already come under revision. In September last, at Stornoway, the packet happened to arrive on a Sunday about 2 o'clock in the afternoon, and the post-mistress refused to deliver the letters of Sir James Matheson, Bart. M. P., and those of the Dutch Count Reventlow, then on a visit to this country—the office having been closed for the day at 10 o'clock in the morning. This led to a complaint on the part of Sir James to the post-office authorities; and orders were received at Stornoway, that the post-office be opened on Sundays at any hour after the arrival of the packet, except during the hours of divine service in the *Established Church*. This regulation, if not designed, is calculated to gall the *Free* Church party, who have taken the most prominent part in the Sunday question. This denomination *speak* much of the *headship* of Christ over his church, when the authorities of the land propose to interfere with *their* liberty to speak and act as they please; but while their avowed creed is in opposition to Scripture on the subject of the Sabbath, human *tradition* is allowed to have a higher place with them than the law of God.

The Papal priests in Ireland, many of them, are being left in a pitiable plight through the extent of emigration on the part of their flocks, which still continues. Generally, the victims of their superstition seem little concerned about any loss they may sustain through the separation; and still further loss is experienced by the priests, from the efforts now being made to preach the Gospel and read the Scriptures among the benighted of that unhappy land. Every avenue to a true knowledge of divine truth is sought carefully to be closed; and the terrors of priestly anamatha are freely used to prevent the spread of a knowledge of the word of God. Even these are not, however, always successful; and the ugly curses of sinning men are sometimes treated as they ought always to be, and priest Meehan in the Clare District has reiterated his anamatha against those of his flock who send their children to the Protestant school—with but partial effect.

The Court of Cassation in France has decided in the appealed case of Pasteur Lenoir, a Swiss, (who was imprisoned for preaching to a population which had spontaneously called him,) that any foreign minister may exercise his functions publicly, and that religious bodies not salaried by the State have the right to worship without molestation. At Florence, on the other hand, there has been a violent search for Bibles, and persecution of those with whom or in whose houses they are found. Much interest, indeed, attaches to the state of the continent of Europe generally. Espionage is carried on to a great extent against, foreigners especially, under the apprehension that all must be opposed to the existing state of things, ecclesiastical, if not political also. The military commander has, accordingly, forbidden the Protestants of Milan to meet for the celebration of divine worship at the house of Mr. Mylins, a merchant and citizen enjoying universal esteem. And Dr. Marriott has been arrested at Rarlsruke, in Baden, the Protestant capital of a professed Protestant prince, on account of his having circulated a tract by himself, "Anecdotes gathered from Lignori, dedicated to the Jesuits" in Rarlsruke; and a tract of the Religious Tract Society, containing extracts from the writings of this same famous Jesuit. Twenty-four hours after Dr. M. arrived in the town, he was cast into prison. J. A. BEGG.

THE AMERICAN BIBLE UNION.

To the Editors of the Sabbath Recorder:—

It seems that there is in these last days an association of professed Christians calling themselves the American Bible Union, who are making a great outcry about the received English version of the Bible. They say it is not right, and must be altered, or a great portion of the people will remain in ignorance of the truth. And it would seem, from the appearance of a most extraordinary extra of the *Sabbath Recorder*, that the editors of that paper are about to assist them in their wonderful enterprise. It appeared to me that something ought to be said about it, and fearing that no one else would undertake it, I thought it my duty to make a beginning, hoping that some other pen will do justice to the case, which I am not capable of.

But pray tell us what is the matter with our version of the Bible? It has been for many years thought to be a very good one. Have we all this while been deceived by it? Why, the Bible Union says that King James was a pedobaptist, and that he instructed the translators to translate it so as to agree with pedobaptist practices. But what have those translators done that is so very bad? The Bible Union says that the translators have inserted the word *baptize* instead of the word *immerse*. Now, it would seem to me, that if the King instructed them to favor pedobaptist practices, it must have been a remarkable interposition of Divine Providence, that they did not translate that word at all, but inserted the very words of the original; and who dare say the original is not right? Or, if it was not a special interposition of Providence, it must have been a remarkable instance of ingenuity in the translators to give us the exact meaning of the Scriptures, without giving any occasion for the King to complain; for surely he dare not complain of the original.

But, says one, how can we know the meaning of the word baptize, if it is not translated? We must not go to pedobaptist dictionaries, for they will uniformly tell us it means to christen. But, says another, how shall we know the meaning of the word but by the dictionary? I will tell you how I know; I know by the Bible, for the Bible gives us the meaning of that word as exact as it is possible for human language to give it. Nothing can be plainer, than it is from the Bible that the word baptize is used in that book to signify to bury in the water, and that the ordinance of baptism is designed to represent death, burial, and resurrection, which sprinkling or pouring never could do. See Rom. 6: 3, 4, 5—"Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried (not sprinkled) with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted (i. e. buried, not sprinkled) in the likeness of his death, we shall be also in the likeness of his resurrection." Now it matters not whether the word baptize was originally Hebrew, Greek, or English, since we are so clearly shown what was the meaning of it, and what it was used for. And I suppose it is now in fact an English word, being taken from the Greek, as many other words were, and adopted into the English dialect, and needs no translating, especially since we are so plainly told in the Bible the exact meaning of it.

The Rev. Dr. Cone, it is true, says that if baptize can be kept untranslated, it may mean sprinkle or pour. Can it be possible that Dr. Cone is so ignorant as not to know that the word baptize was understood by all Christendom to mean burying in water, and that the ordinance was so practiced by all Christians for a long time after the commencement of the Christian era; and that the want of a right understanding of the word was by no means the cause of the introduction of the practice of pouring and sprinkling. And the practice of immersion would no doubt have continued to be the universal practice of the church to this day, had not the Pope, in his matchless perfection and universal authority, ordained that pouring or sprinkling should be deemed valid, in some extreme cases, when a sufficient quantity of water for baptizing could not be procured. If the word immerse had then been used in the Bible instead of baptize, it would have made no difference in regard to the practice, for in those days a decree of the Pope would overbalance any thing the Bible might say.

Seeing, then, that the word *baptize* agrees exactly with Baptist sentiments and practice, and that there is no hope that its non-translation will ever do the pedobaptists any good, (for it is not probable that they will suffer such a book to be kept in their houses, or, if they should allow their children to read the Baptist Bible, they can just as easily make them believe that sprinkling answers the purpose as if the word baptize was there retained,) of what use will it be to make the proposed alteration? I think it will do nothing at all to advance Christianity; but it will undoubtedly cause divisions and discord among brethren. In fact, it has already produced a division, and not a little discord, in the Baptist denomination, which will be seen by any one who reads the extra to which I have alluded. And, what I think is still worse, it will tend to strengthen the cause of infidelity. How quick the infidel will exclaim, "There, I told you before that the Bible was nothing but the work of men, and now they have fairly made it out, for we see that the members of each denomination must have a Bible to suit themselves." * * * * WM. STILLMAN.

☞ We like to hear both sides of every important question, and we like to give our readers an opportunity to do the same. This it was that induced us to comply with a request to send out gratuitously-furnished copies of an extra giving the proceedings of the Second Annual Meeting of the Bible Union, and this it is that induces us to give place to the foregoing communication. Those who have read the Extra, and especially the Constitution of the Bible Union, need not be told, that the object of the organization is not merely (as Bro. Stillman's letter might be understood as implying) to secure a *translation* of the word *baptize* in the English Scriptures, but that it is to secure and circulate faithful translations of the Scriptures in all languages. As the existing Bible Societies seem satisfied to circulate King James' version of the English Bible—a version which the members of the Union consider defective in many respects—they propose, as one of the first things requiring attention, to secure a faithful and thorough *translation* of the Bible in English—a translation which all who love the unadulterated Word of God can unite in circulating. Whether the Union is so organized and conducted as to give good ground of hope that this object will be secured through its instrumentality, is a question in which all must feel a deep interest, but concerning which there is certainly room for difference of opinion. We confess, that the remarkable prominence which is given to the subject of baptism in all its publications, and the unnecessary zeal which its officers evince in doing battle with those Baptists who refuse to coöperate with them, have greatly reduced our hopes of its success.

RED LAKE, MINNESOTA.—Dr. Lewis, physician of the Red Lake Mission, Minnesota, furnishes the following information relating to Red Lake and the agricultural capacities of the country adjoining:—

"Red Lake is situated on the 48th degree of north latitude. It is 40 miles long, and at the widest part 25 miles. The soil in the vicinity of the Lake is good—much of the land in the surrounding country is barren. Winter wheat has been cultivated with success at the mission. It has been raised for five years in succession, during which time there has been but one failure, and that was last year. By the usually traveled route, Red Lake is nearly 500 miles from St. Paul. There is a band of Chippewas on the lake, numbering 60 lodges, and 300 persons. They receive no annuities or assistance of any kind from the Government; they live by the chase, fisheries, and agriculture. They raised during the past season 2,500 bushels of corn, and a large quantity of potatoes. Rev. S. G. Wright is in charge of the mission. This devoted missionary and his assistants have been true benefactors to this people, having taught them to a considerable extent the germs of Christian civilization."

UNIVERSALIST COLLEGE.—An exchange says that four locations have been urged for the new Universalist College, Brattleboro, Walnut Hill near Boston, Springfield, and Worcester. Twenty thousand dollars are bequeathed to the College on condition it is located at Walnut Hill, twenty more on condition it is within the limits of Massachusetts. Citizens of Worcester will give $30,000 if it be established in that city, and it is understood $20,000 will be raised in Springfield, if it be located in that town. A committee is now engaged in examining different sites.

LOUIS KOSSUTH.

Louis Kossuth, the Governor of Hungary, continues to be the object of attraction and the subject of conversation throughout the country. During the first ten days of his sojourn in America, he made three set speeches, one an elaborate and carefully prepared one, received any number of deputations, replied to an infinity of addresses, giving up almost each entire day to company, and being obliged to devote his nights to study, correspondence, &c. One of the daily papers states that up to Sunday last, he had received 40 official addresses from public bodies, all congratulating him on his arrival, and sympathizing in his cause; 12 especial invitations to visit different cities and towns as a guest; and more than 225 private letters from single individuals, containing sentiments of the warmest character, both for him and for Hungary, and in some instances also sending donations to the Hungarian Fund which it is proposed to raise in aid of her liberty. Letters are daily pouring in upon him, and his correspondence is immense, not only in America, but in almost all the countries in Europe. Throughout the present week he was to continue to receive deputations; in addition to which he was on Second-day evening to attend the dinner given him by the Press, and address at length the assemblage; the following evening was set apart for the dinner given him by the Military of New York, whose noble greeting on his arrival he could not refuse gratefully to acknowledge; the next day was set apart for a reception of the ladies of New York; and Fifth-day he is urged to meet at a public dinner the Bar of New York. The first of next week it is expected that he will proceed to Philadelphia, Baltimore, Washington, &c.; and about the first of February he proposes to sail again for Europe.

In his great speech at the Municipal Dinner given on the 11th inst., after treating at length, and with marked ability, the idea of non-interference in foreign affairs, which is represented by leading politicians as one of the ruling and lasting principles of the policy of the United States, Kossuth stated frankly and fully the object of his visit to this country. We copy the concluding part of his speech, which gives the gist of the matter:—

And so gentlemen, I have respectfully stated what are my humble requests to the sovereign people of this country, in its public and political capacity. It is, that the people of the United States may be pleased, by all constitutional means, to declare—

First, That, feeling interested in the maintenance of the laws of nations, acknowledging the sovereign right of every people to dispose of its own domestic concerns to be one of these laws, and the interference with this sovereign right to be a violation of these laws of nations, the people of the United States—resolved to respect, and to make respected these laws—declares the Russian past intervention in Hungary to be a violation of these laws, which, if reiterated, would be a new violation, and would not be regarded indifferently by the people of the United States—that you, therefore, invite your Government to act accordingly, and so invite Great Britain to unite with the United States in this policy.

Second, That the people of the United States is resolved to maintain its right of commercial intercourse with the nations of Europe, whether they be in a state of revolution against their Governments or not; and that with the view of approaching scenes on the continent of Europe, the people invites the Government to take appropriate measures for the protection of the trade of the people of the Mediterranean, and

Third, That the people of the United States pronounces its opinion in respect to the question of independence of Hungary, so as I had the honor to state. I hope no body can reproach me to have done by this anything inconsistent with the high regards which I owe to the United States, or not appropriate to my capacity. I would regard it as a very judicious and beneficial thing, if those generous men who sympathise with the cause of Hungary, would form committees through the different parts of the United States, with the purpose to occasion appropriate meetings, to pass such resolutions as I had the honor humbly to suggest. So much for the generous people of the United States, in its public and political capacity.

And if that sympathy which I have the honor to meet with in the United States is really intended to become beneficial to the cause of my poor native land, then there is one humble wish more which I anxiously entertain. But that is a private business; it is a respectful appeal to the generous feelings of individuals. Gentlemen, I would rather starve than rely, for myself and family, on foreign aid; but, for my country's freedom, I would not be ashamed to go a begging from door to door. [Great cheering.] Gentlemen, I mean financial aid; money to assist the cause of freedom, and independence of Hungary. I took the advice of some kind friends, if it be lawful to express such a humble request, because I feel the honorable duty, neither to offend, nor to evade your laws. I am told it is lawful. There are two means to see this, my humble wish, accomplished. The first is from spontaneous subscription, to put the offerings of kind friends at my disposal, for the benefit of my country's cause. The second is a loan. As to this loan, that is business of a more private nature, which, to be carried on in an appropriate way, requires private consultation in a more close circle. So here I only mention that if there are such generous men who are willing to enter into the idea, provided it will be arranged in an acceptable way, I would most humbly entreat them to enter into a private communication about the subject with me; and, secondly, I express my conviction that even this matter of loan could be efficiently promoted by the other measure of free, gratuitous subscriptions, which would afford me the means necessary for the practical initiation of the loan itself. Now, as to these subscriptions. The idea was brought home to my mind by a plain, but very generous letter, which I had the honor to receive, and which I beg to read. It is as follows:—

CINCINNATI, O., Friday, Nov. 14, 1851.

M. LOUIS KOSSUTH, Governor of Hungary—*Sir:* I have authorized the office of the Ohio Life Insurance and Trust Company, in New York, to hand you drafts on me for one thousand dollars.

Respectfully yours, W. SMEAD.

I beg leave here publicly to return my most humble thanks to the gentleman, for his ample aid, and the delicate manner in which he offered it; and it came to my mind, that where one single individual is ready to make such sacrifices to my country's cause, there may, perhaps, be many who would give their small share to it, if they were only apprised that it will be thankfully accepted, however small it may be.

And it came to my mind then that drops of millions make an ocean, and the United States number many millions of inhabitants, all attached with warm feelings to the principles of liberty, agglomerated by single dollars, is even so one million of dollars, as if it were one single draft, to me yet more precious, because it would practically show the sympathy of the people at large. I will consider it highly beneficial, should I be so happy to see that generous men would form communities throughout the United States, to raise out of the free offerings of the people some material aid to assist the second course of freedom and independence of Hungary. It is a delicate matter, gentlemen, for me to speak so. It is, perhaps, one of the greatest sacrifices to my country that I do so. [Great applause.] But I love my country. [Renewed cheering.] And readily will I undergo even this torturing humiliation for her sake. Would I were so happy as your Washington was, when for your glorious country's sake, in the hours of your need, he also called for money in France. Sir, I have done. Conscious of no personal merit, I came to your shores a poor, persecuted exile, but you poured upon me the triumph of a welcome such as the world has never yet seen, and why? Because you took me for the representative of that principle of liberty which God has destined to become the common benefit of humanity; and it is a glorious sight to see a mighty, free, powerful people, come forth to greet with such a welcome the principle of freedom, even in a poor, persecuted, penniless exile. Be blessed for it! Your generous deed will now be recorded through all posterity; and, as even now, millions of Europe's oppressed victims will raise their thanksgiving to God for the ray of hope which you by this, your act, have thrown on the dark night of their fate; even so, through all posterity, oppressed men look to your memory as a token of God, that there is a hope for freedom on earth, because there is a people like you to feel its worth and to support its cause.

LARGE BEQUESTS.

By the will of the late Mr. Augustus Graham, of Brooklyn, L. I., dated 29th May, 1850, and a codicil of 9th of April, 1851, and a farther codicil of 19th Oct. 1851, the following bequests were made to different charitable and public institutions:—

To the Brooklyn Institute, $27,000, for the following purposes, viz.:

For the support of Free Lectures for the youth of Brooklyn,	$5,000
For a School of Design, and forming a Gallery of Fine Arts,	5,000
For the purchase of specimens of Natural History, and procuring free lectures on the same, in lecture room of the Brooklyn Institute,	5,000
For a course of Sunday Evening Lectures, on the power, wisdom, and goodness of God, as manifested in His works,	12,000
To the American Colonization Society,	10,000
To the St. Andrew's Society in N. Y.	500
To the St. George's Society, N. Y.	500
To the Erin Fraternal Benefit Society, City of Brooklyn,	500
To the Home of Aged, Indigent, Respectable Females, Brooklyn,	1,500
Brooklyn Association for the Improvement of the condition of the Poor,	500
For the purchase of books and newspapers for the use of the inmates of the Insane Asylum and Poor House of Kings County,	500
To the workmen in the employ of the Brooklyn White Lead Company,	500
To the House of Industry and Home of the Friendless, New-York,	5,000
To the Home for Discharged Female Convicts, New York,	1,000
For the purchase of surgical instruments, water-bed, &c., for Brooklyn City Hospital,	5,000
To the Brooklyn Orphan Asylum, incorporated April 15, 1835,	1,000
To the Ch. of Our Saviour, Brooklyn,	2,500
To the Ch. of Restoration, Brooklyn,	2,500
To the Antioch College, Marion N. Y.	1,000
To the Meadville Theological School, Meadville, Pa.	5,000
To the American Unitarian Association, Boston,	10,000
For the promotion of Unitarian Christianity in a district in England,	1,000
To the Woodberry Institute, Eng., founded by him.	500
Total,	$76,000

GOVERNMENT WITNESSES.—The proper officers, says *The Albany Evening Journal*, are busy in Buffalo to procure the indictment of the persons charged with being concerned in the rescue of the alledged Slave at Syracuse. *The Buffalo Express* gives the following portrait of some of the witnesses subpenaed to procure the indictment:—

Sottish, sore-eyed, blotched and bloated denizens of the stews of Syracuse. They would shame the worst specimens which our "Five Points," before they were purged by fire, could produce; and we thought that *they* "were some" in the way of human wickedness and baseness.

There certainly never has been seen in our streets ten vagabonds that would at all compare with these pets of the "State prosecution." Citizens would do well to look to their hall doors and hen roosts, until these "damned souls" of a political prosecution leave town.

Five or six of the worthies were committed to the watch-house night before last, for riotous behavior, and again last evening they made "night hideous" with their noisy debauch. We speak of some ten or a dozen of the chaps most relied on, to swear to enough to fix indictments for vexatious purposes, against a large number of reputable citizens of Syracuse, and not of those who are reputable people at home.

Capt. James West, of the steamer Atlantic, left this port recently on his two hundred and first voyage across the ocean.

Proceedings in Congress last Week.

SECOND-DAY, DEC. 8.

The SENATE, during the early part of the day, was engaged in business of a routine character, such as the appointment of Committees and the adoption of rules. Some petitions were then presented, and new bills introduced; among which is a bill by Mr. Walker, of Wisconsin, ceding the Public Lands to the States respectively, on condition that they grant them without cost to actual settlers only. Mr. Seward introduced his joint resolution welcoming Kossuth as the guest of the Nation, and proposed that it be adopted. The Chair intimated that it required a unanimous vote to adopt it. Gen. Shields introduced an amendment he intended to propose, to the effect that three Senators be appointed a Committee to introduce him to the Senate, in accordance with the precedent laid down in La Fayette's case; hereupon Mr. Seward's resolution was laid over. Mr. Foote then introduced his Compromise Resolution, sustaining it at some length, and with acrimonious aspersions on the motives and character of every man North and South who ventured to oppose him. Senator Butler, of South Carolina, denounced the resolution as uncalled for, unmeaning, purposeless and mischievous. The debate was entirely confined to these two Senators.

The HOUSE was not in session.

THIRD-DAY, DEC. 9.

The SENATE was busy during the morning hour in receiving petitions and introducing bills. On the presentation of a memorial from Newark, New-Jersey, having reference to Mr. Thrasher, Mr. Stockton moved a resolution calling for all papers and communications between our Government and that of Spain, on the subject of Thrasher's trial. Senator Cass proposed a resolution calling for information relative to the firing into the Prometheus. On motion of Gen. Shields, the Kossuth resolutions were taken up. Mr. Seward moved his, and supported it by a brief, pointed and able speech. Gen. Shields proposed as an amendment the course adopted in the instance of La Fayette. The Chair ruled the amendment not in order. Mr. Berrien opposed the wasting of the time of the Senate about what, after all, would only amount to an idle compliment. After a discussion, in which Senators Foote, Hale, Miller, and others, took part, the Senate adjourned without coming to a vote.

In the HOUSE OF REPRESENTATIVES, the various Committees were announced by the Speaker. A resolution from the Senate, proposing the election of Chaplain by each House, to interchange weekly, was then introduced. Mr. Jones, of Tennessee, opposed the election of such officers, on the ground that there was no authority for it, and because it is a burlesque on the Christian religion. He moved to lay the resolution on the table; rejected—Yeas, 22; Nays, 169. Mr. Henn proposed an amendment, that the Chaplains shall not receive compensation out of the Treasury of the United States; rejected. The Senate's resolution was adopted. The House then proceeded to the election of a Chaplain. There were twelve candidates in the field, and after four votings, M. F. Morgan, Methodist Episcopal, was elected.

FOURTH-DAY, DEC. 10.

In the SENATE, after some routine business of no general interest, the Kossuth resolution was taken up. Mr. Summer, of Massaceusetts, supported it in a lucid, forcible and conclusive speech. He vindicated Kossuth's right to a national welcome on grounds far above the little, narrow, technical ground of precedent. Mr. Stockton of New Jersey followed in favor of the resolution, Mr. Clemens against it, Mr. Shields in favor, and Mr. Foote commenced speaking, but was cut short by the adjournment of the Senate.

In the HOUSE OF REPRESENTATIVES, Mr. Cobb, of Ala., introduced a bill, explanatory of the Bounty Land Law of September last, saying that it shall be so construed as to authorize the transfer of the said warrants. Mr. Brooks, of N. Y., presented a memorial from the Industrial Congress in New York, remonstrating against the proposed alteration in this act. Mr. Smith, of Ala., gave notice that he should ask leave to introduce a joint resolution, requiring the Secretary of State to furnish Kossuth with copies of all the laws defining treason and misdemeanor. The resolution, he said, comtemplated further action. If, after understanding the laws, Kossuth continued to make incendiary speeches, it shall be the solemn duty of the President to have him arrested. [Laughter.] Mr. Johnston, of Tennessee, on leave, introduced a bill to encourage Agriculture, Commerce, Manufactures, and all other branches of industry, by granting to every man who is the head of a family, and a citizen of the United States, a homestead of one hundred and sixty acres of land out of the public domain, upon condition of occupancy and cultivation of the same for the period specified; and it was referred to the Committee on Agriculture.

FIFTH-DAY, DEC. 11.

In the SENATE, several bills were presented; but they were mostly duplicates or unimportant. An attempt was made to have the sentence of Gen. Talcott reviewed by Congress. It was opposed on the ground that Congress has invariably refused to review Court Martial proceedings in the case of privates. Rev. Mr. Butler, Episcopalian, was elected Chaplain by a vote of 25 to 12. The Kossuth resolution was then taken up. Mr. Foote again addressed the Senate. Mr. Cass also made a long speech. The subject was further debated by Messrs. Berrien, Hale, Douglas, Dawson, and Badger, and the Senate adjourned without disposing of the question.

The HOUSE held a short session, but did nothing of importance. Several petitions were presented for aid in constructing public works. Resolutions referring the President's Message to appropriate Committees were introduced.

SIXTH-DAY, DEC. 12.

In the SENATE, Mr. Cass' resolution in relation to the Prometheus was adopted as follows: That the President of the United States be requested to communicate to the Senate, if not inconsistent with the public interest, any information he may have received respecting the firing into the American steamship Prometheus by a British vessel of war in November last, near Greytown, on the Mosquito Coast; and also, what measures had been taken by the Executive to ascertain the state of the facts, and to vindicate the honor of the country. The bill from the House, making land warrants assignable, was taken up and referred to the Committee on Public Lands. Mr. Seward's Kossuth Resolution was taken up, and after remarks by Messrs. Mallory, Badger, Dodge, Foote, and Seward, it was adopted by a vote of 33 to 6.

☞ On Second-day, Dec. 15, the House of Representatives adopted the Senate's resolution in relation to Kossuth, by a large majority.

European News.

The steamship Niagara, with the news from Europe arrived at Boston on the 12th inst.

Two firms in Liverpool, connected with the American trade, have failed: Messrs. Pryde & Jones, and Harnden & Co. The liabilities of the latter are estimated from £60,000 to £80,000, about £12,000 of which consists in small bills drawn in Boston and New-York.

The winter emigration continued, and so did the remittances from Irish settlers in America. The quays of Dublin are just now crowded with emigrants, chiefly of the most wretched class of peasantry, from the western counties. The Waterford papers say the emigration from that part is as brisk as ever.

The engrossing topic throughout Europe, in the approaching crisis of affairs in France. The Assembly, despite the recent successes of the unmistakeable popularity of the President, seem resolved to provoke him into direct collision with them, and every step taken by either party is evidently watched with intense interest by the other countries of Europe.

A letter from Hamburg, of the 23d, in the *Independence* of Belgium, says: A grave event has taken place among the Austrian *corps d'armee* in Holstein. Many of the regiments composing it consists a great part of Hungarians, and among them are many young men of noble families, who are compelled by the Austrian Government to serve as simple soldiers. In spite the disasters drawn down on unfortunate Hungary by the revolution, these soldiers cannot repress the hatred which animates them, or their desire for a new revolution. The presence in England of the ex-dictator, Kossuth, and his violent diatribes against the Austrian Government and dynasty, have greatly contributed of late to excite the sentiments of hatred of the Hungarian soldiers, and an armed revolt, of which the consequences would have been incalculable in the north, has been on the point of breaking out among them; but it has been prevented by the active surveillance of the superier officers of the Austrian battalions. An agent of Kossuth, and of the revolutionary propaganda of London, the Hungarian Count Potocki, who commanded a regiment at Comorn, during the revolution, was arrested the day before yesterday, by the military authorities Rensburg. He had arrived from London, by way of Paris, under a false name. In his possession were found proclamations inciting the soldiers to revolt, and printed copies of the last public speeches in England by the ex-dictator. It was generally stated in the town, that many officers, (the number is said to be nineteen,) and a great number of non-commissioned officers and soldiers, have also been arrested at Rensburg, for having been accomplices in the projected revolt.

The Vienna correspondent of *The Daily News* has been expelled from that city and from the Austrian Empire.

An International Copy-right treaty has been signed between France and England.

The Submarine Telegraph is working well. Messages both from London and Liverpool have been transmitted on the same day to Paris, Havre, Vienna, Trieste, Hamburgh, and Ostend, and in one instance a communication was forwarded to Cracow, to be dispatched thence by mail to Odessa.

A Family Poisoned.

One of the most shocking crimes ever committed in this community, says the *Cincinnati Nonpareil*, was brought to light yesterday. Mr. E. Forest, a resident of High-st., between Collard and Little, made affidavit before the Mayor, against Nancy Farrel, a servant in his family, charging her with having caused the death of his wife and two children by means of poison! He states that about six weeks since his wife was suddenly taken sick, and died within a few hours. It was supposed that the disease was the cholera morbus. About two weeks since, the balance of the family were similarly affected, and one of the children, a boy about eight years of age, died within a few hours. Last Wednesday the family were again seized with vomiting just after partaking of a meal, and James, the youngest child, two years old, soon expired, in great agony. Physicians were called in, who confirmed the opinion of those present, that the family had been poisoned. A post mortem examination was made upon the body of the deceased child, and a quantity of arsenic was found in the contents of the stomach. This left no doubt that Mrs. Forest and the other child had died from the effects of poison administered in their food. From the fact that the servant girl had escaped sickness each time, and from other circumstances, she was instantly suspected of the deed, arrested and lodged in the watch-house. The remaining members of the family have recovered. The girl upon whom this horrid crime is charged, is about eighteen years of age, and has heretofore borne a good character. She denies all knowledge of the poisoning.

REVOLUTIONARY HERO GONE.—THADDEUS BELL, one of the very few survivors of the Revolutionary struggle, paid the debt of nature at Darien, Conn., a short time since. Among other engagements of note, he was present at the burning of Danbury, and took part in the pursuit of the British to their embarkation at Compo. He was one of the congregation who, with their pastor, Dr. Marthen, were seized during divine worship by a band of tories and conveyed to the British head-quarters at New-York. Here he suffered all the horrors of a cruel imprisonment for four months, under jailors influenced by mortified hate. Under these tortures his brother sank and died; and so severely did he suffer, that he had to be conveyed to his home on a litter. During the imprisonment he saw frequently from the window of his cell the notorious Arnold riding out alone, shunned even by those who paid for his treason. He retained his faculties to the last—could read without glasses, and his hearing was as unimpaired as his sight. He died resigned, and in the fullness of faith, leaving his blessing and an honorable name to six surviving sons and daughters, thirty-eight grand and seventy-eight great grand children.

STEAMBOT COLLISION AND LOSS OF LIFE.—On Thursday evening, Nov. 27, about 2 o'clock, a frightful collision took place between the steamers Die Vernon and Archer, resulting in the loss of the latter vessel, with serious loss of life. This accident occurred at Enterprise Island, about five miles above the mouth of Illinois River—the Die Vernon descending, and the Archer ascending, the Mississippi river. The collision was not very violent, but the Archer was an old boat, and it did not require any great force to cut her in two, and she sunk in less than twenty minutes to the cabin floor. All the passengers were on deck, and consisted of persons emigrating to Iowa. The whole number of lives lost by this catastrophe was thirty-four, of whom ten were deck hands or firemen engaged on the boat. One whole family, with two exceptions, were drowned. Their names are given as James Smyers, Sen., James Smyers, Jr., Jane Smyers, Mary Smyers, Caroline Smyers, Margaret Ann Smyers, Sarah Smyers, Ellen Smyers and Susan Dick. The survivors were a little boy named Smyers, picked up by the yawl of the Die Vernon, while floating down the river on a log, and Miss Susan Dick. There was also on board an Irish family, consisting of seven or eight persons, an American family of three or four persons, and five or six other deck passengers, all drowned. The destruction of life by this disaster was the greatest, considering the number of persons on board, which ever occurred on our waters. The officers of the boat were saved, it seems, and the boy and the young lady whose names we have given— and these were all. The Die Vernon sustained very little injury, and after the accident rendered all the assistance in her power to the unfortunate boat and passsengers.

MORMON MORALITY.—The following paragraph from Judge Brocchus' statement in reference to the Mormon difficulties, reveals a state of things the existence of which has been often denied:—

The plurality wife system is in full vogue here. Governor Young is said to have as many as 90 wives. He drove along the streets, a few days since, with 16 of them in a long carriage—15 of them having each an infant at her bosom. It is said that Heber C. Kimball, one of the Triune Council, and the second person in the trinity, has almost an equal number; among them, a mother and her two daughters. Each man can have as many wives as he can maintain, that is, after the women have been picked and culled by the head men. The Judges and Secretary of State have had the honor of being introduced by His Excellency, the Governor, to several of his wives; and also by Heber C. Kimball to several of *his*.

THE UTICA ARSON CASE.—Gov. Hunt has commuted the sentence of James J. Orcutt, who participated in the house-burning for which Conklin was executed. The grounds of commutation are the youth and ignorance of the prisoner and his timely disclosures after his arrest. The Governor does not for a moment question the justness and correctness of his trial and conviction. And by tempering justice with mercy, in reducing the capital sentence to perpetual imprisonment, in this case, he directly intimates that if any persons are found hardened enough, after Conklin's execution and Orcutt's conviction, to repeat the crime, they must expect to suffer the extreme penalty of the law. [N. Y. Times.

FIGHTING IN CHILI.—Advices have been received from Valparaiso, by way of Panama, to Oct. 25: In Chili, the rebel army, 13,000 strong, commanded by Carrera and Arteaga, were met by the Government troops, 850 strong, at Petorca, about 40 leagues from Santiago, on the 14th of Oct. They fought for three hours, and the result was the total defeat of the former, with a loss of 70 killed, 200 wounded, and 400 prisoners, including 36 officers. Carrera and Arteaga have not been taken. The Government army, under Col. Vidaurre, lost 15 killed and 15 wounded.

WATER FOR BROOKLYN.—With a view of furnishing a supply of water for the City of Brooklyn W. J. McAlpine, Esq., State Surveyor, has examined 12 streams within 25 miles, that will afford 42,000,000 gallons of water per day. Four streams within fourteen miles, yield 15,500,000 daily, an ample supply for years to come. It is proposed to bring them to a reservoir at the base of Prospect Hill, Flushing side, and then elevate the water by pumps to the proper hight to supply the city.

SUMMARY.

The extension of the Harlem Railroad to Chatham, forming another railroad connection between New York and Albany and all the Northern roads, is nearly a fact. The fine weather has favored the contractors, and the connection with the Western Railroad at Chatham will be made within probably five days, which is six months earlier than was stipulated in the contract. We believe the best feelings exist between the Hudson River and the Harlem Roads, and that only an honorable competition for the business will be kept up. Each has peculiar advantages, and the public will soon learn which is the better route.

The *Literary Echo* says that a Mr. Amos Maine, of Rockville, R. I., committed suicide on Sunday, Dec. 7, in a most shocking manner. It appears that he had been suffering from insanity for some time past, and had but lately returned from the Insane Asylum. On Sunday he went into his barn, heaped the hay around him, and then set it on fire, thus burning himself to death. It was not discovered until the barn was so badly burned that it was imposible to save him.

The Utica 'Globe Mills' and the Hotchkissville Manufacturing Company have abandoned the broadcloth business and put their mills on Printed Shawls, adapted to spring and summer use. The styles, both in fabric and printing, are beautiful, and well adapted to our climate, and are highly creditable to the parties who have undertaken this new enterprise.

We have news of grave importance from Mexico. A bill has been introduced in the Senate empowering the Executive to enter into negotiations with the British Government with reference to constructing a ship canal through the Isthmus of Tehuantepec. The terms of the bill propose to give to England a formidable position in reference to this inter-oceanic passage.

Thompson's Bank Note Reporter has the following caution: "We have been compelled to quote as doubtful four of the branches of the Ohio State Bank: Farmers' Branch, Ashtabula; Summit County, Cuayhoga Falls; Licking County, Newark; Toledo Branch. The law authorizing the State Bank System, bound the Branches, collectively, to make good the circulating notes of each individual Branch; so that the bill-holders will lose nothing—but the depositors, draft-holders, etc., must look to the Branch itself for all deficits."

A dispatch from Utica, N. Y., dated Dec. 11, says: The confession of the individual who was executed for arson committed in this city, made its appearance to-day. It claims that many of our citizens, in the best standing, were engaged with him in his hellish act. The confession is not believed in this city. In fact, affidavits contradictory are already issued in the daily papers. The confession of Orcutt will shortly appear, which will be adverse to the truth of that by Concklin, in all cases but one.

A dispatch from Philadelphia, Thursday evening, Dec. 11, says: In the trial of Castner Hannaway for treason (in connection with the Christiana Riots) the Court charged the Jury to-day. At the conclusion of the charge the Jury retired, and *after an absence of a few minutes*, brought in a verdict of NOT GUILTY! The prisoner was consequently discharged, and the other indictments for treason have been abandoned.

Another Railroad Collision occurred on Monday evening, when the Philadelphia train and the New York train met, about seven miles the other side of Amboy, damaging considerably both engines, and injuring Mr. Woodbridge, the conductor. The engineers and firemen saved themselves by jumping from the cars.

Accounts from Independence, Mo., confirm the report of the loss of one hundred and seventy-five mules belonging to the Government train, while *en route* to the States. Sixty miles beyond Council Grove, one man was frozen to death. The cause of the sad disaster was an immense fall of sleet and rain.

A typhoid fever has been ravaging the north-western parts of South Carolina which in numerous cases has proved fatal. It has been a fact noted in its progress, that the more powerful the remedies employed, the more fatal the disease. Those only have recovered that have taken no medicine.

During the year ending Nov. 14, there arrived at Quebec 40,646 steerage passengers, and 625 cabin passengers. Of the former 22,401 came from Ireland, 9,491 from England, and 6,898 for Scotland. The total number exceeds that of the preceding year by 9,000.

Land warrants are selling at $140 and $150 for 160 acres. There is something doing in the warrants under the new bill, at about 50 cents per acre on speculation. They will doubtless be made assignable at the present session of Congress.

There was a riot in Cincinnati, on the 1st inst., growing out of a strike among the cabinet makers. In attempting to quell it, the police officers were attacked, fire-arms were freely used, and several persons were seriously injured.

The trial of Laurence Reilly for murder, in Kings County, pending these days past, has resulted in a verdict of guilty. The defense attempted was insanity, and very strong proof of insanity was offered.

The Managers of the Delaware and Raritan Canal Company have given notice that navigation for the season will be suspended on the 20th inst., if the canal is not sooner closed by the ice.

A letter from Havana, in *The New-Orleans Picayune*, says that the circulation of *The Picayune*, and *Delta*, and *The New York Herald*, had been interdicted in the Island of Cuba.

New York Market—December 15, 1851.

Ashes—Pots $4 87 a 4 94; Pearls 5 50.

Flour and Meal—Flour has improved; 4 37 a 4 44 for common to straight State; 4 37 a 4 50 for Michigan, Indiana, and Ohio; 4 62 a 4 75 for fancy Ohio and Genesee. Rye Flour 3 25. Corn Meal 3 12 a 3 18 for Jersey. Buckwheat 2 25 a 2 50 per 100 lbs.

Grain—Wheat 92 a 93c. for Canadian, 93c. for red Ohio, 1 01 for Southern and Pennsylvania. Rye 76c. Barley 80 a 83c. Oats 38 a 45c. Corn 62 a 63c. for Western, 63 a 64c. for Jersey, 65c. for prime white.

Hay—70 a 78c. per 100 lbs.

Provisions—Pork, 13 62 a 14 00 for prime, 15 00 a 15 25 for mess. Beef, 4 00 a 4 25 for prime, 8 00 a 11 00 for mess. Lard 8½c. Butter 9 a 12c. for Ohio, 11 a 17c. for Western New York, 21 a 24c. for Orange and Chemung Counties. Cheese 6½ a 7c.

Peas and Beans—Marrowfat Peas 1 25 a 1 50 per bushel, black-eyed 1 75 a 1 87. White Beans 1 75 a 1 50.

Wool—Domestic Fleece 41c.

MARRIED.

In Westerly, R. I., Dec. 6th, by Eld. Lucius Crandall, Mr. GURDON HISCOX, of Westerly, to Miss LYDIA A. FENNER, of Greenmanville, Ct.

DIED.

In New Market, N. J., Nov. 30, CHARLES DUNN, aged five years. His sufferings were great, the disease being the inflammatory sore throat. In this bereavement the parents and friends have sustained a great loss. He was a very promising child, and during the past summer, he had been very attentive to the Sabbath school, and by his faithfulness and increasing interest he manifested, his teacher with the other members of his class were much attached to him, the loss is felt among the children sensibly. W. B. G.

LETTERS.

N. V. Hull, Azor Estee, R. W. Utter, W. D. Gilbert, E. A. Warden, W. B. Gillett, C. M. Lewis, Joseph Goodrich, Ephraim Maxson, Anson Burdick, J. B. Bailey, A. B. Crandall, Daniel Coon, I. D. Titsworth, E. B. Titsworth, Henry Babcock.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

V. F. Randolph, Plainfield, N. J.	$2 00	to vol. 8	No. 52
Wm. Dunn, "	2 00	8	52
Randolph Dunham, "	2 00	8	52
Phineas F. Randolph, "	2 00	8	52
Randolph Drake, "	2 00	8	52
I. S. Dunham, "	2 00	8	52
John C. Smith, "	2 00	8	52
Peter Wooden, "	2 00	8	52
C. H. Stillman, "	4 00	8	52
G. F. Randolph, Millington, N. J.	2 00	6	52
D. A. F. Randolph, Bridgeton, N. J.	2 00	8	52
Joel C. Harris, "	2 00	8	52
Micajah Ayres, Shiloh, N. J.	2 00	8	52
Henry W. Glaspey, "	2 00	8	52
E. W. Babcock, Hopkinton, R. I.	2 00	8	52
Lydia F. Babcock, "	2 00	8	52
N. V. Crandall, Rockville, R. I.	2 00	8	52
C. W. Church, "	2 00	8	52
Azor Estee, West Union, Va.	2 00	8	52
C. D. Lewis, Canton,	2 00	8	52
Anson Burdick, Brookfield,	2 00	8	52
John Saunders, Portville,	4 00	8	52
A. B. Crandall,	1 00	8	52
H. A. Maxson, Oxford,	1 30	8	52
J. M. Barclay, New York,	1 00	8	26
Gilbert E. Gillett, Richburg,	2 00	8	40
Of Asa Greenman, Clarence, for Sab. Sch. Vis.	25c.		

BENEDICT W. ROGERS, Treasurer.

Missionary Society—Board Meeting.

A QUARTERLY MEETING of the Executive Board of the Seventh-day Baptist Missionary Society will be held at the house of Randolph Dunham, in Plainfield, N. J., on the afternoon of Fourth-day, Jan. 7, 1852, commencing at 1 o'clock. G. B. UTTER, Rec. Sec.

Publishing Society—Board Meeting.

A QUARTERLY MEETING of the Board of Managers of the Seventh-day Baptist Publishing Society is appointed to be held at Plainfield, N. J., (house of Randolph Dunham,) in the evening of Fourth-day, Jan. 7, 1852, commencing at 6½ o'clock.

T. B. STILLMAN, Rec. Sec.

Western Association— xecutive Committee.

THE Executive Committee of the Western Association will hold its next Quarterly Session at Independence on Fourth-day evening, Jan. 7, 1852. All ministers employed by the Committee are expected to make their reports by that time. The Committee is doing whatever it can for the building up of the feeble churches, and the extension of Bible doctrine beyond our denominational limits. Relying upon the benevolence of the churches, appointments have been made involving considerable expense; and the Committee would be glad to extend their operations if men and means could be obtained.

The past operations of the Committee have been successful, adding to the number of the lovers of the Lord Jesus Christ and God's holy Sabbath. Some of the small churches, that have always depended on others for the preaching of the Gospel, have made arrangements to locate a minister, doing most for his support, and asking the Committee kindly to aid them. Others are anxious to do the same. The Committee are desirous to aid them, and could fondly wish and devoutly pray that the "brotherly kindness" of the churches would enable us to meet the earnest calls of the destitute. We ask in the name of the needy a generous contribution from all the churches and brethren in the Association. Upon the reading of this, let every one of you lay by him in store as God has prospered him, so that there shall be abundance to aid the Committee in their efforts to build up the feeble and help the destitute. J. BAILEY, Sec. of Com.

Two Living Aztec Children.

A NEW AND ABSOLUTELY UNIQUE RACE OF MANKIND.—The most extraordinary and inexplicable phenomena that the history of the human race has yet produced, can be seen for a few weeks at the large Exhibition Room of the Society Library, corner of Broadway and Leonard-street. They were recently taken from a newly-discovered and idolatrous people in Central America, by whom they were kept with superstitious veneration, distinct and secluded as a caste of their priesthood, and employed as Mimes and Bacchanals in their Pagan ceremonies and worship.

They are male and female. The latter measuring 29½ inches in height, weighing 17 lbs.; the former is 33 inches high, and weighs 20 lbs.

From repeated and careful examination, the best Physiologists state the older to be 12 or 13 years of age; the younger about 10 years.

They differ altogether from examples of the dwarf kind, and from children; affording complete and undeniable illustration of a *Piamean variety of the Human Race!*

Tickets of Admission 25 cents. Children under 10 years, half price. Season Tickets, $1 00. Doors open each day, from 11 until 1, and from 7 until 9 o'clock. dec18 4t

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & CO. have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

Hoe's Cast Steel Circular and Long Saws.

THE subscribers manufacture from the best cast steel, Circular Saws, from two inches to five feet diameter. These Saws are carefully hardened and tempered, and are ground and finished by machinery designed expressly for this purpose, and are therefore much superior in truth and uniformity of surface to those ground in the usual manner. They require less set, less power to drive them, and are not so liable to become heated, and produce a saving in timber.

They also manufacture cast steel MILL, PITT, and CROSS-CUT SAWS and BILLET WEBS, of superior quality, all of which they have for sale at their Ware-Rooms, Nos. 29 and 31 Gold-st., or they may be obtained of the principal hardware merchants in the United States. R. HOE & CO., Printing-Press, Machine, and Saw Makers, Nos. 29 and 31 Gold-st.

The following extract is from a report made by a Committee of scientific and practical gentlemen, appointed by the American Institute:—

"Your Committee are of unanimous opinion, that in the apparatus invented by Mr. R. M. Hoe, for grinding saws, he has displayed great ingenuity and tact in the adaptation of machinery to the production of results in the manufacture of Saws, which may with propriety be denominated the *ne plus ultra* of the art."

Publishers of newspapers who will insert this advertisement three times, with this note, and forward us a paper containing the same, will be paid in printing materials, by purchasing four times the amount of their bill for the advertisement. nov13 3t

Woodworth's Youth's Cabinet.

New Series—Enlarged—January Number Ready.

WOODWORTH, determined that his Magazine shall excel all its rivals in the quantity as well as the quality of its contents, has *enlarged it*, so that it will hereafter contain a greater amount of reading matter for one dollar, than any other illustrated Magazine of the kind in the world. With the January number, *now ready*, commences an entirely *new series*. Each number will hereafter contain 48 pages, and will be embellished even more elegantly than before. The January number, with its handsome vignette title-page, got up with express reference to the holidays, is the most charming number we have ever issued.

The Cabinet will still be under the entire editorial control of FRANCIS C. WOODWORTH, who designs to spend a considerable portion of the year 1852, traveling in Europe. To secure all his letters from over sea, it will be necessary for new subscribers to commence with the *January number*, as hereafter all subscriptions must commence either in January or July; and no subscriptions will be received for less than a year.

It is unnecessary, at this late day, to tell the public what the Cabinet is. It has long had the reputation of being the "best juvenile Magazine in America—ever readable, entertaining, instructive, without any sectarianism, and free from every thing which can do harm."

Terms.

For a single copy, $1 a year; 4 copies, $3; 7 copies, $5. *Cash in advance in all cases.* Those who form a club of 7 copies, shall receive an extra copy for their trouble. A specimen of the January or holiday number will be sent (postage prepaid) to any part of the Union, on the receipt, in postage stamps or otherwise, of 12 cents, without expense to us.

Traveling and Local Agents Wanted.

The new series is just the thing for traveling agents and local dealers. Twenty or more agents are wanted to travel in different States, to solicit subscribers for the new series, and to sell the bound volumes of the old series or "Cabinet Library." Full particulars will be given, and specimens sent on application (post paid) with good references. Agents ought to be in the field as soon as possible. Those who are out of employment, and who wish to engage in lucrative business, and at the same time to circulate useful reading for the family circle, are particularly invited to give this agency a trial. To good agents, who will devote their time wholly or mainly to this work, the publisher will make very liberal terms.

Postmasters, Clergymen, and School Teachers, are authorized to obtain subscribers, and are allowed to retain 25 per cent on all new subscriptions, when the full price (one dollar) is paid.

Address D. A. WOODWORTH, Publisher
2w 118 Nassau Street, N. Y.

Miscellaneous.

ABSTRACTS OF PUBLIC DOCUMENTS.

Report of the Commissioner of Pensions.

The Report of Mr. J. E. Heath, Commissioner of Pensions, exhibits a favorable condition of affairs in that bureau. The whole number of pensioners on the rolls is 19,611—a slight diminution, as compared with the preceding year. The whole amount expended for pensions during the past year, ending the 30th September, is, as far as can be ascertained, $1,439,848.

"Since the last annual report, 3,308 warrants have been issued for services in the Mexican war. These necessarily required much time, care, and attention, most of them being suspended cases. Much labor is also employed in the examinations necessary to prevent the issue of more than one warrant to a claimant under both these laws. In many cases applicants filed separate applications for their services in the several Indian wars, and in that of 1812."

The passage of the act of 28th September, 1850, having induced inquiry into the rights of those who served in the war of 1812, many just claims for that service have been brought to light. The numerous examinations necessary to decide whether claimants under the act of 1850 had received or were entitled to bounty for services in the war of 1812, have materially increased the labors of the latter division in this office. Ninety-two warrants have been issued in the past year, under the acts of 24th of December, 1811; 11th of January, 1812, and 10th December, 1814, and there are now 450 suspended claims under those acts.

Thus it will be seen that since the last report from this office, there have been issued under the acts of 1811, 1812, and 1814, ninety-two warrants, to wit:—

					Acres.
65	warrants for	160	acres each,	amount'g to	8,800
36	"	40	"	"	1,440
1	"	320	"	"	320
Under the act of 11th February, 1847,					
3,026	warrants for	160	acres each,	amount'g to	484,160
223	"	40	"	"	8,920
Under the act of 1850 to 1st Nov. 1851,					
9,990	warrants for	160	acres each,	amount'g to	1,598,400
19,543	"	80	"	"	1,563,440
24,663	"	40	"	"	986,720

—and 63 certificates for $100 each, in lieu of 160 acres, and 2 certificates for $25 each, in lieu of 40 acres.

Up to the 1st of November, about one hundred and fifty-seven thousand cases had been filed, leaving, after deducting such as were fully or partially acted on, upwards of eighty thousand still to be considered. The suspended cases (about twenty-two thousand at the time mentioned) require much more labor than the same number of ordinary claims, and give rise to a heavy correspondence.

The act of 21st of July, 1848, made certain provisions for the widows and orphans of officers and soldiers in the Mexican war. The number who have received the benefit of the act, and are now on the rolls, is 1,750.

Report of the Commissioner of the General Land Office.

The Annual Report of Commissioner Butterfield, comprises very full details of the business of the Land Office during the past year.

The sales of the public lands from the 30th June, 1850, to 30th June, 1851, amount to 1,846,847 49-100 acres; and the purchase money is $2,370,947 45.

The amount of land sold, during the first quarter of the fiscal year, commencing July 1, 1851, was 473,140 65-100 acres, for which there has been received the sum of $601,691 01. The amount of land sold for the corresponding quarter of the last fiscal year, was 266,879 66-100 acres, for which the sum of $349,876 06 was received. The sales thus appear to be largely on the increase.

The quantity of public land proclaimed for market, during the year, amounts to 7,731,537 acres; and the estimated quantity available for market, during the coming year, will not be less than 12,000,000 acres.

The locations by military bounty land warrants during the fiscal year commencing July 1, 1850, cover an area of 2,454,000 acres, making an aggregate of cash sales, and locations by warrant, during that period, of 4,300,846 49-100 acres, which, at the minimum price, would amount to $5,376,059 36. The sales, however, exceeded the minimum price by $62,388 09. The whole number of land warrants issued to the 1st November, 1851, under the Mexican Bounty Land act of 11th February, 1847, is 80,781. Of this number 66,618 have been returned to the General Land Office as located; and of these located land warrants 66,200 have been patented. The whole number of land warrants issued up to the same period, under the General Bounty Land Law of 28th September, 1850, is 54,201. Of this number, 3,708 have been returned to the General Land Office as located; and of the located land warrants of this class, 1,950 have been patented.

The existing provisions of law regulating the surveying operations in California are undefined, and the practical operations, thus far ordered, are restricted to the main lines of survey. The Commissioner recommends the immediate extension of the land system over California, in such details as are best adapted to the peculiar condition of the country; and suggests for the consideration of Congress, whether it would not be just and proper to make provision, in a supplemental law, for securing to actual settlers, by preëmption or otherwise, their improvements, in the smallest legal subdivisions that will embrace them, in all cases where, at the passage of the act of 3d of March, 1851, for the adjustment of California land claims, they were *bona fide* settlers, on alledged grants from the former Governments, allowing at the same time, to the claimants under such grants, an equal quantity on other public lands. This measure may be regarded as being analogous to the principle recognized in the 11th section of the act of Congress of the 26th of May, 1824, for the adjudication of claims by the courts, which act was revived, and extended to several States, by the act of Congress of the 17th of June, 1844.

In Wisconsin, in the Menomonee cession, and in other portions of the State, the surveys of large bodies of land will have been completed before the close of the season, ready for market next year, and from the showing made as to the settlements, number of inhabitants, and saw-mills found in those regions, there is every reason to believe the new lands will command ready sale.

Since the publication of the late decision of the Supreme Court of the United States on the boundary question between the States of Missouri and Iowa, instructions have been given to the respective Surveyors General for those States to close and connect the lines of the public surveys with that boundary on both sides of it. The work will be accomplished at the earliest practicable period.

The execution of the law granting the swamp and overflowed lands, unfit for cultivation, to the States respectively, is occupying great attention.

The access to the mining region of Lake Superior is at present difficult and expensive. The waters of that lake all flow through the St. Mary's river, and around the falls (Sault Ste. Marie) there is a portage of about a mile, across which provisions, copper ore, &c., have to be transported; and vessels destined for navigating that lake, already built, have also to be transported across that portage, at great cost, there being no timber fit for ship-building near the lake. Were a ship-canal cut across the portage, a fresh impulse would be given to the mining operations as to copper; and it is represented that the iron ore of that region promises to be equally attractive, both as to abundance and purity. The Commissioner invites attention to the subject, with the suggestion that should Congress see fit to grant to the State of Michigan a quantity of land to aid in constructing such a canal, the mining interests would be promoted by it, and the sales of public lands in the upper peninsula of Michigan much increased.

Some idea may be formed of the extent of the official operations of this bureau, when it is considered that the archives of the General Land Office consist of seven thousand three hundred and eighty-three folio manuscript volumes; that about one million two hundred and twenty-one thousand patents of different kinds, all duly recorded, have been issued; and that, as preliminary to the preparation of these patents, the examination of about two million nine hundred and fifteen thousand five hundred title papers were necessary, all of which are on file."

Report of the Secretary of War.

The Annual Report of the Secretary of War gives a summary view of the operations of the Army during the last year, and its present condition.

The protection of our South-western frontier, and of the Mexican territory adjoining our own, against the incursions of hostile Indians, has engaged the attention of the Department. The savages are actuated not so much by hostility to the whites as motives of plunder. The character of the country in which they live makes it extremely difficult to guard against their ravages, or pursue them to punishment. Congress having failed to provide a mounted regiment at its last session, as many troops adapted to the service required as could be spared from other quarters, were concentrated upon the frontier, to operate against the Indians. The Indians of California and Oregon appearing unwarlike, and comparatively harmless, the Regiment of Mounted Riflemen was withdrawn from the Pacific, and ordered to Texas. With the double object of overawing the fierce tribes occupying the northern part of Texas, and of affording protection to emigrants, a chain of military posts was established upon that frontier. In order to chastise and hold in check the Indians of New Mexico, who had become exceedingly bold and troublesome, Brevet Col. Sumner was ordered to that Department, and set out in July last with a portion of his command on an expedition into the country of the Navajos, a powerful tribe which had spread terror in Texas, New Mexico, and Sonora. The result of the expedition is not yet known. Experience has shown that the most effectual way to protect our frontier settlements is to overawe the Indians by a constant display of military force; for this reason, among others, the Military Stations in Texas and New Mexico have been removed as near as possible to the frontiers.

The Indians west of the Rocky Mountains are less warlike; but several outbreaks have occurred in California and Oregon. Treaties recently concluded, if faithfully observed on our part, will probably prevent further trouble. It would not be safe, however, to rely entirely on any pacific policy for the protection of those remote regions. The entire military force on the Pacific is only 736 men, which is inadequate. An increase of the rank and file of the Infantry and Artillery is recommended, as well as an additional regiment of Cavalry. The entire Army force is numbered at 10,538, which gives an effective force of 8,500 men.

The increase in the expense of supporting the Army is mentioned, and the causes are stated. The increase resulting from our newly acquired territory (including Texas) amounts to $4,556,707 75.

After an enumeration of measures adopted to curtail the expenses of the Army, the result is shown in a reduction of $1,161,492 75. Other contemplated reforms require the aid of legislation.

The enormous expense of maintaining a large portion of the regular Army on the frontier must continue if the force is maintained. It is recommended, with a view to reducing these expenditures, that the necessity for regular forces be diminished by encouraging the formation of a local militia in the frontier territories, by distributing arms among the inhabitants. The very fact that the people were armed would intimidate the Indians.

Both policy and humanity require that we should endeavor to stop Indian depredations by conciliatory measures, instead of the terror of our arms. Starvation, forced upon the savages by the advancement of the whites upon their hunting grounds, has frequently instigated their outrages. The U. S., as the owners of the public domain, have always acted on the principle that the aboriginal race had the right of *occupancy* in the soil and have extinguished their claim to the land by purchase when required for use. Texas, on the contrary, as the owner of all the vacant lands in her limits, acknowledges no such right, and has laid it off and proceeded to sell it at once, a course well calculated to alarm and exasperate the Indians, and to bring about collisions with the whites.

Report of the Secretary of the Interior.

Most of the facts presented in the Report of the Secretary of the Interior are embodied in the Reports of other Departments. We copy the following paragraph from it:—

Mr Chas. F. Stansbury, an officer in the Patent Office, was sent to the World's Fair, to examine and inform himself relative to the many objects of interest on exhibition. His report, which will soon be forthcoming, is expected to be a most valuable and interesting document, giving descriptions of natural productions, implements, machinery, manufactures, processes of manufactures, works of art, and other objects of interest peculiar to each nation.

The establishment of an Agricultual Bureau is again urged upon the attention of Congress. Agriculture is the great interest of our country, more than four-fifths of our population being engaged in it, and yet it is without a Bureau devoted to its interest, although recommended since the days of Washington.

The best mode of illustrating the utility of an Agricultural Bureau is to present a condensed statement of the duties which it should be required to perform. It should be charged with the duty of collecting and disseminating information in regard to the cultivation of the soil, in all its branches. It should investigate every proposed improvement in the tillage of the earth or in the construction of implements of husbandry. It should collect from our own and foreign countries every variety of seed, fruit, plant, and vegetable, and distribute them, with full and accurate information as to the soil, climate, and mode of cultivation best adapted to each. Trhough the agency of our national ships and merchant vessels arrangements could be made for the importation of all the valuable vegetable productions and animals of other countries. This would enable us to appropriate to ourselves the results of the wisdom, experience, and improvements of all the world in regard to agriculture, and we should soon be rendered independent of other countries for many articles which are now imported at great cost. One or more officers should be connected with it, thoroughly acquainted with the principles of geology, mineralogy, chemistry, and botany, for the purpose of investigating and reporting upon the character and properties of every variety of soil, rock, mineral, and vegetable, and their adaptation to useful purposes. To this bureau should also be entrusted the duty of superintending the taking of each decennial census, and of procuring and classifying from year to year all the statiscal information which can be obtained in respect to the agriculture, manufactures, commerce, tunnage, revenue expenditures, financial and banking systems, improvements by railways, canals, and roads, industrial pursuits, and general progress of every State in the Union, and of the principal nations of the world. By this means a vast fund of useful knowledge, which cannot now be obtained, would be always accessible to Congress and the Executive.

In this department of knowledge our government is behind England, France, Belgium, Prussia, Austria, Russia, Sweden, Spain, and other countries in Europe.

The operations of the Commissioners to run the Mexican Boundary have been delayed by differences between the Commissioners on behalf of the parties to the line, and between officers of the U. S. Surveying Party. The work is now being prosecuted with vigor, but an extension of the time allowed for its completion is asked.

The apropriation of a sum of $500,000 for the introduction of a plentiful supply of water in the City of Washington, is recommended as highly essential to the securement of a valuable blessing to the population, and a surety of the public buildings against damage by fire, which an be obtained in no other way.

Gathering and Preserving Apples.

Various modes have been adopted for gathering and preserving apples; and if we should follow Napoleon's rule, "to adopt that which succeeds," then Mr. Pell's method should certainly be adopted. His plan is to pick his apples by hand, never to bruise or dent them, and on no account to pour them from the baskets into the barrels. Every apple is placed in the barrel by hand, and the barrel is then *carried*, not *rolled*, to his warehouse, from whence it is *carried* to the boat, and this boat proceeds to New-York and is placed alongside of the English packet. All the apples which are not sold at full prices, $6 per barrel, are shipped on account of Mr. Pell, and carefully placed on board the ship without being *rolled over*. Apples so cared for arrive in England in good order, and sometimes sell for four pounds sterling ($20) per barrel.

Mr. Pell has occasionally made a thumb-dent in an apple, and after tying a label to the stem, placed the apple so dented in the centre of a barrel of sound apples, requesting his agent in England to examine the barrel and report the state of the labeled apple. The report has always been that the label and stem were there, but that more than half the apples were decayed. The Editor of the Maine Farmer says:

"Every one knows that an apple, in order to insure its preservation as long as possible, should not be bruised, but every one does not practice this rule. If they did, they would pick them off carefully by hand, and see that they were so gently handled that no sign of a bruise could be found. But this is too hard or too slow work for many, and so they shake them off, or "*club*" them off, regardless what they hit, or where they fall. The bruises not only cause the apple to decay much sooner, but injure the texture and flavor of it, even if used for cooking."

Some people are in the habit of picking or gathering their winter fruit before it is fairly ripe, in order that it may shrink or wither a little, as it will, by the escape of the thin, watery, or unripe juice in it. Apples thus used will keep longer, but they never have that sprightly and true taste that they do when suffered to hang on the tree until more matured.

Apples should be gathered carefully, when mature, and placed in a cool place. Many of our orchardists put them immediately into barrels, and head them up in the orchard; others carry them to some out-house, where they can be placed in a pile, in order to *sweat*, as it is called, which is probably owing to the escape of what fluid may be in them, that has been elaborated into the peculiar juice of the fruit itself.

After having undergone this process, they are sorted over, and barreled, or put into bins in a cool cellar, for winter. Your cellar should not be so cool as to allow them to freeze, nor so warm as to cause them to rot. If your cellar is a warm one, it would be well to keep them in some cool barn or out-house; or, if barreled, you may keep them out of doors until cold weather comes on, being careful to roll them in before they freeze. Some of our friends preserved apples in very excellent order though the past winter, by packing them down in dry plaster of Paris.

A writer in the *Farmer and Mechanic* of 1847, says that he adopted the following mode of packing some very fine apples, which he shipped to England, and when they arrived every one was sound. The moisture, if any, was wiped from them, and each apple was then rolled in clean, dry wrapping-paper. The barrel was then thinly lined with straw, and the apples placed in as closely as possible, without jamming them, and then headed up. An inside lining-hoop prevented all danger of the heads being knocked in by accident. Thus put up, they could not be made to rattle by common usage. Directions were sent with them as follows:—"These barrels of apples are not to be rolled or tumbled about. If carted, or sent by land, something is to be put on the floor of the cart or wagon, to keep them from being bruised, rattled or jolted."

This care and labor, says the writer, will appear small, when it is recollected that it may insure an additional price of several dollars on each barrel, in the English market. [Working Farmer.

Gambling in Europe.

The enormous sums of money which daily change owners at Wiesbaden, Carlsruhe, and other watering-places, which are generally resorted to by the fashion and aristocracy of Europe, are almost incredible, and of course the high playing is frequently attended with tragical results.

A few weeks ago, at Carlsruhe, a gentleman named Tissard, who had long been considered the most successful gambler of his day, and who has frequently won $100,000 in one night, suddenly took it into his head to send a bullet through his heart, because on one occasion his good luck had deserted him, which, though it would not be the cause of his ruin, yet he thought would dishonor him. Playing with a German countess, he lost every time, though they continued for thirty-one hours without the slightest interruption, except while once taking a cup of coffee. At last, finding himself minus the sum of 400,000 francs, he coolly rose from the table, and requesting the lady to excuse him for a moment, retired. After the lapse of some time, the Countess having become a little fidgety about his return, sent a servant to seek him, who, finding his door locked, knocked several times for admission, but receiving no answer, at length broke it open. There lay the gambler extended on the floor, with a bullet-hole through his heart, and beside him on the table an envelop bearing the address of the Countess, and containing, in bank-bills, the amount she had won from him. The Countess, it is said, when she was informed of the catastrophe which had occurred, remarked, "Well, at least he might have told me he was never coming back, and not have kept me waiting here so long."

Pizarro's Grave at Lima.

In the crypt under the high altar are deposited the remains of the celebrate Pizarro, who was assassinated at the palace close by. A small piece of silver, dropped into the hand of the sacristan, procured me admission into the crypt. Descending a few steps, I entered a small place, some twenty feet long, quite light and whitewashed, and which smelt and looked so much like a comfortable wine-cellar, that I caught myself more than once looking round for the bins and bottles. The first object that I saw was a large square tomb, surmounted by the erect figure of an abbot, and close by, in an opening in the wall, I noticed what appeared to me to be a collection of dusty rags, but a closer inspection proved that this was all that remained of the renowned conqueror of Peru. He has still on him the clothes and shoes which he wore at the moment of his assassination. Of course his body is nothing but a skeleton covered with dried flesh and skin, so that no features are discernible. The body is covered with the remains of what was once white linen, swathed round him, but the dust of centuries has collected on it and turned it to a light brown color, and it almost pulverizes when touched. The body is placed on a narrow piece of plank, in a sloping position, and has been placed in this hole merely to put it out of the way. The folks in Lima do not think anything of the remains of poor Pizarro; and I dare say that a little money, judiciously invested, would procure for any curiosity-hunter the whole of his remains. [Ramble from Sydney.

A Touching Incident.

Some two years ago, says the Waterville *Mail*, Mr. Edlon S. Moody, of Monmouth, went to California, leaving his wife and his young child with her mother in Boston. The correspondence between the husband and wife was regularly kept up, and the wish was often expressed by the former that his young wife could join him in the far off land of gold; but the definite plan and arrangements for this object had been deferred. A short time since a letter from the absent husband pictured again the prospects that cheered his long and weary absence, and touched again the hope that the time would soon come when he should find it proper to make arrangements for his wife and child to join him in San Francisco. The heart of the affectionate woman cast the questions of safety and economy to the winds, and she resolved, in spite of all obstacles, to start immediately for California, and surprise her husband by her unexpected arrival.

She started; and almost on the day that she landed in California, with a heart swelling to meet her husband, that husband landed in the city of Boston! He had made a sudden determination, instigated by poor health, to return home. His serious disappointment, connected with the loss of a considerable portion of his hard earned property by the failure of a New York house to whom he had entrusted it, so wrought upon his declining health that he survived but about one week—and was brought to Monmouth for buriel a few days since. No details of the wife's dreadful disappointment have yet been received; but the thought that, whatever may have been its effect, a still deeper affliction yet awaits her, adds a most painful feature to the picture.

PUBLIC SCHOOLS OF THE CITY AND COUNTY OF PHILADELPHIA.—In 1839 and '40, the population was 250,000, and the number of scholars 18,800, or about one thirteenth of the whole. In 1850-51, the population reached 410,000, and the pupils numbered 48,000, or more than one-ninth of the entire community. The total expenditure for the school year terminating June, 30, 1851, was $366,361 62, of which sum $24,473 54 having been expended in the building of new school houses, and $20,617 97 in repairs and additions to existing buildings, the balance of $321,270 11, remaining after deducting these two items, may be considered as indicating the current expenses of the schools for the year. The large sum of $42,160. 11 was expended in books and stationery, Number of male pupils 24,508; females, 23,548; total, 48,056 in attendance at 270 schools. They were under the care of 781 teachers, 82 male, 690 female. The direction of the schools is committed by law to 228 directors and 24 controllers.

COLD WATER FOR BURNS.—A correspondent of the *Scientific American* says: When about 15 years of age, a woman told me, if I ever got burned, to plunge the part into cold water. Since that time I have frequently been benefited by her advice. When burned with a hot iron, I at once immerse the burned part in cold water. A few days since, when forging a small article, I cut a small piece from its end, while red-hot, and by mistake, when looking in a contrary direction, I took hold of the anvil cutter with my right hand thumb and finger, when the small piece of iron I had cut off stuck to the end of my finger. I shook it off, and at once dipped my hand in water and held it there for about a minute, after which I dipped it in spirits of turpentine and put on a cloth; no blister arose, nor was it sore. I believe that cold water prevents the heat from penetrating into the system; and if it were possible for a person to be sent through boiling water into cold as fast as a bullet travels from a rifle, not a blister would be raised. Heat does not travel faster than sound.

THE DAKOTA TREATY.—A treaty was concluded, July 23, between the United States and two bands of the Dakotas. By this treaty the Indians make a cession of territory, which embraces the entire valley of the Minnesota and the eastern tributaries of the Sioux river, and is estimated to contain 21,000,000 acres. In return, they are to receive $1,665,000, as follows:—To be paid after their removal to the Reservation, $275,000; and to be expended in breaking land, erecting mills, and establishing manual labor schools, $30,000; amounting to $305,000. The balance of $1,360,000 to be invested at five per cent for fifty years, which will give an annual income of $68,000, to be paid as follows: in cash annually $40,000, goods and provisions $10,000, civilization fund $12,000, education $6,000. After fifty years, all payments to cease, and the principal of $1,360,000 to revert to the government. The intercourse laws, so far as relates to the introduction and sale of ardent spirits, shall be continued in full force, until changed by legal authority.

REAL HEROISM.—The *Zanesville* (Ohio) *Gazette* relates the following case of daring on the part of Mr. Thomas Launder, of that place. He was aroused from his sleep in the middle of the night by the call of a man in the street. When Mr. Launder awoke, the man informed him that something was on fire in his store. He rushed in and found some boxes of papers all in a flame, immediately over which, on a shelf, sat a keg of gunpowder. The shelf and the keg containing the powder had also taken fire, and were burning rapidly, the keg considerably charred. Under these circumstances, Mr. L. deliberately seized the keg of power, carried it into the street, and got water and put the fire out, burning his hands badly in the operation. This daring act on the part of Mr. Launder is, perhaps, the only thing that could have saved the lives of his family, who were sleeping in another part of the same building, as well as the building itself and all its contents.

Variety.

Some of the Illinois papers accord high praise to Miss Hannah Dix, to whose benevolent efforts they ascribe the erection of the beautiful and commodious Asylum for the Insane recently opened in that State. Six years since, this philanthropic lady collected the statistics relating to the subject, and placed them before the Illinois Legislature, with an eloquent appeal in behalf of the unfortunate class for whose benefit she has so successfully labored in various States of the Union. The success of her benevolent effort in this instance is seen in the noble structure already dedicated to the use of the objects of her generous sympathy.

We spend annually, says the N. Y. *Courier and Enquirer*, "more than five million dollars for public amusements. How poor is the sum total of our charities when brought into comparison with this single item; and how immeasurably poor would they be if set opposite to our innumerable extravagances in houses and furniture and dress and equipage. We are prosperous, and should thank Heaven for it; but let us remember that improved prosperity brings with it new responsibilities, and that our natural sympathies have an infinitely more rightful claim over us than our artificial ones."

The Steamer Mississippi which had the honor of rescuing the gallant Hungarians, sailed from Norfolk on the 7th of June, 1849, and arrived at New York on her return on the 10th of November, 1851, having been absent nearly two years and a half. During her absence she lay in port 709 days; she sailed 29,578 miles; she entered 103 different ports; she visited 16 different countries; she was 177 days at sea, and 172 days under steam; she consumed 5,722 tuns of coal, and lost 4 men.

An old resident of Oregon is M. Revit, a Canadian Frenchman, who went to that country in 1805, in the company of Lewis and Clarke. He is in his 93d year, and the newspapers of Oregon say he is healthy, rebust and active, bidding fair to outlive the hundred. He is the next oldest man in the Territory, there being one other old inhabitant who approximates more nearly a centenarian.

In the Legislative Assembly of South Carolina, Dec. 4, the Committee of the Whole House reported against the proposition for prohibiting the use of the Courts of South Carolina for the collection of debts, &c., to residents in States opposed to the rendition of Fugitive Slaves. The Report was agreed to by Ayes 82, to Noes 28.

The Albany Evening Journal says the amount of tolls received at the Canal Collector's Office at Albany during the season of navigation in 1851, was $358,457 59; Same period in 1850, $312,653 68. Increase in 1851, $35,804 01.

The amount of duties received at the Philadelphia Custom House in the eleven months ending Nov. 30, was $3,532,982 against $3,213,031 same time last year.

There are now 191 convicts in Penitentiary at Jeffersonville. This is the largest number that has ever been in the Indiana State Prison.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport, carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River, (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No. 2, or at the office, No. 11 Battery-place.

New York and Albany Steamboat.

THE splendid steamer RIP VAN WINKLE, Capt. S. Schuyler, runs regularly between New York and Albany, leaving New York on Tuesday, Thursday, and Saturday evenings at 6 o'clock, and Albany on Monday, Wednesday, and Friday evenings at 8 o'clock, or on the arrival of the Express Trains from the West. There is no safer, quicker, or pleasanter boat on the Hudson River than the Rip Van Winkle.

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June of each year.

Board of Instruction.

Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress
Rev. J. W. MORTON, } Assistants.
Mr. O. B. IRISH, }

The Terms for 1851 and 1852 are as follows:—

The First	commences	Aug. 27	and closes	Dec. 2.
" Second	"	Dec. 3	" "	March 16.
" Third	"	March 17	" "	June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term, Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.

Tuition should be arranged before entering classes.

Geography, Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

EXTRAS.

Chemical Experiments,	$1 00
Drawing,	1 00
Monochromatic Painting	3 00
Oil Painting,	5 00
Writing and Stationery,	0 50
Vocal Music, Elementary,	1 00
Advanced Class,	2 00
Instrumental Music,	8 00

Use of Organ or Piano, $2 00 per quarter.

BOARD, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

JAS. R. IRISH, Pres., } Of the Board
S. S. CLARKE, Sec. } of Trustees.

DERUYTER, July 18, 1851.

Sabbath Tracts.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue. 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New-York.

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Genesee—W. P. Langworthy.
Gowanda..Delos C. Burdick.
Hounsfield—Wm. Green.
Independence—J. P. Livermore.
Leonardsville—W. B. Maxson.
Lincklaen—Daniel C. Burdick.
Lockport..Leman Andrus.
Newport..Abel Stillman.
Petersburg..Geo. Crandall,
James Summerbell.
Portville - Albert B. Crandall.
Pitcairn—Geo. P. Burdich.
Preston—J. C. Maxson.
Richburgh—John B. Cottrell.
Rodman—Nathan Gilbert.
Scio—Rowse Babcock.
Scott—James Hubbard.
So. Brookfield..Herman A. Hull.
Verona—Christopher Chester.
Watson—Halsey Stillman.
West Genesee—E. I. Maxson.
CONNECTICUT.
Mystic Bridge—Geo. Greenman.
Waterford & N. L.—P. L. Berry.

RHODE ISLAND.
Pawcatuck—H. W. Stillman
1st Hopkinton—Daniel Coon.
2d Hopkinton—Charles Spicer
3d Hopkinton—C. M. Lewis
Lippitt—Thomas R. Green.
Jamestown—Wm. A. Weeden
NEW JERSEY.
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Marlborough—David Clawson
PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—W. H. Hydorn
Quincy..Abram Burger.
VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jona. F. Randolph
N. Milton—Jeptha F. Randol
OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Pratt—Eli Forsythe.
MICHIGAN.
Oporto—Job Tyler.
WISCONSIN.
Albion—P. C. Burdick.
Christiana—Z. Campbell.
Milton—Joseph Goodrich.
" Stillman Coon.
Walworth—Wm. M. Clarke
Whitewater—Abel D. Bond
Berlin—Datus E. Lewis.
ILLINOIS.
Farmington—Samuel Davison
Southampton—J. R. Butts.

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The Sabbath Recorder.

OUR FOREIGN MISSION.

Building of the Chapel.

The following letter from Bro. Carpenter to the Board, dated Shanghae, August 7, 1851, presents the subject of the Chapel still more fully than the communication from Bro. Wardner, which, we gave to our readers last week.

From our new home I now write to you, not to say it is completed, but to report progress. If an apology is due for my long silence, I have no other to offer than the simple fact that since we have been building, my time has been so constantly employed that I could scarcely keep track of the arrivals and departures of ships. I know of no other foreigners here, who, from the outset, have undertaken to make all their purchases themselves, and hire workmen by the day. Some few, after having let out their work to be done by the job, have been compelled to change their plan. The Chinese are so slippery to deal with, that we thought it better to hold the reins in our own hands, make our own purchases, and then we could dismiss our workmen at any time we might choose; whereas, on the other plan, a builder would certainly want money in advance, with which to make purchases, and if he could manage to get a hundred dollars in his pocket, he would be almost sure to bolt, break his engagement, and demand a higher price to enable him to finish the job. At any rate, this has been the experience of many. And this we were resolved to avoid, conscious, however, of the burden we should take upon ourselves. We have been sustained, however, to go through with the heaviest of it, and still think it is the best plan.

But before saying more, I must begin farther back. After having received information that $3500 were subscribed for the Chapel, a question arose which we found not easy to dispose of. The plan first submitted to the Board, and in view of which the funds had been raised, embraced a Chapel and dwelling house for one family. Another plan submitted, was to have two chapels, that each missionary with his assistant might have one. But when we were under the necessity of consummating our plans, and entering upon the work, by this time Bro. Wardner, in the providence of God, having had an addition to his family, became decided in his opinion that he should obtain, if possible, a home for his family outside the city. He will, doubtless, give you his reasons in full for this preference of the country. I am giving mine for consenting to such a division of the funds as would divert a part of them from the direct object of the subscribers—a thing always to be avoided, unless Providence direct otherwise. The only question now is, whether we have rightly interpreted the voice of Providence in this matter. If not, then I must receive the deserved censure of my brethren.

I remark—1st. The funds were more than sufficient to build the Chapel with rooms over it for a family, and such out-houses as would be necessary. 2d. They were not sufficient for two lots, and two chapels. 3d. By close calculation, we thought that in addition to the house and Chapel had in contemplation by the subscribers, a cheap lot might be purchased in a pleasant location, and a cheap one-storied house erected, or got in such a state of forwardness that by strict economy, and saving of $170 rent, it could be paid for. 4th. It was argued, that by saving the annual rent, and perhaps by a little further help from home, the time would not be far distant when a second chapel would go up; indeed, that it would go up as soon as though we should continue to pay a heavy rent, and perhaps lose our health in the bargain. 5th. The health and comfort of Bro. Wardner's family seemed to demand something of the kind. 6th. If I had refused my consent to such a division of the funds, especially as we are so far from home, and it requires so long time to ask and obtain advice, it might have been set down to the wrong motive instead of the right one. 7th. It was argued that our brethren would probably be well pleased to see how much could be done with their funds.

Right or wrong, such was the plan we settled down upon; and by mutual consent, Bro. W. went about the building of his house, and I the Chapel, &c. Upon the supposition that $3500 should be raised at home, and that it should all be transmitted with as much sacrifice as that which had already been received, it would amount to but little over $2800 in hand. Of this, the Chapel lot required $714, and Bro. W.'s lot $107, leaving but about $2000 for building purposes. Of this I was to take $1500, and see what I could do towards building the Chapel and house for my family, and Bro. W. was to take the remainder and see what he could do with it. Thus we went harmoniously to work.

On the 34th of March I commenced taking down the old buildings, and among them was one, which had been the resort of opium smokers. As soon as we were fairly at work, I discovered that my new neighbors all around were taking the precaution customary for warding off disease, which it is supposed might attack them in consequence of any old building being demolished. The means they used for this purpose, were neither homeopathic nor hydropathic, but the *regular* Chinese practice, i. e. for each family to erect upon a pole and fasten to their house an old broom. I have counted fourteen of these old brooms in our immediate vicinity, sticking up towards the stars. On some of the poles an old basket is tied.

The old houses "squared away," the next thing was to drive spiles into the ground, upon which the walls were to be erected. These were from 2 to 6 feet, according to the hardness or softness of the ground. By this process, I found that the land here is harder than outside the city. It is also several feet higher than the surrounding country. About three feet below the surface, we found a limestone, handsomely cut, about 20 inches square. It now supports one of the pillars in the Chapel.

The spiles being driven, the corner stone was laid without ceremony, and I regret to say, without the list containing the names of the subscribers; and the walls slowly went up. At the foundation, up to the Chapel floor, (about 3 feet,) they are 20 inches in thickness; from the Chapel to the chamber floor, (14 feet,) they are 16 inches; and from the chamber floor to the eaves (10 feet,) 14 inches on two sides, and on two sides 16 inches. The mason work was made as solid as possible. My aim was not to have the least space within the walls to contain air, for this must contract in winter and swell in summer; it would also resist the pressure of the external air, and render the walls a little less like our solid brick. Building with this design, it was necessary that I should be constantly on the ground when the work was going on, and then it was with considerable difficulty that I could bring the workmen up to the point. Dr. Bridgman, who frequently called while the work was in progress, and who has had considerable experience in building, pronounces the walls "very strong." The building is 35 feet by 39; from the foundation to the eaves 27 feet. The roof is four-sided, having eave-troughs lined with lead, so that the water is carried to the back side of the house where it runs down hollow bamboo poles, into large earthern jars (kaung) holding more than a barrel a piece, standing in the shade. In the Chapel, occupying a central position, are four pillars nearly a foot in diameter, and fifteen feet apart. These support the beams upon which the joists of the chamber floor rest. They also extend above the chamber, and give support to the roof of the attic, which is just 15 feet square, and overlooks the whole city, and surrounding country. The space between the main roof and the attic roof is occupied with windows. This room is finished, except painting the floor. All the rooms of the chamber are finished except the painting, which is in progress as these hands of mine can find leisure and strength to do it. All the glass I have put in myself, and done it much better and much quicker than any of my workmen could do it.

The workmen are engaged at present in making Venetian blinds and stairs, together with a roof to protect them. The Chapel is unfinished. The out-houses for a cook room, sleeping apartments for our Chinese household, &c., are not yet built. On the entrance way, between the Chapel and the street, there are two small smoky old houses yet to be torn down, but they cannot be spared at present.

The whole amount thus far expended on the building, has been little less than 1,300 dollars. And it ought to be mentioned here, that soon after we commenced, the price of brick became higher, (one third higher than at present,) and kept up till we had done purchasing. We saved something by sending our teachers out to the kilns to make purchases. Timber also is much dearer here than at home. For instance, the four pillars cost about 40 dollars, and the beams and joists, &c., in proportion.

One advantage in making purchases myself has been this, that I have been able to obtain timbers that were suitable, whereas, if it were let out by the job, the sure result would be that, for the sake of cheapness, unsuitable timbers would have been used, if not in size, yet in quality.

Some of the advantages of our present dwelling, compared with the old one, are already manifest. In this climate, in the summer season, it is important to obtain the refreshing breezes, which come almost constantly from the south-west. The old place is spacious, but not airy. Our new house is less spacious, but more airy. If there is any breeze from any quarter, being elevated seventeen feet above the surface of the ground, we can obtain some of it. And by ascending into the attic, which is ten feet higher, we get more. As to the pleasantness of the two locations, there is a vast difference. At the old place, from our windows we could see nothing but clouds or sky or stars. But from our present chamber we can look abroad upon the sea of roofs, undulating as it were beneath our feet, and from the attic we have at once a view of the whole city and portions of the surrounding country. Besides the pleasantness of it, we may be reminded through the eye of the extent of the field which is white already to the harvest, and thus receive, perhaps, in the hour of retirement and meditation, a new impetus to our zeal.

Perhaps I should not go beyond the truth in saying, that it has been with the most constant effort and care, that I have got so near through with the building, without spending more money. In the outset I entered into a contract with a builder to do the work for so much a day, he boarding his men. It was 150 cash (about 10 cents) a day for each man. But before the walls were completed, I dismissed him for misdemeanor, and hired my own men, and boarded them. This plan I have pursued ever since, and find it more economical, notwithstanding I give the workmen better board than they had before. The discipline upon the man was a severe one, as it touched both his pocket and his reputation. He made several most beseeching efforts to regain his place, but to no avail. I think I lost nothing in the eyes of the workmen, in consequence of my thus fixing the seal of my disapprobation upon that which was wrong.

In the process of building, I have frequently found valuable assistance in my teacher Taung. And what is still more gratifying, he has given additional proofs of his integrity. At one time I entrusted him with $45, with which he, in company with Bro. W.'s teacher, went into the country to buy brick. At another time he took $50 for the same purpose, and all came off in a most business-like manner. It was for an indirect charge of dishonesty, preferred against him by my head man while the proof of his honesty was apparent, that I dismissed the said head man, as before stated. This, however, was not his first offense. The teacher was assisting me in making purchases more economically than suited the head man. For this reason he, from the first manifested a hostility towards him, making unjust charges, &c.

My visits to the country, at the tea shop formerly referred to, were continued weekly until the extreme heat rendered it impracticable to continue them. As to other missionary labor, it has been limited. Frequent opportunies, however, have been granted me of addressing individuals, and sometimes a small group of them, on the concerns of the soul. To the workmen I have endeavored to impart instruction as opportunities have occurred.

We have probably gone a little in advance of your expectations in the line of building. One object was to stop that rent; and another was to get through with the heaviest of it, if possible, before the hottest part of the season should be upon us as an armed man. Thanks to God, that we have succeeded in both of these respects. If other remittances shall arrive early enough, we hope to be able to open the chapel for divine worship in September or October. Indeed, it might have been ready by the present time, if I had not dismissed a part of the workmen more than two months ago. When all shall have been completed, I will report again. I see no good reason yet to regret our choice of this place. Pray for us, brethren, that the work of the Lord may prosper in our hands.

My teacher Taung, learning that I am writing home, of his own accord requests to be remembered to you all, saying that although we are separated by the distance of several myriads of miles, we are all as one family, and should all be diligently engaged in disseminating the truths of the Bible. I trust he will prove to be a jewel in the diadem of our Redeemer. So may it be.

Yours truly, S. CARPENTER.

A REMINISCENCE OF OLDEN TIME.

The following interesting document, showing the patriotism which animated the people of Westerly, R. I., in the commencement of those aggressions which led to the severance of the ties between the colonies and the mother country, was copied for the Providence *Journal* from the records of the town of Westerly. The Samuel Ward who served as Moderator of the meeting described, was connected with what is now the 1st Hopkinton Seventh-day Baptist Church. He was a member of the Continental Congress during the years 1774–75, and till March '76, when he died, just before the Declaration of Independence. Had he lived long enough, his name would doubtless have been attached to that document:—

At a town meeting especially called and held at the dwelling house of Major Edward Bliven, in Westerly, in the county of Kings, February 2d, A. D., 1774.

The Hon. Samuel Ward, Esq., chosen Moderator. The Moderator and several other gentlemen laid before the meeting the vast importance of civil and religious liberty to society, and then stated the natural and constitutional rights and privileges of the colonists, and the many infringements of those rights by several acts of Parliament for raising a revenue in America, and other unconstitutional purposes, upon which the Moderator, Joshua Babcock, Esq., Mr. James Rhodes, Col. Wm. Pendleton, Mr. George Sheffield, Oliver Crary, Esq., and Capt. Benjamin Park, were appointed a committee to take the important subjects before the meeting into their consideration, and report as soon as may be what measures will be proper for the town to take in the present alarming situation of the colonies.

The meeting was adjourned for a few hours, and the freemen being again assembled, the Committee reported the following resolves, all which were unanimously received and voted:—

Resolved, 1st. That our ancestors being oppressed in their native country, and denied the liberty of worshiping God according to the dictates of their consciences, had a natural and just right to emigrate from Britain to this or any other part of the world.

2d. That upon their arrival in America, they found the country in the actual possession of the Indian natives, who had the sole and absolute jurisdiction of the same, and a perfect and exclusive right and property in the soil and its produce of every kind.

3d. That they purchased the soil, and with it the jurisdiction of the country, of the Sachems, the then lords and proprietors thereof, and accordingly became possessed of an exclusive natural and just right and property in the same, with a right to improve or dispose of the same and all its various produce in any manner which they chose, and might have incorporated themselves into distinct or separate societies or governments without any connexion with any European power whatsoever.

4th. That their attachment to their native country and its excellent constitution, made them forget their former sufferings, hope for better times, and put themselves and the vast territory which they had acquired under the allegiance of the Crown of England, upon express condition that all their natural, civil, and religious rights and privileges should be secured to them and their heirs forever. This security was solemnly granted and confirmed accordingly in their respective charters, with all the "liberties and immunities of free and natural subjects within any of the dominions of the then King of England, &c., his heirs or successors, to all intents, constructions and purposes whatsoever, as if they or every one of them had been born within the realm of England." And these privileges have been since confirmed by several acts of Parliament.

5th. That the charter of this colony doth in the strongest manner possible grant unto the inhabitants thereof, all those rights and privileges, with complete jurisdiction within the territory they had purchased, and an entire exemption from all services, duties, fines, forfeitures, claims and demands whatsoever, except the fifth part of all the ore of gold and silver found in the colony, which is reserved in lieu of these duties. The General Assembly therefore of this colony have the sole and exclusive right to lay taxes and imposts upon the inhabitants thereof.

6th. That the act of the British Parliament claiming a right to make laws binding upon the colonies in all cases whatsoever, is inconsistent with the natural, constitutional and charter rights and privileges of the inhabitants of this colony.

7th. That the acts of Parliament forbidding us to transport our wool by water from one town to another, or prohibiting the working up the iron or other raw materials which the country affords, are arbitrary, oppressive, and inconsistent with our natural and charter rights.

8th. That all acts of Parliament for raising a revenue in America are a notorious violation of the liberties and immunities granted by charter to the inhabitants of this Colony, and have a tendency to deprive them of the liberties which, as freemen and subjects, they have a right to by Magna Charta, and the Bill of Rights, and also to deprive them of the fruit of their own labor and the produce of their own lands, and to make the present colonists and all their property slaves to the people, or rather the Ministry, of Great Britain.

9th. That the granting salaries to the Governor's and Judges in the Colonies, the enlarging the jurisdiction of the Court of Admiralty, the appointment of the Board of Commissioners, the increase of the Custom House officers, the arbitrary power given to those officers to break into any man's house, (ever considered by law as a sacred retirement from all force and violence until now,) and to forcibly enter into his bed-chamber, break open his desks and trunks, and offer all kinds of insult to his family, the introducing fleets and armies to support these officers, and enforce a submission to every act of oppression, are inconsistent with every idea of liberty, and will certainly, if not immediately checked, establish arbitrary power and slavery in America, with all their fatal consequences.

10th. That the act of Parliament entitled an act for the better preserving his Majesty's dock yards, &c., is a flagrant violation of all our natural and constitutional rights, for by this act any man in America may be seized and carried to any part of Britain, there to be tried upon a pretence of his being concerned in burning a boat, vessel, or any material for building, or any naval stores, and subjected to a foreign jurisdiction, under the direction of those who neither know nor regard him, and though innocent, he is sure to be ruined.

11th. That the act allowing the East India Company to export tea to America, subject to a duty payable here, and the actual sending the tea into the Colonies by the Company, are manifest attempts to enforce the revenue acts, and undoubtedly designed to make a precedent for establishing taxes and monopolies in America, in order that a general tax upon all the necessaries of life and on all our lands may take place, and monopolies of all valuable branches of commerce may be established in this country. We will, therefore, neither receive as a gift any dutied tea, but shall consider all persons concerned in introducing dutied tea into this town as enemies to their country.

12th. That it is the duty of every man in America who loves God, his King, or his country, to oppose, by all proper measures, every attempt upon the liberties of this country, and particularly the importation of tea subject to a duty, and to exert himself to the utmost to obtain a redress of the grievances the Colonies groan under.

13th. That the inhabitants of this town ever have been, and now are, loyal and dutiful subjects to their Sovereign; that they have a most affectionate regard for their brethren in Britain and Ireland; that in all the wars in America they have, when the government has been constitutionally applied to by the Crown, granted all the aid in their power, and frequently more than was expected; that they are still ready, in a constitutional way, to grant such aid and assistance to the Crown as the necessity of the case may require, and their ability will admit. But though we are ready to sacrifice our lives and fortunes for the true honor and good of our mother country, we cannot give up our liberties to any person on earth; they are dearer to us than our lives. We do therefore solemnly resolve and determine that we will heartily unite with the other towns in this, and all our sister colonies, and exert our whole force and influence in support of the just rights and privileges of the American Colonies.

14th. That the Moderator, Joshua Babcock, Esq., Mr. James Rhodes, Mr. George Sheffield, and Maj. James Babcock, or the major part of them, be a committee for this town, to correspond with all other committies appointed by any town, in this, or the other colonies, and the committee is directed to give the closest attention to everything which concerns the liberties of America, and if any tea, subject to a duty, should be imported into this town, or any thing else attempted injurious to liberty, the committee is directed and impowered to call a town meeting forthwith, that such measures may be taken as the public safety may require.

15th. We highly applaud and sincerely thank our brethren in the several sister colonies of America, particularly in Boston, Virginia, and Philadelphia, for their public and virtuous stand in defense of the common liberties of America. And we return thanks to the town of Newport, for their patriotic resolutions to maintain the liberties of their country, and the prudent measures they have taken to induce the other towns in this colony to come into the same generous resolutions.

Voted, That the proceedings of this town meeting be published in the Newport *Mercury*.

The meeting was the fullest ever held in this town at this season of the year, and there was not a single dissenting vote upon any occasion.

Voted, This town meeting be dissolved.

Test: JOSEPH CRANDALL, Town Clerk.

True copy, witness, J. HOBERT CROSS, Town Clerk.

WESTERLY, Aug. 1851.

For the Sabbath Recorder.

DIED, in Hopkinton, R. I., on the 11th inst., Mrs. EMILY SAUNDERS, wife of Daniel Saunders, in the 24th year of her age. Mrs. S. was a worthy member of the 1st Seventh-day Baptist Church in the town where she died. Her disease was consumption, which manifested itself in her case something more than a year since. Her husband, and a son about one year old, sustain a severe loss in her death.

For a wife and mother—gifted, young, and ardent in her affections—to know that she must soon be forever parted by death from her husband and dear prattling boy, must be a sufficient reason for the following production. It was the last effort of our sister at writing with her own hand, and this she placed in her small Bible, as a present to her husband after her death. It is as follows:—

To my Husband.

And must we part so soon, love?
Say, must I bid adieu
To all that earth holds dear,
And go so soon from you?

The earth seems fair and pleasant,
The birds are singing gay,
All nature smiles so sweetly,
Yet I must pass away.

It costs me many a pang, love,
To yield up all that's dear;
For who has dearer friends than I,
Her weary hours to cheer?

But I must give thee up, love,
And you will lonely be;
I ne'er shall come to you again,
But you will come to me.

And when the day is done, love,
And you're from labor free,
'T is then you'll be *most* lonely;
Oh! then commune with me.

'T is then you'll take our darling boy—
And hush'd be ever sigh—
You'll strain him closely to your breast,
While my spirit hovers nigh.

You'll bring him where I sleep, love,
Show him my lonely bed,
Tell him his own dear mother
There rests her weary head.

Then tell him of the angels,
Who bear the spirits home,
To dwell where pain, and sorrow,
And death, can never come. EMILY.

A day or two before her death, when she had been much distressed for a while, being entirely unable to write, she asked her mother to take paper, and she would tell her something to write. She then dictated the following:—

I am weary, I am weary,
Oh! fain would I rest;
I would fly to my Jesus,
And lodge in his breast.

The earth is all faded,
Its beauty is gone;
Oh! hasten, dear Saviour,
And carry me home.

Still nearer the closing scene, she was heard to repeat this extract:—

"Though cold are the billows,
And dark is the wave,
With Jesus beside me,
Its surges I'll brave."

She was farther heard to say, "I shall fall into the arms of my Saviour; he will take me; I am not afraid to go;" and soon she rested quietly in death.

Having had the opportunity and pleasure, from personal conversation with sister Saunders during her illness, to witness to a good degree the power with which religion operated on her heart, and feeling that such illustrations of its efficacy are among the most tangible and profitable of its actual and living manifestations, I communicate the same in the foregoing, in hope that it may serve to incline others to seek in life, as preparatory to death, the same boon which our sister so richly enjoyed in the time of her trial—the hour of her visitation. L. C.

THE AFRICAN CITY OF ABEOKUTA.

Notices of this place have recently appeared, for the first time, in our missionary journals; and as it is quite unknown to most persons, the following facts, which have cost considerable research, may be useful to our readers:—

Abeokuta stands on the Ogee river, in latitude 7 deg. 8 min. north. It is the capital of the Yariba country, lying contiguous on the eastward to Dahomey, and about 140 miles eastward of Liberia, in nearly the same latitude. Abeokuta is 50 miles from *Badagry*, and about the same distance from *Labos*, in the Bight of Benin, where Clapperton, and both the Landers, landed on their exploring expeditions to the river Niger. The inhabitants of this kingdom are called *Yombas*.

The city of Abeokuta is about eleven miles in circuit, and contains according to some authors 50,000 inhabitants. Others give it 75,000, and one 100,000.

About 3,000 of the inhabitants are natives of this region, who had been carried off as slaves, recaptured, and sent to Sierra Leone, whence after a few years they found their way back, bringing with them a valuable amount of knowledge and civilization.

The market is daily supplied with all the necessaries of life; and an active trade is carried on with the interior, though attended with great risk of property and life. Kidnapping is very common, and the citizens are continually in danger of being seized and sold by their warlike neighbors.

The chief of Abeokuta seems to possess intelligence and energy. He is the man who first attempted to imitate our mode of building houses. His doors will admit a person to enter erect, he has windows, and rooms floored with boards, and paint on his house. His example and influence will doubtless be felt for good by his people. They are already greatly ahead of the tribes around Sierra Leone in intelligence and civilization. Arrangements were in progress, at our last advices, to establish "a model farm."

Three black clergymen of the Church of England are settled here, viz: D. H. Trotter, S. Crowther, and Mr. Townsend, all well educated men. There is also a Methodist station and missionary here. The number of disciples to Christianity is about 300, some of whom became converts at Sierra Leone. The mass of the natives adhere to their superstition, but the existence and operations of Christian teachers is exciting much attention in the interior.

The people of Abeokuta stand in constant terror of the people of Lagos, as the latter are devoted to the slave trade, and often seize and sell citizens of adjacent regions. The Abeokutans have a law prohibiting kidnapping, under the heaviest penalty, but the chiefs are not able to enforce it fully, and never will be, while Lagos is under the influence of the Portuguese and Brazilians. [Colonization Her.

REFUSAL TO COMMUNE.

Some time since, we attended a sacramental meeting in a neighboring church, and as we were distributing the elements, observed a worthy deacon sitting on the seats appropriated to the portion of the congregation that did not wish to partake of the ordinance. Knowing him to be a very good man, we took occasion, after the services were over, to express our surprise and regret at seeing him in such a position. He replied that he had a personal difficulty in a pecuniary transaction with one of the members of the church, and, having lost all confidence in his piety, could never again sit down at the same communion table with him. He seemed to think that he was perfectly justifiable in this course. We replied by asking a simple question: "Do you consider yourself better than the Saviour? He sat down to his own table with Judas, who, he knew, in a few hours would betray him, and who was a *thief from the beginning*."

The question seemed to puzzle him, and we parted; but as we were about to leave, on the next day, he came and expressed his great sorrow for having acted as he did. We then took occasion to remark, that there was a strong probability that he had harshly judged his brother; but if he had not, the other's having done wrong could never justify him in committing another wrong, in refusing to remember Christ. The command of the Master was, "Do this in remembrance of me." The fact that another had defrauded him could never authorize him to defraud his Saviour of that grateful and heartfelt remembrance of him in his ordinance which was his just due. He quoted the saying of the Saviour: "If thou bring thy gift to the altar, and there rememberest that thy brother has aught against thee, leave there thy gift before the altar, and go thy way; first be rceconciled to they brother, and then come and offer thy gift." We replied that that passage was not more applicable to the Lord's supper than it was to prayer, or any other approach to God; that if his interpretation of it was correct, he ought never to pray any more until he had settled his difficulty with his brother. We parted, and were happy to learn from him, a short time since, that the train of thought then started in his mind had led him to seek a reconciliation, and that he had been successful. Perhaps the same thoughts may be useful to some of our readers, who have been guilty of similar folly with this good brother. [Herald.

THE COUNSEL OF WOMAN.

Dr. Boardman, in his amirable work, "Hints on Domestic Happiness," inculcates this doctrine, which we cordially endorse:—

"In a conversation I once held with an eminent minister of our Church, he made this fine observation: 'We will say nothing of the manner but the *intutive judgments of women* are often more to be relied upon than the conclusions which *we* reach by an elaborate process of reasoning.' No man that has an intelligent wife, or who is accustomed to the society of educated women, will dispute this.

"Times without number you must have known them to decide questions on the instant, and with unerring accuracy, which you had been poring over for hours, perhaps, with no other result than to find yourself deeper and deeper into the tangled maze of doubts and difficulties. It were hardly generous to allege that they achieve these feasts less by reasoning than by a sort of sagacity which approximates to the sure instinct of the animal races; and yet there seems to be some ground for the remark of a witty French writer, that, when a man has toiled, step by step, up a flight of stairs, he will be sure to find a woman at the top; but she will not be able to *tell how she got there*.

"How she got there, however, is of little moment. If the conclusions a woman has reached are sound, that is all that concerns us. And that they are very apt to be sound on the practical matters of domestic and secular life, nothing but prejudice or self-conceit can prevent us from acknowledging. The inference, therefore, is unavoidable, that the man who thinks it beneath his dignity to take counsel with an intelligent wife, stands in his own light, and betrays that lack of judgment which he tacitly attributes to her."

THE GREAT PROBLEM.

A young man who had graduated at one of our best colleges, and who was celebrated for his literary attainments, particularly in mathematics, settled in a village where a faithful minister of the gospel was stationed. Soon after the young man had settled there, the clergyman met him in one of his evening walks, and after some conversation, when they were about to part, he said to him—"I have heard you are distinguished for your mathematical skill; I have a problem which I wish you to solve." "What is it?" eagerly asked the young man. The clergyman answered, in a solemn tone of voice, "What shall it profit a man if he shall gain the whole world and lose his own soul?" The youth returned home and endeavored to shake off the impression fastened on him by the problem proposed, but in vain. In the giddy round of pleasure, in his business, and in his studies, the question still forcibly returned to him, "What shall it profit a man if he shall gain the whole world and lose his own soul?" It resulted in his conversion, and he became an able advocate and preacher of that gospel which he once rejected.

The Sabbath Recorder.

New York, December 25, 1851.

FOREKNOWLEDGE.

To the Editors of the Sabbath Recorder:—

On perusing the article in the Recorder of Dec. 11, in answer to my queries of Nov. 28, I am led to fear that I am misapprehended, or that I misapprehend you. I will therefore explain, and by your permission further inquire.

As to the question of "God's foreknowledge," I readily admit my full belief that it is perfect. "Great *is* our Lord, and of great power; his understanding *is* infinite." Ps. 147: 5.

In regard to the term "*contingency*," I used it in the sense of *freedom;* not as opposed to *certainty*, but to *necessity*. Now, all actions are *certain*, but are all actions therefore *necessary?* But that the matter may be clearly understood, I will further explain. The term "*necessary*" is used in the sense of *force*. When I say a thing was necessary, I mean that God "*decreed*" it; *it could not have been otherwise*. And when I say a thing was "contingent," I mean that it might be thus or otherwise for aught that God has "*decreed*" with respect to it; the creature being *free* in this respect.

It is not my purpose to be *captious*, but I notice in your second article on the "*Efficacy of Prayer*," in the paper containing the strictures above alluded to, the following statements: "No one *truly* prays, till the Spirit of Life has taken possession of his soul." "And not an instance can be cited of spiritual blessings being bestowed upon any one who did not seek them by fervent prayer." As I understand these statements, the first affirms that no one can or will truly pray for a spiritual blessing, until it is first bestowed; and the second declares, that no one can obtain a spiritual blessing, until he first seeks it by earnest prayer.
N. V. HULL.

ALFRED CENTER, Dec. 16, 1851.

Remarks.

We deny that God foreknew actions or events as *certain*, except upon the supposition that the certainty of them was first *established*. If God, from all eternity, foreknew that Bro. H. and ourselves would be engaged in this discussion, he foreknew it *as certain*. But unless the certainty of it were first *established*, *determined*, or *decreed*, he could not have foreknown it. He might have *conjectured* it; but he could not have pronounced, with infallible certainty, that the event would take place. But he *was* able to declare the event with infallible certainty; for "*his understanding is infinite*." Therefore the event was *decreed*.

We do not argue that the foreknowledge of an event *makes* it certain. If God should, by immediate revelation, give us to know that, fifty years hence, a certain John Smith will commit murder, it is very clear that our knowledge of what John Smith will do, will have no influence to *make* him do it. So God's infallible foreknowledge of all events has no influence to make them certain. But the question is not whether God's foreknowledge of events *makes* them certain, but whether it *implies* or *proves* their certainty. Our foreknowledge of the fact that John Smith will commit murder, does not, it is true, *cause* him to do such wickedness; but, most unquestionably, it *implies* the infallible certainty of the event. We could not foreknow it, and God himself could not give us the foreknowledge of it, if it were not first *decreed* or *established*. So neither could God foreknow all other events, unless the certainty of their occurrence were first decreed.

To say that God's decrees argue the *necessity* of the events decreed, and that this necessity implies *force* to bring them about, and that they are therefore not brought about in perfect consistency with the *freedom* of the agent, is to say what there is no just ground for saying. As we have already seen, the foreknowledge of an event shows that it will, infallibly and certainly, take place. Now, suppose the event to have actually taken place. Of course, the proposition which affirms it to have taken place, is not only true, but it is *necessarily* true. The proposition which affirms it not to have taken place, is not only false, but it is *necessarily* false. That is, it is *impossible* that it should be otherwise than true that the event has transpired. Now, only let it be considered, that God's foreknowledge of an event is just as clear and certain as our *after*knowledge of it, and it will be seen that the proposition which declares that it will take place, is not only true, but that it is impossible that it should be otherwise than true; that is, it is *necessarily* true. And if the proposition, which declares that the event will take place, is *necessarily* true, then there is a *necessity* that the event should take place to make it true. But we deny that this necessity argues *force* to bring the event about. It argues merely, that God sees a firm and indissoluble connection between the subject and predicate of the proposition which affirms its future existence. For example, in the proposition, *John Smith will commit murder fifty years hence*, the subject is the commission of a murderous act by John Smith; the predicate, the future existence of that event, or the occurrence of it fifty years hence. Now, between the subject and predicate of this proposition there is such an established connection, that any proposition affirming that John Smith will not commit murder fifty years hence, is not only false, but it is impossible that it should by otherwise than false.

If it be inquired, How can God decree, foreordain or determine the future existence of an event, and yet not use *force* to bring it to pass?—our reply is, that we cannot tell. There is a mystery in God's operations, which we do not pretend to comprehend. But we are disposed to ascribe to Him not only a physical but a moral omnipotence. And in virtue of this moral omnipotence, he orders events *certainly* and *infallibly*, without infringing in the least degree upon the freedom of those who are concerned in bringing them about.

The discrepancy discovered by our correspondent in the two sentences which he quotes from our second article on the efficacy of prayer, may be very important in his mind. We beg leave to reiterate our statement, however, that "no one *truly* prays, till the Spirit of Life has taken possession of his soul." Prayer, being a spiritual exercise, proceeds only from a spiritual nature. As a beast cannot act like a man, without first partaking of human nature; or, as a man cannot act like an angel, without first partaking of the angelic nature; so neither can the carnal man act spiritually, without first partaking of the new or spiritual nature. Nothing can exceed the limits of its own nature in action. "*A corrupt tree cannot bring forth good fruit.*" But as our article was written, not in view of this controversy which our correspondent has founded upon it, but for the practical benefit of those misguided *Christians* who dispute the necessity of prayer, we conceive that the second statement, that "not an instance can be cited of spiritual blessings being bestowed upon any one who did not seek them by fervent prayer," is not fairly at variance with the first. In the second statement, we did not so much speak of that spiritual life, without which there can be no true prayer, and of which every Christian is supposed to be possessed already, as of those additional blessings which are essential to the perfection of Christian character.
T. B. B.

JEWISH MISSIONS.

To the Editors of the Sabbath Recorder:—

A long period has elapsed since any prominent position has been taken by Seventh-day Baptists in favor of a Jewish Mission. Has the necessity ceased in the contemplation of a Chinese Mission? Do the Haytiens, Abyssinians, and Canadians, possess a stronger claim on us than the descendants of Abraham? Or is their conversion to pure Christianity considered hopeless, because they refuse to be discipled by those whose Christianity is scarcely preferable to Judiasm? Have the promises to that people of a glorious future ceased to inspire us with hope? No. The promise of a glorious future for God's ancient people, still inspires the true believer with hope. Their conversion is as sure as the Book of God is true. They are a perpetual miracle before us, which no circumstances can conceal, and the rise and fall of empires has no tendency to involve or annihilate. Though they have been crushed, peeled, and spoiled, and the iniquity of their oppressors has been active to destroy, yet there remains a living army to mock their spoilers with their own madness and folly. They are still the same peculiar people, as distinct from the other nations of the world as they were when Jerusalem was the seat of their empire, and the residence of their kings.

The Jews are charged with being a stiff-necked and stubborn people, because they will neither conform to the Pagan, Mahometan, or Christian religion, but persist in being Jews. But there are those who take a different view, and are disposed to consider their adherence to their ancient religion as a dictate of faith, which, by a peculiar providence of God, they inherit and adhere to as a part of their very existence. Not that God has shut them up in unbelief, but more properly he has shut them out from a belief in a corrupted christianity—that is, a christianity in contradiction to the prophets, and to its own profession of inspiration. The purposes of God in respect to the Jews are only understood by his word. All that has been predicted of them has come to pass, except the last and now unfulfilled prophecy of their conversion and ingathering. And shall we adopt the language of unbelief, that since the fathers have fallen asleep, all things shall remain as they were from the beginning? Or shall we, as believing and confiding disciples, rejoice in the prospects of their sure adoption, and the testimony that as their rejection has been the riches of the gentiles, their ingathering and conversion will be as life from the dead, and the hope of the world?

But some will object, that efforts for their conversion have been made, not only by other denominations, but by Seventh-day Baptists, and the result has been alike abortive and unprofitable. This is in part true; but the fact is, that we have never given the test required, or gone to work in a manner that promised success. It is true that a dozen years since our churches were somewhat interested, and our Missionary Society entered into the consideration of the subject. They did then solemnly pledge themselves that they would commence the work that had pressed on their hearts, and they felt themselves involved in missionary effort for the lost sheep of the house of Israel. And well I remember the feeling manifested by the members of the Missionary Board, when the resolve had passed. "*It is now evident,*" said a worthy minister to his brethren present, with much emotion, "*that some of us must lay our bones in a foreign land.*" But what was the sequel? Why, trembling under the responsibility of a foreign mission, they compromised the matter, and sent a brother to labor among the Jews in New York. The consequences were foretold as ruinous to the mission, and certain not only to end in disappointment as to present labors, but discouragement in time to come. Whether this prediction has proved true, is obvious to all.

If the reasons then urged for the Seventh-day Baptists to engage in a Jewish Mission were sound, they remain so at present, unless it is evident that we are rejected from the work, which I trust is not the case. The oppressed and suffering Israelites in other lands, are vastly different from the free, irreligious, speculating, and thriving Jews of our own country. Mr. Wolff, the celebrated missionary to the Jews, admitted in conversation with the writer, that the Sabbath-observing Christians would be by far more accessible to the Jews of other countries, than those who observed the first day, as the change of the Sabbath was a great obstacle to their conversion to Christianity.

Whether we shall ever gather resolution again to commence this mission, is a question; but, at the very place contemplated, there is now a society of seventh-day people, converted in part from the Jews, and who sedulously maintain their faith, and refuse and repel the advances of first-day christians. That seventh-day people, and Baptists too, should have arisen at Jerusalem, without our aid, or any knowledge of Seventh-day Baptists, is a matter worthy of note, and requires a serious thought, whether there is not a duty remaining for us to do. They are endeavoring to avail themselves of the arts of enlightened agricultural nations, and need much aid to accomplish what they desire. And if we are not permitted, on account of our unbelief, to enter that land of promise, to propagate the gospel of the divine Redeemer, to carry the glad tidings of salvation to those perishing, and the claims of Christ to the confidence of Israel as their Messiah and King, we may contribute to aid the converts to live, and obtain an honest support by industry, in agriculture and the arts, without being tempted to abandon their faith, or unite themselves with the more popular denominations to perpetuate their existence. There are facts in connection with this subject which, if I am permitted, I will place before the readers of the *Recorder*, for their information and consideration.
J. M.

RESEARCHES IN PALESTINE.—Rev. Edward Robinson, D. D., Professor of Biblical Literature in the Union Theological Seminary of New York, sailed for Liverpool by the steamer of last Sabbath, on a tour of research in Palestine. Several years ago Dr. Robinson visited that country under the promptings of curiosity. Finding that many important facts concerning it had never been made public, and that a great deal that had been written was mixed with error, he made a somewhat thorough examination of localities, &c., the results of which were embodied in his volumes, now almost indispensable to the biblical student, entitled "Researches in Palestine." For a while past, distinguished scholars in Europe and America have been urging him to renew and extend his researches; and the Trustees of the Seminary having seconded this appeal, he has consented to go forth again to that field, there to study and interpret the Bible, not for himself only, but for the benefit of all who may see fit to avail themselves of the aid his researches will afford.

THE THEOLOGY OF DYING MEN.—In a notice of the death of Rev. Dr. Alexander, of Princeton, N. J., it is stated that near the closing scene he said, "All my theology is reduced to this narrow compass, 'Jesus Christ came into the world to save sinners.'" In an account of the last hours of Rev. Dr. Carroll, lately deceased, it is said that near his end he repeated, with a slight alteration in applying it, the words of the great Apostle, 'This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am indeed the chief.' The added "indeed" indicates how much in that trying moment he felt the humility which becomes a sinner, and the consequent helplessness which creates the necessity for an Almighty Saviour.

KOSSUTH ON THE BIBLE AND RELIGION.—It is stated (says the *Watchman and Reflector*) that Kossuth has been made a Vice President of the American Bible Society, on motion of Rev. Dr. Tyng, who accompanied the motion with an eloquent speech on his life and services. It is certain that while Kossuth was in England, he won the respect of the religious portion of the people, by his recognitions of Divine Providence in the affairs of his nation, and by the religious sentiment which so often appeared in his speeches. In receiving a German Bible from ladies in London, he welcomed it as the source of his own consolation, and as the foundation of freedom. "Religion," said he, "is a necessity to an honest and thinking man."

ROCHESTER UNIVERSITY AND THEOLOGICAL SEMINARY.—A meeting in behalf of these institutions was held in New York city on Fifth-day evening of last week. They occupy a commanding position in the heart of one of the richest sections of our country, and their growth thus far has been unprecented. Since their opening in November, 1850, over 240 students have been received into the different departments of the two. Able Professors have been secured, and it is the aim of the Boards of Trust to furnish the highest grade of instruction. $200,000 has already been pledged toward the endowment. One object of this meeting was to awaken a deeper interest in securing an additional $50,000, deemed essential for safe endowment.

SPREAD OF THE GOSPEL IN FLORENCE.—Under the influence of the Spirit of God, a deep religious interest has been excited in Florence, and numbers of Italians are now inquiring for the Scriptures, and reading them with delight. According to the Count Guicciardini, there are more than 2000 persons who are under the influence of the gospel in various degrees, some still seeking it, and others having found it.

BAPTIST MISSION AT RANGOON.—Rev. Mr. Kincaid writes: The governor of Tha Nhen, a city some fifteen miles from Rangoon, called on us with forty or fifty followers, and when he left, gave us a pressing invitation to visit him and his family. Yesterday morning, twelve priests, with twenty-five or thirty of their pupils, called on us, and remained about two hours. Among other things, they wished to know where the religion of Christ had spread.

LOUIS KOSSUTH.

Louis Kossuth, Governor of Hungary, has closed his labors in New York. Last week, in addition to receiving committees and delegations daily, he delivered addresses at the Press Banquet on Second-day evening, at a Military Levee on Third-day evening, at a meeting in Brooklyn on Fifth-day evening, at a Banquet of the Bar on Sixth-day evening, and at a meeting of Ladies in Metropolitan Hall on Sabbath afternoon. The first three days of the present week were to be spent in retirement at the house of some friend, in the hope of recruiting his overtaxed energies preparatory to proceeding on Fourth-day to Philadelphia, where he was to spend that and the following day, departing on Sixth-day morning for Baltimore, where he will remain till Second-day, when he will visit Washington. Probably all of next week will be given to Washington, whence he will proceed to visit Cincinnati and a few other of the most important points in the West, prior to his return to Europe in February.

In New York a large Committee has been organized to collect funds in aid of Hungary, and they are now receiving subscriptions in sums of from one dollar to one thousand dollars. For the meeting in Brooklyn, tickets were sold at $5 each, while as much more was in many cases given for a choice of seats, so that some ten thousand dollars for the Hungarian Fund was realized from that gathering. For the meeting in Metropolitan Hall, also, tickets were sold at from two to five dollars, and the avails were devoted to the cause which Kossuth pleads.

The deep interest every where felt in the sayings and doings of the distinguished Hungarian Leader, induces us to give entire his farewell speech in New York. He was introduced to the audience by Rev. Dr. Tyng, who, after appropriate remarks, concluded by saying that "the ladies are now ready to hear the voice of Kossuth, and respond to the claims of Hungary."

Kossuth's Farewell Speech.

I would I were able to answer the call. I would I were able conveniently to fill the place which your kindness has assigned to me; but really I am in despair. I do not know how many times I have spoken within the last fourteen days in New York. Permit me to make some few remarks which are suggested to my mind by what has been stated. You were pleased to say that Austria was blind to let me escape. Be assured that it was not the merit of Austria. Austria would have been very glad to bury me, if not in the cold grave of death, at least in the equally cold grave of morality and government. But the Emperor of Turkey took courage to interfere with Austria; and notwithstanding all the reclamations of Austria, I am free—restored to life, because restored to duty and activity. If Austria had her will, it is true, I should have vanished out of the memory of man. It is a curious fate which I have. Perhaps there never was a man in the world who was so fond of tranquility as I am; and perhaps no man so fond of doing as much good as possible without being known, or even noticed as being in the world. Thus longing for tranquility, it was my destiny never to have a single moment in my life to see it fulfilled. But my guiding star was and will be "Duty;" and the pleasure and delight of the heart must wait, even for ever, if necessary, when duty calls. Ladies, worn out as I am, still I am glad, very glad, that it is the ladies of New York who have condescended to listen to my farewell. This, my farewell, cannot, will not be eloquent. When, in the midst of a busy day, the watchful care of a guardian angel throws some flowers of joy in the thorny way of man, he gathers them up with thanks, a cheerful thrill quivers through his heart, like the melody of an Æolian harp; but the earnest duties of life soon claim his attention and his care. The melodious thrill dies away, and on he must go, and on he goes, joyless, cheerless, and cold, every fibre of his heart bent to the earnest duties of the day. But when the hard work of the day is done, and the stress of mind for a moment subsides, then the heart again claims its right, and the tender fingers of our memory gather up again the violets of joy which the guardian angel threw in our way, and we look at them with so much joy, we cherish them as the favorite gifts of life—we are so glad—as glad as the child of Christmas eve. These are the happiest moments of man's life. But when we are not noisy, not eloquent, we are silent, almost mute, like nature in a midsummer's night, reposing from the burning heat of the day. Ladies, that is my condition now. It is a hard day's work which I have to do here. I am delivering my farewell address; and every compassionate smile, every warm grasp of the hand, every token of kindness which I ~~have~~ received, (and I have received so many,) every flower of consolation which the ladies of New York have thrown on my thorny way, rushes with double force to my memory. I feel so happy in this memory—there is a solemn tranquility about my mind; but in such a moment I would rather be silent than speak. I scarcely can speak. You know, ladies, that it is not the deepest feelings which are the loudest. (Applause.) And besides, I have to say, farewell to New York! This is a sorrowful word. What immense hopes are linked in my memory with this word New York—hopes of resurrection for my down-trodden fatherland—hopes of liberation for oppressed nations on the European Continent! Will the expectations which the mighty outburst of New York's young and generous heart foreshadowed, be realized? Will these hopes be fulfilled, or will the ray of consolation which New York cast on the dark night of my fatherland—will it pass away like an electric flash? Oh, could I cast one single glance into the book of futurity! No, God forgive me this impious wish. It is He who hid the future from man, and what He does is well done. It were not good for man to know his destiny. The energy of our sense of duty would falter or subside, if we were assured of the failure or success of our aims. (Applause.) It is because we do not know the future that we retain our energy of duty. So will I go on in my work, with the full energy of my humble abilities, without despair, but with hope. It is Eastern blood which runs in my veins; and I came from the East. I have, accordingly, somewhat of Eastern fatalism in my disposition, but it is the fatalism of a Christian who trusts with unwavering faith in the boundless goodness of a Divine Providence. But among all these different feelings and thoughts that come upon me in the hour of my farewell, one thing is almost indispensable to me, and that is, the assurance that the sympathy I have met with here will not pass away like the cheers which a warbling girl receives on the stage—that it will be preserved as a principle, and that when the emotion subsides, the calmness of reflection will but strengthen it, because it is a principle. This consolation I wanted, and this consolation I have, because, ladies, I place it in your hands. I bestow on your motherly and sisterly cares, the hopes of Europe's oppressed nations—the hopes of civil, political, social and religious liberty. Oh, let me entreat you, with the brief and stammering words of a warm heart, overwhelmed with emotions and with sorrowful cares—let me entreat you, ladies, to be watchful of the sympathy of your people, like the mother over the cradle of her beloved child. It is worthy of your watchful care, because it is the cradle of regenerated humanity. Especially in regard to my poor fatherland, I have particular claims on the fairer and better half of humanity, which you are.

The first of these claims is, that there is not, perhaps, on the face of the earth, a nation which, in its institutions, has shown more chivalric regard for ladies, than the Hungarian. It is a praiseworthy trait of the Oriental character. You know that it was the Moorish race, in Spain, who were the founders of the chivalric era in Europe, so full of personal virtue, so full of noble deeds, so devoted to the service of the ladies, to heroism, and to the protection of the oppressed. You are told that the ladies of the East are almost degraded to less than a human condition, being secluded from all social life, and pent up within the harem's walls. And so it is. But you must not judge the East by the measure of European civilization. They have their own civilization, quite different from ours in views, inclinations, affections, and thoughts Eastern mankind is traditional—the very soil retains the stamp of traditional antiquity. When you walk upon that old soil, with the Old Testament in your hand, and read the prophets and the patriarchs, on the very spot where they lived and walked, you are astonished to find that nature is as it was five thousand years ago, and that the cedars still grow on Lebanon, under the shadow of which the patriarchs were protected. You see the well just as Jacob saw it when Rachel gave drink to him and his camels. Every thing—the aspect of nature, the habits, the customs, the social life of the people, is measured, not by centuries, but by thousands of years. The women of the East live as they lived in the times of the patriarchs, and they feel happy. Let them remain so; (applause); who can wish them more on earth than happiness? Nothing is more ridiculous than to pity those who feel happy. But such is the fact, that there is almost a religious regard paid to women in the East. No man dares to injure or offend a woman there. He who would do so, would be despised by all like a dog. That respect goes so far, that the lord does not dare raise the carpet of his harem's door, still less enter it, where a pair of slippers before the threshold tells him that a lady is in the room. (Applause.) Respect and reverence for woman is the characteristic of the Orient. The Magyars are of Eastern stock, cast in Europe. We found all the blessings of civilization in your ladies; but we conserved for them the regard and reverence of our Oriental character. Nay, more than that, we carried these views into our institutions, and into our laws With us, the widow remains the head of the family, as the father was. As long as she lives, she is the mistress of the property of her deceased husband. The chivalrous spirit of the nation supposes she will provide, with motherly care, for the wants of her children, and she remains in possession so long as she bears her deceased husband's name. The old Constitution of Hungary, which we reformed upon a democratic basis—it having been aristocratic—under that instrument the widow of a lord had the right to send her representative to the Parliament, and in the county elections of public functionaries widows had a right to vote alike with the men. Perhaps the chivalrous character of my nation, so full of regard toward the fair sex, may somewhat commend my mission to the ladies of America.

Our second particular claim is, that the source of all the misfortune which now weighs so heavily upon my bleeding fatherland, is in two ladies—Catharine of Russia, and Sophia of Hapsburg—the ambitious mother of the young Nero Francis Joseph. You know that one hundred and fifty years ago, Charles the Twelfth of Sweden, the bravest of the brave, foreseeing the growth of Russia, and fearing that it would oppress and overwhelm civilization, ventured with a handful of men to overthrow the rising power of Russia. After immortal deeds, and almost fabulous victories, one loss made him a refugee upon Turkish soil, like myself. But, happier than myself, he succeeded in persuading Turkey of the necessity of checking Russia in her overweaning ambition, and of curtailing her growth. On went Mehemet Balzordsi with his Turks, and met Peter the Czar, and pent him up in a corner where there was no possibility of escape. There Mehemet held him with his iron grasp till hunger came to his aid. But nature claimed her rights, and in a council of war it was decided to surrender to Mehemet. Then Catharine, who was present in the camp, appeared in person before the Grand Vizier to sue mercy. She was fair, and she was rich with jewels of nameless value. She went to the Grand Vizier's tent. She came back without any jewels, but she brought mercy, and Russia was saved. From that celebrated day dates the downfall of Turkey, and that of Russia's growth. Out of this source flowed the stream of Russian preponderance over the European continent; and down-trodden liberty, and the nameless sufferings of Poland and of my poor native land, are the dreadful fruits of Catharine's success on that day, cursed in the records of humanity. The second lady who will be cursed through all posterity, in her memory, is Sophia, the mother of the present usurper of Hungary—she who had the ambitious dream to raise the limited power of a child upon the ruins of liberty, and on the neck of down-trodden nations. It was her ambition—the evil genius of the House of Hapsburg in the present day—which brought desolation upon us. I need only mention one fact to characterize what kind of a heart was in that cursed woman. On the anniversary of the day of Orod, where our martyrs bled, she came to the court with a bracelet of rubies gathered together in so many roses as were numbered by the heads of the brave Hungarians who fell there, and declared it a gift which she joyfully presented to the company as a memento which she wears on her very arm, to cherish its eternal memory, that she must not forget the pleasures she derived from the killing of those men who died at Orod. This very fact can give you a true knowledge of the character of that woman. And this is the second claim to the ladies' sympathy for oppressed humanity, and for my poor fatherland. I wish the free women of free America will help my down-fallen land to get out of that iron grasp, or to get out of those bloody fangs, and become independent and free.

Our third particular claim is the behavior of our ladies during the last war. It is no wanton praise—it is a fact what I say—that, in my hard task to lead on the struggle, and to govern Hungary, I had no more powerful auxiliaries, and no more faithful executors of the will of the nation, than in the women of Hungary. [Applause.] You know that in ancient Rome, after the battle of Cannæ, which was won by Hannibal, the victor was afraid to come down to the very walls of Rome. The Senate called on the people spontaneously to sacrifice all their wealth on the altar of their fatherland, and the ladies were the first to do it. Every jewel, every ornament, was brought forth, so much so that the tribune judged it necessary to pass a law prohibiting the ladies of Rome to wear jewlery or any silk dresses, in order that it might not appear the ladies of Rome had not, by their own choice, done so. Now, we wanted in Hungary no such law. The women of Hungary brought all they had. [Great applause.] You would have been astonished to see how, in the most wealthy houses of Hungary, if you were invited to dinner you would be forced to eat soup with iron spoons; and when the wounded and the sick—and many of them we had, because we fought hard—when the wounded and the sick were not so well provided as it would have been our duty and our pleasure to do, I ordered the Ministry and the respective public functionaries to take care of them. But the poor wounded went on suffering, and the Ministry went on slowly to provide for them. When I saw this, one single word to the ladies of Hungary, and in a few hours there was provision made for hundreds of thousands of sick. [Applause from the gentlemen present.] And I never met a single mother who would have withheld her son from sharing in the battle; but I have met many who ordered and commanded their children to fight for their fatherland. [Applause.] I saw many and many brides who urged on the bridegrooms to delay their day of happiness till they would come back victorious from the battles of their fatherland. Thus acted the ladies of Hungary. That country deserves to live; that country deserves to have a future left yet, which the women, as much as the men, love and cherish. [Applause.]

But I have a stronger motive than all these to claim your protecting sympathy for my country's cause. It is her nameless woes, nameless sufferings. In the name of that ocean of bloody tears which the sacrilegious hand of the tyrant wrung from the eyes of the childless mother—of the brides who beheld the hangman's sword between them and their wedding-day—in the name of all those mothers, wives, brides, daughters and sisters, who, by thousands of thousands, weep over the graves of Magyars so dear to their hearts, and weep the bloody tears of a patriot (as they all are) over the face of their beloved native land—in the name of all those torturing stripes with which the flagging hand of Austrian tyrants dared to outrage humanity in the womankind of my native land—in the name of that daily curse against Austria with which even the prayers of our women are mixed—in the name of the sufferings of my own dear wife—[here the whole audience rose and cheered vehemently, which compliment was gracefully acknowledged by Mad. K.]—the faithful companion of my life—of her, who for months and months was hunted by my country's tyrants, like a noble deer, not having for months a moment's rest to repose her wearied head in safety, and no hope, no support, no protection, but at the humble threshold of the hard-working people, as noble and generous as they are poor—[applause]—in the name of my poor little children, who, so young and scarcely conscious of their life, had already to learn what an Austrian prison is—in the name of all this, and, what is still more, in the name of down-trodden liberty, I claim, ladies of New York, your protecting sympathy for my country's cause. Nobody can do more for it than you. The heart of man is as soft wax in your tender hands. Mould it, ladies; mould it into the form of generous compassion for my country's wrongs, inspire it with the consciousness of your country's power, dignity, and might. You are the framers of man's character. Whatever be the fate of man, one stamp he always bears on his brow—that which the mother's hand impressed upon the soul of the child. The smile of your lips can make a hero out of the coward—(applause)—and a generous man out of the egotist; one word from you inspires the youth to noble resolutions; the lustre of your eyes is the fairest reward for the toils of life. You can even blow up the feeble spark of energy in the breast of broken age, that once more it may blaze up in a noble, a generous deed before it dies. All this power you have. Use it, ladies, use it in behalf of your country's glory, and for the benefit of oppressed humanity; and when you meet a cold calculator, who thinks by arithmetic when he is called to feel the wrongs of oppressed nations, convert him, ladies. Your smiles are commands, and the truth which pours forth instinctively from your hearts, is mightier than the logic articulated by any scholar. The Peri, excluded from Paradise, brought many generous gifts to heaven in order to regain it. She brought the dying sigh of a patriot; the kiss of a faithful girl, imprinted upon the lips of her bridegroom, distorted by the venom of the plague. She brought many other fair gifts; but the doors of Paradise opened before her only when she brought with her the first prayer of a man converted to charity and brotherly love for his oppressed brethren and humanity.

I am told that one of the newspapers, with a kind and generous intention, has declared of the cause which I have the honor to plead—has pointed out that there is a committee, who are about to raise money for the purpose of revolutionizing Europe. I perfectly understand the kind intention of the generous friend who wrote these words; but I beg leave to remark, that it is not my intention to get any people whatever to aid in the revolution of Europe. My axiom is that of the Irish poet; "Who would be free, themselves must strike the blow." [Applause.] All that I claim is fair play; and that is the aim for which I claim the United States to become the executive power of the laws of nature, and of nature's God. The revolutions in Europe will be made by the nations of Europe; but that they shall have fair play is what the nations of Europe expect from the protection of the United States of America. Remember the power which you have, and which I have endeavored to point out to you in a few brief words. Remember this, and form associations; establish ladies' committees to raise substantial aid for Hungary. Who could, who would refuse, when the melody of your voice is pleading the cause of my bleeding, of my oppressed native land?

Now I have done. One word only remains to be said—a word of deep sorrow—the word, "Farewell, New York!" New York! that word will forever make thrill every string of my heart. I am like a wandering bird; I am worse than a wandering bird. He may return to his summer home. I have no home on earth! Here I felt almost at home. But "Forward" is my call, and I must part. I part with the hope that the sympathy which I met here, is the trumpet sound of resurrection to my native land; I part with the hope that, having found here a short, transitory home, Fortune will yet bring me back to my own beloved home, that my ashes may yet mix with the dust of my native soil. Ladies, remember Hungary, and—farewell.

THE METHODIST BOOK CONCERN.—The business of this Concern is transacted in buildings of its own, situated in Mulberry street, New York. The number of persons at present employed is about 200, or 188 exclusive of clerks, laborers, &c. There are in the printing-office 70 hands and 8 power presses. In the bindery, there are 118 persons, of whom 74 are men and 71 are girls. The motive power is furnished by a 15 horse power engine. Steam is also furnished for heating the building—no fire being used except a small one in a single apartment. In the course of the year, about $80,000 worth of paper is consumed, 50 tons of paper board, and large quantities of other binder's materials. The expenses in the bindery last year, for materials and wages, were $49,172. The publications of the Book Concern are mostly stereotyped. They are not far from 1,500 in number, including probably 900 Sunday School Books. Three newspapers are published in the establishment, whose aggregate circulation is 140,000, viz.: *The Sunday School Advocate*, 80,000; *Missionary Advocate*, 30,000; *Christian Advocate and Journal*, 30,000.

REAL CURIOSITIES.—The Aztec Children now on exhibition in this city are really the greatest curiosities of the day. Ever since Stevens, in his work on Central America, announced the existence there of "a large city, spread over a great space, with turrets white and glittering in the sun," the inhabitants of which are Indians of precisely the same character and in precisely the same state as those of the country in general before the discovery of the continent and the desolating conquests of its invaders, there has been a strong desire for further information upon the subject. This led to an exploring expedition, one of the results of which is the introduction to the world of these two Aztec children, the greatest ethnological curiosities, perhaps, that ever appeared among civilized men. At an early day we intend to give some account of the expedition. Meanwhile our readers who have an opportunity will be interested in seeing these representatives of a race which many supposed to exist only in the imagination of travelers.

DR. ACHILLI AND DR. NEWMAN.—Dr. Newman, the famous Anglican convert to Romanism, having very grossly attacked the character of Dr. Achilli in a book recently published, the latter instituted legal proceedings against him, whereupon the former desired a long postponement of the case to enable him to send on to Italy, and look after Dr. Achilli's history for the last thirty-two years. Lord Campbell refused to grant the desired postponement. The offenses alledged were the same, with some coloring, which had been previously charged, and concerning which an examination was made in London by a most respectable committee, who published as the result a vindication of Dr. Achilli.

COLPORTEUR IN OREGON.—We learn from the *Christian Watchman and Reflector*, that the Rev. Richmond Cheadle, a colporteur of the American Baptist Publication Society, continues his labors in Oregon, with encouragement. He writes, Sept. 23, that he had received a new supply of books by the Golden Age, and reports that he had traveled six hundred miles, visited one hundred families, sold one hundred and thirty volumes, preached eighteen sermons, delivered six addresses, baptized one, and organized one church. He also encloses fifty dollars as a donation from five ladies of the Santiam church, for the Building Fund of the Society.

"WOODWORTH'S YOUTH'S CABINET," for January, commences a new series, with a new and elegant costume, and with an excellent variety of original matter. Its editor, Rev. FRANCIS C. WOODWORTH, possesses a decided genius for preparing juvenile books. "The Cabinet" can be recommended to families without reserve. The beauty of its embellishments, the healthiness of its moral tone, and its profusion of attractive and informing articles, give it a high place in our juvenile literature. (D. A. Woodworth.)

ENDOWING A THEOLOGICAL SEMINARY.—An effort was commenced about a year ago to endow two new professorships in the Theological Seminary at Bangor, Me. Not far from $40,000 has been received, rendering it certain that the sum proposed will be made up.

The subscription to the New York and Boston or "Air-Line Railroad" has been filled above the amount required for a complete organization of the Company, under one Board of Direction, from New-Haven to Boston. The whole road will probably be soon put under contract, and no expense will be spared to make it a "model road" both for speed and safety.

Proceedings in Congress last Week.

SECOND-DAY, DEC. 15.

In the SENATE, numerous private memorials were presented, among them one from the American exhibitors at the World's Fair, in London, asking an appropriation by Congress to defray their expenses; referred to the Committee on the Post-Office. The bill for establishing a branch mint in California was reported back, and ordered to be engrossed for a third reading. Several bills granting pensions were reported. Mr. Foote's resolution, declaring the compromise Acts a definite settlement of the Slavery question, was taken up, and its discussion occupied the remainder of the day.

The HOUSE OF REPRESENTATIVES passed a resolution asking the President for information relative to the trial of Mr. Thrasher, in Cuba. Several other resolutions requesting information from the President were adopted. The Senate's Resolution, giving in behalf of the People of the U. S., a cordial welcome to Kossuth to the Capital of the Country, and requesting the President to transmit him a copy of the same, was taken up and without debate passed, under the operation of the previous question; Yeas 181, Nays 16.

THIRD-DAY, DEC. 16.

In the SENATE, Mr. Jones, of Iowa, presented the joint resolution of the Legislature of his State, approving of the Compromise measures. Gen. Shields' resolution, appointing three Senators to introduce M. Kossuth to the Senate, was at first refused to be taken up, a quorum not being present. It was afterward put to the vote, when 30 voted in favor of its being taken up. A debate followed, in which several Senators took part. On putting the question finally, the Senate divided; ayes, 30; nays, 15. The bill establishing a Mint in California was passed. The Senate then resumed the debate on the Compromise Resolution. Mr. Rhett spoke at great length. Messrs. Mason, Foote, Borland, and others, took part, but the Senate adjourned before taking a vote.

In the HOUSE there was a good deal of routine business. A question arose in reference to the employment of the workmen who have been hitherto employed on the improvements on the wings of the Capitol, whose work had been suspended for want of funds. The resolution ordering an appropriation was referred to the Committee on the State of the Union. The House adjourned—no quorum.

FOURTH-DAY, DEC. 17.

In the SENATE, several Petitions were presented, including one from Philadelphia for the restoration of flogging in the Navy. The President's Message in answer to a resolution of the Senate, calling for information on the subject of the firing into the Prometheus, was received and read. It declines to furnish the precise instructions forwarded to our Minister at the Court of St. James, on this delicate question. But the instructions to Commodore Parker are given, and they afford an unmistakable index to those of the Ambassador. In those it is unqualifiedly stated that the United States do not recognize, absolutely deny, the ships of Great Britain any right whatever to exercise a police over the United States merchant vessels any where. And further, it is asserted that such right or authority is expressly forbidden by the Clayton Bulwer treaty. The instructions direct Commodore Parker to repair at once to the harbor of San Juan, and protect all merchant vessels from such surveilance in future, of which he is to notify the British officers on his arrival. Mr. Walker of Wisconsin introduced a preamble and resolutions in relation to the rights of nations to interfere in case of revolutions. The Foote resolution was taken up, and occupied the Senate to the hour of adjournment.

In the HOUSE, after some preliminary business, and a variety of resolutions—among them one to give each Hungarian 160 acres of land, which was laid over—Mr. Hebard (Vermont) proposed a resolution to the effect that, since M. Kossuth had declared that the resolution of Congress had a political meaning, be it therefore resolved, that it had no such meaning; the House postponed the subject until the morrow, and soon after adjourned.

FIFTH-DAY, DEC. 18.

In the SENATE, numerous petitions mostly of a private and unimportant character, were presented. Mr. Gwin, of Cal., introduced a bill granting the right of way and aid in the construction of a line of telegraph from the Mississippi River to the Pacific Ocean. Mr. Foote's Resolution in the Compromise was then taken up, and the remainder of the day was spent in talking about it, mostly by Mr. Foote himself.

In the HOUSE, the Senate bill establishing a Branch Mint in California was referred to the Committee on Ways and Means. A communication was received from the Secretary of State, stating that nearly $6,000 of the $10,000 appropriated for the expenses of Amin Bey remained unexpended. A joint resolution was passed, authorizing the Postmaster-General to legalize the contract for carrying the mails between California and Oregon. Several petitions were presented and referred, when the House adjourned.

SIXTH-DAY, DEC. 19.

In the SENATE, Mr. Seward introduced a joint resolution for establishing certain post-routes in New York. Mr. Gwin, of Cal., introduced a resolution, which was adopted, calling on the Secretary of the Navy to lay before the Senate all letters received by that Department concerning flogging in the Navy. Several bills ordered to be engrossed yesterday, were taken up and passed. The Compromise Resolutions were then taken up. Mr. Foote resumed his discourse and spoke at much length. Mr. Rhett rose to answer some personal allusions, when the Senate adjourned.

SABBATH-DAY, DEC. 20.

In the SENATE, Mr. Seward, N. Y., presented the petition of the Industrial Congress of New York, praying that the Government will adopt such a policy with regard to foreign nations as will secure to people struggling for liberty justice from other nations. The joint resolution making land warrants assignable, was taken up, several amendments presented, and the whole subject referred to the Committee on Public Lands. Mr. Foote's Compromise Resolution was then taken up, and the discussion of it occupied the remainder of the day.

FELL DEAD.—Mr. Calvin B. Gay, a resident of Jamaica, L. I., but doing business in this city, while running to the cars on Tuesday morning, when within a few rods of the station, fell dead in the path. The cars usually stop nearly in front of his house to take up passengers who are in waiting. Mr. Gay was a little behind time, and came running from his house, with a basket on his arm, to catch the train. Just before he got to the cars, the passengers observed him to stagger and fall; they ran immediately to him, and raised him up, but he was dead. His wife and children were standing on the stoop of his house, looking to see him get on the cars, and observed his sudden and unexpected fall. The blow was so sudden, so shocking and terrible, as to overwhelm and stupefy them.

European News—Revolution in France.

By the steamship Europa, which sailed from Liverpool on the 6th inst., we are in receipt of seven days later news from Europe.

The news from France is most important, the affairs of that country having engrossed attention to the exclusion of everything else.

The long-dreaded *coup d'etat* has been made, and *the President has seized the reins of Government—dissolved the Assembly—declared a state of seige—arrested the leading opponents of his policy*—and appealed to the people.

All this was done at an early hour on Tuesday, the 2d instant—preparations for it having been perfected with consummate skill and secrecy during the preceding night, and completed before any one had the least idea it was in progress, or even in contemplation.

An entire new Ministry was formed during the night of Monday.

Proclamations dissolving the Assembly, appealing to the people, restoring universal suffrage, and proposing a new system of Government, were printed at a private printer's in the Elsyée, and posted throughout Paris before daylight. Copies of these and of circulars from the Ministry, and the Prefect of Police, printed in like manner, were dispatched to all the provinces, announcing what had been done, appealing to the nation at large, and conveying stringent orders and instructions to all the officers of the Government throughout the country.

The President's proposal is *the instant restoration of universal suffrage; the instant election by the People and the Army of a President to hold office for* TEN YEARS; supported by *a Council of State, and two houses of Legislature;* and that during the few days required to complete the elections, the executive power shall remain in the hands of the President.

The President declares himself to have been forced into this measure; and it is ascertained that Changarnier, Lamoriciere, Thiers, and others of his opponents, had decided to demand his arrest and impeachment on the 2d inst., and were gathered and in the very act of confirming this decision, when they were themselves arrested and conveyed to Vincennes.

The temporary hall used for the Assembly has been taken down by the Government, and whenever members have attempted to meet officially, they have been ordered to disperse, and arrested if they refused; two hundred had been arrested in all, many, however, being released in a few hours; but all the leaders of the Opposition are imprisoned.

Many members of the Assembly have given their adhesion to the President. It is said as many as 300 performed this act during the first four days. No organized resistance to the Government was attempted, and telegraphic reports from the Departments declare the news to have been hailed with enthusiasm by the provincial population.

Subsequently, however, partial attempts at opposition were made in Paris, and rumors reached that city from the provinces hostile to the alleged unanimity of feeling in the provinces.

Barricades were erected in the more turbulent quarters of Paris, but were all broken down by the troops. At one of these, two members of the Assembly, taking prominent places, were killed in the conflict.

The *full rigor of Martial Law* had been proclaimed against all persons concerned in barricades, and they were accordingly shot without delay.

Up to Thursday night the success of the Government seemed certain, and London advices to Friday night did not materially change the same prospect—but new elements were constantly mixed in the struggle, and so long as any actual contest continues there must be more or less uncertainty; but the difficulty of obtaining reliable information was indescribable.

California News.

The steamship Daniel Webster, from San Juan, arrived at New York on Sixth-day last, bringing sixteen days later news from California. The Webster had some eight hundred thousand dollars on her freight list and in the hands of her passengers, and she announces the sailing of the Northerner from San Francisco with about two and a quarter millions of gold dust, of which $1,800,000 was on her freight list.

The following summary of news since the sailing of the previous steamer, is from the San Francisco *Herald* of Nov. 15:—

The question of the division of the State, which formed the leading topic of interest at the departure of the last steamer, is but little agitated at present. The people of the Southern counties, though differing among themselves as to the details, are unanimously in favor of the proposed division, and will introduce the subject into the Legislature soon after it assembles. All the Southern delegates are pledged to support it warmly, and some of those from the North are disposed to favor it.

The excitement which existed in the city a fortnight ago in relation to the cruelties alledged to have been practiced by Capt. Waterman, of the ship Challenge, upon his crew, has entirely subsided.

Within the past two weeks few cases of crime against property have occurred in our city, and none of violence to person for the purpose of robbery; but a number of personal rencontres have taken place, which have resulted in the death of three persons and the severe wounding of three others. A man named McCabe had his head split open by a butcher named Wilson. He died from the effects. Wilson was discharged, having acted in self-defense.

A Chileno named Exequier was assassinated by a countryman of his named Gonzales. He received ten wounds in the back from a dirk. His murderer awaits his trial. A difficulty occurred between Charles Brown and a man named Greenfield, which resulted in the death of the latter. Brown is under bonds of $15,000 to stand his trial.

Samuel Gallagher, who killed Pollock on the night of the 22d of June last, has undergone a second trial for murder. The first Jury could not agree; the second, after being out about twenty-four hours, returned a verdict of "guilty of manslaughter."

Numerous murders have recently been committed in the northern and southern portions of the State. In the south a number of Indians have been killed, and fears were entertained that an attack would be made upon Los Angelos by the tribes in that vicinity.

From the North, late advices bring the news of the murder of seventeen men in the vicinity of Marysville within three or four days. These atrocities are supposed to have been committed by an organized band of Mexican assassins. The people of Yuba are greatly exasperated, and measures are being taken to capture the murderers.

The Indians at the North have of late murdered several white men. But a single execution by the people has taken place within the State for a month past. About a week since a young man named Dixon murdered and robbed an old man at Mud Springs, near Placerville. He was arrested, tried by a jury of the people, condemned and executed.

We have to record the same favorable accounts from the mines that have been sent abroad for the last three months. The export of gold dust during the month of October was $6,884,875. The mail steamer of to-day takes about $1,500,000.

Agricultural operations have proved remarkably profitable during the past year, and in consequence a much larger tract of land has been taken up and will be cultivated the present season. Some of the farmers have availed themselves of the late rains to commence planting.

Our prosperity continues unabated. The mines are yielding well, agriculture is flourishing, commerce is increasing, and things are fast settling down into that permanent state which must ultimately make California one of the greatest members of the Confederacy.

Oregon News.

The steamer Daniel Webster brought later news from Oregon. The steamer Columbia had arrived at San Francisco from Oregon. She made the passage up in 65 hours—the shortest trip she has yet made to Astoria. She left again for San Francisco on the 9th ult., at 2 P. M., and made the passage back in 74 hours. The Columbia brought 74 passengers and $11,000 treasure.

The rainy season had commenced.

Horse thieving is going on to a considerable extent, and some of the scoundrels have been caught.

On the 19th ult. a murder was committed at the house of Mr. Bonsor on Louvies Island, by one Crede Turner, who stabbed a man named Edward E. Bradbury. The difficulty grew out of a love affair.

By late advices from the Dalles, we learn, says the *Spectator*, that there were about forty wagons still behind, and which would be through in a few days. This will make over eight hundred wagons in all, and completes the overland immigration for this year. There has been but little sickness or other discomfitures, except that which has been caused by the loss of stock, and other property, by Indian thefts, and a few deaths from their hostilities, among the whole immigration. It is fortunate, also, that the bulk of the emigration arrived much earlier this year than formerly, thereby escaping the early rains of the season.

The contract for carrying the mail from Astoria to Oregon City, has been let for $10,000 per annum. The distance is about 112 miles. The contract for carrying the mail to to the Great Salt Lake has been let at $8,000.

There are two new flouring mills nearly completed on the lower Willamette—one at Astoria, and one at Milwaukie. We also learn that there are two more to be erected at Oregon City.

SINGULAR SUIT AGAINST AN OLD DEFAULTER.—At New-Orleans, on the 5th inst., in the District Court, a singular suit was commenced by the United States against Kelty Smith, a rich broker of New-Orleans, and John Chandler Smith, his son, residing in Baltimore. Counsel for plaintiff states that Kelty was a defaulter, 30 years ago, as a Navy Agent, to the extent of $280,000, for which judgment was obtained in the District of Columbia in 1822. Since then Kelty has been doing a heavy business under his son's name. The Court granted a writ authorizing bank deposits and all property to be held until the suit is decided.

SUMMARY.

A dispatch dated Girard, Pa., Wednesday, Dec. 17, says:—The steamer Mayflower went ashore last night, 5 miles below Coneaut, during one of the most awful gales ever experienced on Lake Erie. She is a perfect wreck. They saw nothing from Monday evening till last night, when they went ashore. The rudder chains and the smoke pipe were carried away. Nothing but the skill and coolness of the officers saved all on board from a fearful death.

The assets of the James Bank and Bank of New Rochelle were sold at auction in Albany, on the 18th. The Bonds and Mortgages of the former brought an average of 75 cents on the dollar, which will enable the Department to pay a dividend of 90 cents, to the note holders. The bonds and mortgages of the latter averaged 50 cents, and the dividend to be paid will be 80 cents. Both dividends will probably be paid in January.

Jenny Lind passed through New York last week, and went to Philadelphia. She will soon return to New York, and remain at the Union-place Hotel during the remainder of her stay in America. Her farewell concerts will commence about the close of the year, and it is her intention to leave for home about the middle of January.

The report of the death of the venerable poet James Montgomery was premature. Montgomery is still in the land of the living, and in the enjoyment of his usual health. May he live to see many happy returns of his birth day, of which the eightieth was recently celebrated.

Hon. Henry Clay has forwarded to the Governor of Kentucky his resignation, which is to take effect next September. Ill health, from which there is but little prospect of his ever recovering, is the cause. On Sunday last, Mr. Clay was confined to his bed, and was very feeble.

Mrs. Bloomer, author of the new style of dress, has an article in the last number of her paper, in which she says that, could she have foreseen the notoriety and ridicule which she has incurred, she would never have commenced the movement.

The Marquis of Londonderry has purchased fifty or sixty Shetland ponies, to be employed in coal mines as substitutes for children, who have hitherto moved the coal trucks along the confined corridors under ground.

The Newport (R. I.) News says that James Lord, a resident of South Kingston, has recently had a fortune of a quarter of a million dollars left him in England, and he is about to go there to take possession of the property.

The commerce of the Western rivers is estimated by a memorial to Congress in favor of removing obstructions in the rivers at $22,000,000; it is greater than the amount of the total exports of the nation.

Elsey A. Huxford, aged 19, a pupil of Miss Wells' boarding school, Mass., drowned herself on Wednesday, the 3d inst. She left a note stating as the cause of the rash act, want of friends, troubles and trials of life, novel reading, &c.

The Ship Virginia, Capt. Pendleton, of New York, was lost on the 26th of November in latitude 33 deg. 40 minutes, from springing leak. Her crew and passengers were taken off by ship Marion.

The schooner Merchant, which sailed from Charleston for Havana with the mails and passengers on the 29th ult., was lost the third day out on Carysford Reef. The passengers were taken off by the wreckers.

There has been another of those fierce gales, which, during the season, have swept over Lake Erie, causing the total wreck of the steamer Mayflower. The storm did much other injury.

The Dunkirk and Erie Railroad was not opened on the 15th as it was announced to be, but it will be in operation in a few days.

New York Market—December 22, 1851.

Ashes—Pots $4 87 a 4 94; Pearls 5 56.

Beeswax—26c. for Western Yellow.

Flour and Meal—Flour, 4 44 a 4 50 for common to straight State; 4 44 a 4 62 for Michigan, Indiana, and Ohio; 4 81 for Genesee. Rye Flour 3 37. Corn Meal 3 18 for Jersey, 3 37 for Brandywine. Buckwheat 4 75 a 5 00 per bbl.

Grain—Wheat 1 00 for common white Michigan; in other varieties there is little doing, holders being very firm; white Maryland and Southern 1 01 a 1 05. Barley 80 a 83c. Rye 76c. Corn 65c. for Western mixed, Jersey white, and Southern yellow.

Hay—72 a 75c. for River for shipping.

Hops—30 a 35c. for Eastern and Western.

Lumber—Cargoes of Pine and Spruce selling through at 14 00.

Lime—1 00 for common, 1 31 for lump.

Provisions—Pork 13 50 a 14 00 for prime, 15 00 for mess. Beef, 4 00 a 4 25 for prime, 8 00 a 11 00 for mess. Dressed hogs 6c. Lard 8½ a 9c. Butter 12 a 14c. for Ohio, 13 a 18c. for Western New York, 22 a 25c. for Orange County. Cheese 6½ a 7c.

Seeds—Timothy 14 00 a 18 00 per tierce, Clover 8½ a 9c. per lb., Flaxseed 12 00 per tierce.

Wool—37 a 41c. for Domestic Fleece.

MARRIED.

In New Market, N. J., Nov. 21st, by Eld. W. B. Gillett, Mr. HENRY C. COON, of West Edmeston, N. Y., to Miss I. ELVIRA STILLMAN, of Alfred, N. Y.

Dec. 13, by Eld. N. V. Hull, Mr. JOSEPH EDWARDS, Jr., to Miss HARRIETT H. WILLIAMS, all of Alfred, N. Y.

In Alfred, N. Y., Dec. 14th, 1851, by H. G. Witter, Esq., Mr. AMBROSE BALL to Miss CORDELIA EMERSON, both of Alfred.

DIED.

In Bridgewater, Oneida Co., N. Y., on the 9th inst., Mrs. CATHARINE CLARKE, widow of the late Henry Clarke, Esq., aged 76 years. Mrs. C. was for many years a worthy member of the first Seventh-day Baptist Church in Brookfield. In her sickness, which was for many weeks peculiarly distressing, she was supported and comforted by the precious promises of the Saviour in whom she trusted, and we entertain a strong assurance that she has exchanged her earthly sorrows for that fullness of joy which is found only in the presence of the Redeemer.

In Watson, N. Y., November 27th, 1851, of typhus fever, HENRY ALLEN, aged 20 years.

At his residence in Hopkinton, R. I., Dec. 5th, Mr. RUSSELL CRANDALL, 79 years of age.

LETTERS.

W. B. Maxson, A. F. Ely, W. C. Kenyon, Geo. Maxson, Eli Forsythe, C. A. Osgood, Nathan Gilbert, T. A. Maxson, John Edwards, Elisha Potter, W. H. Stillman, H. G. Witter, David Maxson, H. B. Lewis, Charles Potter (right.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Job Spencer, Adams Center	$2 00	to vol. 8	No. 52
Jesse Maxson "	2 00	8	52
Nathan Whitford "	2 00	8	52
Sela Burdick "	2 00	8	52
N. J. Reade "	2 00	8	52
Henry Bunce "	2 00	8	52
Reiley W. Green "	5 00	5	52
Ransom Coon, Smithville	2 00	8	52
Lorenzo Rhodes, North Adams	1 00	8	52
Nathan Gilbert, East Rodman	2 00	9	16
Chester Green "	3 00	8	26
Waite Williams, Watson	2 00	8	52
Lois Edwards, Little Genesee	2 00	8	52
J. B. Welch, Angelica	1 00	8	52
David Smith, New York	2 00	7	52
W. W. Edwards "	1 00	8	26
Ray Green, Crossingville, Pa.	1 00	8	26
Eli Forsythe, Montra, O.	2 00	9	26
Davis Babcock "	2 00	8	52
Maxson Babcock "	2 00	8	52
John Forsythe "	2 00	8	52
H. M. Ailes "	1 00	8	40
Benj. Green, Hopkinton, R. I.	2 00	8	52
D. B. Irish, Westerly, R. I.	2 00	8	52
Samuel Merritt "	2 00	8	52
John P. Knowles "	2 00	7	52

BENEDICT W. ROGERS, Treasurer.

Receipts for the Missionary Society.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums not previously reported in the Recorder:—

Marlborough Church, Salem, N. J. (omitted in last report)	$11 75
M. Hawley, Broadalbin	2 00
E. C. Hawley "	2 00
Pawcatuck S. D. B. Female Benevolent Society, for publishing tracts in China	5 00
Mrs. Wm. M. Rogers, Brooklyn, toward educating a Chinese child	25 00
A Friend of China Mission, Alfred	3 00
Church at DeRuyter	11 00
Col. of Juvenile Prayer Meeting at Shiloh, N. J.	67
" Monthly Concert of Prayer, "	8 11
O. S. Titsworth, Natchez, Miss.	5 29
Church at Berlin, Wisconsin	5 00
Janna N. Pratt, Scott	1 00
James Hubbard "	50
Miss A. Hubbard "	50

The following list of contributors in Berlin, N. Y., is published by request, the sum of their contributions having been previously acknowledged:—

John Whitford	$3 00	Russell Green	$1 00
Truman Saunders	3 00	Reiley Potter	2 00
James H. Cochran	3 00	Nathan Vars	1 00
Daniel Smith	53	Nichols Greenman	2 00
L. M. of Thos. G.		Wm. B. Maxson	1 00
Carpenter, Old		Naomi McMaster	1 00
Soc. per Jos.		Barton Green	50
Maxson	5 00	Silas W. Davis	2 00
Thomas Davis	1 00	Arnold C. Davis	12
Oscar E. Davis	12	Orren Coon	1 00
Lodewick Saunders	1 00		

A. D. TITSWORTH, Treas.

Missionary Society—Board Meeting.

A QUARTERLY MEETING of the Executive Board of the Seventh-day Baptist Missionary Society will be held at the house of Randolph Dunham, in Plainfield, N. J., on the afternoon of Fourth-day, Jan. 7, 1852, commencing at 1 o'clock. G. B. UTTER, Rec. Sec

Publishing Society—Board Meeting.

A QUARTERLY MEETING of the Board of Managers of the Seventh-day Baptist Publishing Society is appointed to be held at Plainfield, N. J., (house of Randolph Dunham,) in the evening of Fourth-day, Jan. 7, 1852, commencing at 6½ o'clock.

T. B. STILLMAN, Rec. Sec.

Western Association—Executive Committee.

THE Executive Committee of the Western Association will hold its next Quarterly Session at Independence on Fourth-day evening, Jan. 7, 1852. All ministers employed by the Committee are expected to make their reports by that time. The Committee is doing whatever it can for the building up of the feeble churches, and the extension of Bible doctrine beyond our denominational limits. Relying upon the benevolence of the churches, appointments have been made involving considerable expense; and the Committee would be glad to extend their operations if men and means could be obtained.

The past operations of the Committee have been successful, adding to the number of the lovers of the Lord Jesus Christ and God's holy Sabbath. Some of the small churches, that have always depended on others for the preaching of the Gospel, have made arrangements to locate a minister, doing most for his support, and asking the Committee kindly to aid them. Others are anxious to do the same. The Committee are desirous to aid them, and could fondly wish and devoutly pray that the "brotherly kindness" of the churches would enable us to meet the earnest calls of the destitute. We ask in the name of the needy a generous contribution from all the churches and brethren in the Association. Upon the reading of this, let every one of you lay by him in store as God has prospered him, so that there shall be abundance to aid the Committee in their efforts to build up the feeble and help the destitute. J. BAILEY, Sec. of Com.

Two Living Aztec Children.

A NEW AND ABSOLUTELY UNIQUE RACE OF MANKIND.—The most extraordinary and inexplicable phenomena that the history of the human race has yet produced, can be seen for a few weeks at the large Exhibition Room of the Society Library, corner of Broadway and Leonard-street. They were recently taken from a newly-discovered and idolatrous people in Central America, by whom they were kept with superstitious veneration, distinct and secluded as a caste of their priesthood, and employed as Mimes and Bacchanals in their Pagan ceremonies and worship.

They are male and female. The latter measuring 29½ inches in height, weighing 17 lbs.; the former is 33 inches high, and weighs 20 lbs.

From repeated and careful examination, the best Physiologists state the older to be 12 or 13 years of age; the younger about 10 years.

They differ altogether from examples of the dwarf kind, and from children; affording complete and undeniable illustration of a *Piamean variety of the Human Race!*

Tickets of Admission 25 cents. Children under 10 years, half price. Season Tickets, $1 00. Doors open each day, from 11 until 1, and from 7 until 9 o'clock. dec184t

Central Railroad of New Jersey.

Winter Arrangements.

LEAVES New York at 9 A. M. and 4½ P. M., foot of Cortlandt-st.; at 11 A. M. (freight) and 4.10 P. M., Pier No. 1 North River—for Elizabethport, Elizabethtown, Westfield, Scotch Plains, Plainfield, Boundbrook, Somerville, Raritan, White House, Easton, &c.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & CO. have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

New York Type Foundry and Printers' Warehouse.

Established in 1810.

JOHN T. WHITE, No. 53 Cliff-st, corner of Beekman-st., New York, would call the attention of Editors and Printers to his varied and extensive assortment of *Types, Flowers, and Ornaments*, all cast of the very best metal, and finished with the greatest care, and now offered at reduced prices, on a credit of six months, and a liberal discount made for cash.

Also, *Presses* of the different kinds, Chases, Cases, Brass Rules, Composing Sticks, Ink, and every article required in a Printing Office, constantly on hand, at the lowest market prices.

Spanish and French orders accurately executed, with all the necessary accents, &c. This being one of the oldest and most extensive foundries in America, with a very large stock and unsurpassed assortment, orders of any magnitude can be executed without delay.

A supplement to his last Specimen Book will be issued about the 1st of November, (copies will be furnished on application,) which will contain new series of *Book and News Type*, of the favorite *Scotch Cut*, embracing light, medium, and heavy faces, the latter particularly designed for Machine Printing, surpassing any thing ever offered in this country; to which are added Metal Rule, Fancy Borders, and a great variety of new and handsome Ornamental Type.

Old Type taken in exchange for new at nine cents per pound.

Editors or Printers wishing to establish a Newspaper, Book, or Job Printing Office, will be furnished with an estimate in detail for the same by stating the size of the paper, or the particular style and quantity of the work to be executed.

*** Editors of Newspapers who will insert this advertisement three times previous to the 1st of January, 1852, and will send one copy of the paper containing the same to the Foundry, will be allowed the amount of their charge on purchasing four times its amount.

Woodworth's Youth's Cabinet.

New Series—Enlarged—January Number Ready.

WOODWORTH, determined that his Magazine shall excel all its rivals in the quantity as well as the quality of its contents, has *enlarged* it, so that it will hereafter contain a greater amount of reading matter for one dollar, than any other illustrated Magazine of the kind in the world. With the January number, *now ready*, commences an entirely *new series*. Each number will hereafter contain 48 pages, and will be embellished even more elegantly than before. The January number, with its handsome vignette title-page, got up with express reference to the holidays, is the most charming number we have ever issued.

The Cabinet will still be under the entire editorial control of FRANCIS C. WOODWORTH, who designs to spend a considerable portion of the year 1852, traveling in Europe. To secure all his letters from over sea, it will be necessary for new subscribers to commence with the *January number*, as hereafter all subscriptions must commence either in January or July; and no subscriptions will be received for less than a year.

It is unnecessary, at this late day, to tell the public what the Cabinet is. It has long had the reputation of being the "best juvenile Magazine in America—ever readable, entertaining, instructive, without any sectarianism, and free from every thing which can do harm."

Terms.

For a single copy, $1 a year; 4 copies, $3; 7 copies, $5. *Cash in advance in all cases.* Those who form a club of 7 copies, shall receive an extra copy for their trouble. A specimen of the January or holiday number will be sent (postage prepaid) to any part of the Union, on the receipt, in postage stamps or otherwise, of 12 cents, without expense to us.

Traveling and Local Agents Wanted.

The new series is just the thing for traveling agents and local dealers. Twenty or more agents are wanted to travel in different States, to solicit subscribers for the new series, and to sell the bound volumes of the old series or "Cabinet Library." Full particulars will be given, and specimens sent on application (post paid) with good references. Agents ought to be in the field as soon as possible. Those who are out of employment, and who wish to engage in lucrative business, and at the same time to circulate useful reading for the family circle, are particularly invited to give this agency a trial. To good agents, who will devote their time wholly or mainly to this work, the publisher will make very liberal terms.

Postmasters, Clergymen, and School Teachers are authorized to obtain subscribers, and are allowed to retain 25 per cent on all new subscriptions, when the full price (one dollar) is paid.

Address D. A. WOODWORTH, Publisher,
2w 118 Nassau Street, N. Y.

Miscellaneous.

An Indian Election.

The editor of *The St. Louis Republican*, writing from Fort Laramie under date of September 15, gives an interesting account of an election of Chief by the Sioux nations. Colonel Mitchell indicated a mode of election. He said he would nominate a man, and gave each voter a stick, one being selected from every nation with direction to give the stick to the nominee if approved of. The winter thus describes the election:—

Col. M. announced to the bands that Mah-toe-wah-yu-why was selected by him. When this announcement was made, the squaws of of his band set up a shout of joy. This act of impropriety on the part of the squaws, interfering with the business of the men, recalled Mah-toe-wah-yu-why to himself, and he indignantly rebuked them for it. Then turning to Col. M., he addressed him in substance as follows:

"Father, I am a young man and have no experience. I do not desire to be Chief of the Dahcotahs. I have not attended the Councils much, because there are older and better heads in our nation than I am. There are men who know the white man longer than I have, and they know better what to do, and understand what you and our Great Father proposes for our good, better than I do. Father, I have not attended the Councils for several suns. I have been hunting buffalo, and I would not have come here to-day if I had known that this would have happened. Father, I think you should have selected some older and wiser man than myself."

Col. M. explained to him, that he had selected him because of the character he bore among the whites and Indians, for honesty, intelligence and courage. That it was necessary there should be one principal Chief, and if the nation selected him, his Great Father would sustain him in his office.

Mah-toe-wah-yu-why replied: "Father, I am not afraid to die, but do be Chief of all the Dahcotahs, I must be a Big Chief. If I am to be Chief I must be a Big Chief, or in a few moons I will be sleeping (dead) on the prairies. I have a squaw and papooses that I do not wish to leave. If I am not a powerful Chief, my opponents will be on my trail all the time. I do not fear them. I have no sleep (die) on the prairies sometime, and it don't concern me what time it comes. If you, Father, and our Great Father, require that I shall be their Chief, I will take this office. I will try to do right to the whites, and hope they will do so to my people. And, Father, if any of my people are determined to leave me on the prairie (kill me) I will have a large company of my enemies to accompany me to the Great Spirit. I know the Great Spirit will protect me, and give many spirits of my enemies to accompany me, if I have to sleep for doing what you and our Great Father asks. The Great Spirit, the sun and moon, and the earth, knows the truth of what I speak."

Col. Mitchell then placed Mah-toe-wah-yu-why in the center of the semi-circle, and again, through the interpreters, explained that those who were willing to take him for the Chief of the nation, should come and give him the *stick*, or twig; and if they did not desire him, they would either keep the stick or give it to the Commissioner.

At length, after a very protracted consultation a Yancton Chief, (one of the voters,) arose, approached Mah-toe-wah-yu-why, and gave him his stick. Soon after a Chief from the Shoshon band did the same, and then the representatives of all the bands came up and gave him their sticks. But we had a strong and marked evidence of native and untutored dignity. Not one of the bands to which Mah-toe-wah-yu-why belonged, voted until all the others had given in theirs, and himself threw away the stick which had been given him before he was selected. After the Colonel had satisfied Mah-toe-wah-yu-why, as the Chief of the nation, one of the Chiefs harangued the bands and especially the young men, telling them to open their eyes and look upon the man who was hereafter to be the Chief of the nation—to have their ears bored, that they might listen to his words, and do what he said. Hereafter, this Chief was to be the voice of their Great Father.

Farm Accounts.

All generals are made up of particular, and upon the soundness and truth of the latter depend the value of the former. This applies particularly to statistics, and especially agricultural statistics. They are too often made up from guess work—from hap-hazard estimates, which mislead all who rely upon them for any practical information.

But what we would refer to, at present, is a prposal to our readers to keep an account of their crops—of their cost—and of the amount realized, so that they may act understandingly. Few farmers know how much a crop of wheat or corn has cost them, or how much they pay for the animals they rear for use and sale. How, then, can they tell which is most profitable? How do they know but they are losing money by that to which they give greatest care and attention, and making good profit upon what they consider of very little consequence? A correct account of capital, expenses and receipts, with each branch of products, will settle the question.

Let those who have not done so, take an inventory of lands, stock implements, &c., and commence the next season's operations with a determination to know what they are about. Let there be no more guess-work, and there will be fewer failures and losses. What would be thought of the merchant who pursued the same system, or *no* system, practiced by too many farmers. He would be looked upon with wonder and distrust, as a man of whose fate there could be no question. Adopt, then, some system of accounts—and make yourself sure about the profit and loss of your labor—and of the best mode of expending it. [Moore's Rural New Yorker.

Great Engineering Feat.—One of the most gigantic engineering operations ever effected took place recently near Welschmetz, in the Italian Tyrol. A quantity of stone being required for the construction of viaducts and bridges for a railway, it was resolved to use a huge rock 360 feet high and 85 wide, which rose like a wall. In two places only was this rock connected with the chain of Alps. First of all it was entirely separated from the mountains (a very difficult operation, which occupied 800 workmen for some time;) then seven or eight large openings were effected at the base, so that the immense mass was supported on columns; and then trains of gunpowder were placed in each opening. Everything having been prepared, fire was set to the trains. In 11 minutes a frightful explosion took place, and the mass came down. The fall shook the earth for a distance of nearly two leagues, and the pieces of rock spread over nearly ten acres.

Plan of Search for Sir John Franklin.

Lieut. Pim recently gave before the Royal Geographical Society of London, an explanation of his plan to search for John Franklin. His proposal was to start on the 15th of the present month, and travel by way of St. Petersburg, Moscow, Tobolsk, Irkutz, and Jakoutz, to the mouth of the Kolyma, and thence commence exploring the coast of Siberia, east and west, a distance little short of 10,000 miles. He did not ask for a party, but merely for a companion and servant; and stated that the expense attending the voyage would be trifling, in comparison with the result which it appeared to promise. To his great disappointment the Admiralty Board declined to undertake his plan. Lady Franklin, however, impressed with the hope of obtaining some satisfactory intelligence, requested him (Lieut. Pim) to carry out his proposal by private means; and unlimited absence being granted by the Admiralty, he had no hesitation in responding to her desire. An interview with the head of the Foreign Office was obtained, and he could not speak too gratefully of the kindness of Lord Palmerston on that occasion, as well as Mr. Addington's promptitude in forwarding the necessary documents. Success was rendered more certain by Mr. R. Brown's (the president of the Linnean Society) introduction to Sir Roderick Murchison. It was accordingly his intention to proceed to St. Petersburg on the 18th instant, and enlist the sympathy of the Russian Government in the cause. His orignal plan had undergone some modification, and in consequence she was compelled to proceed alone, and look forward to companions provided by the Imperial service of Russia. Supposing that the negotiation with the Court of Russia terminated favorably, his track would lead from St. Petersburg to Moscow by railway; from Moscow to Irkutz by Teligi, on sledges, a distance of 3,544 miles, and from Irkutz to Jakoutz also on sledges, a distance of 1,824 miles; the whole journey occupying about four months. At Jakoutz all regular trreveling conveinces terminated, and the 1,200 miles to the River Kolyma, as well as the 2,000 miles of search would have to be performed in a manner best adapted to the resources of the country. In 1854 the task might be completed, if, unfortunately, before that time no traces should have been found.

Cultivate Fruit.

We are surprised at the apathy of our citizens to the cultivation of fruit. Nine-tenths of the intelligent, industrious, pains-taking, and economical people, who will busy themselves twelve or fifteen hours a day in their ordinary pursuits, will entirely neglect providing themselves and their families with this luxury, though they may have ample grounds for the purpose, every way fitted for producing it in profusion.

We call it a luxury, but it is more properly one of the necessaries of life; and for the want of it persons frequently become diseased, or continue so, if disease is induced from other causes, when the free use of seasonable, well-ripened fruit, would have restored them at one-fiftieth part of the expense incurred by apothecaries' and doctors' bills. Who ever heard of an ailing family, whether adults or children, who indulged freely in wholesome fruits, and abstained from the made-up dishes of the pastry and other cooks?

But it is not as a corrective or medicine only, that we deem fruits invaluable as an article of diet. It has a direct money value, estimable in dollars and cents, for the amount it contributes as food for the support of the human system. This is conclusively proved, both theoretically and practically; for accurate analysis has shown that cultivated fruits contain large proportions of nutritive matter, and experience equally proves that when fruit enters largely into the diet of the family, a corresponding diminution of other food is always apparent. As profit, then, is directly concerned in the cultivation of good fruit, we hope we may command the favorable attention of our readers for a moment, while advocating its increased cultivation.

Many residences in the city, and nearly all in the country, have yards or grounds sufficiently extensive to admit of the cultivation of some choice fruit trees; and where they are too limited for these, a few well-selected grape vines can seldom want suitable earth for rooting, or a favorable wall for climbing with its profuse branches. The yards, even, of the densely built city of New York, if well planted and cultivated with vines, would yield no inconsiderable proportion of the grapes required by its citizens. Yet, how few tables in the city, and even in the country, are supplied with this delicious fruit from their ample surroundings.

We know of a half acre of cultivated raspberries, (the genuine red Antwerp,) that produced in one season fruit which sold for $1,400 in the New York market. Yet, how seldom do people have a plate of this fine fruit, of their own raising, to treat a friend with.

The strawberry is one of the most wholesome, as it is one of the most delicious of fruits, and a patch of four rods square, if judiciously selected and nicely cultivated, would yield an abundance for a large family; yet, not one household out of every hundred in the Union is supplied with any, except such as they buy, or gather from the untilled meadow.

The cherry is a hardy tree, a prolific bearer, and a most delicious fruit, if the finer varieties be selected; and the tree is decidedly ornamental withal; yet, numberless families get no cherries worth eating, save what they beg, or buy at extravagant prices,

The pear, the peach, and the plum, are abundant bearers, and the richness of flavor of their best varieties are not surpassed by any that grow either within or without the tropics. They have of late been subjected to their respective scourging diseases of blight, the yellows, and the curculio; but a moderate share of attention to their proper treatment and remedies, will remove each, and afford an ample return to such as will give a small part of their time to cultivating them.

If objection be still made to the nice and discriminating attention required by the foregoing fruits, what possible excuse can our indolence frame for the neglect of that hardy, self-sustaining, universally acceptable fruit, the apple? This, the king of American fruits, will grow everywhere, produce abundantly, and of the choicest flavor, provided, only, that a suitable position, fertile soil, and the best varieties, and adapted to the locality, be adopted. If objections—thick as blackberries—can be alledged against the cultivation of any or each of the other fruits, none can be success fully maintained against this. It is a fruit that is suited to all tastes, as it runs through any conceivable shade of flavor; it is in full season from July to June, and is equally adapted for use when plucked from the tree, as when prepared by an almost infinite variety of forms, when artificially compounded by skillful cookery. We marvel at the neglect so frequently observable in the cultivation of this splendid fruit.

A reasonable degree of attention to these products would not only be attended with decided pleasure in the planting and rearing of the trees, and in the luxury and support they yield to the family as food, but there would be frequently, besides, an ample result in money profit, from the sale of the fruit. A friend whom we visited the past season had but two or three acres around his house, and this mostly devoted to lawns, gardens, out-buildings, and ornamental trees; yet he informed us that a fruiterer solicited the privilege of gathering some of his surplus cherries for market, and paid him $75 for what he scarcely missed. He had an abundance of choice peaches, and we have not, for years before, seen such a profusion of the daintiest plums and pears, including barrels of the fairest Seckles we ever saw, the white Doyenne, Bartlett, &c.

The progress of the age, we are happy to observe, is decidedly towards fruit-raising. Reading, observation, and the impulse given by the various agricultural and horticultural societies of the country, have stimulated effort and sharpened invention, and thousands of our more intelligent countrymen are commencing a system now, which posterity will carry forward to a successful issue. It will be a disgrace to them if the finest fruit-producing country on the globe does not hereafter yield an abundance of fruit to supply every mouth in the Union. [Amer. Agriculturist.

"What about those Onions?"

While our last General Conference was in session at Pittsburg, the Temperance Societies in that city had frequent meetings, and several members of the Conference addressed the meetings. One of the delegates, from "down East," related an incident, in substance as follows:—

A merchant in a small village sold rum, and had, of course a large number of customers, who became poor in consequence of his ruinous traffic. The wife of one of those men had waited on the rumseller to entreat him to sell her husband no more of his deadly drink. She was coldly received, and obtained no assurance of favor. It was in vain that she told him what her husband once was, and what he would be again, but for his traffic, which had already reduced them to abject poverty. In vain she drew the truthful picture of poverty, want, and sorrow! No sympathy was inspired in the heart of the rumseller.

As time rolled on, the inebriate husband went still downward in his course, and had not only sold for rum every thing which he could exchange for the very beverage, but had run up a bill of a few dollars for the article at the store of this merchant; for, though nearly all the labor he performed was for this man, and all for rum, he was so far destroyed in his physical, as well as mental and mental powers, as to be able to work but little, besides rendering his home a place of sorrow and want.

The afflicted wife struggled, as well as she was able, to provide for her little children, herself, and her ruined husband. A small plot of ground, which composed the yard of the rented cottage, was put in order by the wife and her little boys, and sown with *onions*. These were tended and weeded with much care, and gave early and unmistakable signs of yielding a fine return. Oh, with what delightful anticipations did the children look upon the work of their hands—upon all which they could call their own! And, as some dollars' worth were likely to be realized, the mother told them of many little comforts which might be procured for the coming winter by the sale of their little harvest. No wonder they looked eagerly for the time of gathering their all—their only wealth!

At last the time arrived, and the little hands which reared, were now busy in securing the cultivated treasures. But little did they know the grief and dissappointment which awaited them. On the very day on which they hoped to gather the harvest, they were to be robbed of the fruit of their toil. The rumseller had long had his eye upon that only fruitful spot upon the desolate premises of the victim of his cupidity; and as soon as the onions were out of the ground, the officer of the law was there to seize them at the bidding, of the merchant, on his demand against the poor husband and father of the producers! Such an affliction was great and overwhelming to those poor ones as would be the burning of the store of a wealthy merchant, with all its contents, or the sinking of the ship in which his all was ventured! *It was their all!* and, though that was little, it was much to them! Despise not the trials which come upon the poor, nor the tears which they shed over their *little* GREAT losses! The deed of the oppressor was told in every part of the village, and in an hour a hundred hearts beat high with indignation! The injured and robbed ones shared in the sympathy of the good people, and the sympathy took on substantial forms.

But the rumseller—what was done to him? Verily, he had his reward! Did the strong men of the place hang him on the nearest tree? No. Did they give him "a hundred lashes on his bare back, well laid on?" Nothing of the kind. Well, what did they do? Now, be patient, and I will tell you all about it. They left him to the ladies; and wo to the poor wight against whom they combine! A large number met in an "indignation meeting," and laid their plan of vengence. Its details can best be seen in its execution.

Next morning, one of the ladies called at the store, for the purpose of examining several articles in the the dry goods line. After looking and having the counter well loaded by the obliging trader, she said, "How is it about those onions?" and firmly told the abashed merchant she should trade no more with *such a man!*

Scarcely had he time to return his goods to the shelves before another lady entered, and, going through a similar process, looked him in the face with an expression of contempt, saying, "What about those onions?" and left, with the assurance that he could not have her trade!

Such were the calls with which the trader was favored, in quick succession, to the number of a dozen or more, each in turn asking "What about those onions?" and pouring upon his miserable head their burning invectives, worse than coals of fire; closing with the declaration that they should trade no more with him!

As the proceedings of the ladies became known, the indignation apeared to be contagious; and even the little boys, as they passed the store, would shout, "*How is it about those onions?*"

Such reader, was the vengeance which was meted out to that miserable sinner! And what do you think was its end? Why, it would have been easy to foretell that. What could a man like him do? Not a man would brave the displeasure of the ladies by trading with him. He could not show his head without bringing it in contact with *onions*—figuratively; and his quiet as well as his occupation was gone.

Having an opportunity to *sell out* to a better man, he embraced it, and went to a land which was very far off; it is hoped to reform his conduct, and establish a good reputation. It is, however, doubted whether he ever relished onions, "fried, roasted, boiled or raw."

I will not be sure, but my impression is, that after the tempter fled, the poor inebriate was restored to his former sobriety; and his wife and children were again happy in his love, and the peace and plenty which blessed them with their presence. See what the ladies can do! We read that "the wrath of a king is terrible;" but it is nothing, when compared to that of a dozen virtuous females, brought to its focus upon the head of such a man! Let all the good women of our land take a stand against rumselling, and it shall flee away like the onion-man. [Adv. and Jour.

Kossuth's Personal Appearance.

From an English Paper.

He stands about five feet eight inches in height, has a slight and apparently not strongly knit frame, and is a little round-shouldered. His face is rather oval; a pair of grey eyes, which somewhat reminded me of O'Connel's in expression, well-set beneath a full and arched brow, give an animated and intelligent look to his countenance. His forehead, high and broad, is deeply wrinkled, and time has just begun to grizzel a head of straight dark hair, and to leave a bald spot behind. He has got the true Hungarian nose, but it is a fair, well-formed feature—such as a French passport would describe as *moyen*; a thich moustache nearly covering his mouth, except when he speaks or smiles, and unites with beard and whiskers in a full flock of dark hair, falling down from the chin. The portraits are singularly unlike him in either person or expression. Whether from his recent captivity or constitutional causes, there is somehow an air of lassitude in his look, to which the fatigues of his voyage not improbably contributed. Altogether he gives one the idea of a man of thought rather than a man of action; there is a speculative air in his face, mingled with melancholy, which would mark him for a visionary or theoretical enthusiast rather than a great leader or a soldier. He was very plainly attired in a dark green frock coat, with a little silk braid at the back and edges, and wore a common low-crowned square felt hat. Madam Kossuth, who seems in delicate health, stood beside her children, Francis and Louis, boys, and Wilhelmine, a girl, the eldest about 11, the youngest 7, and was dressed as simply as her husband. Some fine looking fellows, bearded like the pard, in braided military frocks, longed about the decks, a few of whom, as indeed possibly their leader might have done, had suffered, no doubt, a good deal from sea sickness.

Physiological Facts.

The average height of man and woman, at birth, is generally sixteen inches. In each of the twelve years after birth, one-twelfth is added to the stature each year. Between the ages of twelve and twenty, the growth of the body is slower; and it is still further diminished after this, up to twenty-five, the period of a maximum growth.

"In old age, the height of the body diminishes on an average of about three inches. The height of woman varies less than that of man in the different countries. The average weight of a male infant is about seven pounds; of a female, about six and a half pounds. The weight of an infant decreases for a few days after its birth, and it does not sensibly commence gaining until it is a week old. At the end of the first year, the child is three times as heavy as when it was born. At the age of seven years, it is twice as heavy as when a year old. The average weight of both sexes at twelve is nearly the same; after that period, females will be fonnd to weigh less than males. The average weight of men is one hundred and thirty pounds, and of women one hundred and twelve pounds. In the case of individuals of both sexes, under four feet four inches, females are somewhat heavier than men, and *vice versa*. Men attain their maximum weight at about forty, and women at or near fifty. At sixty both sexes usually commence losing weight, so that the average weight of all persons, men or women, is nearly the same as at nineteen."

The Great Steamer.—The following sketch of the mammoth Hudson River steamer, to which we alluded some days since, is given by a correspondent of *The Boston Atlas*:—

"There is a drawing in the Navy Department, of a new steamboat, which is about to be built in New-York for the Hudson River, and which is to make the trip from New York to Albany in five hours. She is intended to compete with the New York and Albany Railroad. By the kindness of Commodore Skinner, we obtained her proportions, which are as follows: Length of keel 500 feet; length of deck, 350 feet. She looks like a sword fish. There is 75 feet of keel at each end, extending out from the deck, which shows itself above water, and which is sharp and pointed like the sword of a sword-fish. Both ends of the boat are alike, and her engines are to work both ways. She is not intended to turn round, but to work like a ferry boat. She is to be called the George Washington, and to have accomodations for three thousand passengers. She will make the passage of 150 miles in five hours. She has been designed and modeled by Mr. Davidson, of New York.

Great Telegraphic Feat.—Mr. Bulkley, the Superintendent of the New-Orleans Telegraph Line, has lately invented what he calls a "Connector," by means of which, placed at each station on the line, the operators are enabled to "turn the current of electricity from their offices, and thus connect the most extreme points." The "Connectors," by some ingenious mechanism, only fully understood by the inventor, have the effect to renew the magnetic force wherever applied, by which means the great difficulty of writing in long circuits is wholly overcome. This invention, therefore, would seem destined to become one of the most important aids in the annihilation of space. The New-Orleans line, under Mr. B.'s superintendence, has been supplied with these "Connectors," and their practical utility, for the purpose desired, was very satisfactorily tested the other day, by enabling Mr. Long and his assistants, in the office in New York to hold a *direct* and *instantaneous* chit-chat with their fellow operators in the office at New-Orleans, a distance by the wires of 2,300 miles. Business messages were also sent with the same rapidity.

Steamers in California and Oregon.—Some idea of the traffic between San Francisco and the southern mines may be formed from the fact that at this moment ten steamers are plying between San Francisco and Stockton. There are ten also plying between San Francisco and Sacramento. The latter for the most part are of a larger size than those of the San Joaquin river, and make the trip of about 120 miles in from seven to eight hours. In the elegance of their accommodations and the luxuries of their larder, they might compare favorably with any passenger vessels in the world.

There are ten other steamers plying from Sacramento to different places about that city. One year ago there was one steamboat in Oregon, the Columbia; now there are eleven steamboats, of different kinds, running in the Columbia and Willimette rivers, not including the Pacific steamers Sea Gull and Columbia, running between Oregon and California.

Variety.

Those who first thought of putting tobacco-dust upon their noses were first laughed at, and then persecuted more or less. James I., of England, wrote a book against snuff-takers. Some years later Pope Urban VIII. excommunicated all persons who took snuff in churches. The Empress Elizabeth thought it necessary to add something to the penalty of excommunication, and authorized the beadles to confiscate the snuff-boxes to their own use. Amurath IV. forbade the use of snuff under the pain of having the nose cut off.

The new ship Tyendenaga, Capt. Rudolf, cleared at Quebec on the 8th Nov. for London. She sailed from the Brandy Pots on the the 19th, with a fresh, westerly breeze. On the 22d, at 2 A. M., she went ashore on Island, on the north shore of the St. Lawrence, during a violent snow-storm, and seventeen of her crew perished—twelve having been thrown overboard by the falling of the mainmast, and the other five either killed or drowned by the falling of the foretopmast.

The Nicaragua Transit Co. have made a contract for constructing the plank road between Lake Nicaragua and the head of navigation on the Pacific side, with Elizur Clark, of Syracuse, at $11,000 per mile. The road will be twelve and a half miles in length, and is to be finished in nine months. Mr. Clarke will erect a steam saw-mill to furnish the plank, which will be cedar, and will carry out his workmen from Syracuse.

By the returns of the last census it appears there are about 2,800 papers in the United States, of which 2,000 are published in the Free and 800 in the Slave States. About 850 are Whig, 750 Democratic, 70 Free-Soil or Anti-Slavery, 20 Agricultural, 40 Temperance, 200 Religious, and 870 neutral and miscellaneous. New York has 443 papers, Pennsylvania 328, Massachusetts 212, Ohio 300.

Dogs are not property in the District of Columbia, at least so the Courts there have decided. A constable in Washington, arguing that if a dog be not property, he cannot be seized for debt, advertised that, under a writ of *fieri facias*, he would sell at Center Market, "a dog's collar, *with a Newfoundland dog attached to the end of it.*"

A man was recently convicted of murder in the second degree in Cuyahoga county, Ohio, for placing an obstruction on the track of the Cleveland and Pittsburg Railroad, by the means of which an engineer lost his life. The evidence against him, though purely circumstantial, was conclusive, and left no reasonable doubt of his guilt. He was sentenced to the penitentiary for life.

To insure a uniform and even application of lime, a field may be laid off in squares of twenty feet, or any other size that may suit the wishes of the owner, and equal quantities of lime applied to each square. A half bushel of air-slacked lime to each square of twenty feet will give fifty bushels to the acre, which is a liberal application to begin with.

King Eyo, an African chief on the banks of the Niger, near its mouth, was lately received on board a British war steamer with royal honors. When the engines were showed him, he expressed his admiration, and said that the man who invented them must have had very much of "that," significantly placing his finger on his forehead.

After the 31st of March next, every British steamboat, those plying upon rivers as well as those going to sea, will be required to have a safety valve to each boiler, out of the control of interference of the engineer, such safety valve to be reported upon by the Government surveyor as a part of the machinery of the boat.

Rev. R. D. Turner was adjudged guilty of seduction in a civil suit at Milwaukie week before last, and condemned to pay the father of the victim $1,000. His counsel have moved for a new trial. William Morris was convicted for the same offense at Albany, on Wednesday of last week, and setenced to serve a year in the Penitentiary.

The Wyoming County Bank will commence operations in Warsaw, N. Y., about the 1st of January next. The capital of the Bank will be $50,000, secured by State Stocks, Bonds and Mortgages. Joshua H. Darling, of that village, will be President, and E. Maynard, of Springfield, Mass., the Cashier.

The City Hotel, on Front-street, Sacramento, which once rented for $5,000 per month, has recently been let for as many hundreds.

Union Academy.

THE Academic Year of this Institution (located at Shiloh, N. J.) for 1851 and '52 commenced the first Wednesday in September, and continues forty-four weeks, including two vacations, of one week each, between terms.

The year is divided into three terms:

The First commencing Wednesday, September 3d, and ending Tuesday, December 9th.

The Second commencing Wednesday, December 17th, and ending Tuesday, March 23d.

The Third commencing Wednesday, March 31st, and ending Tuesday, July 6th.

Board of Instruction.

WM. C. WHITFORD, Principal,
And Teacher of the Classics, Natural Sciences, and higher Mathematics.
Miss RUTH R. HEMPHILL, Preceptress,
And Teacher of French, Painting, Drawing, and assistant in Mathematics.

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June of each year.

Board of Instruction.

Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress
Rev. J. W. MORTON, } Assistants.
Mr. O. B. IRISH, }

The Terms for 1851 and 1852 are as follows:—

The First commences Aug. 27 and closes Dec. 2.
" Second " " Dec. 3 " " March 16.
" Third " " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term, Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.

Tuition should be arranged before entering classes.

Geography, Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

EXTRAS.

Chemical Experiments,	$1 00
Drawing,	1 00
Monochromatic Painting	3 00
Oil Painting,	5 00
Writing and Stationery,	0 50
Vocal Music, Elementary,	1 00
Advanced Class,	2 00
Instrumental Music,	8 00

Use of Organ or Piano, $2 00 per quarter.

Board, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

JAS. R. IRISH, Pres., } Of the Board
S. S. Clarke, Sec. } of Trustees.

DeRuyter, July 18, 1851.

Sabbath Tracts.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue. 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New-York.

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The Sabbath Recorder.

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The Sabbath Recorder.

THE SABBATH & THE RESURRECTION.

From "An Examination of the Authority for a Change of the Weekly Sabbath at the Resurrection of Christ; proving that the Practice of the Church in substituting the First Day of the Week for the appointed Seventh Day, is unsanctioned by the New Testament Scriptures. By JAMES A. BEGG, Author of a Connected View of the Scripture Evidence of Christ's Speedy Return, &c." [Continued.

Careful attention to the Scripture arrangements of the entire solemnity, and of the respective parts of which it was composed, as these have been now exhibited, enables us to advance with more discrimination of instructive particulars, while examining the inspired narrative of the circumstances connected with our Lord's resurrection. Already, at this stage, it is evident, we have an exact type of what, if truly transacted by the Antitype, would fulfill, with most absolute truth, His own prediction, that He should be three days and three nights in the heart of the earth. For, as in type, *the slaying* of the lamb in Egypt was followed, immediately, by the *night* in which it was eaten, (Exod. xii. 8—12,) and succeeded by the ensuing *day*, (pertaining, according to Divine reckoning, to that night,) which formed the fourteenth day; and as the night and day following were those of the Passover Sabbath, the fifteenth, we have thus *two* entire *days* and *two* entire *nights*; the third *night*, (also entire,) pertaining to the sixteenth, immediately followed, succeeded by the *morning* of the *third day*, (accounted for the whole,) the appointed day of *first fruits*, the offering of which took place in the morning.

According to the statements of the Saviour and His Apostles, Moses, in the Law, foretold the Resurrection of the Great Lamb of God, *on the third* day. In this presentation of the sheaf of first fruits, we have absolutely the verification of those statements, if the ordinances with which it is connected are allowed to retain their place, in all their entireness. The truth of this, may be made more apparent to the eye, by adopting again our former arrangement. We thus have

MOSES SHOWING CHRIST'S RESURRECTION ON THE THIRD DAY.

Nights.

1. 14th, When the lamb was eaten.
2. 15th, Pertaining to the Passover Sabbath.
3. 16th, Pertaining to the day of First Fruits.

Days.

1. 14th, The Passover of the Lord.
2. 15th, Holy Convocation or Sabbath.
3. 16th, Morning of First Fruits.

Being, in the full sense of the words, "three days and three nights."

Any subtraction from the time, or alteration in the arrangement, would, therefore, impair the significancy of these types, designed to show the work of Christ, *and in themselves perfect* for that purpose. This, it is obvious, would be the result if either, with Horne, and others, we should withdraw the fourteenth day from its true place as really following the fourteenth evening; or, by supposing that our Lord was laid in the tomb *on the afternoon of the day on which He was crucified*. As the type was slain between the evenings, and *eaten* only *after sunset*; so, our Lord having been crucified between the evenings, was laid in the tomb when the evening was come, after sunset, at the commencement, therefore, of the 14th day?

Whatever our difficulties, therefore, may be, we may not doubt that in the circumstances of our Lord's death, His duration in the tomb, and the period of His resurrection, the accordance with the prefiguring circumstances of the respective types must have been equally perfect. The symbol, as expressive of Christ's duration in the tomb, exhibits three entire nights, with two entire days, and the morning as part of a third. This, however, in Scripture reckoning, is equivalent to three days and three nights.

It is certain, and is admitted by all, that in *His death*, Christ perfectly fulfilled what the accomplishment of the entire type demanded. We have seen, farther, that He was laid in the tomb after sunset of the night following—the time of day, thus, corresponding with the time of eating the Paschal lamb. It is also certain, and admitted by all, (for the statements of the different Evangelists are, in regard to this, quite explicit,) that *very early in the morning*, the tomb had lost its tenant; though, probably, the emptiness of that tomb was discovered nearly as soon as it had been made so. Yet, between these two events, there obviously lies a space to be accounted for, which the ordinary view in nowise fills up. There could not be the lapse of three days and three nights between the burial and the resurrection of Christ, (which symbol and prophecy absolutely requires,) if it were true that He died on Friday, whether the interment took place, as is usually assumed, that afternoon, or, as testified by the Evangelists, after the even was come, if, as farther assumed, it were also true, that he rose again on Sunday morning.

Had our Lord, who gave to the Jews "the sign of the prophet Jonas," that "as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth," (Matt. xii. 40; Luke xi. 29, 30,) said nothing at any other time, calculated to interpret for us the statement, we should have been necessitated to understand the inclusion of at least two entire days and two entire nights, while a *part* of *either* one night or of one day, or even part of both a night and a day, *might* yet have been designed. We should still have had the *type* to aid us with the knowledge that the lamb was eaten early in the night, and that the sheaf was offered early in the morning of the third day; and that, consequently, the incompleteness was only in regard to the third *day*. And, subsequent to the event, the fact itself of His having been laid in the tomb at the very *commencement* of a *night*, absolutely fixes it that any incompleteness must have been with regard to a *day*.

But we have, even in other predictions of Christ, relative to the same event, intimation of the same fact. For, in reference to the period of the resurrection, we need not to seek to strain His language to accommodate ourselves to circumstances after the event. We have referred to "the sign of Jonas," as given by Christ to His enemies, as the sign of His Messiahship; but on another occasion, we read that, in answer to a similar demand for a sign, "Jesus answered, and said nnto them, Destroy this temple, *and* IN *three days* I will raise it up." John ii. 19. Here, then, in a corresponding sign, the raising of Christ's body, He foretells, will be "*in* three days;" for although, at the time, the Jews did not perceive the Saviour's meaning, it is added, "He spake of the temple *of His body*. When, therefore, He was risen from the dead, His disciples remembered that He said this unto them; and they believed the Scripture, and the word which Jesus had said." Ver. 20—22. Yet again we find, on another occasion, that, addressing His disciples, "He began to teach them that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and *after three days* rise again." Mark. viii. 31.

That these forms of expression were distinctly understood, is evident from the fact, that after the crucifixion, upon the Passover Sabbath, while the Saviour lay in the tomb, "the next day *that followed the day of the preparation*, the chief priests and Pharisees came together unto Pilate, saying, Sir, *we remember* that that deceiver said, while he was yet alive, *After three days* I will rise again." Matt. xxvii. 62, 63. They not only remember, and quote correctly, his words, but they also interpret them correctly; for, they add, "Command, therefore, that the sepulchre be made sure *until the third day*." Ver. 64. "After three days," therefore, they must have regarded as equivalent with the third day, else they would have asked that the sepulchre be made sure till after three days, instead of "until" the third day.

That our Lord, by His expressions "after three days" and being "three days and three nights" in the grave, meant his being raised *on* the third day, is *farther evident*, from the fact that He repeatedly foretold that he must "be killed, and be raised again *the third day*." Matt. xvi. 21. "They shall kill Him, and *the third day* He shall be raised again." Matt. xvii. 23. "*And the third day* He shall rise again." Matt. xx. 19. (See also Mark ix. 31; x. 34; Luke xviii. 33.) The harmony of these statements is obvious from the fact that they could be and were appealed to, after the event, as having been truly fulfilled. On the morning of the Resurrection, the angels at the tomb called the female disciples to *remember* that Jesus had foretold that He would "be crucified, and *the third day* rise again. Luke xxiv. 7. The exact fulfillment must, therefore, have been manifest. These disciples saw it to be so; for then they remembered His words, and returned from the sepulchre." Ver. 8, 9. And, farther, when the two disciples who had met Him on the way to Emmaus were rehearsing to their brethren at Jerusalem what had occurred, the risen Redeemer Himself having appeared in the midst of them, and having eaten of a piece of a broiled fish, and of an honey comb, "He said unto them, These are the words *which I spake unto you* while I was yet with you, that all things must be fulfilled *which were written in the Law of Moses*, and in the Prophets, and in the Psalms, concerning me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, *Thus it is written*, and thus it behoved Christ to suffer, and to rise from the dead *the third day*." Luke xxiv. 42—46.

Confident appeal made thus to Moses, the Phrophets, and the Psalms, proves abundantly, not only that the resurrection of Christ *on the third day* was not only contained in these, but also that these were all understood, and were in perfect harmony with the words of the Lord Himself. While then he was to be in the tomb three days and three nights, He was yet to rise from the dead *on "the third day*." This form of statement seems plainly to imply that the third day should not be completed. If, however, the incompleteness of the day is admitted or demanded, the proportional incompleteness affects not its truth. The type is here our guide; *the sheaf* was offered very early in the morning. Moses, there, shows Christ's resurrection to have been on the morning of the third day.

But this principle of computation avails not to account for days or nights *absolutely awanting* in the necessary enumeration; while also, no analogy, in prophecy or symbol, leads us to expect that such imperfection would be discovered. And we never find it to have been asserted, even by his bitterest enemies, in the days of the Apostles, that these predictions had not truly been accomplished, or the symbols realized in their full force and perfect meaning, although we do find that decided objections were urged against the scheme of fulfillment, which, in later ages, at least, the church had adopted. Isidore, who died about 440, accordingly, felt it necessary to essay "to answer their silly enquiries, as he terms them, who would *search into the cause* of Christ's resurrection, before He had remained three whole days in the grave." *History of the Apostles' Creed*, (1711.) The church taught that Christ rose earlier than He declared He would. It is no new thing for those who tremble at God's word to be reviled on that account; and therefore we wonder the less when we read that the church's champions for her apostacy, sneer at those as "silly," who, instead of utterly rejecting her traditionary falsehoods, ventured only to inquire "into *the cause*" of the discrepancy which thus men had been led to suppose actually existed between Christ's prediction and its fulfillment. This was evidently the progress of perversion. We find no trace of such doubts, nor room for them, in the inspired narrative. The Apostles, themselves, must have distinctly seen the fulfillment of both the types and predictions of this important truth, concerning the period of their Lord's resurrection; for they did not hesitate to make *direct appeal* unto it, as that which was not only true, but well known to be so. Paul, writing to the Corinthians, equally refers to the time of the resurrection as to the fact of the death of Christ, as *the gospel* or good news which he had preached unto them, and which they had received: "For I delivered unto you, first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that He was buried, *and that He rose again* THE THIRD DAY, *according to the Scriptures*." 1 Cor. xv. 3, 4. [To be continued.

ACROSS THE RIVER.

About six years ago, says a clergyman of New York city, I was traveling on the borders of the Hudson, and on the most beautiful portion of that noble stream, where its waters seem to rest against the Highlands of Fishkill, and form the Newburgh Bay. I was riding on the western shore, dotted with elegant country seats, and so elevated as to command a fine view of the opposite county of Dutchess. Passing a substantial mansion, I observed carriages standing around the entrance, and a hearse, that plainly indicated the occasion of the gathering. It was something more than curiosity; it was the dictate of natural sympathy, that induced me to stop and mingle with the multitude.

It was easy to learn from the first whom I addressed, that a young man, the son of parents now advanced in life, was to be buried. The clergyman in attendance was just closing his remarks when I stopped at the door; and after a short but eloquent pause in the services—for silence is always eloquent in the house of mourning—the afflicted father rose, and overcoming the emotion with which he struggled, spoke a few words to the friends that surrounded him. Said he: "A few months ago, one of my sons removed to the other side of the river, and resides on the shore in view of the spot where we are assembled. And now I find that my thoughts are over there far more frequently than they were before. I have long had friends there whom I loved, and I had an interest in the people, but I had no son there: but since that child has been a resident beyond the river, my heart is there often, and I love to be there. So it has been with me during the few days that I have passed since this other son has crossed the river of death, and, as I trust, has entered heaven. My thoughts are often there now. True, I had friends there before—a father there—but I had no child. Now I have an interest in heaven such as I never felt till one of my children went there to live!"

THE WAY TO FORTUNE,

OR, "IT IS BETTER TO WORK THAN TO BEG."

Let no poor boy, after reading the following interesting fact, ever despair of making a respectable living.

A gentleman was once walking down one of the streets of P———, when a beggar loudly craved for a "few coppers for a night's lodging." The gentleman looked earnestly at the poor man and inquired, "Why do you not work? you should be ashamed of begging." "Oh, sir, I do not know where to get employment." "Nonsense!" replied the gentleman, "you can work if you will."

"Now listen to me. I was once a beggar like you. A gentleman gave me a crown piece, and said to me, 'Work, and don't beg; God helps those who help themselves.' I immediately left P———, and got out of the way of my old companions. I remembered the advice given me by my mother before she died, and I began to pray to God to keep me from sin, and to give me his help day by day. I went round to the houses in the country places, and with part of my five shillings, bought old rags. These I took to the paper mills and sold them at a profit. I was always willing to give a fair price for the things I bought, and did not try to sell them for more than I believed they were worth. I determined to be honest, and God prospered me. My purchases and profit became larger, and now I have got more than *ten thousand crown pieces* that I can call my own. One great thing that has contributed to my success is this, I have kept from *drink or tobacco*."

As the gentleman spoke, he took out his purse, and drew from it a five shilling piece, and handing it to the astonished beggar, he said, "Now you have the same chance of getting on in the world as I had. Go and work, and never let me see you begging again. If I do, I will hand you over to the police."

Years passed away. The gentleman had forgotten the circumstance, until one day, when traveling through P———, he entered a respectable looking bookseller's shop in order to purchase some books that he wanted.

He had not been many minutes in conversation with the bookseller, before the latter, eagerly looking into the face of his customer, inquired, "Sir, are you not the gentleman who, several years ago, gave a five shilling piece to a poor beggar at the end of this street?"

"Yes! I remember it well."

"Then, sir, this house, this well-stocked shop, is the fruit of that five shilling piece."

Tears of gratitude trickled down his cheeks as he introduced the gentleman to his happy wife and children. He was regarded as their benefactor. When gathered round the table to partake of a cup of tea, the bookseller recounted his history from the above eventful day. It was very similar to that of the welcome visitor. By industry, honesty, and dependence upon God's help, he had risen step by step from buying rags to selling papers and tracts in the street, then to keeping an old book shop, and ultimately to be owner of one of the best circulating libraries in the place. Before the happy party separated, the large old family Bible was brought, out of which a Psalm of thanksgiving was read, and then all bent around the family altar. Words could not express the feelings of those who formed that group. For some moments, silence, intermingled by subdued sobs, evidenced the gratitude to the Almighty Disposer of all events, which was ascending to heaven.

When they rose, and bid each other farewell, the bookseller said, "Thank God, I have found your words to be true—'God helps those who help themselves.'—*It is better to work than to beg*.'"

THE DUMB CHILD.

She is my only girl
I asked for her as some most precious thing,
For all unfinished was Love's jewelled ring,
Till set with this soft pearl;
The shade that Time brought forth I could not see;
How pure, how perfect seemed the gift to me!

Oh! many a soft old tune
I used to sing unto that deadened ear,
And suffered not the slightest footstep near,
Lest she might wake too soon;
And hushed her brothers' laughter while she lay—
Ah, needless care! I might have let them play!

'Twas long ere I believed
That this one daughter might not speak to me;
Waited and watched—God knows how patiently,
How willingly deceived!
Vain Love was long the untiring nurse of Faith,
And tended Hope until it starved to death.

Oh! if she should but hear,
For one short hour, till I her tongue might teach
To call me MOTHER, in the broken speech
That thrills the mother's ear!
Alas! those sealed lips never may be stirred
To the deep music of that lovely word.

My heart it sorely tries
To see her kneel, with such a reverent air,
Beside her brothers at their evening prayer,
Or lift those earnest eyes
To watch our lips, as though our words she knew,
Then move her own, as she were speaking too.

I've watched her looking up
To the bright wonder of a sunset sky,
With such a depth of meaning in her eye,
That I could almost hope
The struggling soul would burst its binding cords,
And the long-pent-up thoughts flow forth in words.

The song of bird and bee,
The chorus of the breeze, the streams, and groves,
All the grand music to which Future moves,
Are wasted melody
To her; the world of sound a tuneless void:
While even silence hath its charm destroyed.

Her face is very fair;
Her blue eye beautiful; of finest mould
The soft white brow, o'er which, in waves of gold,
Ripples her shining hair.
Alas! this lovely temple closed must be,
For He who made it keeps the master-key.

Wills He the mind within
Should from earth's Babel-clamor be kept free,
E'en that His still small voice and step might be
Heard at its inner shrine,
Through that deep hush of soul, with clearer thrill?
Then should I grieve?—O, murmuring heart, be still!

She seems to have a sense
Of quiet gladness in her noiseless play;
She hath a pleasant smile, a gentle way,
Whose voiceless eloquence
Touches all hearts—though I had once the fear
That e'en her father would not care for her.

Thank God, it is not so!
And when his sons are playing merrily,
She comes and leans her head upon his knee,
Oh! at such times I know—
By his full eye and tones subdued and mild—
How his heart yearns over his silent child.

Not of ALL gifts bereft,
E'en now. How could I say she did not speak?
What real language lights her eye and cheek,
And renders thanks to Him who left
Unto her soul yet open avenues
For joy to enter, and for love to use!

And God in love doth give
To her defect a beauty of its own,
And we a deeper tenderness have known
Through that for which we grieve.
Yet shall the seal be melted from her ear,
Yea, and MY VOICE shall fill it—but NOT HERE.

When that new sense is given,
What rapture will its first experience be,
That never woke to meaner melody
Than the rich songs of heaven,
To HEAR the full-toned anthem swelling round,
While angels teach the ectasies of sound!

KOSSUTH'S FAREWELL TO HUNGARY.

The following touching farewell to his country, is said to have been pronounced by Kossuth at Orsona, in October 1849, just when, betrayed by a sworn friend, and pursued by the minions of despotism, he was leaving his fatherland for the Turkish dominions:—

Farewell, my beloved country! Farewell, land of the Magyar! Farewell, thou land of sorrow! I shall never more behold the summit of thy mountains. I shall never again give the name of my country to that cherished soil where I drank from my mother's bosom the milk of justice and liberty. Pardon, oh! pardon him who is henceforth condemned to wander far from thee, because he combated for thy happiness. Pardon one who can only call free that spot of thy soil where he now kneels with a few of the faithful children of conquered Hungary. My last looks are fixed on my country, and I see thee overwhelmed with anguish. I look into the future, but that future is overshadowed. Thy plains are covered with blood, the redness of which pitiless destruction will change to black, the emblem of mourning for the victories thy sons have gained over the sacrilegious enemies of thy sacred soil.

How many grateful hearts have sent their prayers to the throne of the Almighty! How many tears have gushed from their very depth to implore pity! How much blood has been shed to testify that the Magyar idolizes his country, and that he knows how to die for it. And yet, land of my love, thou art in slavery. From thy very bosom will be forged the chain to bind all that is sacred, and to aid all that is sacrilegious. O, Almighty Creator, if thou lovest thy people to whom thou didst give victory under our heroic ancestor, Arpad, I implore thee not to sink them into degradation. I speak to thee, my country, thus from the abyss of my despair, and whilst yet lingering on the threshold of thy soil. Pardon me that a great number of thy sons have shed their blood for thee on my account. I pleaded for thee, I hoped for thee, even in the dark moment when on thy brow was written the withering word "Despair." I lifted my voice in thy behalf when men said, "Be thou a slave." I girt the sword about my loins, and I grasped the bloody plume, even when they said, "Thou art no longer a nation on the soil of the Magyar."

Time has written thy destiny on the pages of thy story in yellow and black letters—Death. The Colossus of the North has set his seal to the sentence. But the glowing iron of the East shall melt that seal.

For thee, my country, that has shed so much blood, there is no pity; for does not the tyrant eat his bread on the hills formed of the bones of thy children?

The ingrate whom thou hadst fattened with thy abundance, he rose against thee; he rose against thee, the traitor to his mother, and destroyed thee utterly. Thou hast endured all; thou hast not cursed thine existence, for in thy bosom, and far above all sorrow, hope has built her nest.

Magyars! turn not aside your looks from me, for at this moment mine eyes flow with tears for you, for the soil on which my tottering steps still wander is named Hungary.

My country, it is not the iron of the stranger that hath dug thy grave; it is not the thunder of fourteen nations, all arrayed against thee, that hath destroyed thee; and it is not the fifteenth nation, traversing the Carpathians, that has forced thee to drop thy arms. No! Thou hast been betrayed; thou hast been sold, my country; thy death sentence hath been written, beloved of my heart, by him whose virtue, whose love for thee I never dared to doubt. Yes! in the fervor of my boldest thoughts, I should have almost as soon doubted of the existence of the Omnipotent as have believed that he could ever be a traitor to his country. Thou hast been betrayed by him in whose hands I had but a little space before deposited the power of our great country, which he swore to defend, even to the last drop of his heart's blood. He hath done treason to his mother; for the glitter of gold hath been for him more seductive than that of the blood shed to save his country, and his God has abandoned him, as he had abandoned his God, for his allies of hell.

Magyars! Beloved companions, blame me not for having cast mine eyes on this man, and for having given to him my place. It was necessary, for the people had bestowed on him their confidence; the army loved him, and he obtained a power of which I myself would have been proud. And, nevertheless, this man belied the confidence of the nation, and has repaid the love of the army with hatred. Curse him, people of the Magyars! Curse the breast which did not first dry up before it first gave him its milk. I idolize thee, O thou most faithful of the nations of Europe, as I idolize the liberty for which thou hast proudly and bravely combated. The God of liberty will never efface thee from his memory. Mayest thou be for ever blest!

My principles have not been those of Washington, nor yet my acts those of Tell. I desired a free nation—free as man can be made but by God. And thou art fallen; faded as the lilly, but which in another season puts forth its flowers still more lovely than before. Thou art dead—for hath not thy winter come on? but it wilt not endure so long as that of thy companion under the frozen sky of Siberia. No! Fifteen nations have dug thy tomb. But the hosts of the sixteenth will come to save thee. Be faithful, as thou hast been even to the present. Conform to the holy counsels of the Bible. Lift up thy heart in prayer for the departed; but do not raise thine own hymn until thou hearest the thunders of the liberating people echo along thy mountains, and bellow in the depths of thy valleys.

Farewell, beloved companions! Farewell comrades! countrymen! May the thought of God, and may the angels of liberty for ever be with you! Do not curse me. You may well be proud, for have not the lions of Europe risen from their lairs to destroy the "rebels?" I will proclaim you to the civilized world as heroes, and the cause of an heroic people will be cherished by the freest nations of the earth—the freest of all free people.

Farewell, thou land dyed with the blood of the brave! Guard those red marks; they will one day bear testimony on thy behalf.

And thou, farewell, O youthful Monarch of the Hungarians! Forget not that my nation is not destined for thee. Heaven inspires me with the confidence that the day will dawn when it shall be proved to thee, even on the ruined walls of Buda.

May the Almighty bless thee, my beloved country! Believe, Hope, and Love!

FATHER MATHEW ON TEMPERANCE.

From his Farewell Sermon in New York.

Fourteen years have elapsed since I first erected the pure and spotless banner of Temperance in my own beloved country. My countrymen, always ready to follow virtuous impulses, flocked around the standard, and the highways were literally crowded with multitudes coming to my residence to enroll themselves in the Temperance Association; so that, in the course of six years, upwards of five millions of my countrymen had taken at my hands the all-saving Temperance Pledge. Glorious was the change that followed—crime and vice disappeared, and the change in their manners was as remarkable as their change from the use of intoxicating drinks. The Jails were all empty, and even the great Richmond in Dublin was entirely closed. This happy state of things continued for several years, and Ireland once more might be entitled the 'Island of Saints.' Oh, happy state of things, which should never have been interrupted, and which should have lasted forever! But the devil began to exert his hellish power, and some had fallen.

I am happy in being able to assert, that millions may still be found faithful to their solemn engagement. The principal falling off has been among emigrants, who abandoned Ireland for this great republic; deluded by Satan, they believed that they would not be able to endure the hardships of the voyage without strong drink, and receiving permission from weak and too indulgent persons to make use of it, continued to avail themselves of the opportunity thus afforded after their arrival. Many pledge-breakers attribute their present poverty and degradation to this fatal cause. Before I commenced this great Temperance movement, Intemperance swept all before it, and young and old, high and low, were borne along by the rushing tide of evil. I had many difficulties to encounter—the existing customs and habits—the opposition of interested persons, ready to pour upon me a flood of calumny. I felt a mighty pressure from without to prevent my commencing, but I felt a mighty pressure from within. I do not say that taking wine is a sin, but this I assert from this sacred chair, that such an indulgence is always attended with danger. No one is born a drunkard, yet we see them everywhere; from whence do they come? Not from heaven, for St. Paul says, 'No drunkard shall enter the kingdom of heaven,'—not from hell, for its adamantine gates once closed will never again open to permit the drunkard's egress; oh, no, virtue shall never again be cantaminated by his presence. 'Let him that standeth take care lest he fall.' I have invited many to take the Temperance pledge, and their reply was, 'I have no occasion, I am sober enough, and no drunkard;' ah, these words, 'I have no occasion,' have brought many to a miserable end—the greatest drunkard that ever lived might once say the same. Men have been reduced to the lowest state of debasement, and have reduced their wives and children to misery unutterable, who were once as temperate as any one here, and might also declare, 'I am sober enough.'"

RELIGION IN POLITICS.

We cut the following from a political paper in New York. If every religious man would, without making himself a politician, in the common sense of the word, make himself enough of one to do his whole duty as a citizen, the *grogshop influence* would soon be of but slight account in our elections.

"While there is very much to deplore in the politics of the day, there begins to be manifested a spirit, from which we confidently expect the most beneficent results. Within the last month, we have met a number of sedate, unambitious citizens, of that class hitherto inclined to boast that they were 'no politicians,' or had 'nothing to do with politics,' who have each been led, by calm observation and their own solitary reflections, to conclued that such a nugatory attitude is consistent neither with their positions as citizens of a republic, nor with their professions as disciples of Christ, or as moralists and well-wishers of their race, no matter how designated. These, without concert, or any external impulse, have been led to the conviction that they cannot hereafter keep away from the polls, nor even from the primary meetings and other initial proceedings, of whichever party they may severally deem most deserving of their support, without a consciousness of guilt. They realize that the practical direction and control of our political affairs has been too long surrendered by the church to the grogshop; and they have rosolved that henceforth such surrender must be effected, if at all, in defiance of their most earnest and concerted resistance."

KOSSUTH AND GORGEY.

While Kossuth is receiving the enthusiastic sympathy, admiration and assistance of the people of England and America, Gorgey, the other great leader of the Hungarian War of Independence, drags on a lonely and monotonous existence at Klagenfurth, in Carinthia, a city much resorted to by pensioned officers of the Austrian army. There he lives with his family, consisting of his wife, a single child, now but three months old, a woman servant, and a soldier, who was his attendant through the war. He sees little society, hardly a family of the city having sought his acquaintance. He has but one intimate friend, and that is an Englishman. His time is passed in studying chemistry and physics, and his chief amusement is lecturing upon physical chemistry to a few persons. Of money he has plenty; from the Austrian Government he receives a yearly pension of 3,000 florins; and from that of Russia he has received 60,000 silver rubles. He is very rarely seen in public; about once a month his wife prevails on him to take a walk for the sake of his health, but in general he avoids appearing abroad. The common people regard him with aversion.

The contrast in the present condition of these two leaders of Hungary is no greater than the contrast in their characters and conduct. Each is endowed with eminent abilities, and each had opportunities seldom alloted to man. Kossuth was faithful to his country and to liberty; Gorgey betrayed both. The one never filled so large a place in the esteem or the affections of the civilized world as now; the other is despised and detested. The patriot as well as the traitor has his reward. [N. Y. Tribune.

BUDDHISM AND ROMANISM.

The Roman Catholics obtained a footing in China, in the sixteenth century, and through the zeal of the Jesuits many professed converts were made. In the northern provinces of the empire, there are now many thousands of professed Romanists. But Romanism there, as elsewhere, has always accommodated itself to the feelings and prejudices of corrupt human nature. The rites of Romish worship are so analogous to those practiced by the Buddhists of China, that a conversion from one system to the other involves little more than the substitution of the saints of the Romish calendar, as objects of worship, for the images of departed ancestors. In their houses and chapels they have all kinds of pictures and images, including the persons of the Trinity, represented by an old man, Jesus on the cross, and a dove. So striking is the similarity in the two systems, that a Romish missionary once declared that Buddhism must have been the rival system and master plot of Satan, to hinder the progress of the Christian faith.

Mr. Geo. Wright, the ingenious inventor of the beautiful machine for making *percussion caps*, which was exhibited at the Capitol last year, has just returned from Constantinople, to which city he took one of his machines some months ago to submit it to the Ottoman Government. The Sultan not only ordered it to be purchased, but bestowed on the worthy inventor a complimentary present of much intrinsic value as well as beauty. It consists of what the Turks call a *Zarf*, or coffee cup holder, finely enameled, and ornamented with some thirty diamonds.

The Sabbath Recorder.

New-York, January 1, 1852.

THE NEW YEAR.

The date of our present issue suggests the propriety of wishing our readers a happy New Year. In extending this congratulation to some thousands of readers, with many of whom we have not the pleasure to be personally acquainted, we are not unmindful of the probability that we address, in some instances, those to whose anguished hearts such congratulation seems like mockery. Perhaps we address her, whose home has just been made desolate by the prostration of her devotedly-loved husband in death. Perhaps we congratulate parents, who are weeping over the remains of some promising child snatched from their embrace. Perhaps we give our good wishes to some, who have just experienced a sudden reduction from affluence to poverty. Perhaps to some, who are the subjects of gnawing disease and torturing pains. Perhaps to some, who are forsaken of friends, slandered and abused by those who ought to care for their welfare, and hopeless of any betterment of their condition here on earth. Perhaps to some, whose sense of guilt, as sinners against God, renders the opening year a day of darkness bordering on despair. Is it indeed mockery, to wish all such a happy New Year?

If our congratulation regarded only the happiness created by earthly things—the festivities of a celebration, the cheer of good company, or the possession of wealth—it might indeed seem like heartless mockery. But not so do we congratulate our readers. We wish them happiness of a more substantial kind. We wish them "*the peace of God which passeth all understanding.*" We wish them that which it is possible for them to enjoy, notwithstanding the accumulated sorrows to which the opening year finds them subjected.

If death has invaded your circle, dear reader, and rendered your once happy home a scene of desolation; or if some demon has stalked into your sanctuary, and created a waste which no earthly comfort can repair; we will not mock your anguish by wishing you those enjoyments for wich your sorrows have disqualified you. But it is no mockery, under such circumstances, to say, "*The Lord lift up his countenance upon thee, and give thee peace.*" For however desolate home or heart may have been made by the sorrows of this world, it is not a desolation which God cannot banish by his soul-cheering presence. The great mass of community will, this day, aim to find their happiness in the mirth and hilarity, the company and good cheer, of a New Year Festival. They may accomplish their object, yet have no solid, soul-satisfying reflections after all. But while the many are saying, "*Who will show us any good?*" it is your wisdom to say, "*Lord, lift thou up the light of thy countenance upon us.*" Then you will find, that He "*has put gladness in your hearts, more than in the time that their corn and their wine increased.*" Ps. 4 : 6, 7.

But let us look forward to the future. Who can tell what the year may bring forth? Past years have been eventful; and a few of the last past, particularly so. Nations have been convulsed; kings have been dethroned; peoples have asserted their natural and God-given rights; and again arbitrary power has reasserted its sway, and the people's rights, for the time being, are crushed under foot. The political horizon gives ominous signs, however, that other disturbances are at hand. We shall not undertake to prognosticate the precise nature of these disturbances, nor the immediate results of them. But it is wisdom in God's people to be on the watch, to pray constantly, and be ready for whatever developments may take place. The time of trial will, *must* come, sooner or later; and it may be near at hand.

Who can tell what important results may grow out of the present extraordinary excitement regarding Hungarian Independence? Judging from present indications, the people of our country are ready to demand of their government some departure from what has heretofore been supposed to be its true policy. Should the demand be heeded—and perhaps it ought to be—who can calculate the consequences? Who can confidently say, that it will not eventuate in a general war of nations? We pretend to no political sagacity, and would not be understood as predicting that such *will* be the result. We merely contemplate it as among the *possible* fruits of the proposed departure from our policy. And should this be the result, what will be the condition of Christ's Church, till the struggle is over? Will it not be a day of trial for her? Is she ready for it? Reader, are *you* ready for it? It *may* be, that the day of trial will commence ere the present year shall close.

But granting that no such portentous result shall spring immediately from the present excitement, is it reasonable to suppose that the hour of trial to the Church is past, never to return again? God's people have always been a tried people, and it is hardly to be expected that their present respit from affliction will continue a great while. We look for some change. As in ages past God has led his Church through severity of discipline, so we expect it will be again; that of the whole ransomed host it may be said, "*These are they who have come out of great tribulation.*"

Leaving these questions, however, as questions in which the present generation have no immediate practical interest, there is one in which every one of our readers is deeply and practically concerned. Your individual probation may be nearly finished. How momentous the inquiry, Shall I live to see the first day of another year? And if I should, will it be a year fruitful in labors performed for the cause of God? Or will it be like the past—a year of opportunities afforded, but neglected—a year of mercies enjoyed, but not gratefully acknowledged? "*Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.*" Eccles. 9 : 10.

T. B. B.

JEWISH MISSIONS---AGAIN.

To the Editors of the Sabbath Recorder:—

In my article last week on the subject of a mission to the Jews, and the interest formerly felt by Seventh-day Baptists, I alluded to the fact that Christian efforts are being made to advance the cause of Christ in Jerusalem, by some persons converted from Judaism, together with Christian friends who are Baptists and observers of the Sabbath; and I promised some further notice of them in a subsequent article.

John Meshullam was a European by birth and education. His parents, who were Jews, died when he was young, and left him to make his own arrangements for life. He adhered to his Jewish faith till somewhat advanced, when, through the instrumentality of the Rev. Mr. Wolff, the Jewish convert and missionary, he became interested in the Christian religion. Opposition and persecution from Jews followed him wherever he attempted to settle himself, till, reduced in property, and discouraged in business pursuits, he at length established himself at Jerusalem, as the keeper of a hotel for travelers, and became a popular host, especially for those from Europe. In connection with this pursuit, he commenced the cultivation of the soil, with a view of aiding the oppressed Israelites in becoming agriculturists, and especially to encourage those who should be disposed to favor the Christian faith. While thus employed, he has been greatly encouraged by some Christian friends, who became his guests, and who were interested for the Jews, and confidently expected that God would soon reveal himself in their behalf. These Christian friends were from the United States, were Baptists and Sabbath observers, though ignorant of us as a people, as was Meshullam. In belief that God would work by means, and in view of the promises that the sterility of the soil should give place to a high state of cultivation and fruitfulness, they conceived the plan of commencing a colony of Christian agriculturists, and of artists necessary for the wants of agriculture; and although comparatively without means, they have, by soliciting aid of such as favored their object, made a beginning. Several have gone from the United States to join the colony, and others are going, and only waiting aid to enable them to leave with some prospect of success. Those who go are Baptists, and keep the Sabbath, and it is supposed that none will join this settlement but such as are. It appears that their efforts are appreciated by Christian missionaries in that place, and aid is offered them by Episcopalians and Baptists, if they will but conform to their creed and fellowship. But they have declined, as the Sabbath is with them a matter of principle, and they had rather trust in God to open the hearts of Christians to aid them as they are, than to compromise truth for the purpose of securing the means required. Friends have been made in unexpected ways, and timely means furnished in extraordinary seasons of want. Contributions have been made to them of agricultural implements and valuable articles of every kind for the furtherance of their object; and money, the indispensable in traveling, has been furnished; and all these articles are still wanted, to aid others that are now waiting means to leave this country. The courage of this little company has been greatly increased by a small acquaintance formed with a few Seventh-day Baptists in New York, who have contributed to their enterprise, and they without doubt anticipate that Seventh-day Baptists will be disposed to sympathize deeply with them. Still, they make no formal request to any denomination, and hope for aid only from individuals who appreciate their object. I understand that Mr. and Mrs. T. B. Stillman will with pleasure receive any aid intended for them, and I am assured that nothing valuable that can be converted to family use, or agricultural purposes, or that encourages the useful and necessary trades, will come amiss, but be gladly received.

There is one consideration which now presses itself on our attention; that is, Have we any duty to do in this case? and, if so, what is that duty? Is it not evident that we have committed an error in neglecting this ground, when its occupation can be more advantageous to the community by Sabbath-keepers than by others? And if God has disposed others to enter into this work, are we not in duty bound to contribute to them of our substance, so to relieve their necessities that they may not be constrained to form entangling alliances with other denominations? We ask for information.

It may be, that such as are well informed may be able to make such statements as will secure a contribution of such funds as are needed for the immediate relief of those who are detained on this side of the waters by want of means to embark for their labors of love in Palestine. Could this be accomplished, then we might, as a denomination, inquire into the whole matter, and be satisfied whether we have a work to do as a people in aiding these Christian efforts for the conversion of the Jews.

J. M.

CHRISTIAN BENEVOLENCE.

To the Editors of the Sabbath Recorder:—

I want to say a few words to your readers upon a subject about which I have been exercised for a long time, viz. Christian Benevolence. There are doubtless brethren or sisters in each of our churches who are well enough off in the world to spend a portion of their time exclusively in the work of Christian benevolence. Oh, how much the cause of God suffers for the want of such laborers! The minister cannot do all the visiting that is necessary to be done. Professors of religion have become too much attached to the world, and manifest too little interest in the religion of Jesus. It does seem that we need to be frequently urged up to duty. The standard of vital piety must be raised among us, or the candle-stick will be removed out of its place. Who knows how much good a warm-hearted brother or sister might do in visiting the brethren (with a few religious tracts to distribute) for the express purpose of stirring up their pure minds by way of remembrance, conversation, reading the Scriptures, and prayer? Who knows how many family altars they might be the means of erecting? And here a great many subjects open to one's mind, in making a strictly religious visit. God by his Holy Spirit would find a great work for such to do. Besides watering their own souls, God's name would be glorified in the upbuilding of the cause of truth. If a few in each of our Seventh-day Baptist churches would engage in this benevolent enterprise, I will venture to predict, that it would be but a few weeks before our churches would begin to come up to the work; backsliders would be reclaimed, and sinners would be converted. And our benevolent operations should not be forgotten in such visits—such as obtaining subscribers for the Sabbath Recorder, and contributions for the Tract and Missionary Societies. Who will engage? May the Lord give to his children grace and moral courage to labor in his vineyard.

DOMESTICUS.

MARLBORO, N. J., December 21, 1851.

A COLONY TO OREGON.

To the Editors of the Sabbath Recorder:—

It is well known, that for many years there has been an almost constant emigration from our New England Churches westward. The Yankee spirit of enterprise, a desire to better one's pecuniary circumstances, together with the flattering prospects which the WEST has seemed to hold out, have induced many a one to forsake the land of his fathers, the home of his childhood, and seek his fortune in the *Far West.* New York, Ohio, Illinois, Wisconsin, and Iowa, have thus received their quota of Sabbatarians. In numerous instances, those who at different times have in this manner stood as the representatives of our denomination, have been men of sterling worth, and that constant and persevering piety which has so fitly qualified them for becoming pioneers in establishing Christian Societies—men whose sole object has not been to make money, but who, with a laudable desire to provide for those of their own households, have sought, principally, to extend their usefulness in the world, and promote the interests of the Redeemer's Kingdom.

Such men have been the founders of the New York and Western Churches. Time has developed—*time will long continue to develop*—the fruits of their labors. A history of those churches, should such a work ever make its appearance, will enroll the names of many of these pioneers high upon the list of those whose example is worthy of careful imitation. While this has been the case with such, it is to be regretted, that others have exhibited far different results. Brethren who were regarded, and perhaps justly, as worthy members of our churches, led by a desire to better their fortunes, maybe compelled by the increasing demands of a family to change their locality, have also sought the West. With different interests, without plan or organization, they have scattered like sheep without a shepherd. Far from one another, subjected to numerous inconveniences on account of their peculiar religious belief, deprived of church privileges, and, in many instances, of christian society, what wonder if, under such circumstances, some have made shipwreck of their faith?

It is not our present intention to enumerate the inconveniences to which allusion has been made, nor to canvass the extent to which our brethren have thus been scattered and eventually lost to the denomination, and by which our Eastern Churches have been constantly weakened and reduced, without any commensurate fruits from many of those who have been induced to separate from them. Doubtless there are hundreds now in the West, (we speak advisedly,) who have either left our churches, or have descended from those who were once members with us, but who are now connected with other religious denominations, or are reckoned among the irreligious. That much of this great evil has arisen from want of plan or organization on the part of those who have settled in the western country, is too evident to be overlooked. According to his knowledge of the facilities offered by a particular locality, each one, ignorant of a similar desire and movement on the part of others, has selected his home and settled his family, perhaps hundreds of miles distant from other brethren, who would have been glad of his society had there been a mutual understanding. But we have already extended these remarks quite far enough. It would be well if we could "let the dead Past bury its dead," and learn by an unhappy experience to avoid like mistakes in the future.

The spirit of emigration never prevailed more extensively than it does at the present time. Our brethren are migrating from all quarters, some to Illinois, some to Wisconsin and Iowa, others to California, and still others to Oregon. Now, to sit down and object to all this, and call it wicked to go to California, and pronounce our anathemas and croak our forebodings against those who have determined to take advantage of fortuitous circumstances, seems the very acme of folly. The rising generation have learned, that it will not do in this age to carry a stone in one end of the bag and the corn in the other, and it will take a great many lessons to teach one class, that while others may better their fortunes every day, it will be wicked for them to do likewise. It would be far wiser in us, then, to devise some means by which all these movements may contribute to the welfare and advancement of the cause of Christ. In union there is strength. Half a dozen faithful disciples, mutually and jointly laboring for the cause of God, will frequently do more than a score, equally zealous and devoted, but who have to work single-handed and alone. Let those desirous of moving West, or elsewhere, understand one another. Let well-compacted organizations be formed, with the great object of sustaining and advancing the fundamental principles of the denomination. Let these purchase and settle neighborhoods, and take the lead of their civil and religious interests, grow with their growth, and strengthen with their strength. It is almost incredible, that while others have long made use of this kind of colonization with such astonishing success, in permanently planting their religious sentiments, we seem to have profited scarcely at all by their example. But we hope the time has come when our brethren will awaken to their interests, and no more scatter their strength, but join hands in the cause of God. Our religious and pecuniary interests ought to be ultimately united. In the Providence of God they *are united*, and woe to that man who will deliberately sacrifice his religious principles to the love of gain. If we had room, it would be interesting to illustrate what we have said, by tracing the history of some of those colonies which have done so much in fixing religious belief in the Mississippi Valley, and in various other sections of our country. But we forbear.

We shall close the present article by the following proposition. It is contemplated by several friends of the cause, to organize a Society similar to those under consideration, for the purpose of establishing a self-supporting Missionary Colony in Oregon, the object of which shall be, to preach the gospel, and labor to establish a community upon the principles of the *Bible*—to judiciously employ all the lawful facilities which that country offers for acquiring wealth, and in the mean time to consecrate every thing to the service of God and the advancement of Christ's kingdom in the world—to establish, as soon as men and means will warrant, a College of Learning, and, if practicable, a Theological Seminary, for the purpose of ministering to the intellectual and moral wants of the colony, and of that increasing population. It is proposed to take up a tract of land suitable for farming and mechanical and manufacturing operations, and, as the interest of the colony may demand, to engage in one or all of these pursuits. The above outline has been given for the purpose of advertising all who desire to remove to the Western Country, to California, or to Oregon, and who can unite in the general object stated, that such an enterprise is contemplated. Several persons in and near New York have expressed themselves ready to engage in it. With a view of ascertaining how many and who cherish such feelings, it is requested that all such communicate their views. Letters addressed to "*Oregon,*" care of the *Sabbath Recorder*, will be handed to the writer of this article, and will receive proper attention.

T. D.

"THE PEOPLE'S COLLEGE."

For some time past, (says the N. Y. Tribune,) an association of mechanics in this State has been agitating and digesting plans for a COLLEGE FOR THE PEOPLE, at which the sons of farmers, mechanics, and day-laborers, as well as others, may find instruction suited to their various wants, on terms consistent with their means. To this end the combination of manual labor with mental instruction is of course essential. Each pupil, male or female, in the proposed college, will study such sciences mainly as will be directly useful to him in his proposed course of life, and will at the same time make himself master of at least one trade or calling. The avails of his labor will be passed to his credit, so that, after the first year or two, he will be able nearly or quite to pay his way, and after his third year he may, perhaps, *more* than pay his way. The ends aimed at are the bringing of thorough education within the reach of the poorest, and the qualifying of the educated class to earn their living by their hands whenever they are not required in some more intellectual vocation.

A meeting of this Association was held at Lockport, on the 25th of November, and another meeting is to be held at the Mansion House, in Buffalo, on the 15th day of January inst. A Prospectus of the People's College has been issued, which we copy.

Prospectus.

Each age has its peculiar wants, impulses, and necessities. Man, being by nature progressive, the institutions, usages and means of culture which sufficed for, or at least satisfied, one generation, are found inadequate or unsuited by another; and especially in regard to Education, which, in its larger, higher and truer sense, may well be deemed the chief end of our mortal being, it is manifest that perpetual progress is essential to the full and healthful satisfaction of the just demands of the ever-expanding human soul. Within the last fifty years, an immense improvement has been made in the character of our elementary or Common Schools. Has a corresponding improvement been exhibited in the character of our higher seminaries? Is there a like contrast between the colleges of 1851 and those of 1801, as between the Common Schools of those two periods respectively? We think few, or none, will answer this affirmatively.

That our present Colleges satisfy certain educational wants of the community, we do not deny. That other educational wants, equally vital, and even more general, are left unsatisfied by them, we think no candid observer will dispute. These wants ought to be, must be, provided for. We have associated ourselves, and invite others to unite with us, to subserve this end. The principles by which we mean to abide—the objects we shall endeavor to accomplish—are briefly as follows:—

First: The institution we seek to establish shall be known as the "PEOPLE'S COLLEGE." It shall be located in the State of New York, and shall endeavor preeminently to minister to the educational wants of the Youth of the whole People.

Second: It shall in no case apply for or accept pecuniary aid from the State Treasury: *Provided,* that no appropriation from said Treasury is hereafter made in aid of any College whatsoever.

Third: Its distinctive aim shall be the dissemination of *Practical Science,* including Chemistry, Geology, Mineralogy, and those sciences most immediately and vitally essential to Agriculture and the Useful Arts, though instruction in the Classics shall be amply provided.

Fourth: It shall afford suitable facilities for the Education of *Young Women,* as well as Young Men; all the sciences taught in the College being as freely imparted to the former as the latter.

Fifth: Every pupil and every teacher shall be required to devote some hours of each five days in each week, (excluding Sunday for worship and Saturday for recreation,) to *bona-fide Useful Labor* in some branch of productive industry.

Sixth: Agriculture, with various branches of Manufactures and the Mechanic Arts, shall be systematically prosecuted within the bounds of the College and its grounds, and as a part of its regular course. And no student shall be permitted to graduate with honor, until he shall have passed a searching examination with regard to his proficiency in Agriculture, or some branch of Manufacturing or Mechanical Industry,—either of which he shall be at liberty to choose on entering the institution,—or he may be allowed to pursue both Agriculture and Mechanics.

Seventh: Each student shall be credited with and ultimately paid for the product of his or her labor, less the cost of instruction and qualifying him or her to perform it effectively. The number of hours which each student shall be required to labor, shall in no case exceed twenty nor fall below ten in each week.

Eighth: Besides housewifery in all its branches, the female student shall be instructed in dress-making, fine needle-work, and such branches of manufacture as may be deemed most desirable—the general aim being to qualify every pupil, without exception, for *independence* and *usefulness* in life, whatever his or her physical or mental capacities.

Ninth: Students are to be allowed (with the advice and consent of their parents or guardians and the Faculty) to have a free choice with regard to the branches of learning to be pursued by them severally—but the Faculty shall implicitly require from each student a thorough mastery of those he or she may decide to follow. The diploma shall expressly specify the branches the recipient has mastered, and those only; and any student under this condition may prosecute his or her studies for as many terms only as may be deemed expedient.

Tenth: The property of *The People's College* shall be held and managed by Trustees chosen by subscribers to its stock, which shall be held in one dollar shares, each stockholder entitled to one vote in the choice of Trustees, creating the College, &c., &c.

Eleventh: These Propositions are to be regarded as subject to amendment at all times by a majority vote of the stockholders, save that the fundamental principles of finding work for and requiring of each pupil and teacher at least ten hours bona-fide useful labor per week, and an earnest effort to master some industrial pursuit, are to be held irrevocable except by a vote of all the stockholders, taken by *ayes and noes,* and the names of those voting duly recorded.

Resolved, That petitions to the Legislature of this State be presented at the coming session for a charter for a Stock Company, with one dollar shares, for the purpose contemplated in the above prospectus.

LIBRARY OF BROWN UNIVERSITY.—In a notice of the condition and prospects of Harvard and Brown Universities, the New York *Christian Inquirer* speaks of the Library of the latter institutions a follows:—

"We find the Brown Library well cared for, and its guardians are looking carefully after the interests of classical and Christian learning. The Librarian has been in the city during the sale of the Jarvis Library, and has purchased a large amount of the best books, especially in the department of Christian antiquities and patristics. In this department, especially the Christian literature of the first six centuries, Brown University equals, if it does not surpass, any Library in the land. It is pleasant to see this enterprising institution pursuing so liberal a policy, and having an eye upon the practical business of the age, without slighting the lore of ancient times. We were amused by the wonder of the book-buyers at the large purchases made by Mr. Guild; and the magnates of the New York Episcopacy were surprised to learn, that the city of that unruly Roger Williams has a better patristical library than this stronghold of American prelacy."

EDUCATION IN AFRICA.—The late Mr. Bloomfield, of Rome, N. Y., left a residuary legacy for the purpose of educating in Africa young colored persons for the pulpit. The amount, it is thought, will be about *twenty thousand dollars.*

To the Editors of the Sabbath Recorder:—

In looking over the minutes of our denomination, I find that there are a number of our churches destitute of pastors. I would say, for the benefit of such, that Eld. Geo. R. Wheeler, residing in Salem, N. J., embraced the Sabbath of the Lord some five years ago, is a regularly-ordained minister, and a sound, orthodox, and sterling preacher of righteousness. His family consists of himself, wife, and one child. He is a silversmith by trade, and doing a good business in the village of Salem; but I think he ought to be about his Master's business. Doubtless the Lord has a work for him to do somewhere.

I. D. T.

SHILOH, N. J., Dec. 21, 1851.

A FREE PRESS IN ENGLAND.—An Association has been formed in England for the purpose of agitating the abolition of stamp duties They say that the penny stamp makes it impossible for a daily paper to exist (in competition with *The Times*) which has no other resources than the support of the public. According to a table which has been published, it appears that the circulation of the daily press, exclusive of the *Times,* in 1850, was less than in 1837 by a million and a half; while the circulation of the *Times,* which in 1837 was less than one quarter of the whole, is, now more than one half. "Should the stamp continue ten years longer, (says the Address,) we may expect to lose all our morning papers but the *Times* and *Advertiser*; by taking off the stamp, a field will be opened which will enable us to have a daily press dependent only on the public." In view of this state of things, the people are called upon, by their desire for the freedom of the press, to demand of Parliament a repeal of the penny stamp, and of all taxes on knowledge.

RELIGIOUS LIBERTY IN BELGIUM.—In an account of the present condition of Belgium, and the encouragements for Protestant effort in that country, Dr. Baird states, that when he first visited the kingdom, fifteen years ago, no Home Missionary Society existed in it; now the Belgium Evangelical Society has twenty-six stations, twelve ordained ministers preaching to organized churches, besides three or four colporteurs, and eleven pious school teachers. 300,000 copies of the Scriptures, and many thousand tracts, have been distributed, chiefly since 1835. The four millions and a half of the population are believed to be more thoroughly Roman Catholic than any other people in the whole world; but the Constitution, made twenty years ago, places Catholics and Protestants on the same footing, and the government, unlike that of France, faithfully carries into effect the provisions of the Constitution, guaranteeing religious liberty to all.

FREE MISSIONS.—The American Baptist, the organ of the Baptist Free Mission Society, publishes letters from Mr. Judd, missionary in Hayti, representing the field of effort there as widening, and calling for an increase of appropriations to meet the demands upon the mission. The same paper states that the Treasury of the Society is overdrawn—that the receipts this year, as compared with those of last year, show a decided diminution—and that if the work of the Society is to be efficiently prosecuted, its friends must come to its aid with a liberality not measured by the contributions of former years.

PROGRESS OF MISSIONS IN NEW ZEALAND.—The Rev. John Mason reached Wanganui, New-Zealand, in June, 1840. On the second anniversary of his arrival, a congregation of 800 natives, from various parts of the district, assembled, to be present at the opening of his church; and during the two years and a half of his ministry he baptized no fewer than 300 adults. On Christmas day, 1849, the congregation consisted of 4,000 natives, 776 individuals having partaken of the Lord's Supper on that day and the preceding Sunday—eleven years only having elapsed since the commencement of missionary work in the district.

LOUIS KOSSUTH, Governor of Hungary, proceeded last week to Philadelphia, where he was very cordially received, and where, in addition to brief addresses to several delegations, he delivered a lengthy address at a Citizens' Banquet on the evening of Sixth-day. On the Sabbath he went to Baltimore, and in the evening of that day he addressed a large assembly at the Hall of the Maryland Institute. In these addresses he has spoken freely of the recent movements in France, which he regards as confirming his oft-expressed opinion, that Europe is ready for Revolution, and that the year 1852 will witness great overturns there.

THE FIRE ANNIHILATORS, so called, have been annihilated. A New York Committee, consisting of the President and Chief Engineer of the Fire Department, and several distinguished citizens, have given to Mr. Phillips, the inventor, an opportunity to show what his machines could do. His first effort proved a failure, and he refuses to make a second. If the annihilators are really what they pretend to be, why does not the inventor go to some of the fires which are occurring almost daily, and show their power upon them?

JENNY LIND'S Farewell Series of Concerts in America commenced at Metropolitan Hall, New York, on Tuesday evening, Dec. 30. She is to give some half a dozen in the first two weeks of January, and then bid adieu to this country, probably for ever. The price of tickets has been fixed at one, two, and three dollars, according to the part of the Hall occupied.

THE SABBATH-SCHOOL VISITOR for January, issued this week, is the first number of the second volume. As the work advances, considerable improvements will be made, particularly in the number and quality of engravings and in the amount of music furnished. The terms will remain as heretofore. As they require payment *in advance,* measures should be taken immediately to collect and forward the money necessary to renew subscriptions. In no place should the number circulated be diminished; in most places it should be increased; and subscriptions should be obtained in many places where the paper is not now taken. To secure this, we solicit the aid of the friends of Sabbath-Schools and of the Sabbath-School Visitor.

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General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, DEC. 22.

In the SENATE, a bill for the improvement of certain Rivers and Harbors was introduced by Mr. Miller of N. J., and referred to the Committee on Commerce. The resolution of Mr. Hale, calling for information in relation to flogging in the Navy, was adopted. By a vote of 20 to 19, Sixth-day of each week was set apart to the consideration of Private Bills. Mr. Foote's Compromise Resolution was then taken up, and spoken upon by several Senators, among them Mr. Houston of Texas.

The HOUSE refused to suspend the rules to allow of the introduction of a resolution for the appointment of a Committee of Five to wait on Louis Kossuth, on his arrival at the Capitol, to introduce him to the House of Representatives. Some time was spent in considering how the different parts of the President's Message should be referred. This subject was finally laid aside to consider the bill explanatory of the Bounty Land Law of September, 1850, making warrants assignable prior to location. Several amendments were offered and debated. No question taken. The Committee rose, and the House adjourned.

THIRD-DAY, DEC. 23.

In the SENATE, a communication was received from the Navy Department, and ordered printed, in relation to flogging in the Navy. Mr. Clemens, from the Committee on Military Affairs, reported favorably the joint resolution creating the brevet rank of Lieutenant-General, and authorizing the President to confer that rank by brevet, for meritorious services. Mr. Shields gave notice of a bill to increase the efficiency of the army, by providing a retired list for disabled officers. The Compromise Resolutions were then taken up, and Mr. Cass made a long speech in favor of them. Mr. Clemens also addressed the Senate on the same side; after which their farther consideration was postponed until the first Second-day in January. Adjourned to Sixth-day.

In the HOUSE, after considerable discussion, the bill to make land warrants assignable, and provide additional compensation to land officers, and for soldiers not heretofore provided for, was ordered to be engrossed for a third reading, and subsequently referred to a select Committee of five. Communications from the Departments were received; one to the effect that the State Department has no information or knowledge of the conclusion of a treaty between Spain, France, and Great Britain, in respect to the island of Cuba, on the contrary, there is good reason to suppose that no such treaty has been entered into; another from the Secretary of the Navy, stating that the squadron of the United States, at present employed on our coast, and in the West India seas, consists of the steam-frigate Saranac, sloops Albany, Cyane, Decatur, and steamer Vixen—in all, five vessels, carrying sixty-five guns. The Speaker also laid before the House a communication from the State Department in reply to a resolution for information, stating that there is no doubt that John S. Thrasher is a citizen of the United States by birth, nor is there any doubt that he has resided in Cuba for a considerable number of years engaged in business, although the precise period and duration of such residence is not known. Thrasher has made no communication to the Department, although he has through the press addressed a general letter and remonstrance to the Government and people of the United States. These communications were referred to the Committee on Foreign Affairs, and the House adjourned over to Sixth-day.

SIXTH-DAY, DEC. 26.

A few members of the SENATE got together, and after waiting a while in vain for a quorum, adjourned.

The HOUSE held a brief session, in which a Committee on the Land Bill was appointed. The Speaker laid before the House a communication from the Librarian of Congress, stating the loss of the Library and its contents by fire, in a manner unaccountable to him, as no fire had been in the apartment for a long period, nor fire nor lights during the time it has been in his charge. The loss of books is about 35,000 volumes; 20,000 were saved in an adjoining room. The Joint Committee on Public Buildings were instructed to inquire into the origin of the fire. Mr. Stanton of Ky. introduced a bill, which was passed, making an appropriation of $5,000 for the discharge of expenses incurred in extinguishing the fire in the Library of Congress—the removal of rubbish—the preservation of the books saved, and the construction of a temporary building for this purpose. The House then adjourned till Second-day.

SABBATH-DAY, DEC. 27.

Eleven members of the SENATE met and adjourned.

Fire at Washington—Congressional Library Burned.

There was a fire in the Capitol at Washington, on Fourth-day, the 24th of December, which destroyed a large part of the Congressional Library, including Jefferson's Library, (many volumes of which were rendered more valuable by his autograph notes and marginal references,) Manuscripts, Public Documents, Maps, Portraits of distinguished men, Marble Busts, Medals struck by order of Congress, &c. The Library rooms extended along the West front of the Capitol, looking toward the White House, projecting and separated from the Capitol proper by a substantial wall, which has saved the main building. The Historical Paintings of Trumbull, (including the original "Signing of the Declaration," filling the panels of the Rotunda, under the Central Dome, are uninjured. Some of the more valuable Paintings (portraits of the Presidents, &c.) and the original draft of the Declaration of Independence were saved. There were several other libraries in the Capitol. The Law Library, the House and Senate Libraries, containing large collections of Documents, and the collection in a separate room of the Library Hall, consisting of Law and Statistical Books, were preserved from the general ruin.

The fire was discovered by a watchman at half past 7 in the morning—the flames were first seen at the center table, sweeping round to the north-west shelving—a few buckets of water would then have suppressed the fire, but before they could be procured the entire library was in flames. It contained 55,000 volumes; about 20,000, which were in an adjoining room, were saved. All the fixtures were destroyed, and the loss is estimated at over $200,000; but some of the works can never be replaced. The roof of the library is all burned, and the exterior of the building on the west is blackened. The dome at one time was in imminent danger, but this and the two Chambers of Congress are uninjured. The flames were subdued by 12 o'clock. It has not been ascertained whether the fire was caused by the flues, or was the work of an incendiary.

The National Intelligencer of Thursday, says, besides the books, a number of superior paintings, hanging around the Library walls and between the alcoves, were included in the destruction. Of these we can call to mind Stuart's paintings of the first five Presidents; an original portrait of Peyton Randolph; a portrait of Bolivar; a portrait of Baron Steuben by Pyne, an English artist of merit; one of Baron De Kalb; one of Cortez; and one of Judge Hanson, of Maryland, presented to the Library by his family. Between eleven and twelve hundred bronze medals of the Vattemare exchange, some of them more than ten centuries old, and exceedingly perfect, are among the valuables destroyed. Of the statuary burnt and rendered worthless, we recollect a statue of Jefferson; an Apollo in bronze by Mills; a very superior bronze likeness of Washington; a bust of Gen. Taylor, by an Italian artist; and a bust of La Fayette by David. We have only heard of three books saved from the principal Library, namely, Librarian's Register, an account book, and an odd volume of Lord Kingsbury's magnificent work on the Antiquities of Mexico.

The Republic of the same day says: The library, situated in the center of the west front, was constructed with great taste and beauty. The room, 92 feet in length, 34 in width, and 36 in height, having alcoves over which were two galleries extending throughout the apartment. The room was handsomely ornamented, and the light was admitted both from ample windows and from three skylights above. Paintings, marble busts, and cabinets were a part of the attractions, in addition to the elegant folios of colored prints, and a choice collection of books, gathered from all civilized countries, and from international exchanges. One of the cabinets had recently been placed in the library. The frame-work was of mahogony, and in the maple panels, covered with glass, were inserted choice bronze medals, commemorative of events in ancient times, and which were deposited through the agency of M. Vattemare. Mr. Jefferson's library, embracing about 7,000 volumes, was purchased in 1815, for $23,000; and this, we believe, formed the nucleus of the 55,000 volumes which have since accumulated. Congress has, for a series of years, annually appropriated $5,000 or $6,000 for the purchase of books and papers; and it is estimated that these have cost the Government, in addition to the Jefferson purchase, about $200,000.

A dispatch from Washington, dated Dec. 26, says that the origin of the fire at the Capitol has been ascertained beyond a doubt. On the removal of the rubbish one of the timbers of an alcove, entering the wall on the east side of the library, exactly where the fire was first observed, it was found to extend into a defective flue leading from the Committee Room, where a wood fire was kept. This timber was mostly consumed, while other timbers in parts of the wall were but slightly burned. The chimney connecting with this flue was also ascertained to have been on fire. It is considered satisfactory proof that this was the cause of the fire.

European News.

By the steamer Baltic, arrived since our last, four days later news from Europe was received.

The accounts of revolution in France—the President dissolving the National Asssembly, reëstablishing universal suffrage, and calling upon the people to elect a chief for ten years—are confirmed. We copy several paragraphs from Paris letters:—

Generals Changarnier, Cavaignac, Bedeau, Lamoricire, Leflo, Colonel Charras, MM. Baze, Thiers, Brun, the Commissary of Police of the Assembly, and, it is said, 22 or 23 others, have been arrested. The first named are committed to Vincennes, and were to be transferred to the fortress of Ham. General Changarnier attempted to harangue the soldiers sent to aid the police agents who arrested him; but it is said they refused to listen to him. Colonel Charras is said to have wounded one of the agents who arrested him.

A large number of arrests were made on Friday and Saturday. Not of men of political prominence, but of dangerous persons, among them several members of the Left. The generals who were sent to Ham, are reported to have arrived there safe and sound. Theirs, who was ill in prison, has been brought to his own house again. He is watched. Nearly all the representatives, who were taken prisoners at the Maine, of the Tenth Aorrndissement, have been released. The Assembly had sunk itself so low, by its discords, and the political corruption of most of the leaders in the Orleanist and Legitimist factions, that there is little mourning for its dispersion, and less probability, that were all its members at liberty they could make head against Napoleon.

The number of persons killed in the streets, at the barricades, and in houses is not yet known. I had heard it rated all along from five to fifteen hundred. The last figure is an exaggeration.

The troops appear to be well satisfied with the change, and the people not very much discontented; and, what is a great point, the Money Market has entire confidence in the movement.

Louis Blanc is said to have been taken just as he landed in France. The inlets to the country are guarded against the entrance of persons thought to be dangerous.

It is a curious fact, in connection with the important events of this day, that the 2d December is the anniversary of the coronation of the Emperor Napoleon in 1804, and of the battle of Austerlitz in 1805.

The news from other parts of Europe is not important.

Priessnitz, the celebrated founder of hydropathy, died at Grafenberg on the the 26th of Nov., at the age of 52. In the morning of that day Priessnitz was up and stirring at an early hour, but complained of the cold, and had wood brought in to make a large fire. His friends had for some time believed him to be suffering from dropsy of the chest, and at their earnest entreaty he consented to take a little medicine, exclaiming all the while, "It is of no use." He would see no physician, but remained to the last true to his profession. About 4 o'clock in the afternoon of the 26th he asked to be carried to bed, and upon being laid down he expired.

Three Days Later.

By the steamer Canada, we have European news to Dec. 13. French affairs continued to be the engrossing subject of interest, but there have been no fresh incidents of striking importance.

Several additional Departments have been placed in a state of siege, and the Minister of War has sent a circular to the Generals throughout France to cause the immediate execution of all persons taken, for the commission of acts of murder and pillage.

Several distinguished members of the Legitimist and Orleans party have sent in their adhesion to the Government.

Several legions of National Guards have been disarmed for exhibiting disaffection.

So far as the vote of the army furnishes any index of public sentiment in France, it is almost unanimous in favor of the President. The vote of the army, as far as reported, stands 65,000 in favor of Louis Napoleon, to 3,000 against him.

It is said that the President has suppressed the publication of 73 newspapers.

The total number of arrests, thus far, is stated at 1,800.

M. Thiers, having imprudently declared against the Government, immediately after his liberation from prison, is said to have been a second time arrested, by order of the President. Certain it is that he left Paris in haste, and has passed the Prussian frontiers.

Many of the leading members of the Mountain party have fled the country, and many others, for whose arrest warrants have been issued, are believed to be be still in Paris. Among the latter is said to be Victor Hugo.

Emile de Girardin has resigned the editorial management of *La Presse*, and it was understood that he would shortly take his departure for the United States.

In the Nievre, the Socialists, during a short ascendancy, had burned the archives of the department, and destroyed a large amount of property.

MOVEMENTS ON THE RIO GRANDE.—A dispatch from New Orleans, dated Dec. 23, says: We are in receipt of Brownsville papers to the 3d inst., which state that Gen. Carvajal attacked the Mexican General Jarregui, who had fortified himself strongly in Ceralvo, and after two days' hard fighting took nearly the whole town, driving the Mexicans into a fortified house, where they were completely penned up—all their provisions, ammunition, &c., being taken by Carvajal. The latter had ten killed, including Lieut. Graham and Capt. Chiul. Capt. Wheut was severely wounded. The Mexican loss was very great, including nearly all the Seminole Indians and their leader. The latest accounts say that Carvajal was about to attack the Mexicans in their last position. If successful, he will enter Monterey without opposition.

SUMMARY.

In Philadelphia, last Sabbath morning, there was a fire which destroyed several valuable buildings with their contents; loss $200,000. During its progress the walls of a building fell into the street, instantly killing two colored men, and severely injuring several firemen and police. There is also reason to fear that several other persons were killed, as the streets were crowded at the time the walls fell.

On the same morning there was a fire at Buffalo, the loss by which is roughly estimated at $200,000. It broke out in Spalding's Exchange Block. Spalding's Exchange, Erie Hall, the Bank of Utica, several spacious stores, and the Bank of Lake Erie, were entirely consumed. Four men were injured by the falling of a wall; one belonging to the Fire Department, seriously.

On the same morning a fire broke out in a building near the corner of Bowery and Division st., New York, which destroyed sixteen buildings, causing a loss of about $150,000. So intensely cold was the weather, that the water froze in the hose, rendering many of them entirely useless. Several of the engines became clogged up with the ice, and were broken by the firemen in attempting to use them. Several of the hydrants were so frozen up that it became necessary to kindle fires around them. Many of the firemen were severely frozen, and were obliged to leave the ground.

A serious collision occurred on the Norwich and Worcester Railroad on Thursday last, between a passenger train and the express freight train from Norwich, 2 miles from Jewett City. Both engines were smashed to pieces, and the cars badly broken. There were but a few persons in the train, and no one was killed. William E. Safford, of Norwich, had his shoulder dislocated, and Joseph Eaton, of Wilsonville, was injured internally. Several others were bruised. The collision was caused by the recklessness of the freight engineer.

Advices from the Cape of Good Hope to November 4th, state that a severe chastisement had been inflicted upon the enemy by the force under the command of Gen. Somerset. The Kaffirs, on Fish river, Bush District, have been repulsed in several skirmishes. In the Water Kloof the enemy was beaten back, after several hours hard fighting, and their camp destroyed. The British loss, amounted to forty killed and wounded. The number of Kaffirs killed is estimated at from 400 to 500.

The Savannah *Republican* of Dec. 18 says: The weather, for the past two days, has been the severest we have had since the year 1835. At 7 o'clock this morning the mercury, in the open air, stood only 16° above zero. The ground all the day was covered with a sheet of snow and sleet, with a sharp biting wind from the north-west. We observed several persons out skating, cutting all sorts of figures in the ice and snow, as well as any number of snow-balling parties. On Wednesday there was an alternate fall of sleet, snow, and rain—or, as a facetious old writer has it, "first it blew, then it snew, then it thew, and *then* it friz."

On Saturday, Dec. 20, as the train was coming to Buffalo, on the Falls Road, just after passing Tonawanda, a man employed on the road, in attempting to get on the cars, while in motion, fell and was killed by the train passing over him.

On Wednesday of last week two men, and probably three, were killed while walking on the Harlem Railroad track at Melrose, by the up train. It appears that five men were returning from work, and were walking on the track. Seeing a train approaching, they stepped upon the other track, when a train came up behind and struck them all. Two were killed outright, and one was so seriously injured that he cannot live. Another was slightly injured, and the fifth had not been found when the 7 o'clock train came in. The men lived at Morrisania and were mechanics.

We have intelligence from Montevideo to the 12th of October, in the London *Morning Chronicle*, from which it appears that the war is at last ended, and the siege of the city raised. There is not, it is boasted, a single man who obeys the orders of Rosas in the whole State of Uruguay. The victorious forces of Urquiza are now to be directed against the President of Buenos Ayres.

At the last meeting of the Board of Trade of Philadelphia, a letter was referred to a Committee, from the citizens of Easton, asking the Board to take measures to obtain from Congress an appropriation for the improvement of the river Delaware, so as to render it navigable for sloops to Station Point, where the States of New York, New Jersey and Pennsylvania unite.

In Wolfboro, N. H., the house of Wm. Tebbets was burned, and Mr. Tebbets senior perished in the flames. His wife and two sons were rescued from suffocation in a state of insensibility. A daughter and infant were badly frozen, having escaped from the fire in their night clothes.

The final and inevitable fate of all men is fast encompassing Mr. Clay. Inexorable Death moves apace toward his distinguished victim. The lion is at last driven to his lair, and he hopelessly awaits the shaft which is to terminate his career. There is hardly the shadow of a hope left.

The severity of the season has interfered sadly with travel in all parts of the northern and middle States. Besides the Delaware, the Susquehanna, the Potomac, and other streams to the south of that parallel, are either entirely closed or greatly obstructed with ice.

Col. Daniel Kilgore, formerly a Member of Congress from the State of Ohio, died Dec. 11, at Butts' Hotel, in Murray-st., New York, where he had been sick for ten days. The deceased was a man of great moral worth, and respected and highly esteemed by all who had the pleasure of his acquaintance.

A dispatch from Louisville Ky., Dec. 22, says: It is reported here that four flat-boats loaded with coal, flour, produce and lumber, sank in the ice near Brandersburg. A trading boat was also smashed. The steamer John Swasey and Warren are ice-bound, and in a critical position; the latter is reported as sinking.

By a dispatch from Flint, Michigan, we learn that a very disastrous fire occurred in that place on Saturday night. An entire block, occupied by stores, was destroyed, together with a large stock of fall goods. The Post-Office was burned, but the letters and mails were saved. The loss is estimated at over $60,000.

On or about the 1st of January, 1852, W. L. Crandall proposes to issue from Syracuse, N. Y., the first number of a weekly journal, to portray the Fugitive Slave Act, and to record its past current history—in a form convenient for preservation—to be entitled the *Slave-Law Examiner*.

Hon. William C. Preston, of South Carolina, an eloquent member of the U. States Senate during the brilliant sessions of 1835 and 1836, and more recently President of South Carolina College, has been compelled from ill-health, (a paralytic stroke, we believe,) to give up all public employment.

The Captain of a Brazilian vessel in the port of St. Helena having attempted by force to reclaim a negro that had escaped from his vessel, the man was brought into court, and, though proven to be a slave, was declared free, on the ground that he had touched British soil.

The amount of gold deposited at the Philadelphia Mint in Dec., was Five Millions Five Hundred Thousand Dollars, which, with a Million at New-Orleans, will make a total of Six and a Half Millions.

Several miserable attempts at hoaxing Governor Kossuth with forged and fictitious checks have been exposed within a week or two. A fictitious draft, purporting to be for $1,000, from Boston, on a banking house in Wall-st., was refused.

A dispatch from Boston, dated Dec. 26, says: It was tremendously cold here this morning, the thermometer being, at 7 o'clock, 8 degrees below zero. At the same time, it was 10 below in Summerville, and 12 in Watertown.

The official return of the Municipal election of Boston shows this result: Whole number of votes for Mayor, 7,976; Necessary for a choice, 3,989; Benjamin Seaver had, 3,990; And is elected by one majority.

The weather at Halifax, N. S., has been unusually severe for the season. Scarcely any snow has fallen, but the winds are high and the air piercing. The "oldest inhabitant" does not remember so cold a winter.

A Committee from the Legislature of the State of Indiana, in a report recently made on the subject of Common Schools, strongly recommend the organization of Normal Schools.

Miss Charlotte Cushman is lying at the point of death, at Philadelphia, in consequence of a wound in her foot made some weeks ago by a needle.

The Hudson River Railroad Company is doing a business equal to the whole capacity of their power. The receipts for December were about $110,000.

The Council General of Genoa has just contributed 15,000 francs towards the erection of the monument to Columbus, which is to be erected in that City.

The Norfolk Herald says there was a report in that city on Wednesday, said to be well founded, of the death of Commander Wm. F. Lynch, U. S. Navy.

Hon. George S. Catlin died at Windham, Conn., on the 26th inst., of consumption. He was quite an eminent politician.

The estimates of the receipts of the Erie Railroad for next year are $3,500,000 to $4,000,000.

Two children of Dr. Winn, of Georgia, were killed, as they were riding in a carriage, by the Macon cars, on the 14th ult. Two others were mortally injured, and Mrs. Winn was badly hurt. The driver of the carriage was also killed.

The Washington *Telegraph* states that the presence of the British men-of-war off Vera Cruz is to enforce the payment of the Mexican Bonds; and, in the event of a refusal, Vera Cruz is to be blockaded.

The Receivers of the Hamilton (R. I.) Bank have given notice that all claims against it must be filed before the 1st of June, 1853, or they will be precluded from participating in the dividend of the assets.

Frederika Bremer arrived at Stockholm on the 22d of November last, in season to be present at the funeral of her elder sister, Miss Marie Bremer, from whom she inherits a very large fortune.

According to arrangements entered into by M. Kossuth during his stay in England, a military engineering school has been established, to teach Hungarian officers resident in London the art of military engineering.

Some British ships of war are now lying before Vera Cruz, and, it is said, that the port will be blockaded to enforce the payment of the Mexican bonds.

Beware of such food as persuades a man, though he be not hungry, to eat it; and those liquors that will prevail with a man to drink them, when he is not thirsty.

"I never knew," said Lord Erskine, "a man remarkable for heroic bravery whose very aspect was not lighted up by gentleness and humanity."

Human Wisdom cannot provide more effectually for the honor or support of civil law, than by inducing all men to "Remember the Sabbath day to keep it holy."

Charles the Second said of a weak man who was a popular preacher in his own parish—"I suppose *his* nonsense suits *their* nonsense."

The Duke of Northumberland has given orders for the construction of no less than a thousand new and comfortable dwellings for laborers.

A bottle cast overboard from the U. S. schooner Taney, 10th March, 1850, in lat. 17 20 N., lon. 38 W., was picked up 6th Nov., 1851, at Nassau, N. P., 1650 miles off.

A telegraphic dispatch in the St. Louis papers of the 15th, from Memphis, says that the steamer Clermont sunk in White River, and twenty-three lives were lost.

The small pox is very prevalent in Philadelphia at present. Many cases of the frightful disease are reported.

Betsey Fowler, an old maid fortune teller, hung herself near Pohick church in Alexandria, Va.

Various disasters, fires, and explosions are reported by Telegraph, among them a destructive fire at Canandaigua.

Knickerbocker, the murderer, escaped from jail at Buffalo, on the night of the 22d, and was arrested at Sulphur Spring.

Stacy Stockton, convicted by the Grand Jury of Burlington, N. J., for manslaughter, committed suicide.

The Grafenberg water-doctor, Priessnitz, is dead.

New York Market—December 29, 1851.

Ashes—Pots $4 87 a 4 94; Pearls 5 56 a 5 62.

Flour and Meal—Flour, 4 50 a 4 62 for ordinary to strait State, Indiana, and Michigan, 4 68 a 5 00 for fancy Michigan and Genesee. Rye Flour 3 50. Corn Meal 3 25 for Jersey. Buckwheat 2 12 a 2 37 per 100 lbs.

Grain—For Wheat prices have slightly improved; Long Island 96 a 97c., Southern White 1 08. Rye 77c. Barley 80 a 85c. Oats 41 a 48c. Corn 65 a 66c. for Southern and old Western mixed.

Provisions—Pork, 13 50 a 14 00 for prime, 15 00 a 15 50 for mess. Beef, 4 00 a 5 25 for prime, 8 00 a 11 00 for mess. Dressed Hogs 6 a 6¼c. Butter, 12 a 14c. for Ohio, 14 a 18 for Western New York. Cheese 6½ a 7c.

Wool—Fleece 38 a 42c. A lot of extra pulled sold for 45c.

DIED,

In Alfred, Dec. 21st, of consumption, ARTHUR CALLEN, in the twenty-third year of his age.

In Alfred, Dec. 22d, Mrs. SALLY MAIN, in the 69th year of her age. Sister Main was a member of the Seventh-day Baptist Church in Hebron, Potter County, Pa. She had been the subject of great bodily suffering for twelve years past, in which she enjoyed the support of the Christian faith. Sister Main had just removed to our town with her husband, proposing to take up her residence with us; but her stay was short, and she has gone, we trust, to join the saints in a happier clime. N. V. H.

In New Market, N. J., at the house of Isaac H. Dunn, Dec. 20, ANN SKILLMAN, a colored woman, aged near 70 years. She had been all her days, until within two years, a slave. About ten years ago she professed religion, and united with the Dutch Reformed Church. She was a woman of more than ordinary intelligence in the principles and doctrines of the Bible. She was always dissatisfied with the practices of that Church, saying that she had never been baptized; but it was the only place of worship she could attend, as she was then situated. Being released from slavery by the death of her owner, she came to this place about two years since; and, after due acquaintance, was baptized and received as a member with us. She had never seen the ordinance performed until it was administered to herself. Since that time, her deportment has been an admonition and an example to us all. She was one that feared God, and loved her duty. For a long time she had been impressed that her end was near. Her house was set in order, and her end was peace. W. B. G.

LETTERS.

N. V. Hull, Lucius Crandall, Daniel Coon, J. M. Allen, I. A. Gray, I. D Titsworth, James Hubbard, O. Champlin, C. D. Potter, Christopher Chester, S. S. Griswold, Jeremiah Barrett, W. B. Gillett, Jepthah F. Randolph (first part rec'd.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Wid. S. Babcock, Scott	$2 00	to vol. 8	No. 52
Ezra Babcock "	2 00	8	52
Thomas Dye "	2 00	8	52
A. L. Whiting "	2 00	8	52
Benj. S. Burdick "	1 00	8	20
P. Knight, Little York	2 00	8	52
Benj. Clarke, Alden	1 00	8	52
Wm. M. Barber, Mystic Bridge, Ct.	2 00	8	52
Wm. C. Tanner "	1 12	8	52
Alfred Woodmancy "	1 00	8	29
Rob't Langworthy, Hopk'n, R. I.	2 00	7	52
Wm. N. Rogers "	1 00	8	29
J. F. Randolph, New Milton, Va.	1 66	8	52
Amaziah Bee "	2 00	8	52

The Treasurer also acknowledges the receipt of the following sums from subscribers to the Sabbath-School Visitor:—

J. C. Smith, Plainfield, N. J.	$8 75
Christopher Chester, Verona Mills,	2 00
Orson Champlin, West Edmeston,	1 60
Jeremiah Barrett, Cowlesville,	1 00
Jepthah F. Randolph, New Milton, Va.	1 34

BENEDICT W. ROGERS, Treasurer.

Missionary Society—Board Meeting.

A QUARTERLY MEETING of the Executive Board of the Seventh-day Baptist Missionary Society will be held at the house of Randolph Dunham, in Plainfield, N. J., on the afternoon of Fourth-day, Jan. 7, 1852, commencing at 1 o'clock. G. B. UTTER, Rec. Sec

Publishing Society—Board Meeting.

A QUARTERLY MEETING of the Board of Managers of the Seventh-day Baptist Publishing Society is appointed to be held at Plainfield, N. J., (house of Randolph Dunham,) in the evening of Fourth-day, Jan. 7, 1852, commencing at 6½ o'clock.

T. B. STILLMAN, Rec. Sec.

Notice—Debate at Greenmanville, Ct.

THE Debate at Greenmanville, Ct., which was adjourned in June last, will be resumed again on the evening following the first Seventh-day in January, 1852, and thence be continued day and evening during a week at least.

Having been requested by many to inform them of the time, I take this opportunity of complying with their wishes. S. S. GRISWOLD.

Western Association—Executive Committee.

THE Executive Committee of the Western Association will hold its next Quarterly Session at Independence on Fourth-day evening, Jan. 7, 1852. All ministers employed by the Committee are expected to make their reports by that time. The Committee is doing whatever it can for the building up of the feeble churches, and the extension of Bible doctrine beyond our denominational limits. Relying upon the benevolence of the churches, appointments have been made involving considerable expense; and the Committee would be glad to extend their operations if men and means could be obtained.

The past operations of the Committee have been successful, adding to the number of the lovers of the Lord Jesus Christ and God's holy Sabbath. Some of the small churches, that have always depended on others for the preaching of the Gospel, have made arrangements to locate a minister, doing most for his support, and asking the Committee kindly to aid them. Others are anxious to do the same. The Committee are desirous to aid them, and could fondly wish and devoutly pray that the "brotherly kindness" of the churches would enable us to meet the earnest calls of the destitute. We ask in the name of the needy a generous contribution from all the churches and brethren in the Association. Upon the reading of this, let every one of you lay by him in store as God has prospered him, so that there shall be abundance to aid the Committee in their efforts to build up the feeble and help the destitute. J. BAILEY, Sec. of Com.

Two Living Aztec Children.

A NEW AND ABSOLUTELY UNIQUE RACE OF MANKIND—The most extraordinary and inexplicable phenomena that the history of the human race has yet produced, can be seen for a few weeks at the large Exhibition Room of the Society Library, corner of Broadway and Leonard-street. They were recently taken from a newly-discovered and idolatrous people in Central America, by whom they were kept with superstitious veneration, distinct and secluded as a caste of their priesthood, and employed as Mimes and Bacchanals in their Pagan ceremonies and worship.

They are male and female. The latter measuring 29½ inches in height, weighing 17 lbs.; the former is 33 inches high, and weighs 20 lbs.

From repeated and careful examination, the best Physiologists state the older to be 12 or 13 years of age; the younger about 10 years.

They differ altogether from examples of the dwarf kind, and from children; affording complete and undeniable illustration of a *Piamean variety of the Human Race!*

Tickets of Admission 25 cents. Children under 10 years, half price. Season Tickets, $1 00. Doors open each day, from 11 until 1, and from 7 until 9 o'clock. dec18 4t

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co. have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

New York Type Foundry and Printers' Warehouse.

Established in 1810.

JOHN T. WHITE, No. 53 Cliff-st, corner of Beekman-st., New York, would call the attention of Editors and Printers to his varied and extensive assortment of *Types, Flowers, and Ornaments*, all cast of the very best metal, and finished with the greatest care, and now offered at reduced prices, on a credit of six months, and a liberal discount made for cash.

Also, *Presses* of the different kinds, Chases, Cases, Brass Rules, Composing Sticks, Ink, and every article required in a Printing Office, constantly on hand, at the lowest market prices.

Spanish and French orders accurately executed, with all the necessary accents, &c. This being one of the oldest and most extensive foundries in America, with a very large stock and unsurpassed assortment, orders of any magnitude can be executed without delay.

A supplement to his last Specimen Book will be issued about the 1st of November, (copies will be furnished on application,) which will contain new series of *Book and News Type*, of the favorite *Scotch Cut*, embracing light, medium, and heavy faces, the latter particularly designed for Machine Printing, surpassing any thing ever offered in this country; to which are added Metal Rule, Fancy Borders, and a great variety of new and handsome Ornamental Type.

Old Type taken in exchange for new at nine cents per pound.

Editors or Printers wishing to establish a Newspaper, Book, or Job Printing Office, will be furnished with an estimate in detail for the same by stating the size of the paper, or the particular style and quantity of the work to be executed.

_ Editors of Newspapers who will insert this advertisement three times previous to the 1st of January, 1852, and will send one copy of the paper containing the same to the Foundry, will be allowed the amount of their charge on purchasing four times its amount.

Woodworth's Youth's Cabinet.

New Series—Enlarged—January Number Ready.

WOODWORTH, determined that his Magazine shall excel all its rivals in the quantity as well as the quality of its contents, has *enlarged* it, so that it will hereafter contain a greater amount of reading matter for one dollar, than any other illustrated Magazine of the kind in the world. With the January number, *now ready*, commences an entirely *new series*. Each number will hereafter contain 48 pages, and will be embellished even more elegantly than before. The January number, with its handsome vignette title-page, got up with express reference to the holidays, is the most charming number we have ever issued.

The Cabinet will still be under the entire editorial control of FRANCIS C. WOODWORTH, who designs to spend a considerable portion of the year 1852, traveling in Europe. To secure all his letters from over sea, it will be necessary for new subscribers to commence with the *January number*, as hereafter all subscriptions must commence either in January or July; and no subscriptions will be received for less than a year.

It is unnecessary, at this late day, to tell the public what the Cabinet is. It has long had the reputation of being the "best juvenile Magazine in America—ever readable, entertaining, instructive, without any sectarianism, and free from every thing which can do harm."

Terms.

For a single copy, $1 a year; 4 copies, $3; 7 copies, $5. *Cash in advance in all cases.* Those who form a club of 7 copies, shall receive an extra copy for their trouble. A specimen of the January or holiday number will be sent (postage prepaid) to any part of the Union, on the receipt, in postage stamps or otherwise, of 12 cents, without expense to us.

Traveling and Local Agents Wanted.

The new series is just the thing for traveling agents and local dealers. Twenty or more agents are wanted to travel in different States, to solicit subscribers for the new series, and to sell the bound volumes of the old series or "Cabinet Library." Full particulars will be given, and specimens sent on application (post paid) with good references. Agents ought to be in the field as soon as possible. Those who are out of employment, and who wish to engage in lucrative business, and at the same time to circulate useful reading for the family circle, are particularly invited to give this agency a trial. To good agents, who will devote their time wholly or mainly to this work, the publisher will make very liberal terms.

Postmasters, Clergymen, and School Teachers, are authorized to obtain subscribers, and are allowed to retain 25 per cent on all new subscriptions, when the full price (one dollar) is paid.

Address D. A. WOODWORTH, Publisher,
2w 118 Nassau Street, N. Y.

Miscellaneous.

Address to Kossuth from the Novelty Works.

A large meeting of the workmen of the Novelty Iron Works, and others, was held on the evening of Dec. 11th, at which a series of resolutions were passed unanimously. Dr. Stillman, on behalf of the delegation, presented them to the illustrious Guest, with the following remarks:

SIR: I take occasion to state, that the resolutions which I have the honor to present to you emanate from a class who are chiefly engaged in the manufacture of steam machinery. They are distinguished for their intelligence and patriotism. There is no prouder class of machanics in the Empire City, and none more justly praised. They have given to their country the supremacy of the seas, through their matchless steamers, over her who boasts that she "rules the waves." We represent more particularly the workmen of the Novelty Works, about 1,000 strong, the employees of an establishment which subscribed the first stock to the first line of American ocean mail steamers, and within five years has added twenty first class ocean steamers to our steam navigation.

Whereas, There has come to America, Louis Kossuth, Governor of Hungary, representing that nation in an appeal to the United States for assistance against the armed and unwarrantable interference of despotic Governments in their domestic affairs; and as we firmly believe that the representations of Louis Kossuth are true and correct, and that the question involves the interests of civil liberty every where; and as we recognize the great truth, that only by such liberty can the full development of national greatness, and thereby the perfect standard of humanity, be attained; therefore—

Resolved, That we saw with exultation the beacon fires of freedom lit up by Louis Kossuth and his associates in the far interior of Europe's Continent, and amid the surrounding gloom of despotism; we witnessed with hope their heroic efforts against "leagued oppression," and with pain and indignation that their betrayed but noble cause found no generous friend; but, while we grieve for Hungary, we rejoice that her Kossuth is free, and that her cause has become the cause of Europe's oppressed nations, the cause of humanity, and therefore the cause of God.

Resolved, That while we cordially welcome to our shores and homes the heroes who have dared to follow the example of our forefathers, we would not be unmindful of the invaluable boon granted to us in the hour of our need by a brother's helping hand; and while we reverence the name of Washington, we believe that the great American nation has passed the age of its minority and is able to look the future boldly in the face, unembarrassed by formulas of the past. Every age must be the arbiter of its own duties, and God forbid that while we are in the full enjoyment of all the blessings of freedom, and the confidence of invulnerable strength which that freedom inspires, we should refuse to hear the cry of our brothers in Hungary. We have no sympathy with the selfish and cowardly spirit that tells us we must not jeopardize our slothful ease by aiding our brethren struggling for national existence, and which fears a war if we dare to be just. Having no intercourse with the representatives of despots, we have no fear of or sympathy for their *masters*; as we owe to civil liberty all our present national greatness, we have incurred a debt that we can only repay by giving our strongest influence to the extension of that liberty to other nations situated as we once were; and as we stand indebted to the past for blood and treasure expended in securing the blessings we enjoy, we should be ready to repay, if necessary, that debt to the future.

Resolved, That in the doctrine of non-intervention, by which we understand the non-interference by one nation in the internal affairs of another, we recognize a policy that is as necessary to our own domestic peace and undisturbed relations with our neighbors, as to the peace of the world and the cause of human rights. Having become fully convinced, by reflection and argument, that this doctrine is true and just, we do solemly pledge ourselves to use all legal means to make this doctrine the policy of the nation.

Resolved, That we will petition Congress to declare the adherence of the United States to the doctrine of non-intervention in the internal affairs of other nations, and that they will endeavor to make respected this doctrine by other Governments.

Sir, allow the Committee, in conculsion, to express their high admiration for you, Hungary's chief, as a statesman, a patriot, and a hero, and whether it shall be your fortune to see your country free, to fall in the front of her battles, or to hang where they did hang your honored name, we say to you—Onward in your glorious mission! The eyes of the myriads of all lands are upon you—the spirits of your country's martyrs are over you—your immortal Bathyani, Bem, Aulich, Damianich, and a mighty host of your country's unnamed demi-gods, have preceded you, and your fate will be no less glorious than theirs. We firmly believe that the day of man's restoration to his natural and inalienable rights is not far off—that your country has not a very distant future.

"Yes, thy proud lord's unpitying band shall see
That man hath yet a soul and dare be free.
A little while along thy saddening plains
The starless night of desolation reigns;
Truth shall restore the light by nature given,
And, like Prometheus, bring the fire from heaven.
Prone to the dust oppression shall be hurled;
Her name, her nature, withered from the world."

J. D. B. STILLMAN,
A. M. STRATTON,
JOHN X. JONES,
PAUL STILLMAN,
JOHN OGDEN,
D. J. BURNETT,
T. H. LANG,
THOMAS HARRISON,
W. H. STAGG,
JOSEPH DALLY,
D. G. WELLS,
} Committee.

Governor Kossuth replied: Gentlemen, I have listened with great interest to the principles and sentiments in your resolutions. I beg leave to assure you that from no class of people in the United States do I more dearly prize sympathy than from that of the working men. I thank you for these resolutions which you have offered, and the great interest you manifest in Hungary's cause. I hope when you present your resolutions to Congress—which you give me the hope that you will—you will petition Congress not only to *endeavor* to do something, but *not to admit* foreign interference with the domestic concerns of whatever country. Because, happily, the United States are in a condition to be such a mighty, such a powerful people, that, in a just cause, she stands not only in a position to endeavor to do something, but in a position to demand non-inteference. It is a great calling—a noble, proud calling of such a great nation as yours to check such interference. It is no word for the United States to *endeavor*. They must not endeavor—they must *do*. [Applause.] Because, animated by such principles and such feelings as you have expressed, they should elevate their will to the level of their principles; and then there is no longer such a word as *endeavor*.

M. Kossuth then shook hands with the delegation. On receiving his hand, one of the delegation said, "We do not intend that our sympathy shall be shown only by words; we have among us some of the sinews of war, which we shall bestow when your Bank is open to receive it." M. Kossuth received this remark with a smile, and a most hearty shake of the hand, saying that he hoped that the last remark would prove true. One of the delegation was then introduced to Kossuth with the remark, that he was one of his country-man, whom they had taken under their protection, and hoped to keep until he wanted him to fight, when they would send him to Hungary. The great Magyar then held a short conversation in his native tongue with the delegate; and the delegation withdrew.

Seventh Census of the United States.

The following facts in relation to the population of the United States are from a report resently furnished by the Cencus Office:—

The seventh enumeration of the inhabitants of the United States exhibits results which every citizen of the country may contemplate with gratification and pride. Since the census of 1840 there have been added to the territory of the Republic, by annexation, conquest, and purchase, 635,988 square miles, and our title to regions covering 341,463 square miles, which before properly belonged to us, but was claimed, and partially occupied by a foreign power, has been established by negotiation, and it has been brought within our acknowledged boundaries. By such means, the area of the United States has been extended during the past ten years from 2,055,163 to 3,221,595 square miles, without including the great Lakes which lie upon our Northern border, or the Bays, which indentate our Atlantic and Pacific shores; all which has come within the scope of the seventh census.

In the endeavor to ascertain the progress of our population since 1840, it will be proper to deduct from the aggregate number of inhabitants shown by the present Census, the population of Texas in 1840, and the number embraced within the limits of California, and the new Territories at the time of their acquisition. From the best information which has come to hand, it is believed that Texas contained, in 1840, 75,000 inhabitants, and that when California, New Mexico, and Oregon came into our possession in 1846, they had a population of 97,000. It thus appears that we have received by additions of Territory since 1840, an accession of 172,000 to the number of our people.

The increase which has taken place in those extended regions since they came under the authority of our Government should obviously be received as a part of the development and progress of our population; nor is it necessary to complicate the comparison by taking ito account the probable natural increase of this acquired population, because we have not the means of dstermining the rate of its advancement nor the law which governed its progress while yet beyond the influence of our political system. The year 1840, rather than he date of our enumeration of Texas, has been taken for estimating her population in connection with that of the Union, because it may be safely assumed that whatever the increase during the five intervening years may have been, it was mainly, if not altogether, derived from the United States.

Owing to delays and difficulties mentioned in completing the work, which no action on the part of this office could obviate, some of the returns from California have not yet been received.

Assuming the population of California to be 165,000, (which we do partly by estimate), and omitting that of Utah, estimated at 15,000, the total number of inhabitants in the United States was, on the 1st of June, 1850, 23,246,301.

The absolute increase from the 1st of June, 1840, has been 6,176,848, and the actual increase per cent. is 36.18. But it has been shown that the probable amount of population acquired by additions to territory should be deducted in making a comparison between the results of the present and the last census. These deductions reduce the total population of the country as a *basis of comparison*, to 23,074,301, and the increase to 6,004,848. The relative increase after this allowance, is found to be 35.17 per cent. The aggregate number of whites in 1850, was 19,619,366, exhibiting again upon the number of the same class in 1840, of 5,423,371, and a relative increase of 38.20 per cent. But excluding the 153,000 free population supposed to have been acquired by the addition of territory since 1840, the gain is 5,270,371, and the increased per cent. 37.14. The number of slaves by the present census is 3,198,298, which shows an increase of 711,085, equal to 28.58 per cent. If we deduct 19,000 for the prolable slave population in Texas in 1840, the result of the comparison will be slightly different. The absolute increase will be 692,085, and the rate per cent. 27.83.

The number of free colored in 1850 was 428,637, in 1840, 386,245. The increase of this class has been 42,392, or 10.95 per cent.

From 1830 to 1840 the increase of the whole population was, at the rate of 32.67 per cent. At the same rate of advancement, the absolute gain for the ten years last past would have been 5,578,333 or 426,510 less than it has been, without including the increase consequent upon additions of Territory.

The aggregate increase of population from all sources, shows a relative advance greater than that of any other decimal term, except that from the second to the third census, during which time the country received an accession of inhabitants by the purchase of Louisiana, considerably greater than one per cent. of the whole number. Rejecting from the Census of 1810, 1.45 per cent, for the population of Louisiana, and from the Census of 1850, 1 per cent. for that of Texas, California, &c., the result is in favor of the last ten years by about one-fourteenth of one per cent.; the gain from 1800 to 1810 being 35.05 per cent., and from 1840 to 1850, 35.12 per cent. But without going behind the sum of the returns, it appears that the increase from the second to the third Census was thirty-two hundreths of one per cent. greater than from the sixth to the seventh.

Packing Pork.

BY A PORK INSPECTOR.

This being about the time that the farmers kill and prepare their pork for market, and as a great deal of it is reduced in value by being improperly bled and cut up, I think it would be a great advantage, both to themselves and the buyers, were they to attend to the following rules:—

1st. They must not kill the pigs by striking them on the heads, as is too often done, thereby rendering the pork unsaleable, but cut their throats and allow them to bleed freely.

2d. With regard to cutting up the pig into pieces fit for barreling, it should be laid on a block with its back to the person who is to cut it, who will first cut off the nose in a line with the back part of the mouth, then the head in a line with the ears; make a cut of the neck immediately before the shoulders; the head to be split into four pieces and the neck into two. Make a cut of the shoulders about five inches wide; split the cut through the backbone and across. Cut off the feet above the knee-joint, and nick the bone close by the body. The whole pig is to be cut into strips about five inches wide, which again are to be cut across into pieces, of at least four pounds weight; the hams to be done with in the same manner as the shoulders.

3d. The barrel to be of good seasoned oak, well hooped, with a bung-hole in the centre of a stave. The size of the barrel to be eighteen and a half inches in diameter (outside measure) at the head, and the full length of the staves twenty-nine inches.

4th. In packing, spread a layer of salt, about an inch deep, over the bottom of the barrel, then a layer of pork set upon edge, again a layer of salt and pork alternately, till the whole is packed, leaving out the rib-pieces for the top layer; leaving out the feet, tongue, brains, head, tail, and nose. When packed, head the barrel tightly, which turn on its side, and pour into the bung-hole, till the barrel is full, a strong pickle made be dissolving salt in *cold water*, till it is strong enough to float a potato, then plug up the bung-hole.

5th. Be careful to choose St. Ubes or Turk's Island salt, of which there is a large quantity in market; and it will enhance the value of your pork at least from *3s. 9d* to *5s.* per barrel. The pork of this country already stands first in the market, and commands a higher price and a readier sale than other which attempts to compete with it; but it may itself improve by attending to the above rules; and were they adhered to, a great deal of the pork that is now obliged to be sold for prime, might be branded prime mess, which would command a cash market at an advance of at least two dollars on the barrel, (the difference between the price of the two qualities;) and it is as easy to kill, cut up, and pack a barrel in a proper manner as otherwise, when the operator knows how.

Bird Music Extraordinary.

A curious circumstance, quite aside from the ordinary dictates of instinct, occurred in the case of a young bobolink, in the family of the Rev. J. W. Turner, of Great Barrington, Massachusetts. He was caged, at first, apart from a pair of canaries, which were in another cage in the same room. The bobolink never sang at all from June to December, until he was permitted to share in the same cage the civilities and sympathies of his neighbors, the canaries, who had been so long entertaining him with their sweet and unwearied strains. When admitted to the same cage with them, he tried most assiduously to learn their song, at first, however, for a long time, with miserable success enough. He would stand and watch them in an agony of attention, and then try to imitate their notes. He would swell out his throat, and stretch up his neck as they did, and then, with a violent effort, try to sound one note, which, in spite of all his zeal and labor, proved to be a mere rough scream. At this humiliating failure, he would be so provoked and enraged, that he would fly at his inoffensive and well-meaning mates and teachers, and peck them most unmercifully, and drive them from their perch. So he did for three or four weeks, before any apparent progress was made in his studies. But his perseverance was equal to the difficulties he had to overcome. At length he could sound one note well, and one only. And so he continued for six weeks longer; learning one note at a time, till he finally completed the whole canary song, and could sing it to perfection. Then he would sing with them in perfect harmony and perfect time, always closing at the exact note with them.

It is also a little singular, that although, through all this training, he was never known to begin to make a sound till the canaries had first struck the key-note, yet, after he had acquired the skill to sing their song, *he* must always himself now give the signal by a significant *cluck*, when, instantly, the canaries, generously forgetting or forgiving his former incivilities, would strike in with him, and perform the piece with the greatest perfection, and with the highest delight to themselves and the listening family, who enjoyed this singular concert through the early part of every day for the whole summer.

It is also worthy of remark, that this successful essayist in foreign music was never known to utter a note, or to attempt to utter a note in his native tongue, till he had mastered the canary. Then, after a few weeks, when he found himself something of an independent singer, and capable, as he thought, of leading the choir, he at last ventured to go without the chorus, and attempt his own native melody. In his first attempts at the solo, it was most diverting to hear him in confused notes, part in his native bobolink, and part in canary, till at length he was able to expel all foreign element from his style, and sing only the pure bobolink.

Having now succeeded in this, he proposed to the canaries to try the chorus again, and gave the "*cluck*," when the canaries, instant to the sign, started off singing their own native song. But not so the bobolink; he threw himself on his "*reserved rights*" and sang bobolink; and so they have continued to the present time, he singing bobolink, and they canary. And as he is the chorister, they begin when he does, and end when he ends, precisely at the same instant.

When this bobolink was first caught, his colors were a bright, beautiful black and white. After moulting, he, for some reason not stated, never resumed his original spring dress, but has continued the plain brown, like the female, now for two years; and sings in the winter as well as in the summer, especially when the sun shines brightly, and the winds whistle in the trees around the dwelling; and now, since his character is matured, he is a sprightly, happy, gentlemanly sort of bird.

[Boston Traveler.

THE CHEROKEE INDIANS.—*The St. Louis Daily Union* gives the following account of the progress of this tribe in practical civilization:—

The attempt to civilize and improve hss been more successful among the Cherokees than any of the other nations. They have gone on steadily improving, until they can compare favorably with many of the civilized nations. Their progress in all that pertains to intellectual improvement, as well as in all that concerns their government and business transactions, is truly surprising. But a few years ago they were wild and ignorant as any of the other tribes, and now they have made considerable advance in learning—print their own paper—invented their own alphabet by which to print—conduct all the different branches of commerce, agriculture, &c., on the plan adopted among us—have their advertisements, schools, societies, &c., formed after the model set them by the people to whom they look for example. But in strict honesty they afford and example worthy of imitation by those who consider themselves as belonging to a superior race. As an example of the honesty of this people, we may state that when the payment was made to the "old settlers," the first use they made of any part of it was to pay every cent they owed, even though this payment should absorb every cent to their "per capita."

A CENTENNIAL FAMILY PARTY.—On last Thanksgiving day most of the descendants of Capt. Lawrence, one of the first settlers of the town of Canada, assembled together in the house built by him just 100 years ago. The stepping-stone at the door bears the date of his arrival, with the names of his family, and the date of the building inscribed upon it. The house, it is said, is yet substantial, and likely to stand the test of another century. Seventy-five of the family met. They read family prayers, compared family records, and inserted their names on a record to be presented at the next centenary. A pamphlet embracing all the details of the meeting, and other facts connected with the family history, is shortly to be published, and the present representative of the family, Frederick Lawrence, requests all the descendants of Capt. Lawrence, in any part of the Union, to furnish him with their names and histories, in order that this pamphlet may be as full as possible.

CHINESE COMPASS.—Capt. Lee, of the schooner Elizabeth, which arrived recently at New York from San Francisco, brought a curiosity of the most rare and interesting character. This was the compass that was taken by the Captain of the bark Auckland from the Japanese junk, the crew of which vessel, with some of its effects, were taken and conveyed into San Francisco, as before reported. Capt. Jennings, of the Auckland, having been a school-fellow of Capt. Lee, presented him with this singular piece of mechanism, as a token of esteem and memento of former times. Instead of a floating card like that of the mariner's compass, it has a needle similar to our surveyor's little pocket compass needles. It has the different points marked on the top of the box in Japanese characters—these being 16 in number. Capt. Lee designs sending it to Washington, to be placed in the cabinet of curiosities in the Patent Office.

THE DOGS OF KAMSCHATKA.—A late book says of them:—

"These docile and intelligent animals are used by the natives to perform all the labor of cattle and horses. Indeed, no other domestic animal could live in that bleak and cold region. The dogs are companions and bed-fellows of their masters, and are more intelligent even than the most knowing dogs among us Christians. To protect their feet from snow and ice, socks of fur skins are made for these dogs; and it seems they appreciate this attention; for a dog always whines out his joy at having a new set of socks, as a child would rejoice at a new suit of clothes."

DEFERRED SUMMARY.

Among the incidents attending the consummation of the late treaty between the United States and the wild Indians of Mexico, was the release of 27 Mexican captives, who had been held in savage servitude for periods ranging from six weeks to ten years. These captives consist of two women, two little girls, and twenty-three boys. The ages of the latter vary from nine years up to seventeen, and they are spoken of as a sprightly and intellectual set of little fellows. They are now in the possession of Col. Rodgers, ready to be transferred to the Mexican authorities, or restored to their parents.

Late accounts from Jamaica represent that the cholera, instead of being on the decline, was extending its ravages in many parts of the Island. The *Morning Journal* says: "From all parts of the country our accounts are lamentable; the peasantry are again being swept off, and the disease is spreading fearfully, while the violence with which it acts leaves but little time for the beneficial application of medicine. At Montenegro Bay, the town is infected in all quarters. At Leith Estate, the mortality has been very great—death carrying off its 30 or 40 victims daily from that property and neighboring estates.

The telegraph announces the decease of Hon. Joel R. Poinsett, formerly Secretary of War, under the Presidency of Mr. Van Buren, and at an earlier period Minister Plenipotentiary to Mexico, during the administration of John Quincy Adams. His death took place at his residence in Statesburg, South Carolina, on Friday, December 12, at the venerable age of seventy-three years.

The St. Louis papers state that the Pacific Railroad is being prosecuted with more regularity and vigor than at any former time since its commencement. The Company has now in its employ 950 workmen, which number it is intended to increase.

The mortgages which were deposited by the James Bank as security for its notes, were for an aggregate amount of $50,536, and sold at Albany on Wednesday for $29,475, a loss of 40 per cent. Those for the New Rochelle Bank were for $66,043, and sold for $37,400, a loss of 45 per cent., showing that with all the caution of the Controller in taking mortgages, they are not a sufficient security. The Bank Law should be amended, entirely excluding mortgages from the Bank Superintendent's office.

The Legislature of Vermont, at its recent session, enacted a law forbidding the employment of conductors, engineers, brakemen, or switchmen, "who shall make or use intoxicating liquors as a beverage." The employment of such a person, with the knowledge of the President, Superintendent, or any of the Directors, exposes the company to prosecution, and a fine of $300 to $3,000, besides being liable for all damages that may result.

The Fort Smith *Herald* of the 21st ult. announces the death of Brigadier-General William G. Belknap, of the Fifth Infantry. He was on his way to Fort Gibson, on sick leave, when he became prostrated by disease, and died before he could reach that point, where his family was awaiting him.

Mr. Charles Cheney, of Newburyport, has a tankard presented to Mrs. Hannah Dunstin, of Haverhill, by King William, in 1696, for her courageous conduct in the massacre of ten indians, by whom she was taken captive. The tankard bears the portrait of King William, supported by the lion and the unicorn.

C. M. Sanderson, Postmaster at West Randolph, Vermont, has been detected in committing depredations upon the mails, and has been arrested. This will explain the loss of several valuable letters from that quarter, addressed to citizens of Boston and other places.

The Commonwealth newspaper, Boston, has been sold to Mr. Elizur Wright and two other gentlemen, and it is announced that it "will no longer be responsible for the Free Soil party, nor the Free Soil party for it." Mr. Charles List is to be associated in the editorial management.

In the United States Circuit Court, in New York, last week, the case of Messrs. Beardsley *vs.* Lewis Tappan, a case which had occupied the attention of the Court upward of twenty days, was brought to a close by the Jury rendering a unanimous verdict for the Plaintiffs. Damages $10,000.

A son of D. A. Loomis, of Adrian, about 17 years of age, fell from a pole above the top of the new Union School House in Adrian. He fell over 40 feet, and then struck upon the joists above the second story. Save some severe bruises, he escaped without material injury.

The last year 109,210 copies of the Scriptures were circulated in France, chiefly through the agency of the British and Foreign Bible Society. In this work 75 colporteurs were employed at an average charge, including wages and expences, of a little less than $150.

The weight of a barrel of flour should be at least 214 pounds. Flour barrels, to be servicable, generally weigh 20 and even 22 pounds, to which must always be added 196 pounds of flour, which would make the gross weight of a barrel of flour 216 or 218 pounds.

At the late term of the United States District Court, held at Iowa city, Isaac Sloan was convicted of using post office stamps a second time, and sentenced to pay fifty dollars and three cents damages. This is the first instance of the kind under the new law.

In Boston, on Friday afternoon last, Mr. Ellis, a broker, occupying an office at No. 16 State st., was robbed of $4,000 in bills and gold. The thief snatched it from the counter and fled, while Mr. E. was preparing to close the office. The robber has been arrested.

The Grand Jury in the United States Court of Indiana, in session at Indianapolis, has found a true bill against J. S. Hester, Senator from the Counties of Monroe and Brown, and editor of *The Bloomington Reporter*, for forging papers to obtain land warrants.

What a fine sentiment Kossuth expressed in his address at Southampton, when he said, referring to his own sufferings, "But I will not look to the past for griefs, only for instruction!"

Ira Kibbe, of China, Wyoming county, N. Y., has been awarded a premium for the best acre of corn in that county—yielding 248 bushels of ears, or about ninety bushels of shelled corn.

The St. Louis Republican publishes a letter dated Santa Fé, December 2d, which states that the weather there was very severe—that there was a great depth of snow on the Plains, and that much suffering was anticipated.

Accounts from the Lake Superior Copper Region state that many mines have been abandoned for want of food, and that a large number of miners are actually suffering from famine.

Two coal-boats from Brownville, Pa., sunk at the head of Stewart's Island, Ohio River. Six persons were drowned. It is reported that many flat-boats have sunk in the Ohio, between Evansville and Paducah.

Only eleven miles of the Rome and St. Lawrence Railroad remain to be completed, and these it is expected will be completed this year. The road at present terminates at Chaumont.

The Baltimore American says that McDonough's executors submitted his Will to five of the most eminent "avocats" in Paris, and that the unanimous answer is in favor of its validity.

A party of ten engineers is engaged in surveying the east side of the Chenango river, with a view of ascertaining the most practicable route for the Syracuse and Binghampton Railroad.

The whale-ship Russell, the second fitted out at San Francisco, has returned from a successful cruise, in which she obtained 1,200 bbls. of oil.

Mr. Ossian E. Dodge offers a prize of $300 for the best humorous song—covering about eight pages of manuscript—introducing from four to eight personages.

The newspaper is a law-book for the indolent, a sermon for the thoughtless, a library for the poor. It may stimulate the most indifferent, it may instruct the most profound.

Central Railroad of New Jersey.
Winter Arrangements.
LEAVES New York at 9 A. M. and 4½ P. M., foot of Cortlandt-st.; at 11 A. M. (freight) and 4.10 P. M., Pier No. 1 North River—for Elizabethport, Elizabethtown, Westfield, Scotch Plains, Plainfield, Boundbrook, Somerville, Raritan, White House, Easton, &c.

Daguerrean Gallery.
GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

DeRuyter Institute.
THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June of each year.

Board of Instruction.
Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress.
Rev. J. W. MORTON, } Assistants.
Mr. O. B. IRISH, }

The Terms for 1851 and 1852 are as follows:—
The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3 " " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term. Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.
Tuition should be arranged before entering classes.

Geography Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

EXTRAS.

Chemical Experiments,	$1 00
Drawing,	1 00
Monochromatic Painting	3 00
Oil Painting,	5 00
Writing and Stationery,	0 50
Vocal Music, Elementary,	1 00
Advanced Class,	2 00
Instrumental Music,	8 00

Use of Organ or Piano, $2 00 per quarter.
BOARD, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

JAS. R. IRISH, Pres., } Of the Board
S. S. CLARKE, Sec. } of Trustees.
DERUYTER, July 18, 1851.

Sabbath Tracts.
THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—
No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's-Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue. 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
The Society has also published the following works, to which attention is invited:—
A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New-York.

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W B Gillette

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The Sabbath Recorder.

KOSSUTH ON RELIGIOUS LIBERTY.

One evening during Kossuth's stay in New York, the Rev. Henry Ward Beecher's church in Brooklyn was opened for a speech from the great Hungarian. Tickets for admission had been sold at $5 each, and the large edifice was nearly filled. The speech related in part to the question of religious liberty, and in part to the practical purposes of the orator's mission. It was received with great enthusiasm.

Dr. Bethune prayed at the opening of the meeting. Mr. Beecher then, in a brief speech, introduced Kossuth to the audience. Kossuth rose amid great applause, and spoke for over an hour. We give below extracts from the speech, relating to the matter of religious liberty, believing that our readers will be glad to know the views entertained on this subject by the Hungarian leader, and to understand how the religious liberties of Europe are connected with the Hungarian question:—

I consider it a truth, that the Christian religion is for everlasting the true source of liberty for mankind upon this earth. The great principle which our Saviour taught is a principle of equality before God. He who said that his Kingdom was not of earth, not only taught us the means of salvation, but by proclaiming this great principle, He provided for mankind's being free and equal in their earthly existence—to be all free—equally free here to enjoy the benefits of nature, for they are equally called by our Lord to share the greatest and the last destiny of mankind—bliss in heaven. I am fully convinced that the next great event of our period is to bring about a new reformation of Christianity—not in respect of doctrines, but in those great principles of Christianity which teach us to "love our neighbors as we love ourselves"—and that they may and will be exercised out of private life. That will be the new development of Christianity, giving not only the hope of bliss to man in heaven, but also giving them liberty here on earth. [Applause.]

The cause of Hungary is strongly connected with that principle, and it is also strongly connected with the principle of religious liberty on earth. You will permit me to cast some few glances back to the history of Hungary in that respect. In the first part of the sixteenth century, the battle of Mohacz was fought in Hungary, when the power of my nation was by the Moslems overthrown. Then the nation—the country being then an elective kingdom—divided into two parties, the one party electing to the kingly throne of Hungary a Hungarian by the name of Zapoly, who was in the high position of Governor of one part of Hungary, Transylvania; and the other party, influenced by Austrian interests, electing Ferdinand, one of the house of Hapsburgh to be King of Hungary. That was an unhappy act. Well, these two parties being thus divided, and being about of equal strength, a long struggle ensued, the result of which was that the princes, or, as they were called, maimodes of Translyvania invoked Turkish help for themselves against the House of Austria. It is a curious circumstance that religious liberty was so often oppressed by the House of Austria, that actually these princes of Transylvania, who were almost, if not subjects, vassals of the Turkish Emperors, rose several times and led on Hungary to fight against the House of Austria for religious liberty. Here there was entire religious liberty established in Transylvania under the supremacy of the Emperor of Turkey, while in the other part of Hungary, where the Austrians ruled, there were eternal prosecutions which several times went so far as to induce my people to take up arms. It is true, that in the hour of its need, the House of Austria, coupled at any time with the wishes of the nation, which was ever ready generously to lay down the sword in the moment of victory, where the aim of the struggle seemed to be attained. But as soon as the Hungarians laid down the sword, the House of Austria proved faithless to its word, and treacherous to its arrangements. So it was that in Transylvania religious liberty was established. Then the Catholic church, the Greek church, the Lutheran church, the Unitarian church, all were tolerated, whereas religious liberty in other parts of Hungary, which were under Austrian rule, although secured by several pacifications and treaties, on which the conferred power of Austria was based, continued to be oppressed whenever the slightest opportunity offered. So far was this carried that in the middle of the last century, under Maria Theresa, all who belonged not to the Catholic Confession in Hungary, were entirely excluded from almost all civil rights, unless they pronounced an oath, which according to their creed they could not pronounce. They were, therefore, almost entirely excluded, and this, too, notwithstanding by the terms of treaties, and by several victories and pacifications, religious liberty and equality of creeds had been secured. Again, when Joseph, who was in that respect a tolerant man, and who gave religious freedom to all in Hungary—succeeded Maria Theresa, scarcely was he in his grave, and the Emperor Francis elected King of Hungary, than the persecution of religious liberty was again commenced in Hungary. It was only in 1848, that religious liberty was entirely secured to whatever creed of whatever part of the people. It is, therefore, one peculiar fact of our past struggle, that we established, while it was going on, equality of rights, and equal liberty to every religious conviction throughout the country. Whenever the Austrian has taken up arms against those laws, they have taken up arms absolutely against religious liberty in Hungary.

That is the effect; the consequences I will show. I, for instance, belong by birth and conviction to the Lutheran Protestant church. That church is quite a democratical institution in Hungary. Every man who resided in a village or city, could have the right of participating in the election of Minister, and for a civil Inspector. Again, in a district which we call Seignories, every citizen had the right to participate in the election of a senior Minister, and for a senior civil Inspector. Again, several of these districts united form a superintendency, and every man who belonged to the church, and lived in the superintendency, participated in the election of a superintendency civil inspector. Again, there was elected a common civil Inspector, or rather a general civil Inspector—because we do not like the idea of having anything like a Pope—in whose election every man belonging to the church shared. And we had yearly one, and if the exigency required it, at two several times, a general meeting, in which meeting the general Inspector of the church was elected, on the basis of universal suffrage. Every one participated in these meetings who belonged to the church. That was truly a democratical institution. There we provided for the necessities of our civil and religious education, and there was full freedom. These things now are entirely unknown there; and it is the House of Austria which disposes now of the institutions of education, and of the condition of every church throughout the land. Therefore, I have full right to say, that the cause of Hungary is the cause of religious liberty, and that the existence of the House of Austria is the existence of persecutions to religious liberty throughout Europe. (Applause.)

* * * *

My principles, and the principles which I consider to be the principles of the majority of my nation also, and which we, with the blessing of God and the aid of free nations, will yet carry out—my principles in respect of religious interest are two; one is, that the church shall not meddle with politics, and the other, that the government shall not meddle with religion. (Tremendous cheers.)

The following, to men of *peace*, from the latter part of Kossuth's speech, is a sample of the occasional outbursts with which he carries away his hearers. He had been showing how the props of Austria will fall, one after another, before the power of re-armed Hungary. He adds:

But I am told there are men of peace who say after all, "This is very true, or very fine, if you please; but we will have peace at any price." Now I say many things in the world depend upon a true definition. It is not true; they are men who would conserve at every price, the present condition. Is the present condition peace? Is the scaffold peace? the scaffold, on which in Lombardy the blood of 3,742 patriots was shed during three short years? Is that peace? Is the prison of Austria, filled with patriots, peace? the blunt murmurs of the discontented nations peace? I believe the Lord has not created the world to be in *such* a peaceful condition. (Great applause.) He has not created it to be a prison of humanity. No; the present condition is not peace. It is a condition of oppression on the European continent; and because it is the condition of oppression, it cannot be peace, because so long as men, as nations are oppressed, so long men and nations are discontented. And so long as men and nations are discontented, there cannot be tranquility. It can be but a volcano, boiling everlastingly, and at the slightest opportunity breaking out again and demolishing all artificial props of tranquility, and those interests which rely upon tranquility. Europe is continually a great battle-field; a great barrack. Such is the condition of Europe; and therefore let me not see those who, professing to be men of peace, will not help oppressed liberty, because they will have peace. Let me tell them, on the contrary, this condition is not the peace in which they are interested. The oppression of nations is what they are interested in, because the present condition is not peace, but is oppression. With me and my principles is peace, because I will faithfully conserve the principles of liberty; and it is only upon that principle that nations can be contented; and only with the contentment of nations can there be peace on earth. (Great applause.) With me and my principles is peace, lasting peace, consistent peace. With the tyrants of the world is only oppression, struggle, war, and continual boiling of volcanic fires. (Applause.)

ALWAYS HAPPY.

In France, not many years ago, there lived a young lad, who had arrived at that age at which it is necessary to make choice of some occupation by which to earn his living, and who was intensely desirous of choosing that which would most contribute to his happiness in the world. He was not an ambitious youth; he did not wish to be great, or wise, or rich, but only happy. His parents had chosen a trade for him, but it did not please him. He wished to be a chemist; the reason of his wish was, that in the neighborhood lived a chemist and druggist, a cheerful and amiable man, whose pleasant face and constant good humor inspired our young friend with the idea that the employment of a chemist must needs be a very happy one. The lad's choice was not agreeable to his parents; they did all they possibly could to dissuade him from it, but in vain; so he was placed with the chemist. Experience, however, soon taught him that which he would not learn from his friends, namely, "that it does not follow that a person must be happy because he is a chemist." He soon found that the cheerfulness and contentment of his master were not necessarily connected with his bottles and drugs. He himself was neither cheerful, nor contented, nor happy. So, after a time he gave up the idea of being a chemist, and consented to follow the employment his friends thought best for him, living the same sort of life that people usually do, neither better nor happier than they. Still, he never quite forgot the idea of his youth, and always longed for some sort of happiness above what he possessed.

One day he overtook a poor colporteur, (a man who carries about books for sale,) who was trudging gayly along, and singing by the way. He had a pack of things to sell. "Can you sell me," says our friend, "the secret of being happy?" "Why, yes, I can," said the man, letting down his pack; "and cheap, too," he continued, taking out a book and presenting it; "this will teach you how to be happy." It was the Bible. Our friend had asked the question much as Pilate asked our Lord, "What is truth;" he neither expected nor desired an answer. He, however, took the book. He read it. After some time spent in patient seeking, he found that it had, indeed, the power of communicating the secret of happiness; and he walked in the pleasant ways of the Lord. He afterwards became, what he still is, the pastor of a Protestant church in Switzerland.

THE BORDERERS.

[Copied from an old work and published by request.]

Religion and the world used formerly to be considered as two different regions, situated separate and apart from each other. They seldom maintained much unnecessary intercourse. One party shuddered at the strictness and severity of the other; which, in its turn, kept aloof from a communication which it feared might contaminate its own purity. Between them lay a kind of neutral ground, which, though it divided them, was occasionally passed during any short interval of peace, for offices of necessity, business, or kindness; which nevertheless produced at no time entire reconciliation.

This neutral territory has lately been seized upon and occupied by a third party, (a kind of go-betweens,) who are civil, obliging, and accommodating people, who are so perfectly well bred, as to be desirous of keeping on friendly terms with their neighbors on both sides of the borders. They are invited to intimacy by the gratification held out by the one, and the reputation conferred by the other. Present indulgences tempt on the left—future hope on the right. The present good, however, is generally too powerful a competitor for the future. They not only struggle to maintain their own interests in both countries, but are kindly desirous of accommodating all differences between the belligerent powers. Their situation, as borderers, gives them great local advantages on both sides. Though they keep on good terms with both, they have the useful and engaging talent of seeming to belong exclusively to that party in which they happen to find themselves. Their chief difficulty arises, when they happen to meet the inhabitants of both countries together; yet they are so ingenious in the art of time-serving, that they manage so as to lose no ground with either. When alone with one party, they are careful never to speak warmly of the absent. With the world, they smile, and perhaps good-naturedly shake their heads at some little scruples, or some excess of strictness in the absent party; though they do not go the length of actual censure. When with the religious colony, they tenderly lament the necessity imposed on them of being obliged to associate so much with neighbors from whom, they confess, there is not much to be learned, while, they own, there is something to be feared. But as they are quite sure their inclinations are dissimilar to their neighbors, they trust there is no great danger. They regret, that as they must live on terms with the world, they cannot, without a singularity to which ridicule would be attached, avoid adopting some of their manners and customs. Thus they think it prudent to indulge in the same habits of luxury and expense—to conform to many of the same practices, doubtful *at best*—and to attend at some places of diversion, for which, indeed, they profess to feel no great relish, and which, for the sake of propriety, are rather *submitted to than enjoyed.* "One should not be too particular—one does no good by singularity." Thus, by an invariable discretion, they gain the confidence and regard of both parties. The old settlers on the fashionable side are afraid of losing them by opposition to their occasionally joining their enemies; while the religious colonists are desirous of retaining their confidence, by rendering them service and kindness, and charitably hoping that their intentions are good, and their *compliance* reluctant. Thus their borders are every day extending, and their population increasing. As they can speak the language of both countries, they have the advantage of appearing to be always at home with each; who never suspect that the same facility in the dialect of the other, equally secures there popularity there. In one respect, they carefully comply with the Apostle's injunction; they "let their moderation be known to all men." They scrupulously avoid extremes. They keep a kind of debtor and credit account with religion and the world—punctually paying themselves for some practice renounced, by adopting some other which is a shade or two lighter. Between these shades, they discriminate nicely; and the pride they feel in what they have given up, is more sincere than the gratification of what they retain. Thus, though hovering on the borders of both countries, they seldom penetrate into the depths of either. The latitude in which they happen to be cast, varies according to circumstances. An awakening sermon will drive them for a time beyond the usual geographical degree; an amusing novel, or new canto of Childe Harold, will seduce them to retreat. Their intentions, however, they flatter themselves, are generally on the right side, while their movements are too frequently on the opposite. Though their language can accommodate itself to both parties, their personal appearance is entirely under the direction of *one* of them. In their external decorations, they are not behind the foremost of their fashionable friends; and truth obliges us reluctantly to confess, that their dress is as little confined within the bounds of strict delicacy, as that of women the rest of whose conduct is more exceptionable. The consequence is not unnatural, for, to those who must do like others, it is also necessary to look like other people. It does, however, seem a little incongruous, to hear the language of one of the countries spoken with a *strong accent*, by ladies in the *costume* of the other.

These borderers are frequently disposed to be benevolent; partly from a warm temperament, and partly from a conviction that charity is a duty. They profess to give whatever they can spare; but of that proportion, they allow *vanity*, not *piety*, to be the arbiter. If personal ornament or habits of luxury did not swallow up their money, charity would have it; for that is the next best thing to self-gratification. Should they continue their present course, and their numbers increase—or, as is commonly the case, should continual motion accelerate progress, the landmarks of separation between the several countries will insensibly be lost, and it will be difficult to define the exact limitations of the invading neighbors. It has frequently been regretted, that an amicable accommodation between the adverse parties could not be accomplished by the interference of the inhabitants of this intermediate region; but when it has been attempted, it has not always been successful. The coalition, it has been found, could not readily be made. Prejudices on the one part, and rigorous demands on the other, have hitherto perpetuated the separation. Terms of peace, it is true, are not easily made, where one side expects so many sacrifices, and where the other has so much that must be parted with. The worldly territory having beyond all comparison the larger population, is of course the stronger, and therefore most likely to hold out. Although no flag of truce has yet been sent out for a general peace, yet alliances are frequently made by individuals of the hostile countries; but on very unequal terms; for it unfortunately happens, that the party from the more correct side, "who come out to visit the daughters of the land," have been seduced by the cheerful music, splendid banners, and gay attractions of the other, and have been prevailed upon to settle in the enemies' camp. To them it more frequently happens, that they gradually forget all they learned in their father's house, and insensibly adopt the manners of the strange country, than that they bring over the other party to their side. It may, therefore, perhaps, be safer not to contract these unholy alliances, until there is a conquest obtained by the *small territory* over the *great one*; an event which, if we may judge by the present state of the parties, seems at a very considerable distance. The borderers having the union of the colonists as their object—and finding that it was more easily accomplished by bringing the religionists, little by little, to the habits and customs of the world, have well-nigh accomplished their purpose. Different methods of communication between the countries are fast multiplying, and are found, even by the casual observer, *to lessen the distinctions between the countries.*

CHINESE CUSTOMS.

Copied for the Recorder from the North China Herald, published at Shanghae.

Asserting Innocence and Detecting Guilt.

A few days ago, five men were seen, for several evenings in succession, walking along some of the most frequented streets, in single file, and bareheaded, kneeling and bowing their heads to the pavement at every three steps. Each man carried a bunch of lighted incense sticks in one hand, and the foremost had on his back a large square piece of yellow cotton cloth, on which characters were inscribed, indicating their names, and setting forth that an individual, whose name was also given, had charged them with stealing a sum of money. These prostrations were performed by calling heaven and earth to witness that they were innocent of the crimes alledged against them. On inquiry, I learned that they went to the six gates of the city, going through the same ceremonies all the way, in order to give the greatest publicity possible to their protestation of innocence. The Chinese call this act *Kaou-yin-chwang*, which implies, making a statement of the facts in the case to the authorities of the invisible world, and imploring their interposition and aid. They have a superstition, that if the persons making this public and solemn avowal, are notwithstanding guilty of the crimes laid to their charge, they will soon die, or be visited with some other signal punishment as a mark of the displeasure of Heaven.

The sun is sometimes worshiped and invoked under similar circumstances, and with a similar intent. This is because he is supposed to see and know all that passes on earth. Often, too, heaven and the sun are both included in the same acts of worship and invocation.

The same ceremony, in substance and design, is often performed before the idols in temples. The accuser and accused present themselves before the images, and go through the usual forms of devotion to these imaginary deities—burning incense sticks, red wax candles, and gilt paper, at the same time reverently kneeling, and "knocking head." It is currently believed by the mass of the people, that in such cases also the guilty will be punished with death or sickness, or some other dire calamity, while the innocent will remain unharmed.

But it often occurs, as might be expected, that neither of the parties suffer any injury whatever, and, *vice versa*, that some misfortune happens to both. One might reasonably suppose, that the frequency of such a result would destroy the faith of the people in the value of this method of establishing innocence, and detecting and punishing guilt. But it does not. And how do you think they account for these failures in the administration of justice? They say of heaven, if the appeal was made to it, that it either has no eyes, or was not observing at the time. And with reference to the idols, that they are inefficient, or stupid, or lazy, or indifferent about the matter, and unwilling to interfere; or else, that the intelligent spirit of the idol was absent, having passed out through the hole in the back, which is made on purpose to allow its ingress and egress at pleasure!

Weighing Day.

The first day of summer, according to Chinese reckoning, fell this year on the sixth of May. It is a prevailing custom of the people to have themselves weighed on this day. They have a very silly superstition connected with this practice. Many profess to believe, that unless they get weighed on the first day of summer, they will lose flesh as the summer advances, from illness or some other cause; but that being weighed on this day will be a preventive of such a misfortune. It is quite surprising how they can really credit this idle fancy, for they must have thousands of testimonies to its falsity every year, in the fact, that many who have been weighed do, nevertheles, fall off in weight from various causes; while, on the other hand, many who do not get weighed, increase in flesh. But, as in the case of the superstition before described, innumerable demonstrations of its futility are not sufficient to induce the deluded people to renounce it. Long-established custom, let it involve whatever absurdities it may, evidently has far greater authority than the most palpable truth. The antiquity of any practice, if this be its only recommendation, is always a sufficient one to the Chinese, however opposed to the plainest dictates of reason, common-sense, and matter-of-fact.

The day is regarded as a sort of holiday, and there may be many who, without any very strong confidence in the act, as an insurance policy against becoming lighter, still get weighed, from the desire so common among ourselves, to know one's own weight. They often indulge in no little merriment on the occasion, by supposing themselves pigs—a supposition, by the way, quite consistent with truth, in many instances—and estimating their value as such, at the market price of pork.

OBSERVER.

MESHULLAM AND HIS COLONY.

Copied by request from the Presbyterian.

Mr. Kraus, the writer of the following letter, recently received by a gentleman in Philadelphia, is a German of considerable learning. Although not a Jew himself, his heart is full of zeal for the restoration of that interesting people, and he is willing and ready to devote his life to their service. His earnest desire was to reach Jerusalem, and there to spend his days in endeavors to awaken the depressed and broken spirits of the poor Jews there resident, and to stimulate them to exertion. Judea is, in a great measure, a waste; but by the application of proper means it might be restored to its primitive fertility and beauty. Meshullam has set the example; and his farm at Artos is, with very limited means, a fair specimen of what may be accomplished. This enterprise is certainly worth a trial. Every thing at present favors it. The present owners of the soil, although ignorant of the proper methods of cultivating it, are favorably disposed to foreigners, and to their settlement among them. They are willing to sell suitable spots for model farms; and there are now Christian men, who are willing to engage in the experiment, if means were furnished them. Mr. K. says:—

"On the first day of May I entered the Holy City, proceeding at once to the house of John Meshullam, where I was welcomed with demonstrations of joy, as an old acquaintance.

"Mr. S. H. gave me some valuable information. Among other things, I was informed that lately Mr. Rothschild from Paris had been here. Mr. Rothschild stayed sixteen days with Meshullam, whose hotel last winter was especially resorted to by the various travelers from America, England, and Germany, and likewise by a Princess from Holland, with a large retinue. Mr. M. has now given up his hotel in Jerusalem, intending to live in future in Artos, with his family, and to follow agriculture. Last week, in company with a Jew by the name of Mordecai, I paid a visit to Artos, where I was delighted with the scenery. The water is excellent and in great abundance, so much so that all the gardens there can be sufficiently watered. Now is just the time of harvest. Wheat looks very promising, and has grown in some places to the hight of a tall man. Never in my life, and in no other country, have I seen such beautiful grain. The fig-trees bear a rich crop, and the fruit is nearly ripe. Garden vegetables grow luxuriantly in this fertile soil. Artos is in the valley where David's well and Solomon's pools are situated, from which pools 'Solomon watered the grove of green trees!'

"Mr. M. is in the temporary possession of land sufficient to support comfortably a number of families, if they would only enter into his views, and assist him in his praiseworthy plan of colonization. The land he has not bought from the Arabs, but has taken it from them on a lease. He knows quite well how to treat the Arabs. They look upon him as a consul, and respect him as their friend. Mr. M. is a man of enterprise, but the work in which he is engaged is as arduous as it is great. It is his ardent desire that some pious families, who are *humble* and *truly* self-sacrificing, would come over and assist him in his colony, in which he has made so promising a beginning, and share with him also the blessings of the Lord. Without doubt it is a most useful work, and well worthy the prayers and assistance of all the lovers of Zion. He hopes to get the right kind of assistance from America—the right kind of men.

"The time is at hand, when the Lord shall favor Zion. The land is peculiarly blessed again; but as the Lord is pleased to act by means also, devoted people and pecuniary means are very much needed at present. The present inhabitants are exceedingly ignorant of agricultural employments. They are in want of the most necessary implements of husbandry, and in general they are very poor. The poor people there would be happy indeed if they could be favored with the old clothes, boots, and shoes, which in the United States are generally thrown away! as boots and shoes command here a very high price. Ask some of your numerous friends for some old clothing, shoes, muslins, calicoes, &c., for any of these things would be of great use to these poor people; such kindness and care from us, would often reach their hearts, (as I know from experience,) when a sermon would not. But above all, we cherish the hope that the Lord will bring *devoted* and *efficient laborers* over here, to help to colonize and *Christianize* this land, and preach Christ by works and conversation to the poor and ignorant."

For the Sabbath Recorder.

BEAUTY—PHYSICAL AND SPIRITUAL.

We are so created that we instinctively love the beautiful, let it appear in any one of its numberless forms. It is a noble impulse of our being, and one that every thing around us tends to cultivate and satisfy. There is "a general grace diffused over nature," that raises within us emotions of beauty. We love the woodland, the meadow, the hill-side, the plain, the meandering rivulet, the broad river, the rugged mountain peak, the foaming cataract, because they give to the ever changing landscape untold beauty. Go forth, if you please, when the gray mists of morning lie on each floret's cup and leaf, and breathe in air that is all life and sweetness, whilst feathery clouds are floating in the crimson light of the rising sun, and tire if you can at that feast of beauty. Go, paint the charm of the evening landscape, as "pale and paler still grows the changing cloud," till it leaves you gazing upon the glorious beauty of the moon and starlit earth. To what point of the heavens would you turn, where on this fair earth tread, and not find it sparkling with beauty? At one time, before you is the bursting bud of spring—now, the ripening blade of summer—again, the quivering light and mellow haze of autumn—anon, the frost-crested, the diamond-pointed landscape of winter.

The animal kingdom is also rich with beauty. Who does not admire the varied plumage of the feathered tribe—the purple and gold of the butterfly's wing—the royal robed ermine—the graceful, artless, and delicate limbs of the fleet-footed deer? There is still higher beauty that speaks in the "human face divine." The finely molded features, the ruby lip, the expansive forehead, the kindling eye, speak forth a beauty radiant with intellectual life.

This is spiritual beauty—the beauty of the soul gleaming through its "mortal coil." This beauty reaches still higher, taking in all of the delightful, noble, generous thoughts, words, actions, and aspirations of humanity. Who does not love the spiritual, beaming forth in the countenance, however rough the exterior? —the noble, high-toned thought, however much of rhetoric there may be wanting in its expression?—the generous deed, however uncouthly it may be performed. This beauty of course is increased when the outward manifestation corresponds. How do grace and song and eloquence captivate as the appropriate manifestations of spiritual beauty and sublimity! God has set the mark of high and divine beauty upon virtue. Mankind instinctively acknowledge it whenever seen. There is beauty in the quiet and unobtrusive deed of charity, in the kind word and cheerful smile, in the tear of pity. This kind of beauty is not confined to any one class or station. We thank our Maker that there are thousands of shining examples of the beauty of virtue in the humble and quiet vale of life, who are strewing bright gems all along the rugged pathway of poverty and sorrow—thousands that are thus true to themselves, true to others, true to God.

This appreciation, this love of the beautiful in all of its forms, can be cultivated. The faculty giving us this power can be improved. It is our duty to improve it. Our spirits should be so attuned in harmony with nature, that our hearts will ever vibrate in unison with her symphonies. Our spirits should be so cultivated, that every manifestation of beauty, whether physical or spiritual, should cause a corresponding emotion to gush up from the deep fountains of our souls. Not only this, but we should also strive to develop beauty, especially spiritual beauty, in our own natures. There is not a more delightful sight than to see a spirit harmoniously developing in intellectual and moral beauty.

NELLA.

IMMENSITY OF LONDON.

If the streets of London were put together, they would extend 3000 miles in length; the main thoroughfares are traveled by 3000 omnibuses and 3500 cabs, employing 40,000 horses. In 1849, the metropolis alone consumed 1,600,000 quarters of wheat, 250,000 bullocks, 1,700,000 sheep, 28,000 calves, 35,000 pigs, and one market alone supplied 4,024,400 head of game. London, the same year, ate, 3,000,000 salmon, which were washed down by 43,200,000 gallons of porter and ale, 2,000,000 gallons of spirits, and 65,000 pipes of wine. 13,000 cows are yearly required to furnish London with milk; and, reckoning two gallons a day from every cow, we have say 72,000 gallons of London peculiar consumed, if not enjoyed, by the London inhabitants. 360,000 gas lights fringe the streets; London's arterial or water system supplies the enormous quantity of 44,383,328 gallons per day. A thousand sails are employed in bringing annually to London 3,000,000 tons of coal; and to clothe and wait upon London people, we have no fewer than 23,517 tailors, 28,579 bootmakers, 40,000 milliners and dress-makers, 168,601 domestic servants.

POWER OF HABIT.

"I trust every thing, under God," says Lord Brougham, "to habit, upon which, in all ages, the law-giver as well as the schoolmaster, has mainly placed his reliance; habit, which makes every thing easy, and casts all difficulties upon the deviation from a wonted course. Make sobriety a habit, and intemperance will be hateful; make prudence a habit, and reckless profligacy will be as contrary to the nature of the child or adult, as the most atrocious crimes are to any of your lordships. Give a child the habit of secretly regarding the truth—of carefully respecting the property of others—of scrupulously abstaining from all acts of improvidence which can involve him in distress, and he will just as likely think of rushing into the element in which he cannot breathe, as of lying, or cheating, or stealing."

The Sabbath Recorder.

New York, January 8, 1852.

FOREKNOWLEDGE.

To the Editors of the Sabbath Recorder:—

If I understand your doctrine on the subject of "Foreknowledge," as set forth by you in your paper of Dec. 11th, it may be stated as follows:—

God from all eternity certainly foreknew all things or events which ever would take place:

But things (or the certainty of things) or events not established or decreed by Him, that is, things or events which are contingent, that is, things or events which possibly may or may not be, He can not certainly foreknow, either that they will or will not take place:

Therefore, there can be no things or events which are contingent, or which possibly may or may not take place, but all things or events were established or decreed by God from all eternity.

Now, if I have misunderstood, or misstated your doctrine, (which I wish not to do,) I shall be happy to be corrected thereupon. Or, if you do not clearly understand my views of your position on this subject, by my foregoing statement of it, I hope to be able to make myself understood at length.

If my statement of your doctrine be correct, you will, I suppose, agree with me, that, should either the first or second proposition there laid down prove not to be true, the third proposition, or *conclusion*, will, or at least may, be untrue likewise.

I must say, then, that I do respectfully, deliberately, and most solemnly dissent from the second proposition of the argument. In other words, I dissent from the doctrine that God can not certainly foreknow an event that is not established or decreed by Him, and which is contingent, or that may possibly not take place. The doctrine in question you affirm in the following words: "Now, if from all eternity He [God] certainly foreknow the event, the certainty of it must have been from all eternity *established* or *decreed*, otherwise it could not have been foreknown." Why, I ask, can not God certainly foreknow that an event will occur at any future period, without first *establishing* or *decreeing* it, or because it is contingent, and may or may not take place?(1.) I have long since met with this proposition, but I have never seen what I could regard as the proof of its truth. Is it *indeed impossible* for God to penetrate the future, and descry or ascertain the events of that future, without He decree those events? Does this strike the mind as self evident, or is it proved when you say, "To say He foreknew it [the event] as contingent, is the same as to say He foreknew it, although there was no *evidence* to Him that the event ever would take place, which is a clear contradiction?" Why so? Why must God be *destitute* of *evidence* of a future event, because it is contingent, or because He has not decreed it? Can nothing be evidence to God of a future event, but his decree? Where is the evidence of this? Supposing a future event to be *really contingent*, or not decreed, why can not God trace, and exactly ascertain the effect of each cause, as it contingently, or without being decreed, combines with each and all other causes, and brings round the result or event in question?(2.) Or, why can not God certainly foreknow that an event will *in fact* take place, and at the same time, as certainly foreknow, that the same event *might* be, and *ought* to be avoided?(3.) Take any human action—say, the murder of Dr. Parkman by Professor Webster, or the heart-breaking destruction of the lives of so many children in the Public School in New York the other day; why can not God be supposed to have foreseen, with unerring certainty, that those events would take place *in fact*, while he was absolutely, or (if you please) infinitely certain, at the same time, that He never did decree them—that they were contingent, and that they could be, and ought to be avoided or prevented, by those agents or individuals through whose mistakes, oversight, or *designs*, they were brought about? I certainly should be glad to learn how *any* man, or *who*, knows to the contrary.

Again, you reason thus, "To say that God certainly foreknows that a thing will infallibly take place, which at the same time He knows to be so contingent that it may possibly not take place, is the same as to say that He knows a proposition to be of certain truth, which He knows to be of contingent and uncertain truth, which is a contradiction." Why so? Does your statement mean any thing more than that some one might suppose that God might really know that some event would take place in future, which could be prevented by some certain agents or means? This is what I understand you to intend to represent. But what contradiction is there in all that? If I say, I believe God infallibly knew beforehand, that Benedict Arnold would turn traitor, and that He *also* infallibly knew, at the same time, that it was possible for Arnold to remain true to his trust, what contradiction is there in the statement? I can not see any, either in the statement, or in the nature of the thing.(4.)

Farther, you say, "God views things as they are. If an event is contingent, God views it so. If the event may possibly never take place, God knows it may possibly never take place." All this I believe; but you add, "And that is to know that the proposition which affirms that it will take place may possibly not be true." No, sirs, this is not to know that the *proposition* in question may possibly not be true, or, which I think you wish to signify, that it would make God's knowledge possibly mistaken. It is *only* to know that it is *really possible* for things to take place, which it is known *will* not take place, *though they might.*

Again, you say, "If there was no necessity whatever that the event should take place, then it would not argue perfection of knowledge in any being to determine peremptorily that it would take place." Why not? If God knows that an event will take place, suppose there *is no necessity* of its taking place, how does that affect God's knowledge, to make that imperfect? I think it *does* argue the *perfection* of God's knowledge, to allow that it is such, that it enables him peremptorily to determine that an event will, or will not take place, whether there is any necessity that it should take place or not. But if God can only peremptorily determine that an event will or will not take place, when there is a *necessity* of it, or when he has *necessitated* the event by his decree, I think the imperfection of his knowledge is clearly established, for it declares, if an event be contingent, or not necessary, God can not know certainly whether it will take place or not; and it proves also, that he does not possess the *attribute of prescience* at all; because it shows that all his certain foreknowledge must of necessity result from his decrees, by which all events were at once necessitated, and made known; and that is the same as to say, that God is destitute of any attribute of the nature of prescience by which he can certainly foreknow any thing which is not otherwise, that is, by some other attribute first certainly made known. (5.)

Of God's determining peremptorily that an event will take place, of which there is no necessity that it should take place, you say, "It would rather argue ignorance and mistake; because it would argue that He supposes a proposition to be certain, which, in its own nature, and all things considered, is uncertain and contingent." This, I think, is a mistake. Suppose the event in question to be of the most contingent or uncertain kind imaginable; if God be omniscient, I see no reason why He may not be just as certain of the result, or how the thing will eventuate, as He would be, if He had decreed the event, and pledged his entire omnipotence to insure its occurrence. Why not? But God must be just as certain that the event is contingent or uncertain in its nature, as He is that it will in fact take place; for the uncertain and contingent nature of the event is just as much a fact, or just as much a truth, as the event itself is when it comes to pass. And God is no more likely to be mistaken about the one, than he is about the other; for "God views things as they are. If an event be contingent, God views it so," you say. And I add, if an event be contingent, God knows it is contingent, and his positive or certain knowledge that it will take place can no more destroy the certain truth that the event is contingent, than one certain truth can annihilate another certain truth. So then, when God supposes a proposition to be certain, it is certain, beyond the possibility of mistake, though the proposition may relate to and peremptorily determine the occurrence of an event the contingency of which is as absolutely certain, an as unmistakably known to God, as the event itself is.

L. CRANDALL.

Remarks.

(1.) If Bro. C., instead of requiring *us* to tell "why God cannot certainly foreknow that an event will occur at any future period, without first establishing or decreeing it," would himself undertake the proof of the affirmative of the proposition, it would be a little more in keeping with the rules of logic. The burden of proof always rests upon him who needs as an argument the thing to be proved. It is essential to Bro. C.'s argument, that he show, by some unmistakable proof, the possibility of foreseeing an event which has not been decreed. In the mean time, it is sufficient for us to deny it. We maintain, that when God foreknows an event, he foreknows it *certainly*; not *doubtfully*. That is, *in His mind*, it is absolutely and infallibly certain that the event will take place. And if the event is, in His mind, absolutely and infallibly certain to take place, then the certainty of its occurrence is *established* in his mind; or—which is the same thing—it is *decreed*. For how a thing can be certain, and yet not established, we have yet to learn.

(2.) There are but two sorts of evidence, viz. *self-evidence* and *proof*. A thing which is evident, is either evident *in itself*, or evident *in something else*; that is, by connection with something else. But an event whose future existence is contingent—that is, whose future existence is not in any sense necessary—can have neither of these sorts of evidence. "It cannot be self-evident; for if it be, it may be now known by what is now to be seen in the thing itself—either its present existence, or the necessity of its nature. But both these are contrary to the supposition; for it is supposed, both that the thing has no present existence to be seen, and also that it is not of such a nature as to be necessarily existent for the future; so that its future existence is not self-evident. And, secondly, neither is there any *proof* or evidence *in any thing else*, or evidence of connection with something else that is evident; for this is also contrary to the supposition. It is supposed, that there is now nothing existent with which the future existence of the contingent event is connected. For such a connection destroys its *contingence*, and supposes necessity. Thus it is demonstrated, that there is in the nature of things absolutely no evidence at all of the future existence of that event which is contingent, without all necessity, (if any such event there be,) neither self-evidence nor proof. And therefore the thing in reality is not evident; and so cannot be seen to be evident, or, which is the same thing, cannot be known."

Thus reasons President Edwards. And as it furnishes precisely the answer that is needed to Bro. C.'s question, we could not forbear quoting it. Bro. C. supposes, that "God can trace and exactly ascertain the effect of each cause, as it contingently, or without being decreed, combines with each and all other causes, and brings round the result or event in question." If he will throw out the expression, "*as it contingently, or without being decreed*," we can subscribe to the sentiment very readily. We believe in the concurrence of second causes, and in causes combined with other causes to bring about any proposed result; but we are free to express our belief, that these second causes, and combining causes, are as much decreed as the final result. Our correspondent, however, supposes, that the combination of one cause with another in order to produce the result, is altogether *contingent*. But if it be absolutely contingent, without any concern of God, there is no reason why the combination should be effected in one manner or order, rather than in another; there is no reason why this cause should combine with that, rather than with some other; there is no reason, in short, why the final result or event should be brought about, rather than some other or none at all. And if so, the thing was absolutely unknowable, because, of the different things taken into consideration, there was nothing of such superior weight or value as to determine any understanding. And as Edwards justly remarks, "an increase of understanding, or of the capacity of discerning, has no tendency, and makes no advance, to a discerning any signs or evidences of it, let it be increased ever so much. The increase of the strength of sight may have a tendency to enable to discern the evidence which is far off, and very much hid, and deeply involved in clouds and darkness; but it has no tendency to enable to discern evidence where there is none. If the sight be infinitely strong, and the capacity of discerning infinitely great, it will enable to see all that there is, and to see it perfectly and with ease; yet it has no tendency at all to enable a being to discern that evidence which is not; but, on the contrary, it has a tendency to enable to discern with great certainty that there is none."

(3.) That certain decreed events or actions *ought* to be avoided, is not called in question by us. Man's duty is not affected by the decrees of God. When it is shown that a decree implies *physical force* to bring about the volitions and actions of men, it will be time enough to consider this point.

(4.) If "God infallibly knew beforehand that Benedict Arnold would turn traitor," he also knew that any proposition affirming that Benedict Arnold would *not* turn traitor, was not true, and could not possibly be true. The possibility of such a proposition being true, is inconsistent with the absolute certainty of the event. *We* contemplate events in prospect, and say that they may possibly not take place. But the proposition affirming that they will not take place, being predicated upon their uncertainty, may possibly be false. Not so with the Omniscient. All the events which he foresees are absolutely certain with Him. Hence any proposition affirming the possibility of their failure, must of necessity be false in His sight.

(5.) The reasoning of this paragraph proceeds on the supposition, that a future event may be *contingent*, and yet God have *certain* evidence that it will take place; which we have already shown to be impossible. If an event be strictly contingent, it can have neither *self-evidence* nor *proof*; it must be without evidence, and therefore unknowable; for no understanding, created or uncreated, finite or infinite, can see evidence where there is none.

T. B. B.

DENYING SELF TO DO GOOD.

To the Editors of the Sabbath Recorder:—

In the *Recorder* of Dec. 11th, in a communication from J. R. Irish, I noticed the following statement: "If we love the Sabbath as we ought, we shall be willing to circumscribe our temporal pleasures to carry its claims to those who do not love it, and especially to make it known to those who are ignorant of what God commands in this matter." This I conceive to be true, not only with reference to the Sabbath cause, but also with reference to the cause of religion in general. The position I wish to sustain is this: Duty calls us to sacrifice comforts for the sake of promoting the cause of God and humanity.

1st. It is evident, that we ought always to prefer a greater to a less good. Every wise man does this, so far as his own interest is concerned. And there is no reason, except his own selfishness, why he does not prefer the higher good of his fellow men to his own less good. If it be duty to deprive ourselves of gratifications for the sake of getting useful knowledge ourselves, how much more so to extend the knowledge of Christ among the benighted nations of the earth. If that man is guilty, who, when his neighbor's house is on fire, and he might help put it out, and when there is a want of help, prefers to stay at home and read the news, or talk with a friend, or finish his supper, rather than help his suffering neighbor, how much more so he who, when millions are starving for the bread of life, lives in luxury, and enjoys every convenience, and circumscribes no temporal pleasure for the sake of imparting to them the needed gifts. If it is duty for persons in health to deprive themselves of sleep to watch over and attend upon the sick, it is unquestionably duty to make sacrifices, great ones too, to point sinners, diseased and perishing with the malady of sin, to the sovereign balm of grace, the remedy which alone can cure this fatal disease.

2d. We have express scripture to sustain this position. "Let this mind be in you which was also in Christ Jesus, who made himself of no reputation, and humbled himself to death, even the death of the cross." Here we have the example of Christ set before us, and this example we are *commanded* to imitate. The spirit which he possessed and exhibited was the spirit of self-denying benevolence. To instruct the ignorant, and save the lost, he became poor, suffered, and died. But in carrying forward his purposes of grace, the labors of his disciples are needed. The wants of the necessitous cannot be supplied without means. The gospel cannot be preached to all men without great and self-denying effort. "Thou shalt love thy neighbor as thyself." To secure our own salvation, it is duty to sacrifice every pleasure which would hinder us from its attainment; also, it is duty to put forth every needful effort for the same end. Well, if we love our neighbors as we ought, "as ourselves," we shall do these things, as far as possible, for their souls' good. Not only have we the example of Christ in this respect, but also of his early disciples, and of all the *truly pious* ever since. To propagate truth, and turn men from darkness to light, they have voluntarily deprived themselves of homes, kindred, ease, worldly reputation, lands, and every thing that men of the world hold dear. To do good to men, they have suffered reproach, hunger, thirst, cold, stripes, imprisonment, and death. And it is as true now as it ever was, "except a man deny himself daily, and take up his cross and follow Christ, he can not be his disciple."

In view of this truth, what evidence do multitudes of church members at the present time give of piety? Living in ceiled houses, riding in costly carriages, feeding on delicacies, ornamented with gold and jewels and fashionable attire, and thus defrauding God, violating the great law of love, and imitating the ungodly world, instead of the benevolent Saviour! Reader, are these following "the Lamb whithersoever he goeth?" Are these becoming meet for the inheritance of the saints in light? Can they wear the crown without running the race?

> "Can they be carried to the skies
> On downy b ds of ease,
> While others fought to win the prize,
> And sailed through bloody seas?"

O! reader, be not an idler in God's vineyard! Be not insensible to the wants and woes of suffering humanity! "Live not to thyself, but to him who died for thee, and rose again!" "Make no provision for the flesh, to fulfill the lust thereof!" And when you come to receive the reward of grace, you may associate with souls saved through your instrumentality, and unite with them, and all the holy throng of redeemed ones, to praise God and the Lamb forever!

C. A. O.

BRITISH CORRESPONDENCE.

Sunday Scene in France—Popish Miracles, &c.

GLASGOW, December 12th, 1851.

Last number of the *London Illustrated News* gives a pictorial representation of a recent Sunday scene in France—"the launch of a frigate pierced for 40 guns." The journalist, while he furnishes us with the date, solicits no attention, as I now do, to the event as part of the illustration of the universal observance of the first day of the week, which ought, we are sometimes told, to silence the scruples of those who read the words of the Decalogue; "*The seventh day* is the Sabbath of the Lord thy God." "The spectacle took place on the 23d ult., when, for some hours before the time announced for the launch, every road leading to the spot was thronged with vehicles and foot passengers," being in the neighborhood of Paris. None will wonder that the President of the Republic was present; but with us it reads strangely, that "*the clergy* of the parish of Neuilly had gone through the usual ceremony of benediction." The week following, the announcement was, "The *election* begun *on Sunday* in Paris." But, on the Sunday following, preparations were being made for bearing down the liberties of the people, at whatever expense of human life. And the same priesthood that blessed formerly the banners of the Revolution, have already given their sanction and support to the despotic President; while he, on the other hand, has indicated the favor which Popery is to receive at his hands, by converting the Paris Pantheon into a Popish Chapel, dedicated to St. Genevieve. Under Presidential patronage, the accommodating apostate Church of Rome may be expected to become still more intolerant to all that protest against its iniquities; but it may also be anticipated, that her influence will be liberally exercised in favor of the despot who supports her. To what, then, has France to look if the present movement should succeed! Yet what does the condition of France require but the severest discipline! Having cast off the fear of God, and refusing to submit to His requirements, a heavy hand is needful to teach such a people the consequences of sin.

We chronicled in the columns of the *Sabbath Recorder*, the Popish miracle of the appearance of the Virgin Mary on the Salette Mountain in 1846, testifying the difficulty which she had in restraining the wrath of her Son, on account of Sunday desecration, and other evil deeds. We also recorded the repudiation of the miracle by the Bishop of Gap, "as a miserable fable;" but having been taken under the protection of the Bishop of Grenoble, in whose diocese the mountain is, it is now conclusively settled to have been *a genuine miracle*. The latter prelate, in an official mandate, certifies that the actual appearance of the Virgin on that day is proved by all the rules of human testimony, and confirmed by the many prodigies that have since occurred in the neighborhood. He therefore authorizes the worship of "Notre Dame de la Salette." Those, therefore, who put faith in the correctness of the Bishop's decision as to the value of the proof, will be permitted to resume possession of the miraculous evidence in favor of the Sunday, of which, even by a Bishop's hands, they had been so sacrilegiously despoiled.

But these Romish miracles are really difficult things to deal with. Rose Tamisier, who got up the miracle of *the bleeding picture* in the Church of St. Saturnia, has been condemned to six months imprisonment, with a fine of 500 francs and the costs, as an impostor. Her case had previously been before a different court, which could not come to a definitive conclusion upon her merits as a miracle-worker, or demerits as an impostor. The case was therefore referred to a court which does not seem to have had the same difficulty—or which, perhaps, was less disposed to defer to the deceptions and superstitions of their church. Another girl, who has been termed St. Catherine, (for these "saints" are easily made and multiplied,) has been attracting much attention in Rome by her predictions. The Cardinals, and even the Pope himself, have been stated to be consulting her as to their coming destinies. She is alarming all in the metropolis of Papal apostacy by "predictions of sanguinary disturbances, and popular fury." Some there are, however, who make no pretense to prophetic influence, and in whose favor no Papal Bull of canonization is ever likely to be issued, who have been prophesying the same. These, looking at the denunciations of sin in God's Word, and also studying the providential dealings, have come to the conclusion that Rome is ripening for judgment—even although she may still refuse through these to be instructed.

The British grant of £30,000 annually to the Papal College of Maynooth, is exciting much attention among Protestants—who see it only as salarying a seminary for the training of priests in superstition and sedition. Large meetings have been held in London, Edinburgh, and Glasgow, at which resolutions have been passed calling upon Government to withdraw the grant—but we have no expectation that this will be done. Petitions will, however, in all probability, be poured into Parliament, from all parts of the country, condemnatory of the policy, the morality, and the religion, which are exhibited in the endowment.

Dr. Achilli, whose liberation from the dungeons of Rome was effected under the influence, and I hope in answer also to the prayers of the Evangelical Alliance, is prosecuting Dr. Newman, one of the perverts to Rome from the English Episcopacy. In Lectures preached and published, Newman charged Achilli with a series of the foulest crimes while he was a Papist. Although his name is on the title page of the book, Newman at first refused to acknowledge the authorship, when this was required of him with a view to prosecution for libel. The publishers were then made responsible—on which Newman came forward and avowed the authorship. He is stated to be now procuring evidence from the records of the Inquisition, to be produced in this country at the forthcoming trial.

French Affairs—the Pope—Sir John Franklin.

GLASGOW, December 19th, 1851.

Sabbath and Sunday are both appointed by the President of the French Republic as the days for polling, and thus determining whether his tenure of office is to be renewed. He has, however, silenced all the organs of public feeling that have ventured to express an unfavorable opinion of his despotism and cruelty. The moral value of the decision recorded through the ballot-box will be small. With the politics of the struggle I intermeddle not here, but I tremble for the results to true religion, should Louis Napoleon be successful, and be able afterwards to keep his place. It must have been a strong leaning to Popery—from whatever motive—that led to the inconsistency of sending troops to Rome, forcing the Pope upon his reclaiming subjects, when they proposed to do just as France had done.

On the recent outburst, an early act of this man indicated a continuance of the same spirit, ostentatiously displayed; that the priests might understand for whom their influence should be exercised, the Pantheon was converted by Presidential ordinance, a Christian Church, having assigned unto it a saintly title. Accordingly, the Cardinals at Rome exult in the present state of matters; the Archbishop of Paris has withdrawn his hostility to the President; and the Bishop of Chartres has addressed a circular to the clergy of his diocese, urging them to give Napoleon their support at the polls. "Providence," he says, "gives us at this moment only this means of safety." And Count de Montalembert, the ultramontane leader, who proposed the enforcement of Sunday observance in the Assembly, has addressed a long letter to the Romish *Universe* newspaper, pressing the claims of the Prince to be reëlected, on the ground that he "has rendered for three years incomparable services to the cause of order *and Catholicism*." It is, however, stated in this day's telegraphic announcement, that opposition is being more distinctly expressed; and M. Larochejacquelin, the leader of one section of the French *Legitimists*, has been bold enough to issue a protest against the recent measures of the President. "The time for Cæsars," he says, "cannot have come for France." God may, however, be seeing a need, on the part of an unprincipled people, who reject *His* fatherly government, of a full measure of *man's* authority over them. It is by the troubles coming upon the earth, (and we have still to pass through a time of trouble "such as was not since the beginning of the world to this time, no, nor ever shall be,") that men will be led to desire the coming of the King who shall reign in righteousness, the Prince of Peace. The troubles predicted are various; the more prominent being God's "four sore judgments," war, famine, pestilence, and evil beasts. But the earth itself shall experience the power of Him who made it. "The Lord maketh the earth empty, and maketh it waste." "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant; therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." Is. 24: 1—6. There shall even be signs in the sun, moon, and stars—the sea and the waves roaring. Earthquakes in divers places, hail, and furious storms, are all part of Jehovah's weapons of punishment. Of some of these there have recently been memorable examples; and this very month the Island of Sicily has been swept by two enormous water spouts, about a quarter of a mile apart, which drew up into their vortices, men, women, cattle, sheep, and horses, bearing them on to destruction, while houses were unroofed and trees uprooted. Their passage was accompanied with the fall of hail-stones of enormous size, and masses of ice. Five hundred lives have been lost, and an immense amount of property destroyed, numerous vessels in the harbor having been sunk with their crews. If such things be but "the beginning of sorrows," what will be the consequence when the full tide of divine wrath shall overtake the world? As it was in the days of Noah, so shall it be in the day of the Son of Man. Alas! who shall live when God doeth this!

The Pope, great man as he seems to think himself to be, has "*resolved* to open anew the celestial treasures of the church under the form of a Jubilee." This he announces most graciously in an Encyclical Letter dated Nov. 21st., in which he tells his Patriarchs, Primates, Archbishops, and Bishops, of the awful disregard prevailing to what he greatly desiderates, a reverence for Popery and its priesthood. "As an anticipatory pledge of every celestial gift," he sends them even now his "apostolic benediction." Were it not that the "indulgences," which are meant by this "Jubilee," yield a handsome revenue to this misnamed "Holiness," we might well wonder that "the anticipatory pledge," if it be of *any* value, or "the celestial treasures of the church," should be granted at such a time; for the same document which speaks of both, breathes out fury against opposers. Against all such, he asks prayers to God, to "the most tender of Mothers," next to the the Prince of the Apostles; "then," he adds, "pray to *Paul*," "then pray to the patron saint of each city and country." A *legion* of saints—*such* saints as some of the latter class were—are thus invoked against gainsayers. But we are really more afraid of some of the other weapons which this unscrupulous power has been wont to wield, than we are of its beaded prayers.

The purpose of seeking farther for Sir John Franklin has not been abandoned. Government has determined to send out another expedition to Wellington Channel, in the Spring. Three steamers are to be employed; and if sailing vessels are at all sent out with stores, the steamers on this occasion are to act independently of these, communicating only with each other. Another expedition, to be equipped by subscription, is also proposed to go to Behring Straits, although recent accounts from that quarter are unfavorable; and Lieut. Pim is now in Russia, on his way to Siberia, to endeavor to find his way across the ice to the Arctic Sea, which is supposed to be open, and in connection with the strait now discovered in Wellington Channel. We fear there is little ground to hope for the deliverance of those for whom these efforts are made; but it is right that all due means be employed for that purpose—with prayer.

J. A. BEGG.

PERSECUTION IN MADAGASCAR.—The Queen of Madagascar seems bent upon exterminating from her dominions all who favor Christianity, or "the new religion" as it is called. She has long been engaged in this work, and it is stated that in the last outburst of her fury, four persons were burnt alive; fourteen were precipitated from a high rock and crushed to death; a hundred and seventeen were condemned to work in chains as long as they live; twenty were cruelly flogged with rods, besides 1,748 others mulcted in heavy penalties, reduced to slavery, and compelled to buy themselves back, or be deprived of their wives and families. Persons of rank have been degraded, and sent as laborers to carry stone for twelve months together to build houses; and in an endless variety of other ways have the maddened passions of one wicked woman been permitted now for years past to plunge a large, populous, and beautiful country, into misery and ruin.

THE MOVEMENTS OF GOVERNOR KOSSUTH.—Governor Kossuth has been in Washington for a week past, where he has received numerous deputations from various parts of the country, and has been called upon by the leading members of Government. On Fourth-day he waited on the President in an official way; and on Sabbath evening, at six o'clock, he dined with the President, in company with Madam Kossuth and Count Pulsky and lady. A Public Dinner has been tendered him by the members of the two Houses of Congress, to take place on Fourth-day of the present week. Kossuth's reception at Washington has been less cordial, probably, than was expected by him, and desired by the people generally.

A BISHOPRIC DECLINED.—After a long struggle, the Episcopal Diocese of New York several weeks ago succeeded in electing as Bishop (in the place of the suspended Bishop Onderdonk) the Rev. Wm. Creighton, D. D. But long deliberation upon the question, has led him to decline the office.

THE NEW YORK STATE OFFICERS recently elected entered upon their duties with the beginning of the year. Many changes have already been made among the clerks, and others are expected. The Governor's Message to the Legislature was to be delivered at noon of Third-day Jan. 6.

JENNY LIND'S Farewell Concerts have been indefinitely postponed, if not entirely abandoned, in consequence of the death of her mother, news of which reached her in the beginning of last week. Miss Lind is still in New York, where it is supposed she will remain for some weeks.

THE HUTCHINSON FAMILY are giving a series of Musical Entertainments at Metropolitan Hall, New York. They have introduced many new songs, some of which are specially adapted to the present time, and promise to add to their already enviable popularity.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, DEC. 29.

The SENATE spent some time in talking about the fire in the Capitol, but voted nothing worth recording. The subject of printing the census, and who should do it, was talked upon, but no action taken, Mr. Shields made the following report, which was adopted by the Senate, viz: The Special Committee appointed to wait on Louis Kossuth on his arrival at the Capitol, and to introduce him to the Senate of the United States, have had the same under consideration, and recommend that the same proceedings be pursued as in the case of General La Fayette, to wit: That the Chairman of the Committee introduce him in these words—"We present Louis Kossuth to the Senate of the United States." Upon which the President of the Senate will invite him to be seated. The Senate then adjourned to Sixth-day.

The HOUSE was not in Session.

THIRD-DAY, DEC. 30.

The HOUSE OF REPRESENTATIVES spent the whole day in talking about a resolution that a Committee of Five be appointed by the Chair to wait on Louis Kossuth, on his arrival at the Capitol, and introduce him to the House. A great deal was said for and against the doctrine of intervention; but before the question was taken, the House adjourned.

FOURTH-DAY, DEC. 31.

The HOUSE spent all day upon the Kossuth reception resolution, and without reaching the end of the business adjourned over to Sixth-day.

SIXTH-DAY, JAN. 2.

In the SENATE, a short but animated discussion was evoked by the presentation of a memorial from the New York Industrial Congress, praying that all relations between the United States and France should be suspended. The Memorial was finally laid on the table by a vote of 21 to 14. Mr. Clarke gave notice of a joint resolution, declaratory of the principles of the United States Government upon the doctrine of intervention with international relations of other States, and reaffirming the well-known and settled policy of our country. Several unimportant items of busi- were brought up, and finally the Senate adjourned for want of a quorum.

In the House, the Kossuth resolution was again discussed; and after a protracted debate, the House adjourned to Second-day without final action.

California News.

The steamer Prometheus, from San Juan de Nicaragua, with two weeks later news from California, arrived at New York Dec. 30.

Capt. Waterman, of the ship Challenge, had surrendened himself to the civil authorities for trial, and Douglas, the mate, after examination, had been committed for the same purpose.

The U. S. brig Lawrence was wrecked on the night of Nov. 25, off San Francisco, but no lives were lost.

The discovery of a rich Gold Placer in Bear Valley, Mariposa County, has produced a great excitement among the miners. It is said that seven persons made no less than $217,000 in eight days.

The Indians have again committed frightful ravages among the American settlements on the Colorado.

Advices from Oregon inform us of difficulties with the Indians, which have compelled the interference of the U. S. troops. An engagement ensued, in which several Indians were killed.

From the Sandwich Islands, we learn that an attempt is on foot to establish an Episcopal Church in Honolulu.

In Nicaragua, the old Pichengo party has again taken the field, and will make a fight for the control of the State.

LATEST FROM CALIFORNIA.—The steamer Cherokee, from Chagres, with the California mails, four days later news, and $2,000,000 in gold dust, arrived at New York on the 1st inst.

This is the quickest passage ever made between San Francisco and New York, the whole time being only 26 days 11 hours. The Golden-Gate made the run from San Francisco to Panama, 3,500 miles, in 12 days, being an average of 292 miles a day, or 12⅓ miles an hour through the whole distance.

Very extensive limestone and marble formations have recently been discovered in California, on the American River, within thirty or thirty-five miles of Sacramento. It is said to be of excellent quality, and is so situated as to be easy of transportation. The value of this discovery to San Francisco, can hardly be appreciated by Atlantic citizens. Stone for building purposes is brought from the Atlantic ports, from Australia and China, and meets with ready sale.

Thomas Hogan, of Pittsburg, Pa., while engaged in a spree in a public house in Ophir, on the 14th ult, was shot dead by the landlord, who was acquitted by the authorities.

The subject of internal improvements is being agitated by the people of California, and they look with the greatest solicitude to the action of the next Congress, in hopes of suitable appropriations for our rivers.

Volcanoes have been discovered to exist in the Sierra Nevada mountains by a gentleman who was on an exploring expedition.

A company have secured from King Kamehameha, the exclusive right of steam navigation to and from the Sandwich Islands, under the name and style of the "North Pacific Steam Navigation Company."

Snow has fallen to a considerable depth in the mountains. In the neighborhood of Downieville, on the tops of the mountains, it was 16 to 17 inches deep, while in the valley it did not exceed four inches.

Numerous murders were committed in the interior during the fore part of last month, in consequence of which Vigilance Committees have been formed at Nevada, Grass Valley, and other places, which have apparently checked these outrages.

Much excitement has been caused by an outbreak among the Indians in the southern portion of the State. There appears to be a general uprising among them, and even the old native Californians are seeking protection at San Diego, Los Angelos, and other principal places. So far as heard from, nine persons have been killed by them. No treaty has yet been made by the Indian Commissioners with these Indians, who are very numerous, and have much property and many cattle.

The news from the mines continues to be of the most cheering character. Nearly every day we have accounts of new discoveries, both of quartz and placer mines. Recently, a discovery was made in Bear Valley, in Mariposa County, by four Mexicans, the reports from which nearly stagger credulity. In order to be more certain of protection, they took some Americans in with them; but before doing so, in the space of one week, they had taken out over $200,000 of gold. Within three weeks after the discovery, it is stated that over $400,000 were obtained!

European News.

By the Royal Mail Steamer Africa, which arrived at New York on the 2d inst., we have Liverpool dates to Dec. 20, and London and Paris dates to Dec. 19th.

From England, the news is not particularly important. The London journals publish President Fillmore's Message, and comment upon it in a pretty friendly tone.

The Daily News discusses the affair of the steamer Prometheus at length, and in a very frank spirit. It says the conduct of the English Commander who fired into the Prometheus is unwarranted and inexplicable.

The next expedition to the Arctic regions, in 1852, in search of Sir John Franklin and the missing officers and crews of the Erebus and Terror discovery ships, will be made as efficient as possible, and in addition to the Pioneer and Intrepid screw steamers employed in the recent expedition, the Phœnix, a much larger screw steamer, of 250 horse power, is ordered to be fitted and strengthened for service in the Polar seas.

The Queen of Spain has pardoned all such prisoners made in the late expedition against the Isle of Cuba as are citizens of the United States, whether they be already in Spain, undergoing the punishments they have incurred, or whether they be still in Cuba. The Spanish Ministry have dissolved the Cortes, and some apprehension of an attack (*a la Napoleon*) on the Constitution is entertained.

In Hungary, no papers speaking of Kossuth's doings and speeches in England and this country, are allowed to cross the frontiers.

In Austrian Italy, the judicial shedding of blood continues. Nine persons have just been shot at Malava, and twelve at Trecenta; seventeen individuals have had the sentence of death commuted into prolonged imprisonment. One person has been hanged at Mantua. All these have been tried and condemned for "robbery with armed hand," by military tribunals.

But France continues to be the center of attraction for Europe. We copy a variety of paragraphs showing the state of things in that country.

The course of the troops during the recent overturn seems to have been more sanguinary than was at first supposed. It is affirmed that the total number of Frenchmen killed in Paris and the Departments, in carrying out M. Bonaparte's *coup d'état*, is not less than 2,000.

Nearly all of the Journals opposed to the usurper have been suppressed, and it is difficult to obtain a true account of what is going on.

A serious engagement took place on the 8th, at Crest (Drome;) the rebels, in number about 1,600, stood their ground about four hours, and then retreated, carrying with them their dead and wounded. The insurgents in this department, as in that of the Var, placed their hostages in the front rank, with orders to fire on the troops.

Letters from Draguignan, dated Dec. 11, state that a decisive battle had taken place between the gendarmes, commanded by Captain Hourlez, and the insurgents, to the number of 5000; 60 or 70 of the latter were killed, and 80 taken prisoners. The troops lost only one man, but a captain and a lieutenant were severely wounded.

In Germany, Austria, and Italy, the Governments highly approve the conduct of Louis Napoleon.

Count Glazeneppe, one of the aids-de-camp of the Emperor of Russia, has arrived at Paris. It is said that he has been sent by the Autocrat of all the Russias to compliment the President on his recent exploit, and to present him, in the name of his master, with the grand cordon of the order of St. Andre, which is the first order in the Russian Empire.

It is said that the French garrison at Rome immediately deposited its adhesion to the policy of Louis Napoleon in the hands of General Gemeau. Rome was illuminated on the occasion, but it was not known whether at the expense of the Papal Government or the French.

A Paris correspondent of the New York Tribune says of Paris:—"The streets swarm with seargents de ville and *mouchards*, or police spies, in every sort of disguise. A day or two ago, a female was reading one of Louis Napoleon's decrees, posted against a dead wall. "Oh! the traitor!" she muttered between her teeth. "Is n't he?" said a man in a blouse, next to her. "Yes," she replied, unsuspiciously, "I think him a traitor to his country and his oath." The spy lifted his blouse and showed his black coat and brass buttons underneath, and arrested the woman for contempt and outrage of the President of the Republic. Gentlemen noted for their republican principles are watched by policemen wherever they go. Their every step, their goings-out and their comings-in are watched. Individuals visited by them become at once suspected, and thenceforth share the attentions of the police. Persons thus circumstanced live in the constant possibility of arrest, and sleep on the very threshold of a prison.

"In the midst of this disheartening spectacle there were two points of light. The Charge of Switzerland and the American Minister did not bow the knee to Baal. The former, however, was soon instructed by his government to acknowledge the new dynasty, and Mr. Rives stood alone. His position was certainly delicate and trying, but he has had the courage to remain aloof in this center of Europe, and who can doubt that he and our country are honored by this conduct, even in the eyes of those who may feel the independence and dignity of his position to be a reproach to their own baseness?

"The grounds of Mr. Rives's course I understand to be these: The conduct of Louis Napoleon is marked with a degree of duplicity almost without parallel. He has scattered an Assembly duly elected; he has imprisoned hundreds without law or justice; he has butchered other hundreds without excuse; he has violated his oath, and trampled under foot a constitution sanctioned by the people. Under such circumstances, any act on the part of the representative of the United States which might be interpreted into congratulation, would be reprehensible; and inasmuch as the President has called upon the people of France to ratify or reject his government, he deems it proper for him to await this decision, before appearing at court. When Louis Napoleon has been declared elected by the people, Mr. Rives will make his appearance at the Elysee, and not till then. To this line of conduct the President cannot object, for his own decrees and proclamations represent him as the provisional, not the constitutional ruler. Mr. Rives's course will, I feel persuaded, not only be regarded with approval at home, but will excite respect in the eyes of the world, as the truest policy to be pursued in France by the Minister of the United States."

FOUR DAYS LATER.—The steamer Atlantic, with four days later news from Europe, arrived at New York on Sunday afternoon last.

The election of Louis Napoleon seems to have passed off with tranquility, not only in Paris, but in other parts of France. It is not yet known what majority his creatures, who count the votes, will choose to attribute to him, but it will be a big one—it is supposed seven millions. The number of votes returned is larger than was expected; in Paris it is only 37,000 less than in 1848. The despotism put upon the French people by the usurper grows more severe; arrests are constant, and five steamers are prepared to carry off the "dangerous" political prisoners to Cayenne. Of course no form of trial is allowed them, and they are condemned only by the will of the tyrant. The censorship of the press is now extended to pamphlets. On the other hand, it is said that the new Emperor means to abolish the odious liquor tax; he gives money to washing and bathing houses, and otherwise, to ingratiate himself with the people. Gen. Cavaignac has left prison.

Turner, the great English landscape painter, died at his residence, No. 47 Queen Ann-st., London, on Friday, Dec. 19, aged 76. He was never married, and leaves a very large fortune made by his art; he was the son of a barber. His finished oil paintings have latterly ranged in price from $3,500 to $7,000.

A terrible colliery explosion took place at Rawmarsh, England, on the 20th; 50 lives were lost.

WATER SPOUTS IN SICILY.—Two enormous water spouts, accompanied by a terrific hurricane, have swept over the Island of Sicily. Those who saw, describe them as two immense spherical bodies of water, reaching from the clouds, their cones nearly touching the earth, and, as far as could be judged, at a quarter of a mile apart, traveling with immense velocity. They passed over the island near Marsala. In their progress houses were unroofed, trees uprooted, men and women, horses, cattle and sheep, were raised up, drawn into their vortex, and borne on to destruction. During their passage rain descended in cataracts, accompanied with hailstones of enormous size, and masses of ice. Going over Castellamare, near Stabia, it destroyed half the town, and washed 200 of the inhabitants into the sea, who all perished. Upward of 500 persons have been destroyed by this terrible visitation, and an immense amount of property, the country being laid waste for miles. The shipping in the harbor suffered severely, many vessels being destroyed, and their crews drowned. After the occurrence numbers of dead human bodies were picked up, all frightfully mutilated and swollen.

EARTHQUAKE IN TURKEY.—A shock of an earthquake was felt on the 12th of October, at Berat, in European Turkey. It threw down part of the fortress, and 400 soldiers perished in the ruins. About 800 houses, a Greek church, and two mosques, were greatly injured. When, after the disaster, the population was counted, 800 persons were missing; but many of them were supposed to have taken to flight. The upper part of a mountain near the town became detached, and was cast a considerable distance; a crater then opened in the center, and vomited black smoke and blocks of stone; this was followed by a sulphurous lava in a boiling state, which subsequently turned to powder. Fetid exhalations arose, which corrupted the air. The villages near Berat also suffered greatly from the earthquake. At Salonica, on the 30th and 31st October, shocks were felt. They came from the north to the south, and lasted several seconds. The sky was covered at the time. The first shocks were slight, the latters stronger, but it is not stated that they did any damage.

LATEST FROM CHINA.—The following is from *The Overland Friend of China*, dated Victoria, Oct. 30:—

China presents a troubled aspect. In Pekin treason lurks around the throne; the northern sea-board swarms with freebooters, who, not content with plundering every vessel that crosses their path, make continual ravage in the various towns where anything of value is to be obtained—and in the southern provinces rebellion rears its head, every report giving additional success on the side of the insurgents. With a knowledge that for months past there have been upward of a hundred thousand imperial troops in the field, who make no headway, the great masses of the people are now beginning to despise a government for which they have hitherto felt respectful terror. Two days prior to the date of our last monthly summary, the government forces were severely worsted in an engagement in the Yung-gan district, in which the combatants brought forth the *elite* on both sides. Following this battle, about the 20th or 30th ult., the rebels laid siege to the chief city of the district, called by one of our correspondents Hunmoo, which they took and sacked, mutilating, in a shocking manner, the district magistrate and his family, who, with a number of the principal inhabitants, refused to give in allegiance to the great King Tienteh. Of the inhabitants generally, great numbers were beheaded on refusal to forswear the Hienfung dynasty.

An extensive fire occurred at Canton on the 8th of October, which, it is said, destroyed some five hundred houses and a large quantity of property. The reports are very vague.

The Hong-Kong papers of the 30th of October state that severe typhoons had occurred in the China seas.

The Work of 1852.

Horace Greeley, Esq., delivered a Lecture in Brooklyn one evening last week, taking for his subject, "The Crystal Palace and its Lessons." The following is the concluding paragraph of the lecture:—

"But it is time the World's Fair were closed, or at least this meagre account of it. The year 1852 has sterner work in hand, in view of which this wondrous bazaar would be out of place and incongruous. Haul down, then, those myriad banners, now streaming peacefully in the common breeze, and flapping each other so lovingly; they shall full soon be confronted defiantly in the red field where the destinies of mankind must be decided, the liberties of nations lost and won. Roll out those lumbering cannon, sleeping side by side so torpidly, uncharged, unmounted, the playthings of idle boys and the gazing-stock of country clowns who wonder what they mean; their iron throats shall tell a fearful tale amid the steadfast ranks and charging columns of the Battle Summer before us. Grey veterans, from many lands, leaning on your rusty swords, and warming each other's recollections of Badajoz and Austerlitz, Leipsic and Quatre Bras, shake hands once more and part; for the skies are red with the gathering wrath of Nations, and air-borne whispers that Kossuth is free once more are troubling the sleep of tyrants. Royal butcher of Naples! you would not let your subjects visit or enjoy the Exhibition of 1851; rest assured that they will bear a part, and you with them, in that of 1852! False juggler of the Elysée Bourbon! beware the ides of May, and learn, while not too late, that Republican France has other uses for its armed sons than that of upholding sacerdotal despots on their detested thrones! Kingly perjurer of Prussia! you have sworn and broken the last oath to observe and maintain a liberal Constitution, to which your abused and betrayed People will ever harken from your lips! Grim Autocrat of the icy North! the coming summer has work in store for your relentless legions, not on the Danube alone, but on the Rhine, the Oder, the Vistula as well! Tear down, then, this fragile structure of glass and lath, too slight to breast the rugged shocks of the whirlwind year before us! Ere we meet again as Workers, to test the relative fineness of our rival fabrics, the strength and purity of our metals, the draft of our plows, we must vindicate by the mailed hand our Rights as Men to speak, and think, and be. Before us lowers the last, decisive struggle of the Millions of Europe for Justice, Opportunity and Freedom; let not its iron hail appall, its crimson torrents revolt us; for the Bow of Promise gleams through the lurid cloud, and the dove of Peace shall soon be seen hovering over she assuaging waters, fit harbinger of a new and more auspicious era for Freedom—enduring Concord—for Industry and Man!"

Cause of the Fire at the Capitol.

By the report of the architect, who has examined the Capitol with a view to ascertain the cause of the recent fire in the Library of Congress, it appears that the accident was caused by the timbers which formed the alcoves of the library having been inserted in the chimney-flues. The architect says:—

"On examining the holes in the brick wall, which have been exposed by the removal of the burnt timbers, I found an opening of about two inches by the thickness of a brick, into one of the flues, near where the fire was discovered. The chimneys from the lower rooms were then examined, and it was found that the flue from the room of the Committee of the Senate on Indian Affairs had been recently burnt out. A chimney-sweep was sent up this flue, and found the opening in the library alluded to. His voice was heard at the aperture in the chimney, and he brought down with him a portion of the burnt timber that had protruded into the flue.

"Large wood fires are made in the Committee-rooms very early every morning, and the rooms shut up until they are occupied by the Committees. This chimney must have taken fire while the room was thus closed, and burnt out without being observed, as mighty easily be the case with any of the chimneys in the building.

"After a careful examination of the subject, I am of opinion that the fate of the library depended on this chimney. If it had taken fire years ago, the result would have been the same. The timbers were too far above the fireplace to be set on fire in any other way than by the burning of the chimney, and such an event could not have occurred at any time without communicating fire to the library.

"The alcoves of the library were formed of timbers filled in with 'brick-nogging.' The horizontal pieces were let into the walls for the purpose of strengthening the structure, thus affording the means of communicating the fire to the vertical scantling, one of which was placed against the wall in each partition.

"The evidences of the fire having occurred in this way are too conclusive to admit of a doubt, and are sufficient to remove all censure from those who have charge of the building; no human forethought or vigilance could, under the ciscumstances, have prevented the catastrophe."

THE MOTHER AND SISTERS OF KOSSUTH.—We read in a letter from Pesth of Dec. 1st: "The house occupied by the mother and sisters of Kossuth, opposite the Karoly Palace, was surrounded in the night, and inquisitions were made in their apartments. Kossuth's sisters, Mesdames Rutthay and Messelengi, and the tutor of the latter's children, were afterwards removed to another part of the building. The mother of Kossuth obtained permission to remain in her apartment, but she was placed under the surveillance of the police. The tutor was subsequently put in irons."

The brig Globe, from Vera Cruz, arrived at New Orleans, reports a violent popular outbreak in the City of Mexico on the 16th inst., arising out of the passage of a law for the reduction of the tariff. The excitement was directed against foreigners, many of whose stores were destroyed, and several lives lost.

We have intelligence from all quarters of the country of sudden and menacing rising in the rivers, owing to the very rapid thawing of the ice. Much injury has resulted to bridges, piers, rafts and small craft.

The Democratic National Convention to nominate candidates for President and Vice President of the United States, is to assemble at Baltimore, on Tuesday, June 6th, 1852.

SUMMARY.

The demand of Government against J. Kelty Smith, formerly Navy Agent, in 1821, at New Orleans, now reaches, with the accumulated interest, $785,000. The funds of J. Kelty Smith and J. Chandler Smith, his son, in three Banks in New Orleans, and their stock in those Banks, have been enjoined. The son lives in Baltimore, and the father holds a power of attorney from him, for the transaction of business. Mr. Smith has made a large fortune as a money broker in New Orleans.

The Cleveland *Plaindealer* contains the particulars of the freezing to death of the driver of the stage between Buffalo and Erie, Pa., while on his seat driving. Another man was frozen to death in the town of Hamburgh, in a barn, whither he had sought refuge from the pitiless storm. We also hear of another death in the town of Evans, that of a lad who perished from cold while walking through the snow to school.

A woman by the name of Nosley was burned to death at Haverstraw, Rockland County, a few days ago, by her clothes taking fire. She was addicted to strong drink, and while standing near the stove with a bottle in her hand, some of the liquor fell on the stove, which instantly ignited and set fire to her dress, burning her almost to a crisp from her knees upward. She died the next morning, leaving a husband and three or four children.

The number of passengers conveyed over the New York and New Haven Railway during the months of July, August, September, October, and November, 1851, was 398,029. During the same months last year, the number was 352,853. Increase in five months this year, 46,076. The average number of passengers carried daily the present year is 2,400.

A number of German immigrants arrived at Latrobe, Pa., in the cars of the Pennsylvania Central Railroad, and were placed in a warehouse, without fire, until open wagons were got ready to convey them to Turtle Creek. On the way, horrible to relate, three women and an old man froze to death, and others of the party suffered severely.

At the sale of the Jarvis library, the Byzantine Historians sold for $475, to Prof. Ticknor; the Complutension Polyglott for $130, to Rochester University; the Paris Polygott for $100, to Geo. Livermore, of Boston; Muratori for $207, to the N. Y. Theological Seminary.

It is said there is an intention among the Arctic officers in England, to propose a national testimonial to Mr. Grinnell, for his noble and humane conduct in fitting out, at his own private expense, the Expedition to the Arctic Ocean in search of Sir John Franklin. The project will shortly be made public.

When Kossuth was in London he lodged at the house of Lieut. Massingberd, of the Blues. We learn that that officer has sold out his commission in the British Army, in order to put himself at the disposition of Kossuth for the approaching war. He is now in this country, having arrived by one of the last steamers.

There is almost a complete cessation in transactions in Land Warrants. The few outstanding Mexican Warrants are held at about $140, but the chances are so strong that the new warrants will be made assignable within a few weeks, that the demand is extremely limited.

An Indian paper, the *Cherokee Advocate*, says: Quite a fete came off in this place on Tuesday last. A jumping match between the Hon. Gen. Waddy Thompson, of South Carolina, and his Excellency John Ross, Principal Chief of the Cherokee Nation. The Principal Chief had the better of the contest by a few inches.

The extent to which gaming is carried at Hamburg, the German bathing place, may be understood from the fact that the cards used last season cost 6,000 florins, and the removal from the town of persons who had lost every thing by play, cost 36,000 florins.

The following is the weekly report of deaths in the City and County of New York from the 20th day of December to the 27th day of December, 1851: Men, 87; Women, 71; Boys, 136; Girls, 86. Total, 380.

A Temperance State Convention is called by Prof. Stowe, Neal Dow, and many other prominent temperance men, to meet at Augusta, Me., on the 21st of January inst.

Col. William Ward, Whig Representative elect from Worthington to the Massachusetts State Legislature, died on Saturday evening week. His wife died at Holyoke only the previous Sunday.

During the past year, there have been over 1,600,000 passengers carried over the City line of the Harlem Railroad, yielding a revenue of $96,060,18.

The Bank of Attica, which was burnt out at Buffalo, is reported to have saved all its assets excepting a keg of cents.

MARRIED.

In Hopkinton, R. I., in the evening after the Sabbath, Dec. 27th, by Eld. C. M. Lewis, Mr. JONATHAN HAVENS, of Groton, Conn., to Miss ABBY P. HOLDRIDGE, of the former place.

New Year's Eve, 1852, in the Seventh-day Baptist meeting-house at Shiloh, N. J., by Eld. Wm. M. Jones, Mr. WILLIAM H. TINKER, of Newark, to Miss SARAH J. AYARS, of Shiloh.

LETTERS.

Asa Barratt, Wm. M. Jones, Wm. Logan Fisher, Elias Burdick, Lucius Crandall, H. Whipple, E. I. Maxson, Leman Andrus, C. M. Lewis, C. D. Langworthy, E. P. Crandall, James Bailey, Andrew Babcock, Joseph Goodrich, W. B. Maxson (right.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Hiul Williams, Brookfield	$2 00	to vol. 8	No. 52
Clarke T. Rogers "	2 00	8	52
Collius Miller "	2 00	8	52
S. C. H. Maxson, Leonardsville	3 25	8	52
Ezra P. Crandall, Almond	2 00	8	52
Stephen R. Smith, Alfred	2 00	8	52
Nathan Lanphear "	2 00	8	52
Susan Langworthy "	1 00	8	26
Orlando Holcomb, Oxford	2 00	9	10
Leman Andrus, Pendleton	1 00	8	52
Lyman Burdick, Rapids	2 00	8	52
Mrs. T. H. Spencer, Suffield, Ct.	2 00	9	24
Samuel Allen, Hopkinton, R. I.	1 00	8	52
Lewis G. Baldwin, Milton, Wis.	2 00	9	13
Asa Barratt, Bridgeton, N. J.	2 00	8	52

The Treasurer also acknowledges the receipt of the following sums from subscribers to the Sabbath-School Visitor:—

James Bailey, Little Genesee	$8 00
Elias I. Maxson, West Genesee	2 00
Leman Andrus, Pendleton	2 00
Lucius Crandall, Hopkinton, R. I.	6 00

BENEDICT W. ROGERS, Treasurer.

New York Market—January 5, 1852.

Ashes—Pots $4 87; Pearls 5 62.

Flour and Meal—Flour, 4 44 a 4 50 for common State. 4 56 a 4 62 for favorite State and good Ohio, 4 56 a 4 75 for Michigan and Indiana. Rye Flour 3 50 a 4 00. Corn Meal 3 25 for Jersey. Buckwheat 2 12 a 2 37 per 100 lbs.

Grain—Wheat is generally held above the views of buyers, and consequently there is not much doing; fair Genesee sold at 1 08, prime 1 12 a 1 14, Canadian 1 00 a 1 03. Rye 78c. Burley 80c. Corn 65c. for Western mixed.

Provisions—Pork, 13 37 a 13 87 for prime, 14 50 a 15 12 for mess. Beef, 4 00 a 5 50 for prime, 8 25 a 11 00 for mess. Lard 8¾ a 9c. Butter, 11 a 14c. for Ohio, 13 a 18c. for Western New York. Cheese 6½ a 7¼c.

Seeds—Clover 8½ a 9c. Clean Flaxseed 12 50. Timothy 14 00 a 18 00.

Hay—75 a 78c. for 100 lbs.

Lumber—Selling through at 14 00 for pine and spruce.

Wool—Domestic Fleece 36 a 42c.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport, carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River, (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No. 2, or at the office, No. 11 Battery-place.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co. have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

A Popular Book for Agents.

HEADLEY'S LIFE OF KOSSUTH.—The undersigned have in press, and will publish in January, "*The Life of Louis Kossuth, Governor of Hungary*," with notices of Distinguished Men and Scenes of the Hungarian Revolution. To which is added an Appendix, containing the most important of the Addresses, Letters, and Speeches of the great Magyar Chief, by P. C. Headley, author of "Life of the Empress Josephine," "Life of Lafayette," &c., with an Introduction by Horace Greeley; in one elegant 12mo volume, with steel portrait, uniform in size and style with "Headley's Josephine." Price $1 25

Agents wanted in every county in the United States, to canvass for the above popular work.

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BY E. PORTER BELDEN, M. A.,

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STURGES ON THE GAME OF DRAUGHTS.
Second American Edition.
Price—In muslin 75 cts. In paper 50 cts.

The cheapest Almanac of the Season!
AMERICAN COMMERCIAL ALMANAC FOR 1852,

containing, besides the astronomical matter, numerous statistical details relative to the government, judiciary, population, resources, and commerce of the Union—all the details of inland and foreign postage, and the *Constitution of the United States* in full, the latter of which usually sells for twice the price of the Almanac. Price—6¼ cts. single, $4 per hundred, $35 per thousand.

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76 Nassau-st., New York.

Two Living Aztec Children.

A NEW AND ABSOLUTELY UNIQUE RACE OF MANKIND.—The most extraordinary and inexplicable phenomena that the history of the human race has yet produced, can be seen for a few weeks at the large Exhibition Room of the Society Library, corner of Broadway and Leonard-street. They were recently taken from a newly-discovered and idolatrous people in Central America, by whom they were kept with superstitious veneration, distinct and secluded as a caste of their priesthood, and employed as Mimes and Bacchanals in their Pagan ceremonies and worship.

They are male and female. The latter measuring 29½ inches in height, weighing 17 lbs.; the former is 33 inches high, and weighs 20 lbs.

From repeated and careful examination, the best Physiologists state the older to be 12 or 13 years of age; the younger about 10 years.

They differ altogether from examples of the dwarf kind, and from children; affording complete and undeniable illustration of a *Piamean variety of the Human Race!*

Tickets of Admission 25 cents. Children under 10 years, half price. Season Tickets, $1 00. Doors open each day, from 11 until 1, and from 7 until 9 o'clock. dec18 4t

Central Railroad of New Jersey.

Winter Arrangements, commencing Monday, Nov. 3, 1851.

THIS Road extends from ELIZABETHPORT, 35 miles, to WHITE HOUSE, N J, reducing the staging between the terminus of the Road and EASTON to 25 miles.

This line leaves New York by steamboat Red Jacket from pier No 1 North River, and connects with trains on the New Jersey Railroad, which leave New York from foot of Cortland-st.

Trains Up.

Leave New York, foot Cortland-st., at 9 A. M. and 4.30 P. M. By steamboat, Pier 1 N. R., at 11 A. M. and 4.10 P. M.

Trains Down.

	Freight.	Pass.	Pass.
Leave White House	3.45 A.M.	6.30 A.M.	1.45 P.M.
Somerville	5 00	7.00	2.15
Boundbrook	5.15	7.10	2.25
Plainfield	5.45	7.25	2.45
Westfield	6.30	7.40	3.00
Elizabetht'n		8.15	12.45

STAGES will be in readiness on the arrival of the 9 A M train from New York at the White House to convey passengers to Easton, Wilkesbarre, Bethlehem, Allentown, and Mauch Chunk, Penn. and to Clinton, Flemington, Lebanon, Milford, and Belvidere, N J.

N B—All BAGGAGE at the risk of the owners until delivered into the actual possession of the Agents of the Company and checks or receipts given therefor.

New York Type Foundry and Printers' Warehouse.

Established in 1810.

JOHN T. WHITE, No. 53 Cliff-st., corner of Beekman-st., New York, would call the attention of Editors and Printers to his varied and extensive assortment of *Types, Flowers, and Ornaments*, all cast of the very best metal, and finished with the greatest care, and now offered at reduced prices, on a credit of six months, and a liberal discount made for cash.

Also, *Presses* of the different kinds, Chases, Cases, Brass Rules, Composing Sticks, Ink, and every article required in a Printing Office, constantly on hand, at the lowest market prices.

Spanish and French orders accurately executed, with all the necessary accents, &c. This being one of the oldest and most extensive foundries in America, with a very large stock and unsurpassed assortment, orders of any magnitude can be executed without delay.

A supplement to his last Specimen Book will be issued about the 1st of November, (copies will be furnished on application,) which will contain new series of *Book and News Type*, of the favorite *Scotch Cut*, embracing light, medium, and heavy faces, the latter particularly designed for Machine Printing, surpassing any thing ever offered in this country; to which are added Metal Rule, Fancy Borders, and a great variety of new and handsome Ornamental Type.

Old Type taken in exchange for new at nine cents per pound.

Editors or Printers wishing to establish a Newspaper, Book, or Job Printing Office, will be furnished with an estimate in detail for the same by stating the size of the paper, or the particular style and quantity of the work to be executed.

⁂ Editors of Newspapers who will insert this advertisement three times previous to the 1st of January, 1852, and will send one copy of the paper containing the same to the Foundry, will be allowed the amount of their charge on purchasing four times its amount.

Miscellaneous.

Counting-House Almanac for 1852.

1852.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.	1852.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
January	..	..	..	..	1	2	3	July	..	..	..	..	1	2	3
	4	5	6	7	8	9	10		4	5	6	7	8	9	10
	11	12	13	14	15	16	17		11	12	13	14	15	16	17
	18	19	20	21	22	23	24		18	19	20	21	22	23	24
	25	26	27	28	29	30	31		25	26	27	28	29	30	31
Febr'ary	1	2	3	4	5	6	7	August	1	2	3	4	5	6	7
	8	9	10	11	12	13	14		8	9	10	11	12	13	14
	15	16	17	18	19	20	21		15	16	17	18	19	20	21
	22	23	24	25	26	27	28		22	23	24	25	26	27	28
	29								29	30	31				
March	..	1	2	3	4	5	6	Sept'ber	..	..	..	1	2	3	4
	7	8	9	10	11	12	13		5	6	7	8	9	10	11
	14	15	16	17	18	19	20		12	13	14	15	16	17	18
	21	22	23	24	25	26	27		19	20	21	22	23	24	25
	28	29	30	31					26	27	28	29	30		
April	..	..	..	..	1	2	3	October	..	..	..	..	..	1	2
	4	5	6	7	8	9	10		3	4	5	6	7	8	9
	11	12	13	14	15	16	17		10	11	12	13	14	15	16
	18	19	20	21	22	23	24		17	18	19	20	21	22	23
	25	26	27	28	29	30			24	25	26	27	28	29	30
May	..	..	..	..	..	..	1		31						
	2	3	4	5	6	7	8	Nov'mb'r	..	1	2	3	4	5	6
	9	10	11	12	13	14	15		7	8	9	10	11	12	13
	16	17	18	19	20	21	22		14	15	16	17	18	19	20
	23	24	25	26	27	28	29		21	22	23	24	25	26	27
	30	31							28	29	30				
June	..	..	1	2	3	4	5	Dec'mb'r	..	..	..	1	2	3	4
	6	7	8	9	10	11	12		5	6	7	8	9	10	11
	13	14	15	16	17	18	19		12	13	14	15	16	17	18
	20	21	22	23	24	25	26		19	20	21	22	23	24	25
	27	28	29	30					26	27	28	29	30	31	

A Touching Story.

A few days since, a poor, yet decently clad female, presented herself at one of our police offices, and requested the magistrate to send her to the Alms-House. Her language and manner denoted that she had seen better days; and while she begged the officer to grant her last request, the tears in rapid course trickled down her furrowed cheeks, and her sobs checked her utterance, as she tried to tell her mournful story. The officer, as in duty bound, asked her name, when she replied in a manner that brought tears from the eyes of those sturdy minions of the law, whose hearts are necessarily steeled to pity and the finer feelings of the man.

"Ask me not my name," she said; "let me bear, in silence and unknown, the fate an inscrutable Providence has meted out to me; but let not aged parents, fond brothers, and loving sisters, hear that I have died the inmate of an alms-house, and the recipient of public charity."

"I will grant your desire," the magistrate replied, "but if I knew more of your history and circumstances, I might probably do something better for you."

"I will tell you what I dare tell you, if you will believe that I speak the truth, and use your influence to obtain for me some situation in which I can earn an honest living," was her impassioned reply.

The magistrate promised to do all he could for her, and alleviate her situation as much as possible.

"May Heaven bless you, sir!" she said, and told the following mournful and thrilling concatenation of suffering and perversity, commingled with sobs and the actual feelings of a woman:

"Two years ago, sir, I was happy, and knew not what it was to want; my parents were rich, and owned a large plantation in one of the Southern States; I was young, not twenty, but had my suitors, the sons of wealthy men; yet I loved them not. No one of the gaudy throng had as yet made an impression on my heart. There was in the neighborhood a poor but manly youth, the teacher of our district school; he visited our house, and was treated with all the respect and attention which other visitors received; and I—I, sir, fell in love with that man, and it was reciprocated. My father soon discovered our secret, and forbade him to cross his threshold again. Need I say more, sir? We met clandestinely, and were married—we fled, and took up our residence in this city. My husband—my William—taught an academy for a livelihood, and for eighteen months we were happy; but then my husband was taken sick, and he—he—died!—and I was left alone and among strangers. I wrote to my parents, asking their forgiveness—but—my—letters were returned unopened. My little means are exhausted, and I must starve, or—go to that refuge of poverty—the alms-house; but it will not last long; the sands of my life are nearly run out, and I look for a refuge for this world's miseries in—my grave!"

She ended, and every eye present was wet with sympathy for her unhappy situation. One gentleman, who was present, with that noble, generous and manly feeling, so characteristic of 'nature's noblemen,' came forward and offered her a home and asylum beneath his roof, which, we need not add, was cheerfully and thankfully received, and she left the office with the prospect of better if not happier days before her. [Baltimore Republican.

Better Liquor.

One Paul Denton, a Methodist preacher in Texas, advertised a barbecue, with better liquor than is usually furnished. When the people were assembled, a desperado in the crowd cried out—"Mr. Paul Denton, your reverence has lied. You promised not only a good barbecue, but better liquor. Where's the liquor?"

"THERE!" answered the missionary, in tones of thunder, and pointing his motionless finger at the matchless double spring gushing up in two strong columns, with a sound like a shout of joy, from the bosom of the earth. "There!" he repeated with a look terrible as lightning, while his enemy actually trembled at his feet; "there is the liquor which God, the eternal, brews for his children. Not in the simmering still, over smoky fires, choked with poisonous gasses, surrounded with the stench of sickening odors and corruption, doth your Father in heaven prepare the precious essence of life—the pure cold water; but in the green glade and glassy dell, where the red deer wanders, and the child loves to play, there God brews it; and, down, low down in the deepest valleys, where the fountain murmurs and the rills sing; and high upon the mountain tops, where the naked granite glitters like gold in the sun, where the storm-cloud broods and the thunder storms crash, and away far out on the wide wild sea, where the hurricane howls music, and the big waves rolls the chorus, sweeping the march of God—there he brews it, that beverage of life, health-giving water. And everywhere it is a thing of life and beauty—gleaming in the dew-drop; singing in the summer rain; shining in the ice gem, till the trees all seemed turned to living jewels, spreading a golden veil over the setting sun, or a white gauze around the midnight moon; sporting in the cataract; dancing in the hail shower; sleeping in the glacier; folding its bright snow curtains softly about the wintry world, and weaving the many colored sky, that seraph's zone of the syren, whose warp is the rain drops of earth, whose woof is the sunbeam of heaven, all checked over with celestial flowers, by the mystic hand of refraction. Still always it is beautiful—that blessed life-water! no poisonous bubbles on its brink; its foam brings not madness and murder; no blood stains its liquid glass; pale widows and starving orphans weep not burning tears in its depths; no drunkard's shrinking ghost, from the grave, curses it in worlds of eternal despair! Speak out, my friends, would you exchange it for the demon's drink, alcohol?"

A shout, like the roar of a temptest, answered "No!"

The Indian's Reproof.

A Shoshone warrior possessed a beautiful mare; no horse in the prairie could outspeed her, and in the buffalo or bear hunt, she would enjoy the sport as much as her master, and run alongside the huge beast with great courage and spirit. Many propositions were made to the warrior to sell or exchange the animal, but he would not hear of it. The dumb brute was his friend, his sole companion; they had both shared the dangers of battle and the privations of prairie traveling; why should he part with her? The fame of that mare extended so far, that in a trip he made to San Francisco, several Mexicans offered him large sums of money; nothing, however, could shake him in his resolution. In those countries, though horses will often be purchased at the low price of one dollar, it often happens that a steed, well known as a hunter or rapid pacer, will bring sums equal to those paid in England for a fine race horse.

One of the Mexicans, a wild young man, resolved to obtain the mare, whether or no. One evening, when the Indian was returning from some neighboring plantation, the Mexican lay down in some bushes at a short distance from the road, and moaned as if in the greatest pain. The good and kind-hearted Indian having reached the spot, heard his cries of distress, dismounted from his mare and offered any assistance; it was nearly dark, and although he knew the sufferer to be a pale-face, yet he could not distinguish his features. The Mexican begged for a drop of water, and the Indian dashed into a neighboring thicket, to procure it for him. As soon as the Indian was sufficiently distant, the Mexican vaulted upon the mare, and apostrophized the Indian:

"You fool of a red-skin, not cunning enough for a Mexican; you refused my gold; now I have the mare for nothing, and I will make the trappers laugh, when I tell them how easily I have outwitted a Shoshone."

The Indian looked at the Mexican a few moments in silence, for his heart was big, and the shameful treachery wounded him to the very core. At last he spoke:

"Pale-face," said he, "for the sake of others, I may not kill thee. Keep the mare, since thou art dishonest enough to steal the only property of a poor man; keep her, but never say a word how thou camest by her; lest hereafter a Shoshone, having learned distrust, should not hearken to the voice of grief and woe. Away, away with her! let me never see her again, or in an evil hour the desire of vengeance may make a bad man of me."

The Mexican was wild, inconsiderate, and not over scrupulous, but not without feeling; he dismounted from the horse, and putting the bridle into the hand of the Shoshone, "Brother," said he, "I have done wrong, pardon me! from an Indian I learn virtue, and for the future, when I would commit any deed of injustice, I will think of thee."

The Working Card,

In the fall of my first year at ——, my church became anxious that we should have a protracted meeting, or some special effort for the salvation of sinners. For various reasons which I need not mention here, I was opposed to a protracted meeting at that time among my people.

In the course of the week, I prepared the following card:

"*Resolutions adopted by the bearer of this card.*

1. *Resolved,* That as I am a sinner, redeemed by the blood of Christ, I will do all that I can to save the souls for whom he died.

2. *Resolved,* That to prepare myself to do good to others, I will strive to have the same mind in me which was in Jesus Christ.

3. *Resolved,* That I will from time to time select from among my neighbors some one or more individuals with whom I will, in tenderness and affection, labor steadily, daily, if possible, or even many times a-day, until God shall either bring them to Christ or I shall be convinced that I should give them up.

4. *Resolved,* That I will carry those with whom I thus labor on my heart, and pray for them continually, and with them frequently, if they will permit me to do so.

5. *Resolved,* That while I labor, and pray for the salvation of sinners, I will depend alone on the Holy Ghost to make me successful in my work."

I had enough of these cards printed to supply every member of the church with a copy, and on the next Lord's day distributed them, with the understanding that so long as any individual should retain his card he should consider himself bound by the resolutions, and when he wished to be released from them he must return the card to me.

The next night after my distribution I was called from by bed to go and visit a distressed sinner, which was the commencement of a work of grace that continued with us all the fall and winter, and resulted, as I trust, in bringing many souls to a knowledge of the Saviour.

A reason that Christian labor with the impenitent is not more productive is, that it is so much scattered that the impression made by one visit is worn out before another is made, if made at all, and thus Satan has a fair opportunity of catching away the word out of the heart. But if the labor should be followed up every day, and the truth in this way kept burning upon the heart and conscience, the result would astonish the most sanguine laborer. He would find that God was not unfaithful to forget his work and labor of love, nor forgetful of the promise that he that should go forth weeping, bearing precious seed, should doubtless come again rejoicing, bringing his sheaves with him. This is a kind of labor that we need at this day; it is one, too, that the weakest brother or sister in the church can perform, and one which will act upon those labored with, and re-act with power upon the heart and life of the laborer.

Let me entreat the Christian reader to try the experiment, and see if he will not water and be watered also himself.

Frst, Think much of your own obligation to Christ, and pray much to God to restore unto you the joys of his salvation, and uphold you by his free spirit, that you may be prepared to teach transgressors His ways, and that sinners may be converted unto him. Don't ask to have the joys of your salvation restored that you may be happy, but that you may be useful. Selfishness is the gangrenous part of the body of sin and death, and Christians should endeavor to keep it out of their hearts.

Secondly, Select from among your acquaintances one or more that you will be most likely to have an influence with, write their names in a book, and on your own heart, and in your labors and prayers with and for them, bear in mind that the redemption of their souls is precious, and that it will soon cease forever. This will keep you much at the throne of grace, and will increase and sweeten your communion with God, while it will elevate your Christian affections, and imbue your heart with the love of souls. [Rev. W. Wisner.

Commonsense *versus* Nonsense.

Dr. F. Tuthill delivered an address the other day before the Agricultural Society of Suffolk county, New York, and in the course of his remarks he touched upon "the false shame of labor" in the following manner:—

"The day has already come in our cities, that if a man, stout as Milo of old, has a load of wood brought to his door, and he really aches for the pleasure of handling it, yet he must hire a man to pitch it into the cellar, while he stands idly by, nor so much as touch a stick of it on pain of losing caste. If a stout and vigorous citizen, whose muscles swell with an excess of strength, has a load of wood lying on the sidewalk, he may as well hang himself up at once as be foolish enough to save a dollar and saw it up himself; yet if the man has pitched it in, and the grate is down, so that he shall not be seen, we are not sure but he may saw on till doomsday, and no one esteem him less a man and a gentleman. If he curry and tackle his own horse, or lead him to the stable when he has done with him, he is unpardonably vulgar. He would no sooner be caught carrying a trunk the length of a block to an omnibus, than stealing a body from the grave-yard; yet he will boast among his friends of the enormous weight he carries in the gymnasium, having paid the fee of thirty dollars a year for the privilege. And his friends applaud his gymnastic expenditure as wise and exceedingly judicious, 'for sure,' they say, 'how can a man live without exercise?' In short, labor, that promises the end of economy, is an abominable thing; that which advertises their imbecility is a source of pride. These soft-handed gentry may be our sons and brothers, but we fancy they must at times feel ashamed of our common father, old Adam, who farmed it in Paradise."

How Cattle Kill Trees.

It is a noticeable fact, that a tree ever so thrifty, and whatever kind, to which cattle gain access, and under which they become habituated to stand, will very soon die. In the case of a solitary shade tree in a pasture, or by the road side, this is of common occurrence. The query may have been suggested, to what this is owing. In the first place, rubbing a tree by the necks of cattle is highly pernicious, and if persisted in, it will commonly destroy them sooner or later; but if the body of the tree be cased so that their necks cannot touch it, death will ensue just as certainly if they are allowed to tramp the earth about it. But why should tramping the earth destroy the tree? The reason is one of wide and important application to the laws of vegetable growth. The roots of plants need air, if not as much, yet just as truly, as the leaves and branches. Their case is analogous to that of fishes, which though they must have water must have air also: viz. just about as much as permeates the water. If it be all shut off, so that none which is fresh can get to them, they will exhaust the supply on hand, and then die for want of more.

So the roots of trees and vegetables want air. When the earth is in a natural condition it is full of interstices and channels by which air gets at them. But if the cattle are allowed to tramp down the earth, and the sun aids their work by baking it at the same time, a crust like a brick is formed, wholly impervious to the atmosphere, and the tree yields to its fate. So a tree cannot live if its roots are covered with a close pavement. They will struggle for life by creeping to the surface and hoisting out a brick here and a stone there, or find a crack where their noses can snuff a little breath; but if fought down and covered over will finally give it up. So if a tree be thrust into a close clay, or its roots are kept under water, it refuses either to be an aquatic or to put up with its aluminous poison. It will grow as little as possible, and die the first opportunity. [Prairie Farmer.

Transfusion of Blood.

A Paris correspondent of the New York *Tribune* gives the following particulars of a bold experiment:—

An interesting, and thus far successful, experiment upon the transfusion of blood, was made some days since at the Hotel-Dieu of Lyons. A woman was brought into the hospital who had been seized with violent hemorrhage, the consequence of a premature delivery. Her condition seemed desperate: it presented all the symptoms of the agony that follows great loss of blood—entire absence of color in the skin, paralysis of the limbs, almost complete blindness, but extraordinary rapidity of the pulse. Death appeared imminent, inevitable.

Doctor Delorme suggested transfusion. This was at first combatted by the other physicians as offering no chance of success, but was finally assented to, as, the case being a desperate one, it could do no harm, even if it did no good. One of the young aspirants, residing in the hospital, offered to furnish the blood necessary for the operation. A syringe was immersed in warm water and kept there till it became of a temperature a little higher than that of blood in circulation. The proper vein in the arm of the sufferer was then opened, and a fine canula, or tube, was introduced to some length. The other end of the tube was then fitted to the syringe, which was enveloped in warm towels, and in which was the necessary quantity of pure human blood. The operator then gently forced into the veins of the dying woman the revivifying fluid.

At this moment, as she afterwards declared, she felt a grateful warmth spread over her body, without having the reasoning faculty strong enough to trace it to any cause. Soon after, she recovered in a great degree her senses and eyesight. A few hours later, a reaction manifested itself so violently, that the physicians were seriously alarmed. It seemed as if death might result as well from too much, to active vitality, as from vatality too much exhausted and enfeebled. But a calming potion soon diminished this natural action, and the patient has since been regularly improving. The last intelligence from Lyons states that it is now hardly possible that a relapse can occur, and that the cure may be set down as complete.

The Force of Lightning.

The following curious and dangerous effects of lightning may not be familiar to many who witness its grand and awful exhibitions:

A person may be killed by lightning, although the explosion takes place at the distance of twenty miles, by what is called the back stroke. Suppose that the two extremities of a cloud, highly charged with electricity, hang down towards the earth; they will repel the electricity from the earth's surface, if it be of the same kind with their own, and will attract the other kind; and if a discharge should suddenly take place at one end of the cloud, the equilibrium will be instantly restored by a flash at the point of the earth which is under the other. Though the back store is often sufficiently powerful to destroy life, it is never so terrible in its effects as the direct shot, which is frequently of inconceivable intensity.

Instances have occurred in which large masses of iron and stone, and even many feet of stone wall, have been conveyed to a considerable distance by a stroke of lightning. Rocks and the tops of mountains often bear the marks of fusion from its action, and occasionally vertical tubes, descending many feet into banks of sand, mark the path of the electric fluid. Several years ago, Dr. Fielder exhibited several of these fulgorites in London, of considerable length, which had been dug out of the sandy plains of Silesia and Eastern Prussia. One found at Banderborn was forty feet long. The ramifications generally terminate in pools or springs of water below the sand, which are supposed to determine the electricity of the fluid. No doubt the soil and substrata must influence its direction, since it is found by experience, that places which have been struck by lightning are often struck again. A school house in Lammers Muir, East Lothian, has been struck three different times

Costly Laces, &c.

Much has been said on the extravagances and temptations of this city; but few realize the amount of money spent in luxuries of dress, by the ladies, unless they have the good (or ill) fortune to belong to a wife, sister or aunt, who, after a morning passed "down town," will condescend, while making your tea, to give an account of her day's "shopping," and perhaps of the purchases of her acquaintances also. There is a department in Stewart's marble palace, of whose wonders *that* "domestic man" will be sure to hear some time in his life, the room appropriated to that useless, cob-web-like fabric, so inexplicable to us, but so fascinating in its beauties to our fair friends, termed *lace*. A very obliging gentleman showed us, last week, some goods in this line, of marvelous texture and price, certainly, over which all the ladies present were indulging in raptures, to us most amusingly ridiculous. "Splendid," "magnificent," "oh! if I had several thousands to do what I choose with, how soon it would go there." "Well, if I have a weakness in the world, it is for real lace," &c. Astonishment was not lessened as we saw collars for $60, narrow laces for $50, $60, even $80, by the yard, offered for inspection, and pocket handkerchiefs for $150 *only*, held up to view. These, we were informed, were costly articles indispensable to a bride's *trousseau*—and, in addition, veils were brought forth, in price varying from 3, to 4, $500; and "a set of bridal lace," consisting of the veil, bertha, sleeves, and two flounces, for twelve hundred dollars, was displayed, which made us inwardly rejoice that the groom did not have to pay for the bride's clothes, but tremble, also, as we looked down upon the vista of years, and remembered that papas were the sufferers in such cases. These laces are termed Guimpure, Brussels, Hointon, Point, (so called from being wrought with points of needles merely) Valenciennes, &c., &c., according to their style of texture. [Express.

Pitcairn's Island.

The following is extracted from the notes of a visit by the Commander of the Cockatrice, British man-of-war, to this Island, now inhabited by the descendants of the mutineers of the British ship Bounty:—

Some of the women accompanied us, and entertained me very much by their lively and cheerful conversation. I learned from it, that they do the most laborious work, such as preparing the ground for planting, digging potatoes and yams, which they have to carry some distance to their houses by rough and precipitous paths. They also thatch the roofs, cook, wash, and attend to other domestic duties, while the men are employed in building houses, and in other mechanical work, as well as fishing, and hunting goats. The children have not much attention paid to them, after they are able to run about; when they are seven years old they are sent to school, and attend regularly until fourteen. Consequently there is not a soul on the island that cannot read and write, most of them are exceedingly intelligent and well-informed; indeed, much more so than it is possible to conceive from their isolation and little intercourse with the world.

But what must strike strangers more than anything else, is the happy manner in which they live together; there does not appear to be a jealousy or bad thought existing among them; the women, in particular, are very fond of each other; such a thing as a quarrel between them never occurs; and nothing can happen to any one on the island without its being a source of grief to all, they are so knit together by friendship and love.

A magistrate is appointed yearly by a majority of votes; all, *both male and female, above eighteen years of age, are voters.* He has the management of the affairs of the Island, and settles disputes, with the assistance of a jury if necessary. Should any decision be deemed unsatisfactory, they do not quarrel over it, but let the subject drop, and refer it by mutual consent to the captain of the first man-of-war that visits them, with the express understanding that his decision is final. The magistrate takes charge of any spirituous liquors that may be given them by ships visiting the island, and issues a small portion to any one who wishes it on holidays, of which they have but two in the year, one to celebrate the arrival of the Bounty in January, the other the Queen's birthday—by this means drunkenness is entirely avoided. However, they are not addicted to it. I was told by Author Quintal, that such a crime had not taken place for thirteeen years.

Milk Rooms in Cellars.

Farmers about to build a dwelling, should know that by carrying a large flue in the chimney's back from the cellar, and having a window or two opening to the house out of the cellar, they can have as good a milk room under their house as could be made over a spring, that may be perhaps two hundred yards or one-fourth of a mile off, which is so unpleasant to go in bad weather, especially by the female portion of the family.

The floor should be flagged with stone, as they can be kept sweeter or colder than even cement or brick, which absorb "spilt milk," and thus taint the atmosphere. The walls and ceilings should be plastered to facilitate white-washing and cleansing. Nothing but milk and cream should be kept in the room, as a pure atmosphere for cream to rise in, is absolutely necessary for the making of sweet butter.

What is needed to have a cool, sweet cellar, is a current of air, which will be secured by the aforesaid flue, and the open windows, as a strong current of air is at least ten degrees colder than the same air at rest. [Econ.

DEATH OF MARSHAL SOULT.—Marshal Soult died at St. Armand, his native place, on the 26th of November. In his demise, Fance loses one of the greatest of those great men, whose glory was absorbed and appropriated so largely by the Emperor Napoleon. Nicholas Jean de Dieu Soult was born March 29, 1769; entered the army in 1785; was raised from the ranks in 1790; served in the campaign of Marengo as a General of Division; was named Marshal of France at the establishment of the Empire in 1804; commanded in Eylau; opposed Wellington in Spain, and participated in most of the transactions of the imperial era. After a period of disgace with the Bourbons, he was restored to his honors and offices by Charles X. At the revolution of 1830 he was again temporarily deprived of his baton; but the House of Orleans, as complaisant as the Bourbons, once more returned it to him. Of his subsequent history there is little occasion to speak, as it has been a part of the newspaper history of the times. After the Revolution of February, he withdrew entirely from public life, and died peacefully at home at St. Armand, surrounded by his devoted friends and family, just in time to escape the disastrous news of another revolution. [Tribune.

A WORD TO IDLERS.—A person once called and introduced himself by saying that "he was come to spend an idle hour with Mr. Benson." "Be assured," said that eminent man, "that Mr. Benson has no idle hours to spend. He never has any idle hours. From seventeen to eighteen hours he spends every day either in reading, studying, writing, praying, or preaching. Besides, he is going to preach this evening; and he mostly spends an hour upon his knees before he goes into the pulpit." With some degree of confusion, the person withdrew; and it is hoped that he learned, by the mode of his reception, never again to disturb ministers when they are preparing to preach, or to imagine that they have idle hours to spend with idle people who are not conscious of the value of time.

Variety.

The lectures before the Smithsonian Institution, this winter, are to be delivered by Dr. Kane, subject, the Arctic Expedition; Prof. Agassiz, subject, Theology; Prof. Silliman, subject, Geology; and President Hopkins, of Williams College, and Prof. Rogers, of the University of Virginia, of whose subjects we are not apprized. Other distinguished scientific and literary gentlemen have been invited, and are expected to lecture during the season.

The Board of Aldermen of New York, by a vote of sixteen to one, have passed a resolution granting to E. Riddle, Esq., and his associates, the use of Madison Square, for the purpose of erecting thereon a building composed entirely of iron and glass, for an "Industrial Exhibition of all Nations." The building will be six hundred feet long, with a width of two hundred feet, and covered with a semi-cylindrical dome seventy feet in hight.

At the stated meeting of the Committee of the American Tract Society, on Monday, it appeared by the statement of the Treasurer, that the receipts from all sources for the past month were but $12,352, while the expenditures were about twice that amount, thus increasing the indebtedness in notes for printing paper, payable within six months, to $41,035, beside immediate liabilities amounting to $4,501.

Messrs. Gilbert, Secor, Dakins & Co., are constructing a dry dock for the Government, which, after being put together here, is to be taken apart and shipped for San Francisco. It is to be in sections, and when completed it will be capable of taking in the largest vessels in the Navy. It will be finished in about four months, and its cost here will be about $500,000.

Tobacco continues to be a Government monopoly in France. The contract for 1852 has been advertised. It is to embrace 2,250 hhds. Virginia, 4,000 hhds. Kentucky, and 4,000 hhds. Maryland. Total 10,250 hhds., or 5,700,000 *Kilogrames*. The contract is usually divided between the shipping ports of Richmond, New-Orleans, and Baltimore.

We find in a journal of Pesth, of October last, the official sentence of death upon 38 Hungarians for high treason; of these, 7 were unconditionally pardoned; the punishment of 6 was commuted to 19 years' imprisonment, 13 get 6 years' imprisonment, 7 receive 4 years' imprisonment, and 4 were commuted to 2 years. The sole crime of these men was patriotism.

Pottawattomie county, in Iowa, is offered for sale—that is, all the valuable claims and improvements of that portion of the county owned and occupied by the Mormon population. The Mormons are about to make a general move from that place in the spring. It is the best point for producing in all the West, and the best market on the frontier.

Central Railroad of New Jersey.

Winter Arrangements.

LEAVES New York at 9 A. M. and 4½ P. M., foot of Cortlandt-st.; at 11 A. M. (freight) and 4.10 P. M., Pier No. 1 North River—for Elizabethport, Elizabethtown, Westfield, Scotch Plains, Plainfield, Boundbrook, Somerville, Raritan, White House, Easton, &c.

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June of each year.

Board of Instruction.

Rev. J. R. IRISH, A. M., Principal,
Miss JOSEPHINE WILCOX, Preceptress,
Rev. J W. MORTON, } Assistants.
Mr. O. B. IRISH, }

The Terms for 1851 and 1852 are as follows:—
The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3 " " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term, Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.

Tuition should be arranged before entering classes.

Geography, Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

EXTRAS:

Chemical Experiments,	$1 00
Drawing,	1 00
Monochromatic Painting,	3 00
Oil Painting,	5 00
Writing and Stationery,	0 50
Vocal Music, Elementary,	1 00
Advanced Class,	2 00
Instrumental Music,	8 00

Use of Organ or Piano, $2 00 per quarter.

BOARD, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

JAS. R. IRISH, Pres., } Of the Board
S. S. CLARKE, Sec. } of Trustees.

DERUYTER, July 18, 1851.

Sabbath Tracts.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue. 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.

The Society has also published the following works, to which attention isinvited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New-York.

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The Sabbath Recorder.

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The Sabbath Recorder.

THE SABBATH & THE RESURRECTION.

From "An Examination of the Authority for a Change of the Weekly Sabbath at the Resurrection of Christ; proving that the Practice of the Church in substituting the First Day of the Week for the appointed Seventh Day, is unsanctioned by the New Testament Scriptures. By JAMES A. BEGG, Author of a Connected View of the Scripture Evidence of Christ's Speedy Return, &c." [Continued.

Although the Law prescribed *the day* on which the First Fruits of the Passover Feast were to be offered, yet *the period of the day* is not so appointed. This, in practice, however, we may believe would be regulated personally by Aaron's sons and successors, under divine guidance. We know, as exhibited in extracts previously given, that, in fact, the offering was made very early in the morning. The very absence of regulation in the Law, in this respect, if wholly left to themselves, would, looking at the consequences dependant on the acceptance of the offering, naturally lead them to adopt an early hour. In the quotation given from Calmet, it, however, appears, that particular care was taken by the deputies, that even the *preparatory* night work, of *reaping* the sheaf, should not be commenced until "sunset" had fully shown to all, that the 16th day had actually commenced. The offering itself, being a *morning* one, as it was also only annual, necessitated, if the sheaf were to be presented before the usual *morning sacrifice*, that it must have been *very early in the morning*, as we have seen it really was.

In this respect, also, however, type and Antitype have an exact accordance. We read that, "*very early* in the morning," the women, who came with the spices they had prepared, "found the stone rolled away from the sepulchre." Luke xxiv. 1. God had already raised his Son from the dead, although, as appears from another of the Evangelists, this was "as it began to dawn." Matt. xxviii. 1. The narrative by Mark reads, "Very early in the morning"—explained farther as being at "the rising of the sun." Mark xvi. 1. In John's Gospel the earliness of the hour is stated still more strongly, if possible. There we read that Mary Magdalene came "early, *when it was yet dark*, unto the sepulchre, and seeth the stone taken away from the sepulchre." John xx. 1. Darkness, as well as light, is comparative; but by associating, as he here does, the fact of its being "early" as well as "dark," we are taught that it is the darkness not of night, but of the morning, of which the Evangelist speaks—that it was indeed the dawn. Thus, each of the Evangelists testify to the fact, that the resurrection of Christ was indeed *very early in the morning*; corresponding thus again with minute accuracy with that type which men labored during the night to prepare, that they might at the *earliest hour of morning* be ready to offer—the acceptance of which betokened the fullness of Jehovah's blessing yet to come.

But we have still to consider the statements of the Evangelists, relative to *the day* on which the resurrection took place; and to endeavor to show, that the symbol and the prophecy which declared that Christ would be "three days and three nights in the heart of the earth," are not inconsistent with the inspired narratives as to the fact when fulfilled. For we cannot too strenuously insist on the fact, that Christ's truth demands a very different accomplishment of a prediction given by himself to His enemies in evidence of His doubted or denied Messiahship. The form of expression used is one not frequently used in Scripture; but, in every instance in which it is used, it seems truly designed to give fullness or intensity to the declaration in which it occurs—pointing attention to the fact, that in the computation, the number of nights is to be equally regarded as that of the days. Thus it presents itself to the mind in regard to Jonah, whose case the Saviour uses in illustration of His own; so, also, in the case of a famished Egyptian, who "had eaten no bread, nor drunk any water, *three days and three nights*." 1 Sam. xxx. 12. The full extent of this man's privation seems to be more definitely and emphatically expressed, in saying, not merely that he had been without bread and water three days, but that he had been so "three days and three nights." Again, when it is stated of the Saviour himself, that "He had fasted forty days and forty nights," (Matt. iv. 2,) we are not to suppose that reference to "nights" as well as "days," is an unmeaning addition, or a form of expression not requiring us to believe it actually includes nights, but rather as more emphatically fixing our attention on the real extent of that fast. And when Paul says, "A night and a day have I been in the deep," (2 Cor. xi. 25,) he leaves us no room to imagine that his sufferings on that occasion were not truly a "night," as well as a "day." On the contrary, we infer that we should really have an incomplete idea of their extent, if we did not as truly take into account those *by night* as intended to be observed and believed, when so brought before us.

The same principle applies, and with equal force, to the language of our Lord, on the occasion referred to, concerning His duration in the tomb. And the very accurate correspondence which we have observed hitherto between the type and Antitype, even in particulars so minute as to be quite remarkable, leads us to expect that still there must be the same accordance, whether or not we can find it. If, in this respect, we are at fault, better to confess ignorance than indulge in conjecture. Imagination, in every case, when dealing with God's word, requires to be kept under restraint. It would be to allow it a very undue place, indeed, if, by its indulgence, we should occasion a disturbance of the obviously true relation in which the death and resurrection of Christ are seen to stand towards each other, in those typical events which God gave expressly to prefigure both; and to which the Saviour himself, as well as His apostles, appealed, as both intended and fitted to convey clearly to His church, the information required.

Both, we believe, will be found in strict accordance with the language employed in the narratives of the several Evangelists concerning the morning of resurrection, which we trust, the reader may now be better able to understand. Peculiar as the phraseology employed really is, there is a very marked agreement among them, in what relates immediately to the time of Christ's rising from the dead. "Into one of Sabbaths," is the literal translation of Matthew's words, (eis mian Sabbaton,) but grammatically requiring a supplementary noun, agreeing in gender with *one*, (mian) which Sabbaton does not. Most commentators are agreed that *day*, (hemera) is the supplement required. In Mark's Gospel, the only difference is, that the definite article *the* (tes) is prefixed, "*the* one of Sabbaths." Luke otherwise the same, has also *the article* prefixed; and John uses the same words, in the same order.

These are the literal renderings, for it will be remembered that the Evangelists, and likewise the other inspired penmen of the New Testament use the words for "one," and "Sabbath," which our translators, in the instances relating to the resurrection of Christ, have rendered "first" and "week," making a different sense from the ordinary one, a different sense even from that which, in the authorized version itself, they are usually made to bear. "Mia" is always employed by the Evangelists themselves, (and it is *their* usage we require to know,) for the cardinal number "one," and not the ordinal "first," while "Sabbaton" is the noun they uniformly use to express *the Sabbath*, weekly and festival. Dickenson, in his Greek Testament, we have seen, so far accords with these facts, that, in reference to the three latter Gospels, he understands both these words in their proper signification, and supplying not only *day (hemera)* but also *from* (apo,) he thus reads, *But the one day from the Sabbath*, (Te de mia hemera apo Sabbaton.) Nor is he singular in this—for to those who so translate these words, it seems necessarily to follow that one day from the Sabbath, must be the first day of the week—they not observing, what we have so fully proved, that the Sabbath referred to was not the weekly one, but that "*that* Sabbath day was an *high* day." *Beza*, accordingly (on Matt. xxviii. 1,) interprets it thus—"the day next after the Sabbath," which he adds, "we call the Lord's day." *Bagster*, also, adopts this view, with the same understanding.

The clause is indeed difficult to render; as it is very peculiar even in the original. The difference of idiom between Greek and English, often necessitates a free rather than a literal translation, to express the true meaning in an intelligible form; but this is not the only cause of obscurity in the case before us. Still, in the translations and paraphrases of the commentators we have named, it is to be observed that there is no account made of the fact to which we have formerly adverted, and of which we must still remind the reader, that in all the instances given above from the several Evangelists, respecting the morning of the resurrection, the word *Sabbath is not in the singular, but in the plural*, SABBATHS—which, therefore, with the supplementary words proposed by others, would read, "One day from *Sabbaths*." Accordingly, in the *Hamiltonian Interlinear Literal Translation* of Matthew's Gospel, it is actually thus given, "to the dawning *into one of Sabbaths*," as a faithful *literal* rendering. So, also, in the translation of John's Gospel, according to the same system, the parallel text is also rendered with "*Sabbaths*," in the plural, as the literal translation likewise of that text.

The first clause of the first verse of the 28th chapter of Matthew's Gospel, as formerly we have remarked, is connected by Griesbach with the last verse of the preceding chapter, and is therefore so introduced among his Various Readings, in Bagster's Greek version of his *Pollyglott* New Testament. Not, however, seeing or adopting this method of removing a confessed difficulty, yet giving attention to the fact, that, in the Original, the word rendered in the common version, *Sabbath*, is even in that first clause of Matt. xxviii. 1, really "Sabbaths," in the plural, in *Poole's Annotations*, a rather remarkable interpretation has been based upon it. "In the end of the Sabbath," are the words of our translation; and Poole, upon the clause, says, "which in the Greek signifies 'in the evening of the *Sabbaths*,' the end of *the week*." For, he supposes here, "all the days of the week Sabbaths," giving credit to "our translators," (we know not to whom he refers,) who, he says, "translate it well, 'in the end of the Sabbaths;' the evening or night following *the Sabbaths*, following the seventh day, which was the Sabbath." For, singular as it does appear, he would call "all the days of the week *Sabbaths*," adding, "the first of the Sabbath, the second of the Sabbath, &c." While, therefore, in the one clause, he proposes to call all the days of the week "Sabbaths," in the explanatory clause following, he substitutes "for all the days of the week" which were thus to be individually so called "Sabbaths," the idea of "week," or Sabbath in the singular, for *all the days together*, making one "the first *of the* Sabbath," and the next, "the second *of the* Sabbath." But as we have shown that *mia* signifies *one* rather than *first*, we should thus really have in the several accounts given in the different gospels, a reference not to "the first day of the week," *but only* to some *one* undefined, or indeterminate day of the week—either "*one* of the Sabbaths," or "*one* day of the week"—without stating which day that was, whether *first* or *fourth*.

[To be continued.]

For the Sabbath Recorder.

THE SIGNS OF THE TIMES.

To those who have paid any attention to the prophecies, it is evident that we are entering an important epoch in the history of the world. Great and glorious promises are made to the church, to commence about this time. As it regards the prophecy of Daniel, it is *now* in the feet of the image, and the last chapter in the history of worldly monarchies is rapidly developing itself. The feet and toes are of iron and clay; they are partly strong and partly weak. They have attempted by various means to coalesce, but it is impossible. The clay and iron will not mingle; and no one great and overshadowing monarchy is to result from the efforts of despotism. The principles of monarchy and democracy are perhaps equally diffused throughout the ten kingdoms on which the image rests. The "turns and overturns" which are taking place are uprooting the principles of absolutism, and preparing the world for the kingdom of the *stone* that is to smite the image in the feet. Indeed, the heavings of the nations give evidence that the image is already smitten, and "totters to its fall." Absolutism must give way to a democracy that acknowledges no sovereign but Christ, before His kingdom will become established and fill the earth. Christians can not fail to look with interest on the developments now making; and if they give credit to the general prediction that these two opposing principles are about to decide the contest by a general and sanguinary conflict, the result must be contemplated as of overwhelming importance.

To the question, Should our American States mingle in the contest? the answer should be, If it be the will of God that the present heavings of the nations, like the premonitions of a moral earthquake, shall give birth to a state of improved security to civil and religious liberty, we cannot wish to be neutral, nor would we desire to be merely spectators of the strife. If blood *must* flow for the regeneration of the nations, why should *we* be exempt from contributing our quota in so righteous a cause? Has not God made of one blood all the nations of the earth? And we are certainly, with all our democracy, involved in the charge of oppressing humanity.

With respect to the *means to be used* by Divine Providence to bring about this glorious state of things, when the gigantic prophetic image (the representation of the powers of absolute and despotic governments) shall fall, we are not careful. God's ways are right, and all His subjects will rejoice in their consummation. With pleasure we should contemplate every blow that seems aimed at that doomed tyranny and oppression—that is likely to hasten the fall of this colossal statue. Perhaps the apostle of civil and religious liberty, the illustrious Hungarian, now in our midst, may be, in the hands of God, a chosen instrument to strike the most effectual blow to the image that has ever smitten it in the feet, and like Cyrus of old be acknowledged as His messenger, chosen to execute His will, and stir up the nations to prepare for the fifth and last monarchy, the glory of all governments, and the consummation of all that is desirable on earth. His reputation for purity of principle, his highly evangelical religious character, coupled with his hatred of oppression, his exalted patriotism, his clear views as a statesman of the means of obtaining and securing civil and religious liberty, point him out as the most extraordinary man of the age. And may we not hope for results that shall be honorable to God, and substantially promote the happiness of man? J. M.

LUTHER AND HIS MAID-SERVANT.

Luther had a domestic residing in his house by the name of Elizabeth, who, in a fit of displeasure, left, without giving the family any notice. She subsequently fell into habits of immorality, and became dangerously ill. In her sickness she requested a visit from Luther. On taking his seat at her bed-side, he said:—

"Well, Elizabeth, what is the matter?"

"I desire," she replied, "to ask your pardon for leaving your family so abruptly; but I have something else weighing very heavily on my conscience, I have given away my soul to Satan!"

"Why," rejoined Luther, "that's of no great consequence. What else?"

"I have," continued she, "done many wicked things, but this is what most oppresses me, that I have deliberately sold my poor soul to the devil, and how can such a crime ever find mercy?"

"Elizabeth, listen to me," rejoined the man of God. "Suppose, while you lived in my house, you had sold and transferred all my children to a stanger, would the sale or transfer have been lawful or binding?"

"O, no," said the deeply humbled girl, "for I had no right to do that."

"Very well, you had still less right to give your soul to the arch-enemy; it no more belongs to you than my children do. It is the exclusive property of the Lord Jesus Christ; he made it, and when lost also redeemed it; it is *his*, with all its powers and faculties, and you can't give away or sell what is not yours; if you have attempted it, the whole transaction was unlawful, and is entirely void. Now do you go to the Lord, confess your guilt with a broken heart and a contrite spirit, and entreat him to pardon you and take back again what is wholly his own. And as to the *sin* of attempting to alienate his rightful property, throw that back upon the devil, for that and that alone is his."

The girl obeyed, was converted, and died full of faith and hope. [Lutheran Observer.

WHERE SHALL THE SOUL FIND REST?

Written by Lady Flora Hastings, the victim of a cruel slander originating among the Maids of Honor of Queen Victoria.

Tell me, ye winged winds,
That round my pathway roar,
Do ye not know some spot
Where mortals weep no more?
Some lone and pleasant dell,
Some valley in the West,
Where, free from toil and pain,
The weary soul may rest?
The loud wind dwindled to a whisper low,
And sighed for pity as it answered—"No!"

Tell me, thou mighty deep,
Whose billows round me play,
Know'st thou some favorite spot,
Some Island far away,
Where weary man may find
The bliss for which he sighs,
Where sorrow never lives,
And Friendship never dies?
The loud waves rolling in perpetual flow,
Stopped for awhile, and sighed to answer—"No!"

And thou serenest moon,
That with such holy face,
Dost look upon the earth,
Asleep in night's embrace;
Tell me, in all thy round
Hast thou not seen some spot,
Where miserable man
Might find a happier lot?
Behind a cloud the moon withdrew in wo,
And a voice sweet, but sad, responded—"No!"

Tell me, my secret soul,
Oh! tell me, Hope and Faith,
Is there no resting-place,
From sorrow, sin and death?
Is there no happy spot,
Where mortals may be blest,
Where grief may find a balm,
And weariness a rest?
Faith, Hope, and Love—best boons to mortals given—
Waved their bright wings, and whispered—"*Yes! in Heaven!*"

From the Watchman and Reflector.

MOSAIC ACCOUNT OF THE CREATION.

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made." Gen. 2: 1—3.

The apostolic caution, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," was never more needed than at this moment, owing to the insidious effects and pretensions of geological science. Although many of its supporters are the avowed friends of Divine revelation, we must consider them as deceived by the accomplishments and reputation of men distinguished in the science of geology, and who, not contented with its legitimate province, go far beyond it, compelling revelation to bend to their speculations, without regard to the disastrous consequences to which it is thereby subjected.

Among other subjects which geology has attacked is the time specified by Moses as employed by Johovah in the creation of the world. Geologists would have the period of six days to be understood as embracing periods of vast duration, not to be comprehended by our feeble powers.

But the scriptural account refers, it is very evident, to six diurnal periods, the writer intending that it should be so understood, intimating no difference whatsoever as to their length, between them and that of the seventh diurnal period—the latter being only marked as that period on which nothing was created, the work of the preceding six days presenting a perfect and entire organization of creation, so that each preceding day had the perfecting of its peculiar work. This is plainly asserted by the Divine Word as applicable to every department of creation. "The Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew."

It is very evident, then, that on this principle, (its immediate perfection by the Word of God,) creation in all its parts was effected, so that long periods of time, as geologists assert, were not necessary, neither were they employed in creation. We might as well contend for periods of time as necessary for the growth of plants and herbs, which are said to have been created before they grew, or even were in the field, as contend for periods of time as necessary for the creation of the different strata on the earth's surface. What was created, was created by the Word of God, "so that things which are seen were not made of things which do appear." Creation, in all its parts, being a series of stupendous miracles accomplished by the simple fiat of God, and applicable to all that is on the earth's surface, as well as to that which is not immediately cognizant by our sense, but essential for the welfare and comfort of his creatures. I here allude, not to formations which are undoubtedly effected by time, under the influence of chemical action, since creation, but to those formations on which the great age of creation is predicated by geologists.

If, as must be admitted by all who receive the Scriptures as the Word of God, Jesus of Nazareth, in his pre-existent state, was the great Creator, and if he, while on earth, displayed his creating power without the intervention of laws of production or of reproduction, why should it be thought a thing incredible that he formed the earth just as it is stated as regards time in the Mosaic account of the creation? The loaves and fishes with which he fed five thousand men, besides women and children, were not produced by the laws of production, for he created fishes which never swam, and bread from grain which never grew. Those came from his hand as fast as they could be distributed to the famishing multitude, and, if so, why should the diurnal period of time, according to the Mosaic account of the creation, not be sufficient for the production of the various phenomena of creation in the geoligical structure of the earth's surface? The Divine *fiat*, and not *time*, being all that was requisite, according to the statement of the writer of the book of Genesis, and all that was employed by the great Creator.

Some geologists, who would like to retain the assumptions of their science as to the period of time in creating, and reconcile them with the Mosaic account, would refer it to the period occupied by the re-organization of the earth, fitting it for the reception of man, and not to its first origin. But this goes on the ground that God must needs have had laws to effect his purpose in creation, and by so doing they limit the omnipotent God, whose power was just as equal to the task of creating *at once*, as of giving to matter a certain period of time to effect his purposes.

In conclusion, had long periods of time been employed in creation, there would have been little or no force in constituting a diurnal period as comprehending the Sabbatical institution, the force of the observance of the institution lying in that the work of creating occupied just six of these diurnal periods, as in the text that heads this article, and not long, interminable periods of time, God requiring, after his own example, a cessation from labor after that of six diurnal periods, namely, the seventh comprehending the institution. And this very reason is assigned when the Divine institute was again promulgated from Sinai: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

Thus do we dispose of the opposition of geological science to Divine revelation, by an appeal to the Word of God itself in support of its own statements. It asserts that the work of creation was a miracle, and unless we are prepared to give eternity to matter, it is just as reasonable to conclude that the world was made in six days, and at the period specified by Moses (as thousands of millions of years ago) when the eternal God thought fit to command its existence. We have no objection that geology should drill and bore the earth for its own legitimate purposes, but would protest against its pretended discoveries being reared and shaped into a science to invalidate the teachings of the Bible as to the period of creation and the manner of creating. "Let God be true, and every man a liar." J. J.

MRS. HEMANS AND THE PILGRIMS.

At the late meeting of the Cape Cod Association, Rev. Charles Brooks being called on, spoke as follows:—

Mr. Chairman,—In replying to your call, I have thought it might not be uninteresting to state the cause and occasion of the writing of that popular little poem on the "Landing of the Pilgrim Fathers," by Mrs. Hemans. During a short and delightful stay at her house in Dublin, Ireland, in July, 1834, I had a long conversation with her. She expressed a deep interest in the United States, and said she had been better understood in Massachusetts than in England. She uttered with deep feeling her profound gratitude to Professor Norton, of Cambridge, for the delicate and efficient manner in which he had commended her to the American public; for the generosity with which he had published, at his own risk, a beautiful edition of all her works, and then sent his approbation of her, in that substantial and unequivocal form, which admits of no misconstruction—*pounds sterling*. This patronage stimulated her to efforts, which, otherwise, she would not have made.

She told me, that of the many strangers and foreigners who had visited her within the last few years, she had been most gratified with the Americans; and named one or two signal examples. She was as truthful in her words as she was pure in her thoughts; and in thought no one was purer. In her conversation, she was simple and glowing, and seemed without effort to throw the prismatic colors of her own ideas upon every object she touched. I was struck with her deep sense of justice when she spoke of her sister spirits, Joanna Bailie, Caroline Bowles, Mary Mitford, Letitia Landon, and Mary Howitt. She never spoke of them as rivals or competitors, but as friends and companions.

I told her that, as a member of the Old Colony Pilgrim Society, I had a right to thank her, in their name, for her true and touching little poem on the landing of the Pilgrim Fathers. "Well," said she, "would you like to know how I came to write it?" "Certainly I should," was my reply.

She said it was thus:—"I purchased two volumes at the bookstore and brought them home, and as I laid them on the table my eye was attracted by their envelope, which proved to be eight pages 8vo. of an address delivered at Plymouth on some anniversary. There was no title page and no date. The excellence of the paper and the beauty of the type first arrested my attention; but how this stray fragment got to Ireland, I could never ascertain. I began to read, and I found it contained an entire description of the fact of landing, and so beautiful was the painting and so thrilling the fact, that I could not rest till I had thrown them into verse; I took off my bonnet, seized my pen, and having read and re-read the story, I caught the fire from this transatlantic torch, and began to write, and before I was aware, I had finished my poem."

I then told her how much we valued the lines for truthfulness and spirit, and how I had stood with a thousand persons in the Pilgrim Church, at Plymouth, on "Forefather's Day," and sung with them her exquisite hymn. At this remark, a tear stole into her eye. "But," said I, "my dear madam, there are two lines of that poem which the descendants of the Pilgrims prize above the rest." "Ah! which are they?" I began to repeat—"They *left* unstained, what there they *found*;"—"O! yes," said she, interrupting me hastily, and then reciting the next line, "Freedom to worship God." "Yes," I replied, "*Freedom to worship God*." Then raising her voice, her eyes at the same time beaming with religious enthusiasm, she exclaimed—"It is the *truth* there, which makes the poetry."

Yes, Mr. Chairman, it is the truth there which makes the poetry—for so true is that poem to the facts and feelings of the case, that this fortunate lady has connected her name forever with the shore of Plymouth and the landing of our fathers; yes, so long as the "breaking waves dash high on that stern and rock bound coast," to chant their ocean dirge at the grave of the pilgrim, so long shall be joined in the sacred requiem the name of Felicia Hemans.

When about to say farewell to this charming lady, she took my hand and said—"When you next meet with your Pilgrim Society present them with my heart-felt thanks for their flattering partiality towards me, and tell them that I wish each one of them prosperity and happiness."

Unfortunately, Mr. Chairman, I have not been able to meet with our Pilgrim Society since that event, and therefore avail myself of this opportunity, the most proper that could happen, to discharge my long cherished, well remembered, religious trust.

EMPLOYERS AND EMPLOYEES.

Among pastors of churches and others, there is evidently a growing attention to the exposures of young men employed by merchants and those engaged in commerce. Rev. Mr. Stone, of Park-street Church, Boston, discourses thus of this matter in the *Congregationalist*:—

"I tell John he's too honest."

"Ah, how so?"

"Why, he has lost me many a good bargain because he will insist on telling every thing he knows about the lot he's selling."

"That's unlucky."

"Yes—now when you are putting off your hay, you don't feel yourself bound to tell just how it was cut and got in—whether or not you had a little sprinkle of rain upon it, or whether the lot will run as well as the sample."

"Certainly not."

"If you did you would'nt get your price for it."

Returning to the city in one of our Eastern trains of cars, a few mornings since, after a night's absence, we overheard two gentlemen on the seat behind us delivering with great energy the dialogue commenced above. We felt under no obligation to put our fingers in our ears, and so we were favored with more of the same sort.

"Now," continued the first speaker, "I tell John, when a customer is looking at a case of my boots, he is'nt obliged to dig up every pair in the box and display to him every flaw in the leather and every slip of the knife, and the quality of the thread, and all that. If he wants to make a trade, he must put the best face on the article he can, and he may be sure the purchaser will make allowance enough for defects."

"Precisely."

"But I can't make that boy understand the matter. It's just so with all that family. It runs in the blood. His father before him had the same failing, or he might have been a rich man. John won't tell any thing but what is exactly true about the boots, and he *will* tell all that *is* true."

"What do you keep him for?"

"Well, I've thought a good many times I should get rid of him, but you see I can trust John myself—I don't have to watch him in any thing between him and me. I always know what to depend upon where John is concerned. He'd cut off his right hand, I do verily believe, before he'd cheat me out of a mill. But I have to take care how I leave customers in his hands. When I am there I attend to them myself—but when I am away they find out a little more of the art of boot-making than I care to have them know."

"That's all nonsense. There's no use in setting up for such special honesty. If every body traded on such principles it would do. But if one man undertakes it alone, he'll go to the wall. The fact is, if we tell the worst about our goods, we actually mirepresent—for the purchaser will suppose all the while we are saying the best we can, and that, the actual worst is very far beyond what we have admitted. O, it won't do at all."

"Just what I've told John over and over."

Honest John! brave John! heroic John! Our heart warmed towards this unknown, incorruptible one that kept his integrity through such a fiery ordeal. God bless him and shield him and deliver him out of the hands of the Philistines!

And this is the way, we thought, that many an employer sets about corrupting the unprotected youth committed to his care and training. This is the sort of nurture under which many a youthful aspirant for a business career is indoctrinated in the mercantile virtues. These are the models and exemplars after which they are exhorted to pattern in their creed and their practice if they would win golden fortunes.

WHAT IS PUSEYISM?

Mr. Dennison, in his pamphlet, says that he understands the following to be the principal Tractarian doctrines:—

I. That man is "made a member of Christ, the child of God, and an inheritor of the kingdom of heaven," in and by holy baptism.

II. That man, "made a member of Christ, the child of God, and an inheritor of the kingdom of heaven," in and by holy baptism, is renewed from time to time in holy communion.

III. That "death unto sin, and a new birth unto righteousness" is given to every adult, and every infant, in and by the outward visible sign or form in baptism, "water, in the name of the Father, and of the Son, and of the Holy Ghost."

IV. That the gift may be received, in the case of adults, worthily or unworthily, but that it is always received.

V. That the body and blood of Christ are given to every one who receives the sacramental bread and wine.

VI. That the gift may be received worthily or unworthily, but that it is always received.

There is no mistaking the meaning of this. It is clear and explicit; but wherein does it differ from Romanism?

The Sabbath Recorder.

New York, January 15, 1852.

MAN A PROBATIONER.

We do not know that any one denies, in so many words, that man is accountable for his conduct to his Creator—that is, any one who has not made up his mind already to be an infidel—but in these days of degeneracy, many things are said, which go far to destroy the force of the doctrine, and to render the creature careless in his manner of living. For instance, it is denied that man is a probationer for *eternity*. It is admitted that, as a rational being, he is bound by the law of God, and is held to a strict account for his violation of it. But that the rendering up of this account is delayed till the close of life, and that his eternal state is fixed accordingly, is utterly denied. It is contended, rather, that he is brought to account, from time to time, here in this world; that is, that he receives his punishment as he goes along.

But whatever may be said upon the question whether man is a probationer for *eternity*, it is very clear that he is put upon probation for a certain length of time, and that his refusal to improve this season allotted to him is followed by consequences disastrous to himself. The following passage is directly to the point:—"*Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.*" Prov. 1: 24—31.

Now, it is evident from this passage—I. That there is a certain portion of time, longer or shorter, during which "Wisdom" extends her call to the "simple ones," ver. 22. II. That this portion of time is a period of probation in reference to that which follows. III. That this period of probation has a limit; that it will come to a close. IV. That the period which follows it, will be one in which calls for mercy will be useless; and that this calamity will come upon the 'scorners' *because* they did not improve the season of their probation. From these conclusions there is no escape.

Where, now, shall the dividing line be drawn between that portion of man's existence during which 'Wisdom' treats with him, and that in which she no longer treats with him? When is it that she begins to laugh at his calamity, and mock at his fear? There certainly must be some point in his existence at which this momentous crisis occurs. And if it be not at death, it must be at some point of his career this side of the grave. Grant it, that it takes place in this life, does it render the sinner's condition any the more hopeful for eternity? Suppose it to take place ten years before he dies. During all these ten years he continues a reprobate, suffering the righteous retributions of God's anger. In the language of the text, he "*eats the fruit of his own way, and is filled with his own devices.*" Of course, when he dies, he "*is driven away in his wickedness,*" and does not, like the righteous, have "*hope in his death.*" For, so far as this life is concerned, it consists, according to the supposition, of these two portions only—the portion in which Wisdom treats with him and the portion in which she laughs at his calamity, or leaves him to eat the fruit of his doings. There is no third state, or new state of trial afforded. No such period is hinted at.

It is sheer assumption, however, to suppose that the dividing line between probation and retribution is drawn in this life. The time in which Wisdom uttereth her voice in the streets, and crieth in the chief places of concourse, is the time that the human race lives on earth. The day in which she mocks at their calamity, and brings fear upon them as desolation, and destruction as a whirlwind, is evidently the last great day—the day of judgment. And as no succeeding state of trial is spoken of as being afforded afterward, it is evident that man is, in this life, a *probationer for eternity*.

T. B. B.

Dr. Baird on the Religious Condition of Europe.—At a meeting in New York, one evening last week, Rev. Dr. Baird gave some account of a tour he has recently made through various parts of Europe, and his views of their religious condition. The Protestant movements in Ireland, Dr. B. regards as most encouraging, and he thinks that there are at least 30,000 converts to Protestantism in that country—the fruit of the labors of humble missionaries and Bible readers. In France, Dr. Baird fears that Protestants will have a hard time during the reign of Louis Napoleon. In Belgium the Protestant religion is making rapid progress, and though the country is essentially Catholic, and the Government Catholic, Protestant missionaries are fully protected. In Holland there is the greatest Protestant activity. In Germany the Protestant religion is increasing, and among the Protestants the Evangelicals are increasing. In Hungary, the Protestant religion has suffered more persecution than in any country in Europe, yet this has not been able to extirpate Protestantism. There are in Hungary 3,500,000 Protestants, and 6,500,000 Roman Catholics. The Protestants support their churches and their schools by voluntary contributions. In reference to the closing of the American Church at Rome, the Doctor said he was sorry to find that among the influences that operated to induce the Pope to request this act should be done, were remonstrances addressed to the Pope by highly respectable American Roman Catholics.

THE RELIGIOUS NEWSPAPER.

Those who take an active part in carrying forward the benevolent enterprises of the day, know very well, that the co-operation of the religious newspaper is indispensable to their success. So well is this understood, that many of the large Societies—such as the American Tract Society, the American Bible Society, the American Board of Commissioners for Foreign Missions, and the Baptist Missionary Union—devote a portion of their funds to the printing of papers for the circulation of general religious intelligence, in connection with matter relating particularly to their own operations. Every religious newspaper ought to be viewed, to a certain extent, in the light of a benevolent enterprise. That it is such in fact, must be evident to any one who considers, that the reading matter of the religious newspaper is furnished to subscribers from *twice to four times cheaper* than is done in the volumes of any benevolent publishing society. Add to this consideration, what is equally true, that the religious newspaper often does as much every year to advance the interests of other benevolent institutions as could be done by one or more salaried agents, and then say if it is not a benevolent enterprise, and one which has claims upon the friends of such enterprises.

In several of our exchanges, of late, we have read articles setting forth their claims to increased patronage on the score of what they have done for the cause of religion in general, and for the benevolent societies with which they are connected in particular. We propose to copy several of them, and shall be glad to see proof that the principle which they set forth finds a response among our readers. The one we give this week is from the Boston *Recorder*, a long-established and well-supported paper:—

"If we could speak of the duty of Christians in circulating religious papers, on the simple ground of the good accomplished, in a way to awaken no thought of any private interests involved, and stand in the reader's mind clear of all suspicion of such interest, we might bring strong reasons why each in his sphere should exert an active influence to that end. Our religious newspapers occupy, with no mean efficiency, a sphere which no other religious literature can; and which the issues of none of our benevolent societies can. They can speak with distinctness of the distinctive principles of the respective denominations of Christians that sustain them. They are vehicles of the common sympathies, common interests, and common thoughts of those denominations—organs of defense where defense is needed—instruments of mutual understanding, of mutual aid and reproof in practical matters—conveyances of whatever is most instructive and entertaining in religious events; and, taking in all branches of this influence, we find the power of a good religious paper in a family to be incalculable. And the good attained by extending its circulation is proportional. Yet few think of the duty of using even a little influence to this end. Many will give money to the Tract Society, to be spent for the printing of its papers, and take the satisfaction of feeling that they have accomplished a great good—and well they may. But they little think, that they may, without money, by a word spoken in season, induce a neighbor to become a permanent subscriber to a good religious paper, and thus, at his own expense, to open upon his family a perpetual flow of good; good so much the more valued and effectual, because he pays for it.

"If we had, in the aggregate, all the advantages which are had individually by our many warm friends among our subscribers—advantages for putting our cause before individual minds, just how and when a word in season would tell, and that in all places where our paper goes, we would double our list in three months. And a doubling of our list would more than double the good influence of the paper, because it would increase our ability to condense upon its columns a greater interest and power of good."

MISSIONARY REPORT.

To the Brethren of the Seventh-day Baptist Central Association:

This is to inform you, that the undersigned has continued in his field of labor since the meeting of the Association. One half of his time has been spent in Otselic and its vicinity, the other half in Preston, (the former place only being properly missionary ground,) where he has since the meeting of the Association preached 67 sermons, made 110 family visits, conducted 6 inquiry meetings, attended 2 covenant meetings and communion seasons, and several other meetings. During the summer season but little could be done, except to keep along in the ordinary course. In the Georgetown Branch, we have enjoyed a precious revival, in connection with the brethren of other denominations, commencing soon after the time of beginning to hold evening meetings. Between 30 and 40 have been, in the judgment of charity, converted, and the usual number of backsliders reclaimed. Several of them belong to Seventh-day Baptist families, but they have not yet united with any church. Living between Otselic and DeRuyter, they seem to have been unsettled which church to join. There seems to have been a little awakening in the borders of Otselic, near Georgetown, but what the end will be is hard to predict. The uncoverted in Otselic seem to be unusually hard to move. It is difficult even to get them under the influence of the means of grace.

I wish to mention one thing that is, to me, exceedingly discouraging. I meet with persons every where, professing piety, who acknowledge a full conviction of the teachings of the Bible in favor of the seventh-day Sabbath, who excuse themselves, in view of popular custom and interest, from keeping it. Several of the converts in Georgetown acknowledge this conviction, but it is doubtful whether they will come out. The *seventh part of time* doctrine is a very convenient one with which to pacify the conscience in the practice of a palpable sin. Some one introduced the subject of a concert of prayer in the denomination, which is a thing that has often occupied my mind. Though truth should be put forth in love for the consideration of our erring friends, yet the offering up of the prayer of faith, unitedly, for the Spirit's power to rest on those who know their duty, to wake up their consciences, is quite as important, in my view; for, if all, as fast as they know their duty, were constrained by the Spirit's power to come out, a very few years would turn the scale, and give victory on the side of truth. And until we have more ardent piety, and a more vigorous exercise of living faith, as a denomination, we are unworthy of seeing such a victory. Let us humble ourselves under the mighty hand of God, that He may exalt us in due time.

Though Preston is not occupied properly as missionary ground, yet it may be proper to say something about the state of things there. In relation to the long-standing difficulties, I succeeded, at last, to get them to leave them to a council, with mutual pledges to abide their decision. Ample opportunity was afforded to present all the light on the subject of their respective claims. The council took all the time that they thought proper to look over and compare the evidence presented, and gave a decision which, I think, was very judicious. The church received and adopted the report of the council very cordially, and has gone, as far as time and circumstances will admit, in her action according to her understanding of said decision. * * * * My next effort will be to see how many can be found in fellowship to commence gospel travel, and then try to have the gospel rules applied, in their mildest form, with those who are far away from their duty. Do not fail to remember us in your prayers.

Elias Burdick.

Preston, Dec. 29th, 1851.

BRITISH CORRESPONDENCE.

French Affairs—Dissent & Tractarianism in England.

Glasgow, December 25th, 1851.

Although still indisposed to speak of the political aspect of France, its moral and religious condition, as affected by the despotism now being established there, lie within our province. We have already adverted to the fact that the Pope and the Popish Party express their satisfaction at the successful movement of Louis Napoleon. This has since been more fully manifested. For, although the Archbishop of Paris is still said to have scruples about receiving from the hands of the President and consecrating the Pantheon for a church, the Bishops of Muns and of Chalons openly avowed their desire for his success, even before the voting began—the latter, indeed, assigning as his reason for so doing, that "God is with the President." The inferior clergy have urged upon their people the duty of supporting his cause; and that there might be no danger of plots being formed against it, a prohibition has been issued against the celebration this year of the midnight mass on Christmas even in the churches of Paris. The Glasgow Popish newspaper has, in its last number, a leading article, taking of course the Pope's view of the matter, with this singular remark, that the President's "mind would seem to have really taken a *religious* turn, as he has already adopted measures for the better observance of *the Sabbath*." And on this Sunday-observance ground its editor bespeaks for the military despot the favor of the Scottish Presbyterian Church. But fond as our friends have shown themselves to be of a Popish Sunday, Napoleon's aid in behalf of this object of the Evangelical Alliance will hardly be deemed reason sufficient for the sympathy of British Christians in his general measures. We have much to fear for the cause of religion at his hand.

A recent Parliamentary Committee Report contains the following estimate, believed to have been carefully compiled by a witness, of the

Chapels of Dissenters in England.

Wesleyan,	4450
Independent,	2572
Baptist,	1943
Primitive Methodist,	1662
Roman Catholic,	597
Calvinistic Methodist,	778
Bible Christian,	415
Society of Friends,	330
Wesleyan Methodist Association,	322
Methodist New Connexion,	281
Unitarian,	260
Church of Scotland,	12
Free Church of Scotland,	77
United Presbyterian,	61
Lady Huntingdon's Connexion,	30
Swedenborgian, Jews, and Minor Sects,	550

These returns are of *England*, exclusive of Scotland; and the numbers of adherents which the figures represent indicate an amount of opposition to the Established Church greater than we have been accustomed to think was the fact. The condition of the Establishment ought indeed to warrant the expectation of a large increase to the number of Dissenters from its pale; for those who are denominated "Evanglicals" cannot be said to hold some of the important doctrines of its formularies. The Privy Council in Mr. Gorham's case, have decided that such differences may exist; and 3100 of the clergy subscribed, last month, a declaration of approval of that decision. But numerous meetings and resolutions of the Tractarian party, at the same time, express great disapprobation with the avowed opinion of the Archbishop of Canterbury, that episcopal ordination is not essential to true Christian ministry—even although that opinion referred only to ministers of foreign churches, where I suppose he charitably makes allowance for the difficulty of finding *such* episcopal ordination as he and his church give.

The chief upholder of these high Tractarian views is the Bishop of Exeter, who, while stringently insisting on subjection to ecclesiastical authority, and exemplifying the tyranny of it, does not hesitate to denounce as heretical the published sentiments of his own superior, the Archbishop. Baptismal regeneration is the most important article in his theology, as exhibited in many ways. Sometime ago, Mr. Hatchard, Vicar of the principal parish in Plymouth, having nominated the Rev. T. G. Postlewaite to the incumbency of one of the churches in his parish, the Bishop soon found that he held the views of Mr. Gorham, and summarily rejected him. This month, the same Bishop has prohibited the Rev. Mr. Newton from continuing his ministrations in his diocese, because, after a severe examination, he considered him unsound on the same dogma. And consistently with this, he suspended the Rev. R. Autram three months for neglecting to baptize an infant, who therefore died unbaptized. The Bishop spoke with awful solemnity of the difference that there may be through all eternity between the state of the babe that has been baptized and that of the babe that has not. Nor is Exeter the only one of his order holding these views. Others at home, though they may be less able or less disposed to do battle for their cause, as well as five out of six of the Bishops of our Australian Colonies, are as thoroughly tinctured with this unscriptural delusion. It is a part of the remnant of that Popery which was still retained at the era of the Reformation. Even the Bishop of Exeter, however, deems it needful to maintain a *protest* in some things against Mother Church. A complaint having been presented to him in regard to paintings in progress in the chancel of Shevioke church, his Lordship, after careful examination and minute specification of the subjects, decides that there is little for him to interfere with except that of the angel *kneeling* to the Virgin Mary in the picture of the Annunciation. *This*, which Popery, pure and undefiled Popery, would glory in, the Bishop of Exeter deems "improper."

The Free Church Missionary Record for the present month intimates that Mr. Cassidy, one of the missionaries at Bombay, had "adopted Anti-Pedobaptist views." J. A. BEGG.

ANTI-LIQUOR LAWS.

Many persons who desire to see the liquor traffic abolished, express doubts of the constitutionality of laws which abolish it. The following written opinions of members of the United States Supreme Court—the highest judicial authority known among us—as to the power of the several States to control the sale of intoxicating liquor within their limits, ought to settle this question. It will be seen that the decision embraces all the Judges of the Court, including the Chief Justice:—

Chief Justice Taney said, "If any State deems the retail and internal traffic in ardent spirits injurious to its citizens, I see nothing in the constitution to prevent it from regulating and restraining the traffic, or from prohibiting it altogether."

Mr. Justice McLean said, "No person can introduce into a community a malignant disease, or any thing which contaminates its morals or endangers its safety."

Mr. Justice Catron said, "If the State has the power of restraint by licenses to any extent, she has the discretionary power to judge of its limits, and may go the length of prohibiting sales altogether."

Mr. Justice Daniel said of imports that are cleared of all control of the government, "They are like all other property of the citizen, whether owned by the importer or his vendee, or may hrve been purchased by hogsheads, casks, or bottles." In answering the argument that the importer purchases the right to sell when he pays duties to government, Mr. Daniel continues to say, "No such right is purchased by the importer; he cannot purchase from the government that which it could not insure to him, a sale independently of the laws and policy of the State."

And Mr. Justice Grier said, "It is not necessary to array the appalling statistics of misery, pauperism and crime, which have their origin in the use and abuse of ardent spirits. The police power, which is exclusively in the streets, is alone competent to the correction of these great evils, and all measures of restraint or prohibition necessary to effect the purpose, are within the scope of that authority."

REVIVAL AT HOPKINTON, R. I.

To the Editors of the Sabbath Recorder:—

I write you, believing that it will be interesting to most of your readers to learn that we have of late enjoyed a precious revival of religion. For a long time we have been in a state of declension, and many have been the *trials* through which we as a church have been called to pass; but God has once more seen fit to visit us in mercy. Bro. Halsey H. Baker, of Berlin, N. Y., came to this place about four weeks since, and from that time to the present has held forth to us daily the *word of life*, which, under the blessing of God, has resulted in the conversion of many precious souls; the reclaiming of wanderers, and some who possessed acerbity of feeling, we trust, have been amicably harmonized. Seventeen have already gone forward in the ordinance of baptism, and we hope that many more will soon follow their example. Our prayer is, that God will still continue to pour out his blessing upon us, that we may continue steadfast, immovable, and always abounding in the work of the Lord.

Henry Clarke.

Hopkinton City, Jan. 5, 1852.

Piety of the French President.—When Louis Napoleon wanted to make himself dictator of France, he did it just as any ambitious *sinner* would, by trampling upon the Constitution he had sworn to defend, and shooting down those who opposed him. But no sooner is his authority established, than he turns *saint*, and professes great zeal for the spiritual interests for his people. His well-timed movement in turning the Pantheon into a church, it is understood, has had the effect to make the Catholics his friends. And now he has made a bid for the Protestants, by sending a circular to the prefects, and other departmental authorities, urging upon them the importance of dispensing with unnecessary Sabbath babor, and instructing them to suspend labor upon the public works on Sunday, so that the State may give the example of rest on that day—a maneuver which is likely to make him many friends among the sticklers for Sunday observance. In this way he is establishing his claim to the designation, "nephew of his uncle."

Death of Prof. Moses Stuart.—The death of this venerable and eminent theologian is announced as having taken place at his residence in Andover, Mass., on the 4th inst. Nearly the whole of his long life had been devoted to biblical studies, and in that department he has done good service to the church, while achieving a high reputation for himself. He was a devoted friend of education; a sturdy descendant of the Puritans, inheriting their faith and their virtues; an encourager of youthful genius; an ardent lover of his country; a sincere worshiper of his God.

"The leading dates in Prof. Stuart's biography, may be briefly given. He was born on the 26th of March, 1780, in Wilton, Conn., and had nearly completed the seventy-second year of his age. He received his academical education at Yale College, where he graduated in 1799, remaining in that Institution as a Tutor from 1802 to 1804. Leaving the profession of the Law, for which he had studied, he determined to engage in the ministry of the Gospel, and having completed his preparation for the sacred office, became the Pastor of the Central Congregational Church in New Haven in 1806. In 1810 he was appointed Professor of Sacred Literature in the Theological Seminary at Andover; in which office he continued until 1848, when he was led to resign it by continued ill health and the growing infirmities of age, having discharged his duties for the protracted space of thirty-eight years."

Missions in Syria.—At a missionary meeting in New York, on the first Monday in January, letters were read showing that the missions of the American Board in Syria, are in a very flourishing condition. Mr. Thompson writes that considerable numbers have avowed themselves Protestants, and petitioned the Emir to be legally acknowledged as such. The Emir is decidedly favorable, although he is the same who some time ago swore that he would exterminate the Protestants. Of Rashaiah, Mr. T. writes that "the whole town is moved," and that "wherever he goes, religion is the topic of conversation, not its externals, but the great cardinal truths of life and salvation." Mr. T. says further, that the Druses and the Jews even, of Rashaiah, are discussing the doctrine of salvation with great earnestness. In other villages, where much opposition has formerly been experienced, requests are made for schools and religious instruction. Mr. Ford, of the same mission, recently made a short tour among the cities and villages which lie between Aleppo and the Mediterranean. Idib and Kessab are the two principal cities. Exclusive of them, the Christian population numbers 10,000 or upward. They mostly inhabit villages situated on the sides of the lofty Mount Cassius. A considerable portion of the Christians of Idib were found to be unusually intelligent.

Agriculture in West Jersey.—We learn from the West Jersey *Pioneer*, that an adjourned meeting of the citizens of Cumberland County, N. J., favorable to the organization of an association for the promotion of Agricultural Interests and the Mechanic Arts, will be held in the Presbyterian Session Room, Bridgeton, on the afternoon of the 3d Monday in January, 1852, commencing at 1 o'clock. An address appropriate to the occasion will be delivered by Professor Gurdon Evans of New York State. After the address a basis of organization will be presented by the committee appointed for that purpose, and if thought expedient, an association will than be organized.

Neander's Library.—Some months ago, the friends of Lane Seminary, Ohio, raised the money necessary to buy the Library of the celebrated ecclesiastical historian Neander. But through some misunderstanding, or because a higher price was offered by another party, they have failed to secure it. The Library has been bought by a person in Halle, and is said to be for some person in America.

Pew Rents.—The three hundred pews of the Church of the Puritans in Brooklyn, of which H. W. Beecher is pastor, rent for about twelve thousand dollars annually—sufficient to build a very respectable place of worship. At the recent sale of pews for the current year, one hundred and forty sold the first evening for the aggregate sum of $7,500—one hundred of them bringing a premium above their valuation.

Love of Liberty Hereditary.—In the "Life of Kossuth," recently published in *The Phrenological Journal*, we find the following, which shows that Kossuth came honestly by his love of liberty:—

"It may show what blood runs in the veins of this modern hero, to state that the chronicle of his ancestor shows, that seventeen of them, at different times, have been executed for political offenses against despotic rule."

Movements of Kossuth.—Gov. Kossuth spent last week at Washington, where he was formally introduced to the Senate and House of Representatives of the United States. A splendid Congressional Banquet was also given him, which was attended by the Vice President *pro. tem.* of the United States, Mr. Secretary Webster, and the Speaker of the House of Representatives, with the leading Senators and Members of the House, Judge Wayne of the Supreme Court, &c. On that occasion, as well as on several other occasions during the week, he spoke in a way to disarm opposition, and excite sympathy for his oppressed country.

On sixth-day last, Kossuth visited Henry Clay in his sick room. Mr. Clay received him standing; and then, being seated on account of his feeble condition, addressed the celebrated Magyar in a speech of half an hour in length, frankly expressing his opinions. He deprecated the policy of intervention as the greatest calamity which could befall this country, and said that, as the possessors of the only existing republic, the example of man's capacity for self-government, it was the duty of the American people to encourage human progress and prosperity on this continent, which might be destroyed by foreign wars, involving in their fall all the hopes of free institutions. These were, he said, the sentiments of a dying man who had struggled for freedom. Kossuth replied. He did not combat Mr. Clay's positions, but confined himself to the prospects of Hungary, and the situation of France, believing that events in the latter country would terminate in civil war, and, perhaps, in a general revolution. At parting, Mr. Clay rose and bade Kossuth farewell forever, wishing him a God-speed for Hungarian independence as the reward of the noble efforts of her people. Kossuth responded with emotion, saying that he would pray God daily for Mr. Clay's restoration to health and usefulness. Both were deeply moved, and the scene was touching and solemn.

Kossuth last week received intelligence of the death of his mother, caused by the anxiety and depression consequent upon the prosecution and imprisonment of her daughters at Vienna.

Kossuth has engaged to speak at Annapolis and Baltimore, and it is expected that he will thence proceed to Cincinnati, St. Louis, New Orleans, Charleston, New York, Albany, Buffalo, Niagara Falls, and Boston.

Education in Canada.—The Canada correspondent of the *New York Tribune* says that the Annual Report of the Normal and Model Schools for Upper Canada, just issued, shows that education is making real progress in that Province. In 1850 there were 3,407 school sections, being an increase of 371 over the preceding year. In each section there is always one school, and sometimes both a male and female school. The average attendance of children is 49 at each school, while the number of children in each section, of what is called school age, that is from 5 to 16 years of age, is 76. The number of children of school age in 1849 was 259,258, being an increase on the preceding year of 5,894. The number attending school last year was 151,891, being an increase of 14,258 on the preceding year. There are 100,000 children in Upper Canada, of school age. The amount paid for teachers' salaries, and the erection and repairs of school-houses, last year, was $411,000. During 1850 the number of teachers employed was 3,476, of whom 2,697 were males and 779 females: 291 of them had been trained in the Provincial Normal School. In 2,067 of the schools the Bible is used as a class-book. Its use is gradually extending; the number of schools where it was used in 1850 exceeded those of 1849 by 231. The teachers belonged to the following religious denominations: Episcopalians, 796; Roman Catholics, 390; Presbyterians, 858; Methodists, 904; Baptists, 238; Congregrationalist, 73: 54 being reported simply as Protestants, and 87 not being reported at all. The average salaries of the male teachers in the country were only from $120 to $240, and those of female teachers from $100 to $200. The whole number of school-houses is 2,475; of which 95 are brick, 117 stone, 1,191 frame, and 1,568 log. The schools are generally well supplied with apparatus, and the school libraries altogether contain 96,165 volumes.

Convention of Colored Men.—In his recent Message, Governor Hunt expressed his despair of any improvement in the condition of the Colored Population, so long as they remain among us, and suggested that something should be done by the State in aid of their colonization. This gives offense to a portion of the colored people, and they have issued a call for a State Convention of Colored Citizens, to be held at Albany on the 30th inst., the purposes of which are thus stated:—

1st. To protest against this gross violation of the principles of the Constitution of our State, and flagitious proposal to mal-appropriate State funds.

2d. To expose the ignorance and wickedness which pervade this portion of the Governor's Message.

3d. To petition the Legislature for an extension of the Elective Franchize.

The Christian Review for January has articles on "The Doctrine of Original Sin," "Epicurus," "The Distinctive Features of the Baptist Denomination," "The Unity of the Race in its Higher Relations," "The Permanence of American Institutions," "Works of Dr. Williams," and "Robert Southey," together with a variety of book notices and literary intelligence. The review is edited by Rev. Sewell S. Cutting, assisted by Prof. Wm. Gammell, and is one of the best works of its kind to be had. Published by Lewis Colby and Joseph Ballard, 122 Nassau street, New York, at $3 per year.

Died, on the 27th of December, at his residence in Fourth-st., New York, Rev. William Provost Kuypers, D. D., in the 79th year of his life, and after a service in the ministry of more than fifty years. He was the last surviving of five brothers who studied for the ministry.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, JAN. 5.

In the SENATE, after the usual opening exercises, numerous petitions and memorials were presented, and several reports on private bills were made. Mr. Cooper presented one or more petitions against the transmission of mails on Sunday. Several private bills were introduced and referred, and others were ordered to be engrossed. A bill reviving the pension act of 1816, so as to give the widows of soldiers in the last war a pension for life, was taken up, debated, and, on motion, was laid on the table.

But the great business of the day in the Senate was the reception of Kossuth, in anticipation of which the Chamber was thronged. At 1 o'clock, Messrs. Shields, Seward and Cass entered, with Kossuth, who was leaning on the arm of Mr. Shields. Mr. Shields said, "Mr. President, we have the honor to announce Louis Kossuth to the Senate of the United States." The chair invited Kossuth to a seat placed in front of the Secretary's desk. Senators then rose, and Kossuth advanced to the seat and sat down. Mr. Mangum said, In order that Senators and all others may have an opportunity of paying their respects to our illustrious guest, I move that the Senate now adjourn. Agreed to, and the Senate adjourned. A crowd then advanced, and were introduced to Kossuth by Messrs. Seward and Shields.

The HOUSE OF REPRESENTATIVES did nothing worth naming, except to pass the long-debated resolution to appoint a Committee to receive Kossuth. The vote was 123 to 54, the latter being mostly southern men.

THIRD-DAY. JAN. 6.

In the SENATE, there was a petition presented for an increase of pay to those of our Navy employed on the Pacific. The lash for the sailor's back was taken up and laid down again. Mr. Seward presented a petition for the exploration of a route to China. The Report of the Secretary of the Treasury was received. A debate ensued on printing the Census; nothing done. A Message from the President, inclosing a note from Mr. Webster, was received, concerning the Cuban prisoners, recommending an appropriation for their relief. A bill appropriating $10,000 for relief of the Library passed. Mr. Seward offered a resolution looking toward granting a pension to the widow of General Belknap.

In the HOUSE, a committee was announced to receive and introduce Kossuth to-morrow. Mr. McMULLEN, from the Committee on Agriculture, reported a bill granting to every man who is the head of a family, and a citizen of the United States, one hundred and sixty acres of land, on condition that he will occupy and cultivate the same for a certain period. Referred to the Committee of the Whole. Mr. Bernhisel (delegate from Utah) protested against the publication of the returned Judges for Utah Territory. The House then went into Committee of the Whole, where they engaged themselves a few minutes to no purpose, and adjourned.

FOURTH-DAY, JAN. 7.

In the SENATE, after some unimportant preliminary business, the subject of flogging in the Navy was taken up, and Commodore Stockton fired a complete Paixhan broadside into the ranks of the advocates of the lash. He eulogized the Navy, and suggested the abolishing of spirit rations. A short but spicy *interloquitur* occurred between Messrs. Stockton and Badger, when the debate was adjourned till Second-day, and the Senate till Sixth-day.

In the HOUSE, Mr. Bayly, from the Comittee on Foreign Relations, reported a bill making an appropriation for the relief of the Cuban prisoners released by the Spanish Government. After a short scene of trifling between Mr. McMullen, of Virginia, and Mr. Polk, of Tennessee, the ladies were admitted to the floor of the House, when Kossuth was received. The Committee of five entered with Kossuth, who had the arm of Mr. Carter, and having approached to the area, Mr. Carter said, "Mr. Speaker, I have the honor, on the part of the Committee, to present Louis Kossuth to the House of Representatives." The Speaker said, As the organ of this body, I have the honor to extend to Louis Kossuth a cordial welcome to the House of Representatives. Kossuth bowed to the compliment, and in a low tone acknowledged with gratitude the honor paid to him, an exile, by the Legislature of this glorious Republic, and returned thanks to the House of Representatives for their generous reception. He was invited to a chair near the Speaker; and had scarcely seated himself, when the House adjourned until Sixth-day. Crowds then pressed around Kossuth, and a general introduction took place. After a lapse of about fifteen minutes, Kossuth retired with the Committee.

The following are Kossuth's remarks in reply to Speaker Boyd in the House of Representatives:

SIR: It is a remarkable fact in the history of mankind, that while, through all the past, honors were bestowed upon glory, and glory was attached only to success, the legislative authorities of this great Republic bestow honors upon a persecuted exile, not conspicuous by glory, not favored by success, but engaged in a just cause. There is a triumph of republican principles in this fact. Sir, I thank, in my own and my country's name, the House of Representatives of the United States for the honor of this cordial welcome.

SIXTH-DAY, JAN. 9.

In the SENATE, after some preliminary business, the Chair presented a message containing the thanks of the Canadian Parliament for the donations toward rebuilding the Parliamentary Library given by Congress and by the States of New York and Vermont. Several private bills were considered, debated, and ordered to be engrossed, when the Senate adjourned.

In the HOUSE, thirteen private bills were passed; after which a message was received, containing all the documents relative to the difficulty between the United States officers and the people of Utah. The House adjourned to Second-day.

The N. O. Picayune states that the revolutionary party under Caravajal has been completely broken up and dispersed, and that Caravajal has been arrested by the Americau Gen. Harney, for violating the neutrality laws of the United States, in attempting to organize an expedition against Mexico. Caravajal was a prisoner at Fort Brown.

European News.

By the Steamer Cambria, from Liverpool, we have news from Europe to Dec. 27, three days later.

Two great events had transpired in the course of the few days preceding the departure of the Cambria, each capable of seriously influencing the character of all commercial operations; first, the resignation of the Secretary for Foreign Affairs in England, and second, the election of Louis Napoleon, as President of France for ten years, by a very large majority.

The resignation of Lord Palmerston caused a temporary derangement of the various markets, and a decline of prices in many occurred; but when it became known that Lord Granville was to succeed Lord Palmerston, confidence became in some measure restored. The withdrawal of Lord Palmerston is imputed to the dissensions which have been known to exist in the Cabinet for several months past, and was probably precipitated by the significant reception and emphatic avowal of opinion to the Kossuth deputation, to whom his Lordship used language by no means complimentary to the absolutists of Europe. The fearless position assumed by his Lordship proved distasteful to the majority of the Ministry, and hence the result.

The all-engrossing topic of the Presidential Election was occupying the French mind, to the exclusion of all others. Louis Napoleon has been elected to the Presidency for ten years by an overwhelming majority of votes. A telegraphic dispatch from Paris, Dec. 26, gives the votes of 81 Departments, of which 23 were complete: *Yes*, 6,011,000; *No*, 709,000. Many of the Deputies had been set at liberty, and much speculation was indulged in as to the Press law, to be shortly promulgated. The best informed persons think that each journal will have to deposit a certain sum with the Government as security for good behavior. The offenses of the press were to be, first, attack upon the President; second, inciting hatred among citizens; third, an attack upon religion, family or property. Each offense was to be punished by fine and imprisonment.

The plan of Napoleon in respect to public bath and wash-houses is that the Government, in conjunction with the City of Paris, shall erect four vast bathing and washing establishments in different quarters of Paris, where the working classes will not only be able to wash their clothes, but will find cold and hot water baths, as well as steam and vapor baths for the sick.

The Limerick Reporter notices an extraordinary feature in the history of emigration. It appears that while thousands are leaving their native shore for the land of the west, there are vast numbers returning to Ireland; and it is added that scarcely a ship leaves New York that does not bring 80 or 100 passengers homeward.

The High Court of Judiciary, Edinburgh, has affirmed a conviction of a husband charged with stealing £200 from his wife, the money being her special property, and secured to her by express contract.

The *Augsburg Gazette* quotes a letter from Rome, of the 8th, stating that a great many of the English tourists, lately arrived there, having distributed seditions and anti-catholic pamphlets, and the police having caught some in the act, the Minister of Finance has given strict orders to inspect the baggage of travelers with the greatest minuteness.

The United States Treasury.

The Report of the United States Treasury, which was not quite complete when Reports from the other Departments were sent in to Congress with the President's Message, has at length made its appearance. The Secretary says that the balance in the Treasury on July 1 last, was $10,911,645 68; and by his estimates the total means of the current year will exceed the expenditures $11,458,743 09; and on the 1st July, 1853, he estimates that there will be in the Treasury a balance of $20,366,443 90, a sum sufficient to pay off the $6,237,941 35 of public debt maturing on that day, and meet such extra appropriations as Congress may authorize. These estimates are based upon an annual income of $49,000,000 from customs, $2,100,000 to $2,500,000 from public lands, and $300,000 from miscellaneous sources.

The expenditures demanded by the new territories are stated in the Report separately from those for the general purposes of the Government; the former are set down at 9½ millions, the latter at 33½. The Secretary advocates a liberal policy toward the territories, and on sufficient grounds.

The entire public debt is now $62,550,395 26. Notwithstanding the extraordinary demands on the Treasury, $1,667,843 11 of the debt has been redeemed in the last year. In investing the surplus funds of the Department in U. S. stocks at market rates a heavy premium has had to be paid, amounting, on 2½ millions, to $325,655 24; and if the entire debt should thus be bought up in advance, this premium would amount to above 8 millions of dollars; and should it be known that the Government was thus in the market, the premium would rise still higher. To obviate this the Secretary proposes to buy instead sound State stocks, and hold them as a sinking fund for the redemption of the debt.

Interoceanic Canal.

A New York paper says that the Atrata Interoceanic Canal Company is forming in this city, to undertake this work in earnest. The route possesses advantages which Baron Humboldt long since proclaimed to the world, and which are in part recorded in Congressional documents. The Atrata route is the most southern of those proposed for water communication between the two oceans. It commences at the very root of the Isthmus, where the Bay of Uraba opens the way into the mouth of the Atrato. This is a fine stream about 180 miles in length, with a very straight course and gentle current, and a depth of 7 to 13 feet, according to the season. It rises in a swamp, which, on the south-west, sends out the San Juan, whose course for about 60 miles brings it to the Pacific, and one of the finest harbors known. Both these streams flow through regions abounding in gold mines; and the mountain ranges, which interpose an uninterrupted wall between the oceans, from Mexico downwards, here sink and disappear. Yet these two rivers have been out of the range of travelers since the overthrow of the Spanish power. The population is very thin, and some large districts are almost unpeopled, and in the possession of Indians. Humboldt learned, to his surprise, that a canal was dug in 1782 between the head waters of the two rivers, by the inhabitants, and served for many years for the passage of loaded boats, carrying merchandize between the western coast and different points, even as far as Carthagena. The Congress of New Granada have recently granted to some Americaus an exclusive privilege to make a canal for the passage of larger vessels, with rights and facilities of the most favorable character. Everything indicates that active operations will soon be commenced in those new and inviting regions, in various departments of industry.

Revolutioners Gone.

The Suffolk Democrat notices the death of Capt. Joel Cook, a soldier of the Revolutionary War, on the 19th Dec., aged 81. The deceased, says *The Democrat*, was probably the last survivor of the battles of Bunker Hill and Lexington. He was born at Wallinsford, Conn. October 12, 1760, and took part in all the important battles of the Revolution. After Independence was gained he was promoted to the rank of Captain, receiving his commission from Jefferson. He was in every war of the United States to the present time, excepting that with Mexico, and saved the life of Gen. Harrison at Tippecanoe.

Col. Stephen Wright departed this life on Christmas night, having numbered just 88 years and one day. He was a native of the old borough of Norfolk—descended from one of its first settlers—and entered the Revolutionary Army toward its close, as an Ensign, at the early age of 17; was soon after taken prisoner and sent to Bermuda, whence (being exchanged) he returned in time to be present at the seige of Yorktown, to witness the closing scene of the momentous struggle of his country for national independence. He was for many years the oldest Justice of the Peace of Norfolk County, and officiated occasionally till within a few years past. He also represented the County of Norfolk in the Legislature more than fifty years ago.

John Pierpoint, a revolutionary soldier, died at North Haven, Dec. 29th, aged 91. He served during the war as a gunner, and was the leader of the small party that placed a gun so as to bear on the British vessel in the North River that was waiting to couvey Maj. Andre back after his visit to Arnold. The shot taking effect, compelled the vessel to go down the river, and thus obliged Andre to travel by land, which eventuated in the discovery of Arnold's treachery. Mr. Pierpoint was in many of the battles of the Revolution, and was present at the surrender of Cornwallis.

At North Stonington, Vermont, Dec. 30, Rhilemon Baldwin, aged 96, a revolutionary soldier.

In Garrand Co., Ky., Dec. 16, John Slavin, aged 95, a revolutionary soldier.

At Easton, Md., Dec. 6, Solomon Barrott, a revolutionary soldier, aged 89.

POSTAGE TO CANADA AND GREAT BRITAIN.—The mail arrangements for *letters*, between this country and all parts of Great Britain, and all parts of the British Provinces of North America, including Canada, New Brunswick, Nova Scotia, &c., *are as entirely unrestricted as though they were all under one government.* A letter mailed anywhere in the United States goes to any post-office in Great Britain or the North American Colonies, and *vice versa*, according to direction, without any conditions whatsoever. It may be prepaid or it may not, at the option of the person sending it. And the rate of postage is the same, whether it is prepaid or not. That rate is *twenty-four cents* to any post-office in the Provinces, be the distance more or less.

In relation to *newspapers*, the regulation is this: All papers coming from or going to Great Britain pay *four cents* postage; of which *two* cents must be prepaid at the office from which the paper is sent, whether on one side or on the other, and *and two cents must be collected at every office where the paper is delivered.* No newspaper can be wholly prepaid. And in regard to newspapers sent to or from the British Provinces, the same rule holds good; only that on them the postage must be prepaid to the point on the line where they pass from one Government to the other, according to our regular established rates of internal newspaper postage. Thus, in a county bordering on the British possessions, *no* payment of postage is required. Beyond the county limit the postage varies according to distance. In this arrangement California and Oregon are excepted.

THE AZTEC CHILDREN.—These remarkable specimens of humanity are now on exhibition at the Society Library, and after a personal examination we can strenuously commend them to the notice of all who would see a couple of the most unique, pygmean, unaccountable, lively, harmless, elves that were ever seen, fancied, or dreamed of. When, on entering the exhibition room, we saw their tiny figures frisking about upon an elevated platform, we could hardly believe our eyes. What, thought we, have they here a couple of automata, moved by invisible wires or secret springs? A close inspection showed them to be veritable miniature individuals of our own race. The boy is supposed to be about eleven years of age, and the girl a year or two younger. The former is about *thirty-three* inches high and weighs *twenty pounds*—the latter is *twenty-nine and a half* inches high and weighs *seventeen pounds.* Their complexions are dark, their hair fine, black, and glossy, their eyes sparkling, their forms symmetrical; motions agile as those of squirrels; their foreheads low, and their whole physiognomies exceedingly like those of some of the ancient images discovered by Stevens, the celebrated traveler, in Central America, whence these little creatures are said to have been brought. They are playful and happy in the extreme; kindly and affectionate in disposition, and strongly excite the curiosity and interest of beholders. Go and see these little Gautemalan prodigies—you will never look on their like again. [Art'n.

A WHOLE FAMILY SUFFOCATED.—Friday afternoon last a family named Brady, consisting of four persons—two brothers, Phillip and James, Catherine wife of Phillip, and James his son—moved into the basement of a building in the rear of No. 174 Twenty-fourth st., New York. In the evening they built a fire of charcoal in an open furnace, closed the windows and doors, and went to bed. Saturday morning some of the neighbors called and knocked at the door, but could get no answer. Fearing something was wrong, they called Capt. Whigham of the Eighteenth Ward Police, who broke open the door, and immediately brought the bodies into the air. It was much too late, however; they were quite dead.

CALIFORNIA NEWS.—The steamer Daniel Webster, with ten days later news from California, (being to Dec. 15,) arrived at New York on the 11th inst., bringing 250 passengers, and about half a million in gold dust. The news from the mines continues to be of an encouraging character. There is nothing farther about Capt. Waterman and the Challenge. The difficulties with the Indians in the Southern part of the State appear to be temporarily settled. It is reported from the Sandwich Islands that no important consequences have resulted from the arrival of the mysterious expedition which recently sailed from San Francisco.

By this arrival, we have intelligence from Oregon to Dec. 6. The rainy season had commenced with vigor, and the rivers were slowly rising. Trade was dull at the river towns, and there was no new excitement relative to gold finding. The Indians were quiet, and with the exception of the difficulties at Port Orford, no further troubles are recorded.

FEMALE MEDICAL COLLEGE.—The first public commencement of the Female Medical College of Pennsylvania, took place at the Musical Fund Hall, on Third-day, Dec. 30 The following are the ladies who graduated: Hannah E. Longshore, Philadelphia; Anna M. Longshore, Bucks Co., Pa.; Angenette A. Hunt, New York; Mrs. Martha M. Sawin, Boston, Mass.; Ann Preston, Phebe Way, Susannah H. Ellis, Chester Co., Pa.; Mrs. G. Mitchell, Philadelphia, late of England. Total 8. The class now attending the College is composed of ladies principally from Pennsylvania. Three of the students, however, are from New York; two from New Jersey; one from Virginia, and one from Ohio.

"MYSTERIOUS NOISES."—*The Albany Atlas* notices the fact that "Mysterious Noises" have broken out at the house of Valentine Hamsher, East Hill. Sometime last summer the family were alarmed by the noise as of some one "spinning on a large wheel" up stairs, but on examination no one was in the room; then the noise resembled that of "a tamborine," and when spoken to, the noise, considering itself *encored*, would be repeated; thus it continued at intervals for several weeks, till within the past few weeks it has assumed the shape of sundry rappings and knocks on the windows, breaking panes of glass as often as Mr. Hamsher could replace them, until he has beeu compelled to board them up entirely, and now the noises are heard daily in different parts of the house in the shape of "knockings," slamming of doors, stamping, grating, &c., defying all attempts at satisfactory explanation.

SUMMARY.

Galusha A. Grow, Member of the House of Representatives from Pennsylvania, is the youngest member of that body, being only twenty-six years of age. He came to Amherst College eleven years ago from the backwoods of Pennsylvania, to commence his education. Previous to that he had been engaged in rafting logs down the Susquehannah and in deer-hunting in the Alleghanies. He soon took a high rank in his class, excelled as a writer and especially as a declaimer. On leaving College, in 1843, he studied law with David Wilmot.

The Collins steamers, which receive a very large sum from our Government for the transportation of the mails, are said to be, nevertheless, losing money very fast for their owners. And there is great danger that the line will be unable, without further aid, to withstand the competition of their British rivals. It is said by competent American merchants, that the steamers now building on the Clyde for the Cunard Company are sure to beat any of our sea steamers afloat.

In an article in *The Scalpel* upon Lead Poisons, the editor uses very strong language in relation to the danger of using lead for water pipes and in the shape of white lead for painting dwelling houses, and also in relation to the great danger incurred by workmen in the manufacture of lead in all its shapes. He gives numerous instances of the pernicious results of the use and manufacture of lead, and gives a table of 2,161 cases of lead diseases received during 8 or 9 months at one hospital in Paris.

A Washington correspondant of the N. Y. *Tribune*, under date of Jan. 10, says: Kossuth made another admirable speech last night. Things here in relation to him have at length taken a very satisfactory direction. The efforts of his true friends, who have been indefatigable in his behalf, aided by his own excellent sense and judgment, have overcome all the embarrassments of his position. To this result we must do Mr. Webster the credit of having contributed.

Isaac D. Titsworth, Esq., of Shiloh, N. J., advertises for sale at Public Auction, on Mon day, Jan. 19, 1852, at 12 o'clock, at the hotel of E. Davis and Son, Bridgeton, N. J., his farm, situated near Shiloh, containing 107 acres of good land, in a high state of cultivation. On the farm is a new and substantial Dwelling House, two young apple Orchards, a large Barn, stabling and hay house, wash and wood house, &c.

Henry M. Scott, about 24 years old, a convict in the New Hampshire State Prison, from Lempster, in that State, under sentence for ten years, for burglary, nine years of which sentence had expired, a few days since drew a knife twice around his arm, near the elbow joint, cutting every thing clean to the bone. When asked why he did it, he said his work, which was at turning lathe, was too hard for him.

Alexander S. Johnson, the newly elected Justice of the Court of Appeals of New York, is the great-grandson of John Adams, the second President of the United States—his mother having been a daughter of Charles Adams, Esq., of the city of New York, the second son of the President. His paternal grandfather, Zachariah Johnson, was a Jew, and one of the earliest settlers of the County of Oneida.

The Washington Republic says: It is understood that M. Kossuth has been summoned before the Grand Jury of this county, to testify in certain libel cases growing out of statements respectively made by Mr. De Ahna and by Major Tochman.

At Cooperstown, on Saturday week, the mercury fell to 28 degrees below zero. The same degree of cold was experienced at Owego on the previous evening. At Elmira, the mercury stood at 24 below zero on Saturday morning.

Mr. Montague, editor and publisher of *The Pittsfield Eagle*, has invented a power press, on which he now prints his paper. We understand it will print 2,000 sheets per hour, forms being fastened in an upright position, and the impression given by a cylinder. It may be worked by steam or hand power, and can be made at a cost of $650 for single cylinders, and $750 for double cylinders.

The last number of *The Lake Superior Journal* brought intelligence that the winter supplies had arrived at Marquetts, where several hundred persons had been for six weeks without flour, and were actually suffering from famine. Several thousand barrels bulk of provisions, goods, &c., are at the Saut and cannot go forward.

Four cargoes of negroes have recently been landed upon the Island of Cuba, two on the south side, one at the east end, and one east of Cardenas, making a total of one thousand nine hundred and eighty human beings drawn into the light of civilization by the chains of slavery.

The Temperance men of Rhode Island are to present a petition to the Legislature in favor of the Maine Liquor Law, signed by 15,000; and it is said the Legislature, not having courage to act, will refer it to the people.

A tremendous storm of wind occurred at Baton Rouge on the 30th ult. Several houses in the neighborhood were prostrated. The sugar house of Dr. Perkins was destroyed and ten negroes killed. The telegraph lines for a long distance were prostrated.

Over thirty thousand bass were taken in Point Judith Pond on New-Year day—it being the first day the pond could be hauled by law. *The Providence Journal* is answerable for this fish story.

The British Government will, no doubt, settle the Prometheus affair by an apology, accompanied by the dismissal, or other punishment, of the officer who fired into that steamer.

Capt. Howe, formerly of the steamer Empire State, on the Lake, is crazy at the Columbus (Ohio) Asylum.

MARRIED.

In Alfred, Dec. 29th, by Eld. N. V. Hull, Mr. NOEL B. SMITH to Miss CORDELIA P. THOMAS, all of Alfred.

In Hopkinton, R. I., Jan. 6, by Eld. Daniel Coon, Mr. HENRY G. BURDICK to Miss SARAH MARIA BABCOCK, all of Hopkinton.

In DeRuyter, Jan. 7, 1852, by Eld. J. R. Irish, Mr. LEONARD MOWRY to Miss MERINDA S. BABCOCK, both of Scott, Cortland Co., N. Y.

DIED.

In Hoosick, Rensselaer Co., New York, Dec. 28th, 1851, sister POLLY DERBY, daughter of Nathan Derby, in the forty-third year of her age. There are circumstances connected with the history of this sister, which call for something more than a passing notice of her death. Though poor, isolated, and lonely, she was rich in faith, a citizen of heaven, and an accepted companion of the lovers of true religion. She experienced a change of heart about twenty years ago, and immediately connected herself with the Seventh-day Baptist Church of Petersburg. From that time she has been separated from the church of her choice until after the commencement of her sickness, which terminated in her death. Her complaint was cancer, in the most malignant and hopeless form. She felt at once that she could not leave this world till she had in some manner bid farewell to the Church, and enjoyed its prayers. She wrote a letter to the Church, requesting a visit. In answer, I with our deacons went a number of times. We found her prepared to live or die—fainting, yet a light in the world—far removed from church privileges, yet loving and beloved by a little band (Baptist Church of Hoosick) who did all for her comfort that was in their power. Her constancy and faith won the hearts of the faithful. No father was near her to provide the comforts of life; no mother to watch through the lonely vigils; or brother to aid, or sister to sympathize. A faithful friend, her cousin, supplied all these offices, and though her hands were her whole dependence, yet she mainly supplied her with the comforts and necessaries of life, and stood by her bed, like a ministering angel, until her death. "Blessed are the dead which die in the Lord."

J. S.

In Rockville, R. I., on the 3d inst., of pulmonary con sumption, Miss MARIA E. CRANDALL, daughter of Samuel Crandall, Jr., aged 19 years. She became a Christian in childhood, and has filled up the measure of her days thus early in a manner of usefulness becoming her profession. She was connected with the choir, also a teacher in the Sabbath-School, and a member of the 3d Seventh-day Baptist Church of Hopkinton. She suffered but little severe pain in her sickness, and death stole almost imperceptibly upon her. When informed by her friends that the hour of her departure was near, she received the information with composure, gave some brief counsel to her surviving relatives, bade them all farewell in full hope of heaven, and fell quietly asleep in Jesus.

C. M. L.

In DeRuyter, Jan. 3d, of consumption, WILLIAM B. MUNCY. He had long indulged a hope in Christ, but doubts and fears deterred him from an open profession of his love. In his last illness, he was enabled to say with confidence, "I know that my Redeemer liveth."

On Sunday morning, Jan. 11, of croup, MARY, youngest child of James E. and Mary Johnson, aged one year and eleven months.

In Preston, N. Y., Jan. 2, 1852, ESSTELLA, daughter of J. C. and H. A. Maxson, aged 15 days.

LETTERS.

J. R. Irish, H. W. Babcock, E. Maxson, G. C. Rossiter, N. V. Hull, R. Rice, Wm. M. Brand, J. Summerbell, H. G. Hawley, Geo. Maxson, H. W. Stillman, C. M. Lewis, I. D. Titsworth, J. Parmalee, T. H. Crumb, C. C. Lewis, W. B. Maxson, D. Coon, J. C. Maxson, H. Clarke, C. D. Potter.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

D.W.F.Randolph,N.Market,N.J.	$2 00	to vol. 8	No. 52
Martin Dunn "	2 00	8	52
States F. Randolph "	2 00	8	52
Geo. Dunham "	2 00	8	52
James C. Ayres "	2 00	8	52
Randolph Clawson "	4 00	8	52
Jeremiah Dunn "	4 00	8	52
Rachel Randolph, Plainfield, N. J.	2 00	8	52
R. B. Davis, Shiloh, N. J.	2 50	8	39
Charles C. Sockwell "	2 62	8	52
David McPherson "	2 00	8	52
Charles H. Davis "	2 00	8	52
L. M. Cafflin, Blackstone, Mass.	2 00	8	52
Stephen Wilcox, Westerly, R. I.	2 00	8	52
Wm. Stillman, Jr. "	1 00	6	40
C. Saunders, Hopkinton, R. I.	2 00	8	52
David Whitford, Berlin	2 00	8	52
Jas H. Cochran "	2 00	8	52
John Lea, Lowell	10 41	8	26
T. H. Lang, New York	4 00	8	52
Wm. Jones "	2 00	8	52
Thomas Lewis, Almond]	2 00	8	52
Alfred Lewis, Alfred Center	2 00	8	52
Wm. Pierce "	2 00	8	52
George Champlin "	2 00	8	52
E. R. Saunders "	2 00	8	52
L. D. Worden "	1 00	8	45
Benj. H. Nye "	1 00	8	52
E. S. Maine "	2 00	9	26
Nathan Rogers, 1st, Oxford	2 00	9	30
Grove D. Clarke, Leonardsville	1 00	8	52
Dewitt C. Coon, South Brookfield	2 00	8	52
Henry D. Crandall, Edmeston	2 00	8	52
Ichabod Burdick, W. Edmeston	2 00	8	52
Alvit Clarke "	2 00	8	52

The Treasurer also acknowledges the receipt of the following sums from subscribers to the Sabbath-School Visitor:—

W. B. Gillett, New Market, N. J.	$4 00
Hiram W. Babcock, Hebron, Pa.	2 00
D. C. Green, Alfred Center	4 00
H. A. Hull, South Brookfield	3 00
John Parmalee, State Bridge	2 00
Clarke Rogers, New York	1 00
F. S. Hawley, Broadalbin	25

BENEDICT W. ROGERS, Treasurer.

New York Market—January 12, 1852.

Ashes—New Pots $5 00; Pearls 5 62.

Flour and Meal—Flour, 4 50 a 4 62 for State, Michigan, and Ohio, 4 87 a 4 94 for fancy Ohio and Genesee. Rye Flour 3 50 a 4 00. Corn Meal 3 25 a 3 37 for Jersey. Buckwheat 4 87 a 5 00 per bbl.

Grain—Wheat, 94c. a 1 00 for Long Island, 1 02 for prime white Canadian. Barley 80 a 81c. Rye 77 a 78c. Oats 40 a 44c. Corn 65c. for Western mixed, 66c. for Southern yellow.

Provisions—Pork, 14 87 a 15 25 for mess, 13 50 a 15 00 for prime. Beef, 4 25 a 5 75 for prime, 8 25 a 11 for mess. Lard 9 a 9½c. Dressed Hogs 6¼c. Butter 11 a 14c. for Ohio, 14 a 18c for Western New York. Cheese 6½ a 7¼c.

Hay—75 a 80c. per 100 lbs.

Hops—29 a 30c.

Lumber—Nothing doing, prices nominal.

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Seeds—Flaxseed 12 50 for clean per tierce. Timothy 14 00 a 18 00. Clover 8½ a 9c.

Wool—Not much doing, and some failures of manufacturers have caused distrust. Fine Fleece say 43c.

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They are male and female. The latter measuring 29½ inches in height, weighing 17 lbs.; the former is 33 inches high, and weighs 20 lbs.

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This line leaves New York by steamboat Red Jacket from pier No. 1 North River, and connects with trains on the New Jersey Railroad, which leave New York from foot of Cortland-st.

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Trains Down.

	Freight.	Pass.	Pass.
Leave White House	3.45 A.M.	6.30 A.M.	1.45 P.M.
Somerville	5 00	7.00	2.15
Boundbrook	5.15	7.10	2.25
Plainfield	5.45	7.25	2.45
Westfield	6.30	7.40	3.00
Elizabetht'n		8.15	12.45

STAGES will be in readiness on the arrival of the 9 A M train from New York at the White House to convey passengers to Easton, Wilkesbarre, Bethlehem, Allentown, and Mauch Chunk, Penn, and to Clinton, Flemington, Lebanon, Milford, and Belvidere, N J.

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Established in 1810.

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Spanish and French orders accurately executed, with all the necessary accents, &c. This being one of the oldest and most extensive foundries in America, with a very large stock and unsurpassed assortment, orders of any magnitude can be executed without delay.

A supplement to his last Specimen Book will be issued about the 1st of November, (copies will be furnished on application,) which will contain new series of *Book and News Type*, of the favorite *Scotch Cut*, embracing light, medium, and heavy faces, the latter particularly designed for Machine Printing, surpassing any thing ever offered in this country; to which are added Metal Rule, Fancy Borders, and a great variety of new and handsome Ornamental Type.

Old Type taken in exchange for new at nine cents per pound.

Editors or Printers wishing to establish a Newspaper, Book, or Job Printing Office, will be furnished with an estimate in detail for the same by stating the size of the paper, or the particular style and quantity of the work to be executed.

_ Editors of Newspapers who will insert this advertisement three times previous to the 1st of January, 1852, and will send one copy of the paper containing the same to the Foundry, will be allowed the amount of their charge on purchasing four times its amount.

Miscellaneous.

The Modern Belle.

Extract from Mr. Sark's Poem, read at the late Manchester, N. H., Fair.

The daughter sits in the parlor,
And rocks in her easy chair;
She's clad in her silks and satins,
And jewels are in her hair—
She winks and giggles and simpers,
And simpers and giggles and winks,
And though she talks but a little,
'Tis vastly more than she thinks.

Her father goes clad in his russet,
And ragged and seedy at that—
His coats are all out at the elbow,
He wears a most shocking bad hat.
He's hoarding and saving his shillings,
So carefully day by day,
While she, on her beaux and poodles,
Is throwing them all away.

She lies a-bed in the morning,
Till nearly the hour of noon;
Then comes down snapping and snarling,
Because she was called so soon;
Her hair is still in the papers,
Her cheeks still dabbled with paint,
Remains of her last night's blushes,
Before she intended to faint.

She doats upon men unshaven,
And men with "the flowing hair,"
She's eloquent over moustaches,
They give such a foreign air,
She talks of Italian music,
And falls in love with the moon,
And though but a mouse should meet her,
She sinks away in a swoon.

Her feet are so very little,
Her hands are so very white,
Her jewels are so very heavy,
And her head is so very light;
Her color is made of cosmetics,
Though this she never will own,
Her body's made mostly of cotton,
Her heart is made wholly of stone.

She falls in love with a fellow,
Who swells with a foreign air,
He marries her for her money,
She marries him for his hair;
One of the very best matches—
Both are well mated in life,
She's got a fool for a husband,
He's got a fool for his wife.

Mormonism in 1851.

The officers who were sent out to Utah by the United States Government, and driven back by Governor Brigham Young, have made a report to the President, stating the facts in the case. The report is dated Washington City, Dec. 19, 1851, and is signed by B. D. Harris, Secretary of the Territory of Utah, Samuel G. Banderbury, Chief Justice, and Perry A. Brocchus, Associate Justice of the Supreme Court of the United States for the Territory of Utah. We copy a part of it for the purpose of showing the present character of Mormonism :—

To His Excellency Millard Fillmore,
President of the United States :

Sir,—It becomes our duty, as officers of the United States for the Territory of Utah, to inform your Excellency that we have been compelled to withdraw from the Territory, and our official duties, in consequence of the lawless acts and the hostile and seditious feelings and sentiments manifested by Brigham Young, the Governor, and the great body of the residents there, toward the Government and officers of the United States, in aspersions and denunciations so violent and offensive as to render the discharge of our official duties not only dangerous, but impracticable, and a longer residence in the Territory, in our judgments, incompatible with a proper sense of self-respect, and the high regard which is due to the United States.

To enable the Government to understand more fully the unfortunate position of affairs in that Territory, it will be necessary to explain the extraordinary religious organization existing there, its unlimited pretensions, influences, and powers, and to enter into a disagreeable detail of facts, and the language and sentiments of the Governor, and others high in authority, toward the people and Government of the United States.

We found, upon our arrival, that almost the entire population consisted of a people called Mormons; and the Mormon Church overshadowing and controlling the opinions, the actions, the property, and even the lives, of its members; usurping and exercising the functions of legislation, and the judicial business of the Territory; organizing and commanding the military; disposing of the public lands upon its own terms; coining money, and forcing its circulation at a standard above its real value; openly sanctioning and defending the practice of polygamy, or plurality of wives; exacting tithes from its members, and enormous taxes from citizens not members; penetrating and supervising the social and business circles, and inculcating and requiring, as an article of religious faith, implicit obedience to the councils of the church, as paramount to all the obligations of morality, society, allegiance, and of law. At the head of this formidable organization, styled, "The Church of Jesus Christ, of Latter Day and Latter End Saints," stood Brigham Young, the Governor, claiming and represented to be the Prophet of God, and his sayings as direct revelations from Heaven, commanding thereby unlimited sway over the ignorant and credulous. His opinions were their opinions, and his wishes their wishes. He had but to indicate his sympathies or dislikes, and they were made their sympathies or dislikes. In a word, he ruled without a rival or opposition, for no man dared question his authority.

Congress having established a Territorial Government for this people, and extended the Constitution and laws of the United States over them, it was apprehended by us, that in this state of affairs there would be great danger of a conflict of authority, and, in that event, either the United States must yield to the claims of the church, or the latter must give up some of its extraordinary pretensions. We were, therefore, not only anxious for a cordial co-operation of all the officers, in the organization of the Territory and faithful administration of the laws, but equally anxious to avoid everything in the execution of our duties that would be likely to exhibit that conflict. We hoped and expected that as Brigham Young had sought and been honored with the office of Executive of the Territory, he was well disposed toward the Government, and would wield his unbounded influence in subduing the pretensions of the church within proper bounds, and securing a due regard for and obedience to the law. But in this we were disappointed. He soon made us feel that all his sympathies were with the church, and against the Government; that he was jealous of his power as head of the church, and hostile to a division of it even with the United States. He forbade an interview to one of the officers first arriving, and refused to permit the civility of paying his respects to him, as Executive of the Territory, alledging, as we were afterward informed, that he wished no introduction, for none but Mormons should have been appointed to the offices of the Territory, and "none others but d—d rascals would have come there." With another of us, an interview was solicited and made the occasion of a violent exhibition of his temper, and gross personal insult. This feeling of jealousy and hostility could neither be subdued nor concealed; its murmur and mutterings were rife in the community, and it soon broke out into open denunciations of the Government, people, and officers of the United States. The Sabbath and the pulpit were alike prostituted to this purpose, especially if any of the officers happened to be present.

He announced to the immense masses who assembled for worship, "that he was not opposed to the Government of the United States, but it was the d—d infernal corrupt scoundrels at the head of it." In speaking of the organization of the Territory, and the officers, he declared upon the stand, and to individuals, with great feeling, "that he had governed the people for years himself, and he could still rule them; that the United States Judges might remain in the Territory and draw their salaries, but they should never try a cause if he could prevent it." Another speaker, high and influential in the church, encouraged by this determination of the Executive of the Territory, announced from the pulpit to a large audience, "that the United States officers might remain in the Territory so long as they behaved themselves and paid their boarding; but if they did not, they (the Mormons) would kick them to hell, where they belonged."

Upon the occasion of celebrating the anniversary of the arrival of the Mormon pioneers into the valley, (the 24th of July,) an immense concourse of their people were assembled from all parts of the Territory. Those of us then in the Territory, were invited to be present and participate in the festivities of the occasion. We were seated upon the stand or platform, with a number of the leading men of the church, including the present Delegate in Congress, (Hon. John M. Bernhisel.) The Governor rose to address the audience, and a profound silence ensued, as is always the case when he rises to speak. After reflecting in terms of condemnation upon the alledged hostility of Gen. Taylor to the Mormons, and to giving them a government, he exclaimed, in a loud and exulting tone, "But Zachary Taylor is dead and in hell, and I am glad of it." Then, drawing himself up to his utmost hight, and stretching out his hands toward heaven, he declared, in a still more violent voice, "And I prophesy, in the name of Jesus Christ, and by the power of the priesthood that is upon me, that any President of the United States who lifts his finger against this people, shall die an untimely death, and go to hell!" To this sentiment there came up, from those seated around us, and from all parts of the house, loud and mingled reponses of "Amen!" "Good!" "Hear!" &c. With the invitation to be present on this occasion was included and invitation to dine with the Governor. Although we believe the occasion of our presence was seized upon the by Governor to show us how brave and independent he could be in his declarations, and with what impunity our feelings could be outraged and insulted, we were forced, from an indisposition to produce a rupture, and break off our official relations so soon after our arrival, to smother our indignation, an mingle in the parade of a dinner.

Upon a subsequent occasion, in reply to the remarks made by one of the undersigned upon the subject, before a large audience, the Governor reiterated and declared, "I did say that Gen. Taylor was dead and in hell, *and I know it!*" A man in the crowd, seemingly to give the Governor an opportunity of fixing its truth, spoke out and said, "How do you know it?" To which the Governor promptly answered, "Because God told me so." An elder in the church, laying his hand upon the shoulder of one of the undersigned, added: "Yes, Judge; and you'll know it, too, for you'll see him when you get there."

In reproach of our Government, it was declared, in our presence, before a large audience, by another speaker, that "the United States had intended the utter destruction of the Mormons, and in a cruel, wanton, and dastardly manner had torn away five hundred of them from their wives and children, and forced them into service as soldiers, leaving their wives and children to perish on the frontiers."

Another speaker, in a tirade against the Government, announced to the people, in presence of two of us, invited to take seats upon the stand, that "the laws and policy of the United States were intended to oppress the poor;" that "the Government of the United States was a stink in the nostrils of Jehovah, and no wonder the Mormons wished it down;" that "they could save it by theocracy; but rather than save it in any other way, they could see it d—d first." Another one had declared "that it was going to hell as fast as it could, and the sooner the better."

In justification of their feelings of hostility to our Government, another speaker urged with much feelings that "the Mormons were proscribed by the United States—he had two wives, others of his brethren had more, and brother Brigham Young still a greater number, and none of them dare return to the United States, with their families; for their dirty, mean, little, contracted laws, would imprison them for polygamy."

The Mayor of the city, (Jedediah M. Grant,) in a speech upon the subject, declared with great confidence that "the United States could not conquer them with arms." * * *

Congress appropriated $20,000, to be applied under the direction of the Governor and Legislature, in the erection of public buildings. The Governor no sooner received this money than he embezzled every dollar of it, or the greater portion of it, in payment of debts due by the Mormon Church, and in a few days after its arrival in the valley it was on its way to the United States in other hands.

* * * * *

The Secretary had with him twenty-four thousand dollars, to be applied in payment of the *per diem* and mileage of the members of the Legislature, and contingent expenses. It was understood that the members, being all Mormons, would relinquish their daily pay and mileage to the Church; when it became known that the officers intended leaving the Territory. The Governor determined to secure these twenty-four thousand dollars, in addition to the $20,000 appropriated for public buildings, and at all hazards, if he had to take it by violence. He, therefore, sent out runners over the Territory, and secret notices to the members in the city, to meet in two or three days thereafter. They met accordingly on the 22d September, and after spending a part of a week in meeting and adjourning until organized, passed a formal resolution, ordering and requiring the United States Marshal to demand this money from the Secretary, and if he refused to give it, to seize and imprison him, until he delivered up the whole amount. The Marshal being absent, his deputy, a Mormon, undertook the execution of the order. The Secretary refused to comply with the demand, and transmitted his reason therefor in writing. As Governor Young had threatened to take the money, "law or no law," and members of the Legislature had declared that they would cut his throat from ear to ear before he should leave the Territory with it, he applied to the Supreme Court for an injunction, which was granted, forbidding the Marshal and others from seizing or intermeddling with the funds and other property of the United States in the custody of the Secretary. * * * *

We deem it our duty to state in this official communication, that polygamy, or plurality of wives, is openly avowed and practiced in the Territory, under the sanction and in obedience to the direct commands of the church. So universal is this practice, they very few, if any, leading men in that community can be found who have not more than one wife each, which creates a monopoly, and which was peculiarly hard upon the officers sent to reside there. The prominent men in the church, whose example in all things it is the ambition of the more humble to imitate, have each many wives, some of them, we are credibly informed and believe, as many as twenty or thirty, and Brigham Young, the Governor, even a greater number. Only a few days before we left the Territory, the Governor was seen riding through the streets of the city in an omnibus, with a large company of his wives, more than two-thirds of whom had infants in their arms—a sure sign that the evil is increasing. It is not uncommon to find two or more sisters married to the same man; and in one instance, at least, a mother and her two daughters are among the wives of a leading member of the church. This practice, regarded and punished as a high and revolting crime in all civilized countries, would, of course, never be made a statutory offense by a Mormon Legislature; and if a crime at common law, the court would be powerless to correct the evil, with Mormon juries.

The City of Great Salt Lake is an important point in the overland route to Oregon and California, for the emigrant to replenish his stores, or to winter if overtaken by the advance of the season; but the intimidation which is produced by the denunciations and conduct of the Mormon Church and people upon citizens of the United States passing through or engaged in business there, is such as to induce the emigrant to avoid it, if possible, and the resident to submit without a murmur. No man dare open his mouth in opposition to their lawless exactions, without feeling its effects upon his liberty, his buisness, or his life. And thus, upon the soil of the United States, and under the broad folds of its stars and stripes, which protect him in his rights in every part of the civilized world, there is a spot where the citizen dare not exercise the liberty of a freeman. We were told that many of the "Gentiles" (as all are called who are not members of the Mormon Church, and have only one wife,) have been sentenced, for trivial offenses, to two, five, and ten years of labor upon the public highways, with ball and chain to their legs, with no shelter at night but caverns dug in the earth by their own hands. We have seen one of these highways, cut out of the side of a mountain, and the caverns far down at the base; but the approach of the federal officers, we are told, was the signal for the release and banishment of these convicts from the Territory into Texas.

Message of the Governor of New York.

Washington Hunt, Governor of the State of New York, delivered his Annual Message to the Legislature on the 6th inst. It is too long for us to copy entire; but we give below extracts embodying the most important facts.

Financial.

The State of New York may well be proud of her Financial condition. Her entire indebtedness falls short of $22,000,000, while her Canal Revenues alone for the year just closed exceeded $3,700,000; which sum, after paying all the expenses of Repairs and Management, $1,650,000 principal and interest of the Canal Debt, and $200,000 toward the ordinary expenses of the Government, left a surplus of $950,000 to be devoted to the completion of our Public Works. Of the $9,000,000 to be borrowed to complete these Works, $1,500,000 has recently been obtained on six per cent. bonds which the State agrees to pay only in case the Canal Revenues shall suffice for that purpose, yet these bonds have sold above par. The Individual Property subject to Taxation by the State is officially valued at $1,100,000,000, and is doubtless worth $1,500,000,000. The Canal Revenues of the past year exceed those of the preceding by $235,000, and the Half Mill Tax for general purposes has also (owing to a more just and equal valuation of property) yielded a large increase over the proceeds of any former year. Gov. Hunt suggests that this tax may be reduced, but exhorts to caution in the reduction of our Canal Tolls in view of the pledges of said Tolls to secure the payment of our new Canal Stock. Our School Fund exceeds $6,500,000, which, added to the fair productive value of our Public Works, makes a total of over Fifty Millions of Dollars against a Public Debt of some Twenty Millions.

Educational.

The funds devoted to school purposes are believed to be in a safe and healthy condition. On the 30th of September, the capital of these several funds was as follows:

Common School Fund	$2,325,449 72
United States Deposit Fund	4,014,520 71
Literature Fund	272,880 12

Making an aggregate of $6,612,850 55 invested in productive securities for the advancement of education.

The annual report of the Superintendent will present a complete view of the operations of our Common School system.

The number of children taught during the year was 726,291; the whole amount expended for teachers' wages, including books for school libraries, was $1,432,696. Under the present law the State furnishes $1,100,000 of the amount required annually for the support of the district schools, viz: $300,000 from the income of the School Fund, and $800,000 required to be raised yearly by State tax. It is estimated that the sum thus furnished from the treasury will be sufficient in most cases, to make the schools free for six months in each year; leaving it for each district to provide means by rate bills for such additional period as the school may be taught.

The ordinary appropriations in support of Colleges were omitted by the two last Legislatures. The present condition of the United States Deposit Fund is such as to justify a moderate grant in aid of the higher institutions of learning, and I would renew the recommendations in their favor contained in my last annual message. Several new institutions, including the Genesee College and the Rochester University, which have not yet enjoyed the public bounty, present strong claims to encouragement, and it would seem but just and reasonable that they should be admitted to an equal participation in the patronage of the State. The University of Albany has been organized under favorable auspices, and if the design of its patrons and professors shall be realized, it will ultimately be made equal to the best Universities of Europe.

Much interest has been manifested for some years past in favor of creating an institution for the advancement of agricultural science and of knowledge in the mechanic arts. The views in favor of this measure expressed in my last annual communication, remain unchanged. My impressions are still favorable to the plan of combining in one college two distinct departments for instruction in agricultural and mechanical science; but many, whose opinions are entitled to weight, contend that a separate establishment for each branch, would be most advantageous to both. Before adopting any final action on the subject, the merits of the several systems of organization that have been proposed should be maturely considered. I would respectfully recommend that a sufficient portion of the proceeds of the next sale of land for taxes be appropriated to the erection of an institution which shall stand as a lasting memorial of our munificence, and contribute to the diffusion of the useful sciences and the elevation of the producing classes, during all future time.

Charitable Institutions.

It appears from the official report that the number of inmates in the State Lunatic Asylum at Utica, on the 30th of November last, was 435; the number in the Lunatic Asylum on Blackwell's Island on the 20th of December, was 523.

The total number of insane persons in this State in 1850, as shown by the census of that year, was 2,506, of whom 1,106 were in the Asylums, leaving 1,400 to be supported in private families or poor-houses. It is evident, therefore, that some further provisions ought to be made for the relief of this unhappy class of our fellow-beings. The number of pupils in the Institutions for the Deaf and Dumb at the close of the year, was 244, of whom the State supports 160.

The New York Institution for the Blind contained 139 inmates, of whom 86 are State beneficiaries.

In pursuance of the act passed by the last Legislature, the Trustees appointed for the purpose have established an Asylum for Idiots. They have fortunately secured the services of Dr. H. B. Wilber as Superintendent, whose efforts for the improvement of imbeciles have been attended with great success. A suitable building was procured in the vivinity of this city, and the school has been opened under encouraging circumstances.

Prisons, &c.

"The number of convicts in the several State Prisons on the 1st of Dec. last, was as follows :—

Sing Sing,	830
Auburn,	771
Clinton,	113
Total,	1,714

The number pardoned from these prisons during the last year was 104."

"An extraordinary number of capital offenses and a considerable increase in other crimes, have made the last a memorable year in the judicial annals of the State. This melancholy fact must be attributed in a large degree to the prevalence of intemperance in our cities and large towns—a growing evil which has become the most prolific source of wretchedness, pauperism and, crime.

"During the year, seventeen persons were found guilty of murder and three of arson in the first degree; and several more are in prison awaiting trial. Of the number thus convicted six have been executed; the sentences of five have been commuted to imprisonment for life, and nine await the time fixed or to be fixed for their execution."

"My reflections upon the subject have produced a belief that the ends of justice would be promoted by submitting every capital conviction to a review by the Judges of the Supreme Court, before fixing a day for the execution of the sentence."

Immigrants.

It appears from the information furnished by the Commissioners of Emigration, that nearly 300,000 emigrants were landed at the port of New York during the last year. The most gratifying success has attended the efforts of the Board to provide for the wants and better the condition of the destitute strangers who are coming among us in such extraordinary numbers. More than 20,000 of the sick and helpless were received during the year into the institutions under the charge of the Commissioners; employment for nearly an equal number was obtained through their friendly agency; many thousands were forwarded to the interior at the expense of the emigrant fund; and effectual measures were employed to protect the whole body of emigrants from those nefarious frauds which had been practiced for years with comparative impunity.

Railroad Accidents.

The frequent occurrence of railroad accidents renders it but too apparent that proper care for their prevention is not now exercised. A large proportion of these calamities might have been avoided by due care in the construction, management, and service of the roads and their moving equipment. The obligation of the State Government to extend its protection to the lives of railroad passengers is imperative, and rests on high moral grounds. I would, therefore, invoke the Legislature to enact such laws as may, on mature consideration, seem most proper and efficient for preventing the recurrence of these lamentable disasters.

[The Governor winds up his message with a lengthy review of the subject of slavery agitation—a hearty endorsement of the colonization scheme—and a peremptory declination of reelection.]

The President and Kossuth.

From the National Intelligencer of Jan. 1, 1852.

M. Kossuth, accompanied by his suite, waited yesterday on the President, to whom they were introduced by the Secretary of State. We do not understand that the reception was designed to be a very formal one, but M. Kossuth read to the President a short address, of which we have been favored with the following copy :—

"Enlightened by the spirit of your country's institutions when we succeeded to consolidate our natural and historical State's right of self-government by placing it upon the broad foundation of democratic liberty :

"Inspired by your history when we had to fight for independence against annihilation by centralized absolutism :

"Consoled by your people's sympathy when a victim of Russian interference with the laws of Nature and of Nature's God :

"Protected in exile by the Government of the United States supporting the Sultan of Turkey in his noble resolution to undergo the very danger of war rather than leave unprotected the rights of humanity against Russo-Austrian despotism :

"Restored by the United States to life because restored to freedom, and by freedom to activity in behalf of those duties which, by my nation's unanimous confidence and sovereign will, devolved upon me :

"Raised in the eyes of many oppressed nations to the standing of a harbinger of hope, because the star-spangled banner was seen cast in protection around me, announcing to the world that there is a nation alike powerful as free, ready to protect the laws of nations, even in distant parts of the earth and in the person of a poor exile :

"Cheered by your people's sympathy so as freemen cheer not a man whatever, but a principle,

"I now bow before you, Sir, in the proud position of your great nation's guest, generously welcomed by resolution of the Congress of the United States, with equal generosity approved and executed by your Excellency.

"I beg leave to express my fervent thanks, in my name, and in the name of my associates, who, after having shared my misfortunes, have now the reward to share the honor and the benefit which the great Republic of the United States was pleased to bestow upon Hungary by bestowing it upon its freely chosen chief, when he became a persecuted victim of despotic violence.

"I beg leave to express my fervent thanks, in my country's name, and also, which, amidst the sorrows of its desolation, feels cheered by your country's generosity, and looks with resolution to the impending future, because it is confident that the time draws near when the eternal code of the laws of nations will become a reality.

"President: I stand before your Excellency a living protestation against the violence of foreign interference oppressing the sovereign right of nations to regulate their own domestic concerns.

"I stand before your Excellency a living protestation against centralization oppressing the State right of self-government.

"May I be allowed to take it for an augury of better times, that, in landing on the happy shores of this glorious Republic, I landed in a free and powerful country, whose honored Chief Magistrate proclaims to the world that this country cannot remain indifferent when the strong arm of a foreign power is invoked to stifle public sentiment and repress the spirit of freedom in any country.

"I thank God that he deemed me not unworthy to act and to suffer for my fatherland.

"I thank God that the fate of my country became so intimately connected with the fate of liberty and independence of nations of Europe, as formerly it was intimately connected with the security of Christendom.

"I thank God that my country's unmerited woe and my personal sufferings became an opportunity to seek a manifestation of the spirit and principles of your Republic.

"May God the Almighty bless you with a long life, that you may long enjoy the happiness to see your country great, glorious, and free, the corner-stone of international justice, and the column of freedom on the earth as it is already an asylum to the oppressed.

"Sir, I pledge to your country the everlasting gratitude of Hungary."

The President replied briefly to M. Kossuth's address, in substance as follows :—

"I am happy, Governor Kossuth, to welcome you to this land of freedom; and it gives me pleasure to congratulate you upon your release from a long confinement in Turkey, and your late arrival here. As an individual, I sympathized deeply with you in your brave struggle for the independence and freedom of your native land. The American people can never be indifferent to such a contest, but our policy as a nation in this respect has been uniform, from the commencement of our Government; and my own views, as the Chief Executive Magistrate of this nation, are fully and freely expressed in my recent message to Congress, to which you have been pleased to allude. They are the same, whether, speaking to Congress here or to the nations of Europe.

"Should your country be restored to independence and freedom, I should then wish you, as the greatest blessing you could enjoy, a restoration to your native land; but, should that never happen, I can only repeat my welcome to you and your companions here, and pray that God's blessing may rest upon you wherever your lot may be cast."

And here the interview terminated.

It is recommended by a Joint Committee of the Legislature of South Carolina, that an appropriation of $20,000 be made for the erection of suitable monuments in honor of John C. Calhoun and Col. Pierce M. Butler. The Committee have ascertained that the sum indicated will be quite sufficient for one or more structures of *cast iron*, in the most substantial and elegant forms, and that it can be so constructed as to make the memorials complete for the purpose in hand, and also to form integral parts for any future extension to commemorate other patriots, or other events in the history of South Carolina, not connected with the names of Calhoun and Butler. The Report of the Committee was adopted, the appropriation made, and the Commissioners appointed to superintend its work.

Central Railroad of New Jersey.

Winter Arrangements.

Leaves New York at 9 A. M. and 4½ P. M., foot of Cortlandt-st.; at 11 A. M. (freight) and 4.10 P. M., Pier No. 1 North River—for Elizabethport, Elizabethtown, Westfield, Scotch Plains, Plainfield, Boundbrook, Somerville, Raritan, White House, Easton, &c.

Daguerrean Gallery.

Gurney's Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

DeRuyter Institute.

The Academic Year commences the last Wednesday in August, and closes the last Tuesday in June of each year.

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Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress.
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The Terms for 1851 and 1852 are as follows:—
The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3 " " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one or two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term, Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.

Tuition should be arranged before entering classes.

Geography, Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

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Chemical Experiments,	$1 00
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Oil Painting,	5 00
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Vocal Music, Elementary,	1 00
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Instrumental Music,	8 00

Use of Organ or Piano, $2 00 per quarter.

Board, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

JAS. R. IRISH, Pres., } Of the Board
S. S. Clarke, Sec. } of Trustees.
DeRuyter, July 18, 1851.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue. 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New-York.

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The Sabbath Recorder.

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The Sabbath Recorder.

THE SABBATH & THE RESURRECTION.

From "An Examination of the Authority for a Change of the Weekly Sabbath at the Resurrection of Christ; proving that the Practice of the Church in substituting the First Day of the Week for the appointed Seventh Day, is unsanctioned by the New Testament Scriptures. By JAMES A. BEGG, Author of a Connected View of the Scripture Evidence of Christ's Speedy Return, &c." [Continued.

Professor Stuart, indeed, in his Commentary on the Epistle to the Hebrews, speaks of Sabbaton, in Greek, as a word in regard to which "there appears to be no *difference* between the plural and singular form;" and others have adduced supposed instances from the Gospels in support of this idea. Some, at least, of the texts so presented in proof of this, seem so obviously to refer to Sabbaths *generally*, rather than to any particular Sabbath, as to suggest the inquiry, whether there be really any instance in the Original in the plural, where a singular meaning is the idea intended to be conveyed.

But, if it be true, as our commentators thus believe, that, in translating the "Sabbaths" of the Greek, here, either the singular or plural may be used "indifferently," then, may it not be, that, when the Evangelists write "Sabbaths," in the plural, they mean Sabbaths, in reality, and that we are truly to understand it *Sabbaths* accordingly? If even only "indifferently" used for either singular or plural, there can be no *necessity* for our reading it in the singular when it is written in the plural. In other instances, all of the Evangelists, confessedly, sometimes write "Sabbath," in the singular, when they mean it to be understood in a singular sense; and in other instances, again, they also write it in the plural, when, confessedly, intending to convey a plural sense. In the contexts, they write Sabbath in the singular; but there is a perfect harmony among them in writing it in the plural when speaking of the Resurrection morning; and we cannot doubt that this is done designedly, as conveying equivocally the precise meaning intended, not as saying that one Sabbath, but "Sabbaths"—therefore, *two* at least—had intervened between the interment and Resurrection of Christ. We believe this on the ground that, while, in the respective contexts, they severally speak of the Sabbath in the singular, when obviously this is the true meaning; so also, when now they equally unite in all writing "Sabbaths," a corresponding translation in the plural should be adopted. But were we even to accept the principle of interpretation, that, when the Evangelists write "Sabbaths," we, in the exercise of a sound discrimination, must, ourselves, determine whether they mean it to be understood in the singular or the plural, then we say, that even on this principle, our Lord's predictive sign will come in as an all-important element of consideration, absolutely determining for us, that in order to His being three days and three nights in the heart of the earth, two entire *days* must have intervened between the time of His interment and that of His Resurrection; and the first of these two days—the fifteenth of the month—we know otherwise, and learn also from all the Evangelists, was "a Great Sabbath." Another day, besides, He must have been in the tomb. If, then, that next day, following immediately after that high Passover Sabbath, was *the weekly Sabbath*, or if any other Sabbath, of festival character, that year, followed immediately after the Passover Sabbath, then *the two entire days during which Christ lay in the tomb* would both be "Sabbaths," and the morning of the Resurrection would be one day from or after the Sabbaths. We are ignorant of any festival Sabbath that could have so come in immediate succession after the Passover Sabbath; and as, for aught we know, it may really have been the weekly Sabbath, although we know of *no proof* that it was so, we can perceive that such a supposition would give distinctness to the Evangelists' language.

And while the Spirit of God—so careful in noting the accomplishment of predictions concerning Christ, and in showing out the significancy and perfection of types prefiguring His work—has not seen it to have been a matter of such importance to the church, that we should assuredly know, on which day of the week Christ rose from the dead, as to put a direct statement of it on record in the Word, it may yet be true, though incapable of positive proof, that "the third day," on which He rose from the dead, according to the Scriptures, was the first day of the week. If we were to assume, with the church, contrary to the clear evidence we have produced, that the day immediately following His crucifixion was the weekly Sabbath, we should then say, that Christ's truth rendered it impossible that His Resurrection could have taken place on the first day of the week. But, we seek only for the truth, and will not accept the aid of known falsehood to establish it. We have no preference of our own for any unrevealed day; nor have we any dislike to the supposition, that, the Resurrection was on the first day; but, if required to believe this is as an absolute truth, we must ask for evidence to justify that belief. We go farther, and say, that although we could not regard a conclusion so arrived at, as matter of faith, yet, as we know of no other Sabbath to follow immediately after the Annual Passover Sabbath, (although it is stated that the Jews were accustomed to speak of the intervening days between the appointed Passover Sabbaths, the First and Last days of the Passover *Feast*, as "the lesser solemnity,") we are by no means unwilling to avow, that, looking at the whole circumstances of the case, we can offer no better solution of the meaning of the "Sabbaths," spoken of by all the Evangelists, than that the weekly Sabbath may have that year followed immediately the Great Annual Passover Sabbath, the 15th of Nisan.

Reverence for the word, as received, and a perception of the fact, that while the Evangelists, in speaking of the Resurrection morning, all put in connection with "Sabbaths," in the plural, although in their respective contexts they speak also of a "Sabbath" in the singular, render us unwilling to suppose, and until better reason be adduced, impossible to believe, that they are equally to be understood as meaning precisely the same thing, when they write, in one instance, *Sabbaths* in the plural, and when in another they write "Sabbath" in the singular. Mark, in the very same verse, even, in which he writes of these "Sabbaths" has already spoken of a single "*Sabbath*," which "was past." "When *the Sabbath* was past, Mary Magdalene, and Mary the mother of James and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning, *of the one of* SABBATHS, (tes mias Sabbaton,) they came unto the sepulchre, at the rising of the sun." Mark xvi. 1, 2.

Here we have first a reference to a *Sabbath*, in the singular, which having been past, forms the reason of the procedure of these women in coming to the sepulchre, "the one of *Sabbaths*," in the plural. Whatever this last phrase may mean, then, the use of it by the Evangelist does not seem to arise from his making "no difference between the singular and plural form," but, on the contrary, from his desire to express a different meaning, by the difference of the words used. Whether, therefore, we can understand the allusions or not, there seems a discriminating, rather than an indiscriminate use of the singular and the plural. So, in the preceding context, when he refers to "the preparation, that is, the day before *the Sabbath*,"—a preparation which belonged to the Passover Sabbath only—he does not speak of *it* in the plural, but quite distinctively, in the singular, as "the day before *the Sabbath*." Mark xv. 42.

In like manner, Luke, before he speaks of the Resurrection as having been on the morning of "the one *of the Sabbaths*," has, in the immediately preceding context, repeatedly spoken of the Passover Sabbath, in the singular, and not in the plural, as when the "*Sabbath* drew on;" and when the women "rested *the Sabbath* day, according to the commandment." Luke xxiii. 54, 56. John, also, (xix. 31,) when he records the desire of the Jews "that the bodies should [illegible] cross on the *Sabbath* day, (for that *Sabbath* day was an high day,) in both instances uses the word in the singular; yet, again, when he speaks of the Resurrection morning, it is "the one *of Sabbaths*." Does this look as if, in his mind, when so using the words, there was "no difference between the plural and singular form?"

It is, however, worthy of remark, that Matthew twice speaks of *Sabbaths*, in the plural. The words which in our translation read, "In the end of the Sabbath, as it began to dawn toward the first day of the week," are according to the Greek, "And late *of Sabbaths*, the dawning toward the one of Sabbaths;" (Opse de Sabbaton, te epiphoskouse eis mian Sabbaton,) or according to Poole's translation of the first clause, "'in the end of *the Sabbaths*,' the evening or night following the Sabbaths." In thus connecting these two, the Evangelist *seems* to confound sunset and dawn, in a manner which has occasioned the critics not a little difficulty. Griesbach, as we have remarked, avoids this, by dividing the chapter otherwise. He connects the words "late of *Sabbaths*," (Matt. xxviii. 1,) with the closing words of the preceding chapter, as intimating the period at which the tomb was secured: "They went and made the sepulchre sure, sealing the stone, and setting a watch, late of Sabbaths." Griesbach does not, indeed, seem to refer to the fact that *Sabbaths* here is in the plural; nor do we know the precise grounds for the conclusion to which he has come respecting it—as, in *Bagster's list*, our authority, it is given under the head of passages presented in a form different from the usual one, "on account of some variety in the punctuation, or some various reading which he rejects."

If this reading, however, be well founded, the correction may, perhaps, be of more consequence than at first appears. For then the Evangelist would seem to intimate, although application was more early made to Pilate for the securing of the sepulchre, that yet this was not done, until Christ had already been in the tomb two entire nights and two entire days, and both of these days "Sabbaths." It was "the next day that followed the day of the preparation," the day following that on which He was crucified, therefore, and, consequently, the Passover Sabbath, that the Jews came to Pilate. (Matt. xxvii. 62.) They state the danger which they feared, and the need of caution. It does not appear that any obstacle was thrown in the way by Pilate, or any delay in his acceding to the request. He said unto them, "Ye have a watch; go your way, make it as sure as ye can." Ver. 65. Nor is there here any express mention of their having at all deferred carrying their purpose into execution, unless this be implied in the proposed emendation, "So they went, and made the sepulchre sure, sealing the stone, and setting a watch, late of Sabbaths." But if, from any cause, the Jews were prevented from executing their design until the close of the day following that on which they made their application, one important purpose would be served. His enemies would, themselves, be the evidence that the sign of His Messiahship was well nigh fulfilled, ere the precautionary measures which it led them to adopt had been carried into execution. Two days and two nights would have already completely expired, and a few hours more, would exhaust the third night, and bring them to the morning of the third day. [To be continued.

WHAT IS A YEAR?

What is a year? 'Tis but a wave
On life's dark rolling stream,
Which is so quickly gone that we
Account it but a dream.
'Tis but a single earnest throb
Of Time's old iron heart,
Which tireless now, and strong as when
It first with life did start.

What is a year? 'Tis but a turn
Of Time's old brazen wheel;
Or but a page upon the book
Which death must shortly seal.
'Tis but a step upon the road
Which we must travel o'er;
A few more steps, and we shall walk
Life's weary road no more.

What is a year? 'Tis but a breath
From Time's old nostrils blown,
As, rushing onward o'er the earth,
We hear his weary moan.
'Tis like the bubble on the wave,
Or dew upon the lawn,
As transient as the mists of morn
Beneath the Summer sun.

What is a year? 'Tis but a type
Of life's oft-changing scene,
Youth's happy morn comes gaily on
With hills and valleys green;
Next, Summer's prime succeeds the Spring,
Then Autumn with a tear,
Then comes old Winter—death—and all
Must find their level here.

RHODE ISLAND CORRESPONDENCE.

Educational Reform—Brown University—New College System, &c.

To the Editors of the Sabbath Recorder:—

In closing the series of articles which you have been pleased to call "Rhode Island Correspondence," it may not be amiss to offer a few facts and suggestions on the subject which has been the occasion of my stay in Providence, R. I., and to present to your readers some of the principal features of the College at which I have been a student.

Reforms in education, like all other reforms, are of slow growth, and liable to opposition, both from real enemies, and from the mistaken notions and long-standing prejudices of friends. This last mentioned class present by far the most formidable barriers to educational reform. Very few indeed can be found, who do not do homage to education; but many there are, who deem innovations upon old and time-honored *methods* of education, as the hight of sacrilege. The time has not been long gone by, when black-boards and outline maps in the school-house were looked upon as sad evidences of declining civilization, and when English Grammar was considered as a bold intruder upon the more important avocations of reading, writing, and ciphering.

All the most important changes in the modes of instruction, have been made in Common Schools and Academies; but *some* of these, at the present time, can claim no higher sanction than antiquity, for many of their usages and courses of instruction. If we ascend to Colleges and Theological Seminaries, we find that antiquity is still more honored, and that fewer improvements have been made. This *may* result from the fact that they were founded in more wisdom, and consequently need less improvement than other institutions. But it will hardly be claimed, that founders and presidents of Colleges are *perfect*; hence we may reasonably look for improvement in their systems of education.

Most of the older Colleges of our country are offshoots from the Universities of Oxford and Cambridge in England, and they retain many of the antiquated customs of those institutions. Whatever may be their virtues, (and they have very many,) nothing is more manifest than that they essentially fail to meet the demands of advancing civilization. This is evinced:—

1st. In the diminished number of applicants for college honors. In an age when the demand for the highest grade of education is constantly increasing, the numbers who knock at the doors of our colleges are diminishing. The infererence is inevitable, that those colleges do not furnish what is demanded. Suppose, for illustration, that the demand for meats and vegetables in this city is constantly increasing, and yet, at the same time, the number who call at the markets for them is diminishing; the inference is inevitable, that those markets fail to meet the demand. At no time in our history have the people at large been more thoroughly imbued with the great truth, that to be extensively useful a man must be extensively educated. The very utilitarian spirit of the age, then, tends to drive young men *into* college as a means of realizing the idea of utility. Very few young men indeed look forward to the *most extensive* fields of usefulness, except through the musty halls of colleges. Why, then, is the number of college graduates diminishing in proportion to the number of inhabitants? The answer is obvious; Colleges do not meet the demands of the age.

Again, this conclusion is greatly strengthened by the painfully obvious fact, that by far a larger portion of those who annually go out from our first colleges, loaded with their highest honors, are scarcely able to take care of themselves. They are educated only in name, and their diplomas only signify, that they have staid in college four years, and paid all bills. At the end of three years more, the more exalted title of A. M. is added, which simply means, that God in his providence has let the man live three years since he left college. Very small virtue in the recipient of the new honor! The age demands thoroughly educated men, and our colleges send out men with *full* recommendations, only qualified to make mortifying failures in any place which their A. B.'s and D. D.'s may secure for them. It may not be expected, that any college system can *entirely* obviate this difficulty; but it may reasonably be expected, that this class of *superficial*, titled dignitaries, may be reduced to a minority of college graduates. It is true, that some come out from our colleges thoroughly educated, but they do it in spite of many crippling disadvantages. When such disadvantages are removed, we may hope for more *educated* graduates. These disadvantages are—

1st. Too much is required for the length of time appropriated. Four years are assigned for a college course, and more sciences and classics are crowded into those four years than can be fairly mastered in twice that number of years. The student is thus *compelled* to "pony," or be delinquent in recitations. He thus goes through his whole course, makes brilliant translations of Latin and Greek, and comes out profoundly ignorant of all that he has pretended to study. A little, well done, avails more than much only half done. The farmer will find it much more to his advantage to till one acre of land well, than to half till two acres. So the student who thoroughly masters one science or language by his own efforts, will be much better educated than he who skims over a dozen, by the aid of appendices and translations. Let any one take a catalogue of Yale, or Union, or Amherst, and look over the list of studies assigned, and he will not wonder that so few well-educated graduates come forth from those institutions. The time has come when men's education is not measured by the number of books which they have been through. I verily believe that a man would be better educated to spend his four years in Amherst on Euclid's Geometry alone, than to go over the almost endless catalogue of authors of dead languages, whose ghosts rise up before him from his ingress to his egress.

The second disadvantage, which is most obvious, is the undue proportion of time allotted to the ancient classics. Far be it from me to disparage the ancient classics; I would rather do them honor by bringing them into *proper* relations with the more useful and practical branches of science and literature. As a beardless boy appears more dignified at play with his equals, than when placed on the bench of [illegible] their native beauty, when brought into proper relations with modern classics and sciences. But they approach to the appearance of great immodesty when they claim an amount of time nearly equal to that bestowed upon all other branches of study combined. Can any man tell why Latin and Greek are deserving of more attention than the Mathematics, or Mataphysics, or Ethics, or English Literature, or the Natural Sciences? Surely no one can tell why they should have more attention than *all* of these combined. Such is the unbecoming attitude of the ancient classics at the present time in our most popular courses of instruction. Like every thing inherently beautiful, they lose their beauty when they get out out of their *proper* place. The two great objects of study are *intellectual development* and *practical knowledge*. (I of course do not now consider the moral bearing of the question, which, by the way, I think would ill recommend some of the drunken and licentious Roman authors which the classical student is compelled to swallow as daily food.) If these be the ends of study, then wisdom teaches that our courses of study be so arranged as to best secure them. That the ancient classics are well adapted to the first of these ends is undeniable, but it is equally undeniable that their adaptation to the second end is very limited. So far as they conduce to both, let them enter into our courses of study, but so far as they conduce to but one, let them yield to such branches as will give both mental development and practical knowledge.

This leads to the third disadvantage of our college systems of study, viz.: They nearly all require students, however different their avocations are to be when they leave college, to go through the same course of study. Thus the engineer, whose business is to be with lines and angles, surfaces and solids, &c., must spend just as much time in Latin, Hebrew, and Greek, as the young divine, whose business will be to search and expound the Scriptures, which are written in Hebrew and Greek. So the physician and farmer, lawyer and mechanic, must all pass through the same ordeal, before our colleges can pronounce them prepared for their various avocations. If the young candidate for the pill-bags and lancet, has four years in which to prepare for his business, he had better let Latin and Greek alone, and substitute in their place such studies as will give *equal* mental development and *more* practical knowledge. This is true of every profession. It is a false notion, that a man cannot be a scholar who has not spent half his life digging up the rubbish of heathen mythology. Ancient classics add a polish to education, as varnish to furniture; but there *can* be furniture without varnish which will be useful and durable. So there *can* be useful and durable education without ancient classics, and it is thought that *modern* classics may polish an education nearly as bright as the *ancient* classics. D. E. M.

SOW AS YOU WOULD REAP.—If you should see a man digging in a snow-drift with the expectation of finding valuable ore, or planting seeds on the rolling billows, you would say at once that he was beside himself. But in what respect does this man differ from you, while you sow the seeds of idleness and dissipation in your youth, and expect the fruits of age will be a good constitution, elevated affection, and holy principles.

FUH-CHAU.

Fuh-Chau is one of "the five ports" at which foreigners are allowed to have intercourse with the Chinese. The noble river Min, on which it is situated, flows into the ocean at about 26° north latitude, and 120° east longtitude. On fairly entering this river, you find yourself between two mountain ranges, sometimes approaching the very margin of the stream, and most of the way pressing so closely on its banks as not to allow a site large enough for a place of any size to be built. As you pass along, however, you have a striking and delightful exhibition of Chinese industry; for the sides of these mountains are cultivated nearly to their summits, the ground being laid out in terraces rising one above another till they reach an elevation difficult to be traced by the unassisted eye. At length, about thirty miles from the mouth of the river, the northern range sweeps back from the shore, leaving an extensive and fertile plain in which stands Fuh-Chau with its suburbs. This plain is not an unbroken level, but is diversified with hills, several of which are of considerable elevation.

The city proper lies somewhat back from the river, the walls no where approaching it nearer than a mile and a half or two miles. It is not far from seven miles in circumference, and is surrounded by walls seventeen feet in thickness, and from fifteen to forty feet high. The streets are universally paved with granite, though often presenting a very uneven surface, and are so narrow that no carriages of any description can be used in them. The houses are mostly of one story, the better sort being built of soft brick, or of broken brick and clay commingled. Glass windows are not in use; indeed, windows of any kind are too few for either health or comfort; and in general it may be said, that comfort, as the term is understood in its application to home in Christian lands, is unknown. The population of the city, together with the suburbs, is supposed to be 600,000. [Jour. of Miss.

NEW MISSIONARY GROUND.

On the 18th of November, Rev. B. G. Snow and wife, and Rev. L. H. Gulick and wife, sailed from Boston, under the direction of the American Board of Commissioners for Foreign Missions, with a view of commencing a new mission among those groups of islands in the Pacific Ocean which are comprised under the general name of Micronesia, a term which signifies "the region of small islands." The substance of what is known of them and of their inhabitants is contained in the charge, [illegible] Gulick at his ordination, by Dr. Pomroy; from which the account is drawn.

Micronesia comprises several groups of islands lying north of New Guinea and the Feejee Islands, east of Celebes and the Philippines, and south-west of the Sandwich Islands, extending through about forty degrees of longitude and twenty of latitude, almost the whole of it being north of the equator. The principal groups in this division, are the Pelew, Ladrone, Caroline, Ralich and Radick Islands, Mulgraves and Kingsmill. The islands are very numerous, but not large.

The Micronesians are of the same race with their neighbors the Polynesians, to whom the Sandwich Islanders belong, and are like them in complexion, features, physical structure, language, customs, and general characteristics. There are, however, some diversities in the different groups of the region. The more southern islands have evidently received some accessions, and some modifications of complexion and character, from the Melanesians on their southern border, while the western section has clearly been reached by influences from the Asiatic continent.

They are social and enterprising. A constant intercommunication is kept up by the inhabitants of the different groups and islands, a circumstance highly favorable to the spread of the gospel among them. In their voyages, it is said, they govern their courses by the stars with great accuracy. They divide the horizon into twenty-eight points, giving to each a name.

Their skill in some of the arts is considerable. Their canoes, which sail either way with equal facility, are covered with a varnish of native manufacture, which renders them water-tight. The girdles or sashes which they wear are made of the filaments of the banana plant, not braided as in other parts of the Pacific, but woven in a simple loom, the shuttle being much like that in use among us.

In regard to general character, all navigators who have visited them are strikingly agreed, and testify that their most striking trait is a certain native kindness of heart, sweetness of natural temper, and an absence of harsh and violent feelings, very rarely to be found among men in the savage state. They are distinguished also from the other inhabitants of Oceanica by the unusual consideration awarded to the gentler sex, as well as by the degree of purity and honesty which are said to prevail among them. They are described as intelligent, considerate, acute in reasoning, and curious to understand the meaning of any novel appearance. It is the opinion of some, that they have descended to their present condition from a higher level of civilization once enjoyed by their forefathers, and some traces of which, it is thought, are still visible. Wars are not frequent among them; and when they do engage in them, they give due notice to their enemies that they are coming.

Their religion is said to consist mainly in the worship of the spirits of their ancestors, which fact shows that at some former period they have had a connection with eastern Asia. They pray and perform certain ceremonies, and among these offer a portion of their food to the spirits; but they have neither temples, images, nor sacrifices. It does not appear that the tabu system, which once prevailed at the Sandwich Islands, has any existence among them. It is certain, there is nothing of the kind in that part of Micronesia which bears the name of the Kingsmill group.

Of the probable population of Micronesia no estimate has been made by navigators, though many of the islands are said to be thickly peopled.

The result of all our researches is, Micronesia promises to be an open and exceedingly interesting field of missionary labor. Some of the inhabitants have heard of the changes wrought at the Hawaiian Islands, and have earnestly entreated that missionaries might be sent to them also.

This mission is to be a branch of the Sandwich Islands mission, and will be composed partly of American and partly of Hawaiian Christians, chiefly of the latter, both males and females. The Hawaiian missionaries, it is expected, will be sustained wholly by their own churches. Other missionaries who may accompany them will derive their support from the same source, so far as may be found practicable.

THE PREACHER AND THE ROBBERS.

A Methodist preacher, many years ago, was journeying to a village where he was to dispense the word of life, according to the usual routine of his duty, and was stopped on his way by three robbers. One of them seized his bridle reins, another presented a pistol and demanded his money; the third was a mere looker on.

The grave and devout man looked each and all of them in the face, and with great gravity and seriousness said, "Friends, did you pray to God before you left home? did you ask God to bless you in your undertakings to-day?"

The question startled them for a moment. Recovering themselves, one said, "We have no time to answer such questions, we want your money."

"I am a poor preacher of the gospel," was the reply; "but what little money I have shall be given to you."

A few shillings was all he had to give,

"Have you not a watch?"

"Yes."

"Well, then, give it to us."

In taking the watch from his pocket, his saddlebags were displayed.

"What have you here?" was the question again.

"I cannot say I have nothing in them but religious books, because I have a pair of shoes and a change of linen also."

"We must have them."

The preacher dismounted. The saddlebags were taken possession of, and no further demand made. Instantly the preacher began to unbutton his great coat, and to throw it off his shoulders, at the same time asking, "Will you have my great coat?"

[illegible]

He then addressed them as follows: "I have given you everything you asked for, and would have given you more than you asked for. I have one favor to ask of you."

"What is that?"

"That you kneel down and allow me to pray to Almighty God in your behalf; to ask him to turn your hearts, and put you in the right way."

"I'll have nothing to do with the man's things," said the ringleader of them.

"Nor I either," said another of them. "Here, take your watch, take your money, take your saddlebags; if we have anything to do with you, the judgment of God will overtake us."

So each article was returned. That, however, did not satisfy the sainted man. He urged prayer upon them. He knelt down; one of the robbers knelt with him; one prayed, the other wept, confessed his sin, and said it was the first time in his life that he had done such a thing, and it should be the last. How far he kept his word is known only to Him to whom the darkness and light are equally alike; to Him whose eyelids try the children of men.

CHINESE CONVERTS.

The *Journal of Missions* says that at the Missionary Station of the American Board at Amoy, China, two places are open for preaching every Sunday, and by the help of the native members of the church they are also open some part of almost every day or evening of the week for public worship of some kind. Tuesday and Thursday there are Bible classes, and Friday evening a prayer meeting. Once a week the female members of the church and some other women meet with Mrs. Doty for religious instruction and worship. God is blessing these means. The last Sunday in March one man and two women were welcomed to the table of the Lord. Of the women, one is the wife of a member of the church; the other has for her husband a police officer, a man of the world, who has occasionally attended preaching, but probably cares little for religion of any kind. May he, through the shining example and prayers of his wife, be speedily won to the truth. The man was about fifty years of age. Being somewhat deaf, it was difficult for him to understand the word preached. He was also unable to read. Yet under these circumstances his views of the plan of salvation were remarkable clear, showing that the Holy Spirit in his instruction is more than able to make up for all natural deficiencies. Two months afterwards he was called to his reward. During the short space that he had been a member of the church, he adorned his profession by a consistent life, and in the prospect of death enjoyed that peace of mind which the gospel brings. It is pleasing to read of the attention paid him in his sickness by the members of the church, and of their deep sorrow over his death. The church is increasing in strength as well as in numbers. Some of its members, says Mr. Talmage, might be held up as patterns of activity and zeal for church members in Christian countries to imitate. The men are all ready to make known the doctrines of the gospel to their countrymen, and most of them zealously seek opportunities for this.

IMPERFECT IN ORIGINAL

The Sabbath Recorder.

New York, January 22, 1852.

FOREKNOWLEDGE---AGAIN.

To the Editors of the Sabbath Recorder:—

When I penned my first queries on the subject of God's foreknowledge, to which an incidental reference had been made by one of the editors, I had not a thought that the matter would be continued thus far. Had I thus thought, knowing my scantiness of time, my disrelish for any thing even bordering on controversy, but especially the presence of an overwhelming sense of inadequacy in view of the vastness of the theme under examination, *I am certain those questions would never have appeared in print.*

But as from time to time articles appeared in the *Recorder*, either editorial or selected, which seemed to give countenance to what is popularly denominated the doctrine of "Divine decrees;" and moreover, as it was plainly introduced on 23d of October, in an article entitled "Salvation Illustrated," by Rev. John Todd, and this without any explanation or comment accompanynig it by the editors; I had become anxious to understand the true bearing of these things, and to know their true import. I therefore wrote what I did.

I however utterly disclaim the thought of complaining of the able and worthy conductors of our valuable paper for the manful and outspoken manner in which they present their sentiments in the columns of the sheet under their charge, and for the conducting of which they are responsible. And particularly so, as the columns of the *Recorder* are always open for the articles of candid reviewers; of which circumstance I now avail myself; not so much, however, for the purpose of *reviewing*, as stating in a brief manner my views on some of the points involved in the controversy.

But, in the first place, it would seem proper to inquire how far the editor and myself agree in *sentiment*, that there may be no needless dispute about *words*.

In the first instance, then, we agree as to God's "foreknowledge," that it is "*infinite*;" that He "pondereth all our goings." (2.) That this foreknowledge does not in the least interfere with the "*freedom*" of the agent. (3.) That this foreknowledge has respect to the "*certainty*" of events only, that is, it has nothing to do with "causing" human actions, only foreseeing them. (4.) That the Divine prescience as clearly and as *certainly* foresees *contingent* acts, as those governed by absolute laws. *Therefore, human actions are not certain because foreseen, but foreseen because certain.*

The question here arises, How can the Divine Being *certainly* foreknow future events. And this thought is applied to *contingent* acts, as well as to those governed by absolute laws. And it is argued that, unless contingent events are *decreed*, God could not *certainly* foreknow them. He could only "*conjecture*" them. This argument is based upon the idea that the Divine Being could not *certainly* foreknow an event unless He had determined it, and this upon the principle of God's "moral" omnipotence; so that he orders moral events "*certainly*" and "*infallibly*." This sentiment has been considered, and I freely confess that the difficulties apparent to others do not at all so present themselves to my mind. Of course this will be set down as an instance of the temerity of the unlearned. But to the question, "How can the Divine Being *certainly* foreknow future (contingent) events, unless they are *decreed*?" I answer, first, All contingent events that happen, possess the character of absolute *certainty*. The truth that a free agent *might* have done differently from what he did, can by no means destroy the character of *certainty* in what he does. Does he not as *certainly* do what he does, as if it were *decreed*? Second—Cannot the All-seeing as *certainly* foresee future contingent events, as any others? If not, then what of his infinite foreknowledge? To deny this is to deny the very doctrine contended for. But further, cannot the ever-blessed God certainly foreknow a future event, which happens because the creature by whom it is brought about *wills* it? And can he not know, at the same time, that the creature might have willed otherwise, *for any thing God had decreed to the contrary*? Now, we are not guilty in this of perpetrating the blunder of saying, that God foreknows a thing at the same time "*certain*" and "*uncertain*." This is not the logical sequence.

Again, if a given action that transpires does not so happen because the *creature* wills it, then where is human responsibility? If I preach to a man, that the actions that he performs he so performs because God has decreed them, does he not necessarily, in so far as he believes my preaching, feel himself relieved from responsibility? But it may be asked, why so many who hold this doctrine also hold the doctrine of human responsibility? To which I answer, for two reasons—1. Because, if the Bible (which is universally acknowledged by Christians) teaches any thing plainly and unequivocally, it is that man is responsible to God and his fellow men for his conduct. 2. This doctrine is also affirmed by universal consciousness. Therefore the doctrine of human responsibility is held *in spite* of the doctrine of Divine decrees, as under consideration in this article, and not *because* of it.

I do not wish to tantalize; but I should like to see this proposition reasoned out: All human actions *certainly* transpire because God has "*decreed*" them; therefore man is responsible for his conduct.

As to the matter stated in the second article, to which reference has already been made, I have to say, that the explanation given of the second statement, it seems to me, should be satisfactory; and would to God, that the sentiment might be ever present to the mind of the Christian.

As to the first, however, I do not feel so clear. Perhaps I do not understand the writer. If the idea is, that no person "*truly*" prays until *illuminated* by the "Spirit of Life," I readily and most heartily agree to it. But if by the Spirit of Life taking possession of his soul is meant *being born again—regenerated*, I as freely confess that I do not so understand it. But, lest I should fight as one that "beateth the air," I will wait for further explanations.

N. V. HULL.

ALFRED, Dec. 31, 1851.

Remarks.

We know how to sympathize with our correspondent. We have the same "overwhelming sense of inadequacy, in view of the, vastness of the theme under examination," that he complains of, and could heartily wish that the discussion were confided to abler hands. But when a person proposes important questions implicating the soundness of our doctrinal views, we must either make some attempt to answer them, or candidly confess our inability to do so. When our brother's "queries" came, we were not prepared to admit that our creed had been adopted in hot haste. We thought that we had some ground for it, and therefore did not feel ourselves so thoroughly "used up" by a single sweep of his broom, as some others, perhaps, may have thought we were. But we have no desire to prosecute the matter in the way of *controversy*. The incidental allusion to the subject in our remarks upon the Efficacy of Prayer, was was not intended to rouse the spirit of debate with our brother, nor with any one else. We alluded to it, because the general scope of the argument seemed to require it.

It could hardly be expected, that a person whose system of theology is decidedly Calvinistic, should write, and preach, and talk, from year to year, and yet always keep his system out of sight. It will gleam through his teachings, notwithstanding he may never find it expedient to press it upon the people in a controversial way. So it has been with us, and so we expect it will continue to be, as long as we entertain the views which we do. We could not consent to stand in any situation where we should be bound studiously to conceal our system.

While we are upon this point, we may as well speak out. We *may* have entered the Seventh-day Baptist denomination under wrong impressions. We certainly thought, that our connection with it involved no modification of the general system of doctrine which we had always held. But we have since been told, so frequently, that our doctrine was not the doctrine of the denomination, and have had our views protested against with such solemn and deliberate dissent on the part of some who seemed to consider themselves the chosen expounders of the denomination's faith, that we can scarcely repress an inclination to ask, Were we *mistaken* when we formed the connection? In years gone by, we believe there was a document put forth by the General Conference, purporting to be an expose of the faith of Seventh-day Baptists. That document is not now [illegible], it contains nothing on the subject of the "Divine decrees." For aught which that document contains, a man may be either a Calvinist or an Arminian, according to his pleasure. Indeed, we should say, that the denomination, *as such*, has no faith at all on the subject. We therefore very naturally supposed, that our connection with it left us at full liberty to speak, write, or teach, whatever we judged to be most agreeable to the Scriptures. Were we wrong in the supposition?

But we have no ambition to direct the faith of our brethren. If on this subject they could see eye to eye with us, we should be glad; because we honestly believe, that our views are more agreeable to God's Word, more promotive of true piety, more consolatory to the saints, and more stimulating to the conscience, than those which are radically different from them. Responsible to God, we expect to continue to give utterance to them; but our *choice* is to do so not in a controversial manner. In fact, both before and since our connection with the denomination, it has been our aim to present this doctrine in a practical form, without reference to those scholastic terms which have so often been the occasion of unprofitable contention.

Whether our *editorial* career has given satisfaction to the denomination, we do not know. Assuming that it has *for the most part*, it may be the fact, nevertheless, that our teaching on the particular subject of God's foreknowledge has given much dissatisfaction. Be it so: we have not pretended to set forth denominational views on this subject. We have spoken for ourselves only, in the presumption that it was never expected that we should throw away our independence, and be but the echo of those by whom we were employed.

We trust that our brother will not understand these remarks as implying any censure of *his* course in questioning us on this important topic. He has done but what he had a right to do, and has done it (for aught we can see to the contrary) in a good spirit. And we will add, that we know of no one more uniformly tolerant of those who differ from him doctrinally, than himself. We simply seize upon the occasion as affording a suitable opportunity of defining our position. Our theology is radically Calvanistic. Our manner of presenting it is well known to be, for the most part, practical rather than controversial. We think this is the best mode of presenting it, because we are convinced that no one can profitably understand the great truths involved any farther than he is taugh of God. Our views are essential to our peace; we could not live comfortably without them. If we thought that we could not, in consistency with our position as an editor, or as a minister of the Seventh-day Baptist denomination, give free expression to our views, we should choose to separate ourselves and stand alone.

Upon the question under discussion, we shall say as little as may be consistent with a respectful notice of our correspondent, and a due regard to our own views. He says, "All contingent events that happen possess the character of absolute *certainty*." But if this be so, brother H.'s notion of contingency must be different from ours. In a former communication, he undertook to define his notion; but we fear that we have failed to understand him. According to our notion, the term excludes every kind of necessity; and if we mistake not, the term is so employed in all controversies upon free will. Now, we have already shown, in the language of President Edwards, that an event whose future existence is strictly contingent—that is, whose future existence is not in any sense necessary—cannot be foreknown, because there can be no *evidence*—neither *self-evidence* nor *proof*—to any understanding that the event ever will take place. (See our reply to Bro. Crandall, week before last.) Hence *certainty* and *contingency* are inconsistent with each other. And it appears to us, that an admission of thee absolute certainty of an event as foreseen by the Omniscient, is an admission of the very principle for which we contend. For instance, the wicked act of the Jews in crucifying the Saviour was foreseen as absolutely certain. There was, therefore, some kind of necessity that the thing should take place. Yet this necessity was not a *natural* or *physical* necessity, but only a *moral* one. There was no other kind of necessity for the act, except that which was requisite to make the connection between the act and God's foreknowledge of it absolutely perfect. And that the connection between the act and God's forknowledge of it was absolutely perfect, infallible and indissoluble, brother H. will have to admit according to his own principles. Now, if a decree be added to the foreknowledge, it does not increase or strengthen the connection; it does not render it more infallible or indissoluble. For, by the supposition, the connection is absolutely perfect, and therefore is incapable of being increased. And if this absolutely perfect connection between the event and the foreknowledge of it is not inconsistent with human liberty—and brother H. is precluded by his own principles from pretending that it is—then the addition of a decree to the foreknowledge is not inconsistent with human liberty; because this addition does not increase the connection.

To say, "that a free agent *might* have done differently from what he did," does not seem to be a fair way of meeting this question; because such a mode of speech merely expresses the freedom of the creature in acting—a proposition which we do not dispute, and which, as we have just shown, is quite as inconsistent with our correspondent's premises as with our [illegible] creature has no more right to "feel himself relieved from responsibility" for his acts "because God has decreed them," than he has because God foreknows them.

Our correspondent does not wish to "tantalize," but "would like to see this proposition reasoned out:—All human actions *certainly* transpire because God has *decreed* them; therefore man is responsible for his conduct." Now, it really strikes us, that a man of brother Hull's acumen ought to have been more careful than to have stated such a proposition. Suppose we should ask him to reason out this proposition:—Mormonism is a system of imposture; therefore the holding of human beings in bondage is a great sin. We presume he would answer at once, that while each member of the proposition is true, and can be proved to be true, the latter is not deducible from the former. To hold men in bondage is a sin; but it is not *therefore* a sin, *because* Mormonism is a system of falsehood. No sane person would pretend that it was. Yet a sane person *would* say, that one statement was not *contradictory* to the other. Just so in the case under discussion. *All human actions are decreed*, is one proposition; *man is responsible for his conduct*, is another. But nobody ever pretended that the latter is a *therefore* from the former. All that is pretended is, that each proposition is true by itself, and that the one is not *inconsistent* with or *contradictory* to the other. We beg leave to state it in another form, and will ask our correspondent to reason it out: *All human actions are certainly foreknown; therefore man is responsible for his conduct.*

As to the proposition, that no one truly prays till the Spirit of Life has taken possession of his soul, we do not know that we have any thing to say in modification of it. By the Spirit of Life we mean, not merely the *illuminating* influences of the Spirit, but that influence which makes the soul *alive*. A man may be illuminated, while yet he is 'dead in trespasses and sins.' But in such a state he does not *truly* pray. *True* prayer is a spiritual exercise, and proceeds only from a spiritual nature. Saul of Tarsus never truly prayed till God quickened him to life, though he had, no doubt, used the *form* of prayer many a time.

T. B. B.

NEGRO PROSCRIPTION IN PENNSYLVANIA.—In the House of Representatives of Pennsylvania, on the 9th inst., a bill was introduced to prohibit the emigration of Negroes or Mulattoes into the Commonwealth. The first section declares, that from and after the passage of the act, it shall not be lawful for any Negro or Mulatto to come into or settle within the Commonwealth; and any Negro or Negroes, Mulatto or Mulattoes, so coming, emigrating, or moving into the State, for the purpose of settling therein, shall be liable to an imprisonment of not less than two, nor more than nine months, upon conviction thereof. The second section says that any person or persons, employing, or otherwise encouraging any such Negro or Mulatto to emigrate into, settle or remain, within the bounds of this Commonwealth, shall be liable to a fine of not less than fifty, or more than one hundred dollars. These fines are to be applied to the use and comfort of the poor, and it is made the duty of the overseers of the poor to watch for and prosecute lawbreakers in this respect.

We can not for a moment entertain the supposition that the bill will become a law in Pennsylvania. It would be worse, if possible, than that law subjecting Seventh-day Baptists to fine and imprisonment for working on Sunday—a law which now disgraces the statute-books of the State named after William Penn, the staunch and consistent advocate of religious liberty and equality.

A COLONY ON THE PACIFIC.

The attention of the readers of the *Sabbath Recorder* has recently been called to the subject of a colony to the shores of the Pacific. It seems to me that too much importance can not be given to this question. No people are better calculated for colonizing, and none more need the advantages of a suitable colony. Young men especially, those who are looking about them for the best prospect of improving their condition, find themselves completely shut out from many sources of honor, usefulness, and emolument, or are tempted to sacrifice their principles. So it has been, and so it will be. In the *Sabbath Recorder* for Oct. 2, 1845, was an article to Sabbath-keepers, in which I endeavored to call attention to the necessity of a movement of this kind. At no period in our history has the disposition to emigrate been stronger than at present. Many have gone; others are constantly going. The most of them go out as adventurers, without their families, intending to return—a form of emigration which at this time will be sure to result in moral and social evils of the most disastrous character, and in a great majority of cases will end in disappointment. But there is no benefit in preaching against it; they will go, and it would be a better part to direct the movement to a wise end. An organized movement should be begun at once. Whether I shall ever see the shores of the Pacific again, or not, I can but regard them with great interest, as a land favored in an extraordinary degree by genial climate, inexhaustible resources, and, in geographic position, of such importance in respect to its influence on the future destinies of the lands that bound that vast ocean, as to be almost overwhelming. No point on that coast can be looked upon with indifference.

Our colonies in the West have been chiefly agricultural, and for the sake of locating where they could observe the Sabbath unmolested, they have gone where their influence has been circumscribed, and their children have grown [illegible] have been theirs. Our people are not agriculturists only; they are mechanics, seamen, professional men, and tradesmen; they are all necessary to a well-constituted community. These are the classes that form the population of towns, and towns, we know, have the controlling influence upon the country dependent. These classes, more than any others, need a suitable colony; and I have no doubt, that if a proper place could be determined upon, a movement could be effected that would have a greater influence on the future of our denomination than all the missions in which we are now engaged, and of such magnitude as to control, by numerical superiority alone, the character of the country in which such town may be located. It is plain, that the site of the town should not be on so great a thoroughfare as to lead to the probability of its being overrun with those whose habits are not in conformity with our own. Such places there are on that coast.

Humboldt Harbor was discovered in 1850, by Lieut. Ottinger. It is in latitude 40° 40′, longitude 124° 8′; distance from San Francisco 210 miles. The bay is three or four miles, to the best of my recollection, in a northerly and southerly direction; its entrance is half a mile wide, with 18 feet of water on the bar at mean low tide. The harbor is easy of access, and is the only good harbor between San Francisco and the Columbia river. Three small rivers empty into this bay, which run through a country (though not extensive in comparison with other valleys of California, it is sufficiently so for our purposes,) of great fertility, well timbered, and subject to showers in summer; and the grass is said to be green the year round. The waters, like all on that coast, abound with fish and water-fowl, and the surrounding country with game. The mines on Trinity River are about forty miles distant by land, and the high mountains between this valley and those of the interior serve to isolate it in a sufficient degree from other parts of the country. The high winds so prevalent at San Francisco are less prevalent here. The importance of the place was appreciated as soon as the place was discovered, claims were taken up at once along the bay, and town lots surveyed; but the mines in the coast range of mountains have not turned out so well as was expected, and there is but little else than farming and lumbering done there at this time. I see by the California papers, that they are shipping produce, chiefly potatoes, from there to San Francisco already. The mail steamer from San Francisco to Oregon stops there on her passage. There must be an important town there before long, I have no doubt, capable of developing every branch of our people's industry. I do not know what amount would be required to buy the improvements there now, nor am I certain whether it is not now too late in the day to make that place what we would. Changes are very rapid. But there are others, without doubt, if they are not so advantageous. If an organization is determined upon, it might be well to send out an agent to examine the country at Paget Sound, and other places in Oregon, and stop at Humboldt Harbor, and report.

Twenty-five or fifty families, with at least $100,000 capital to invest as each one deems for his own interest, would be desirable, if they would avoid the hardships incident to a pioneer life; and capital is necessary to compete with capital that is ever ready, even in California, to swallow every thing else. My information of Humboldt Harbor is derived from those who visited it, and confirmed by officers in the coast survey; and unless there are changes greater than I have any reason to anticipate, it is the most desirable place on that coast for a people circumstanced as we are. The expense of reaching it would not be great to those who have no objection to going through the Straits, which, though safe, is tedious. In that case, they would accompany ther goods, and be landed upon the spot with every comfort that they please to provide for themselves. There would be no hardship about it, not so much as one would endure in settling on new land in the valley of the Mississippi at this time. The best time to arrive in the country is March or April.

These are intended only as suggestions. I think there is nothing visionary or impracticable about the enterprise. On the contrary, there is nothing, more practicable, even for the feeble grandsire and child. Others will avail themselves of all these advantages, if we do not, and in after generations our people will, as usual, timidly gather around the hills, and "mourn over the cities of the plain."

If these suggestions meet the approval of those who are friendly to the movement, and they will communicate with me, (post-paid,) I will do all in my power to facilitate it, and aid in the organization.

J. D. B. STILLMAN.

NOVELTY WORKS, New York.

SABBATH-KEEPERS IN NEW JERSEY.

The American Baptist Publication Society has recently issued an octavo volume of 468 pages, entitled "Minutes of the Philadelphia Baptist Association, from A. D. 1707 to A. D. 1807, being the first one hundred years of its existence." Among the many curious and interesting facts which it brings to light, are several relating to early Sabbath-keepers in New Jersey.

The Seventh-day Baptists, it is well known, were very early to be found in New Jersey; and there, as everywhere else, occasioned considerable discussion on their distinguishing difference from the general body of Baptists, who, on the whole, seem to have manifested much forbearance.

"In the year 1730 a query was presented [illegible] member of a regular church separate himself on account of the seventh day, and join himself to those who hold the same for a Sabbath, when, at the same time, the church he was a member of allowed, if it was to him a matter of conscience, he might observe it, and keep his place where he was a member, and that they would respect him as they used to do; yet, nevertheless, he goes away, and presumes to be a leader among the aforesaid seventh-day people. What must the church do in such a case, in order to discharge their duty?

"*Resolved*, That it is the duty of such a church, in as moderate a way and manner as they can, to disown such a member, so as he may not be looked upon to be a member any further with them on any account."

Again, in 1753, came a "query from the church at the Scotch Plains: Whether a person, observing the seventh day as a Sabbath, and keeping the first day in condescension, may be received into membership?

"*Resolved*, That such may, provided nothing else appear to the contrary."

"SABBATH CONVENTION" IN IOWA.

A Convention was recently held in Iowa City, by the friends of the Sabbath, so called, at which the following points were discussed:

1st. The origin and design of the Sabbath.
2d. Its perpetuity under every dispensation.
3d. The authority for its change from the seventh to the first day of the week.
4th. The duty of Christians to keep holy the Sabbath day, commonly called the Lord's day, by spending it in God's worship, and abstaining from all works but those of necessity and mercy.
5th. The evils of Sabbath desecration.
6th. The best method of promoting a proper observance of the Sabbath.
7th. Commercial relations of the Sabbath.
8th. Legislative action.
9th. Circulation of Sabbath documents.

In noticing this extensive programme, the ex-rev. Gilbert A. Beebe, editor of the *Liberty Banner*, published at Middletown, N. Y., speaks as follows of the third item:—

"3d. '*The authority for its change from the seventh day to the first.*' Can it be that these priests are so ignorant as not to know, that there is not a particle of such authority in the Bible? Certainly not; but they wish to humbug the people. Sunday was first observed as a holy day by the Persian sun-worshipers, the followers of Zoroaster. Its partial observance was first introduced into Europe by the Roman Emperor Constantine, in the third century; although but little attention was ever paid to it elsewhere but in Asia, until the Puritanic infection was introduced into England by Dr. Bound, in the 16th century. Such is the authority for the observance of Sunday as a Sabbath; and it is not pretended to be so observed at the present day, except by ignorant, Puritanic bigots in Great Britain and the United States. It is a general gala day over the whole continent of Europe, and observed with every species of popular amusement. Although not a Bible Sabbath, it is by conventional custom a day of relaxation from ordinary vocations, and as such the most convenient day for religious meetings, which are properly enough held on that day. Any other day would be as holy, but not as convenient for the purpose."

THE RELIGIOUS NEWSPAPER.

We promised, last week, to give our readers occasional extracts from our exchanges, showing in what light they view the religious newspaper, and how they think the friends of such a paper can most effectually promote its interests and usefulness. The following we copy from the *Christian Watchman and Reflector*, one of our very best exchanges:—

A Good Suggestion.

It is a great practical mistake, that the number of readers of religious journals can be greatly increased without interest and effort on the part of those who are their readers and friends already. The Christian newspaper is no exception to that law which makes work necessary, in order to advance all good objects. The *British Banner*, with its large circulation, deems it needful to make the following suggestions to its subscribers, which we take the liberty of commending to ours. Our friends, we trust, will regard the hint here given, as eminently practical and worthy of immediate attention. Says the Banner:

"Will our subscribers now suffer us to make a suggestion as to the best method of enlarging the sphere of our journal? We would then sit down, and, casting about, make a list of those who have hitherto not taken the *British Banner*, although not in the receipt of any other paper of the same class, and who, perhaps, are not even aware of its existence; and we would lend them our own copy, begging a perusal of it within a day or two, when we would make a friendly call, and act as circumstances might prompt. Were they to do so, *many thousands* of fresh subscribers might at once be procured. And why should not this be done? Would it not be a labor of love, a contribution to the welfare of families and the comfort of neighborhoods, one of the most efficient methods of effecting good on a great and permanent scale? The family is the germ of the State, the school of the future citizen, the well-head of the civilization of the age. To purify and quicken with the leaven of truth, beauty, and knowledge, the little circle which clusters around the fireside, and contains the seeds of unimaginable good or evil, is to salt the fountains that in their flow fertilize and make good the whole face of society."

THE SEVENTH-DAY BAPTIST MEMORIAL.—The first number of *The Seventh-day Baptist Memorial*—a quarterly magazine, devoted to history, biography, statistics, &c.—will be issued in the course of the present week. The Historical Department will contain an account of the settlement of the colony of Rhode Island, the establishment of the first Baptist Church in Newport, and the controversy in that Church relative to the Sabbath, which led to the formation of the first Seventh-day Baptist Church in America. In the Biographical Department will be found sketches of the lives of the first five pastors of the Church at Newport, viz. William Hiscox, William Gibson, Joseph Crandall, John Maxson, and William Bliss. The Missionary Department gives a history of the early efforts to promote foreign missions. The Statistical Department furnishes a List of Seventh-day Baptist Ministers, with their post-office address. In the way of illustrations, this number will contain a very fine portrait of William Hiscox, and an engraving of the Seventh-day Baptist meeting-house at Newport, R. I. Specimen copies will be sent to ministers and others in different parts of the denomination, and it is hoped that they will take immediate measures to procure such a list of subscribers as will justify the Publishing Society in continuing the work. Terms—$1 00 a year; 25 cents a number.

WRITINGS OF GARRISON.—R. F. Wallcut, of No. 21 Cornhill, Boston, has published in a neat duodecimo volume of four hundred pages, "*Selections from the writings and speeches of William Lloyd Garrison.*" It includes some of his boldest denunciations, and his most radical sentiments touching the various reformatory enterprises in which he has been so deeply enlisted for the last twenty years. The volume can not fail of being welcome to his friends, and it would be most useful to his enemies, if they could be induced to read it.

ARVINE'S "ANECDOTES OF LITERATURE AND THE FINE ARTS," which Gould & Lincoln of Boston are publishing in parts, have reached the fifth number. The work is to be completed in eight numbers, at 25 cents each, and will make an entertaining and instructive volume. To persons remitting $2 25, the work will be forwarded by mail, as published, free of expense.

"THE MARRIAGE MOMENTO," by Rev. S. Remington, is a neat little volume on the nature of matrimony, suitable for a wedding gift. It sets forth very plainly the mutual obligations of husband and wife, and gives some wholesome advice to both. Published by E. H. Fletcher, 141 Nassau-st., New York.

"THE PHRENOLOGICAL JOURNAL," "THE WATER-CURE JOURNAL," and "THE STUDENT," for January, are issued in the excellent style for which the publications of Fowlers & Wells are proverbial. They are well adapted to their respective purposes, and fully justify the popular favor in which they are held.

LITTELL'S LIVING AGE commenced a new volume on the 1st of January. It has reached its four hundredth number, and embraces for the last eight years an amount of current literature and history which cannot be found elsewhere in the same compass.

"THE AZTEC CHILDREN" furnish a subject for numerous paragraphs in our exchanges, wherein their origin and relations are discussed. All admit that they are from Central America, and that they are among the greatest curiosities of the day; but whether they belong to the Aztec race, to the sculptured representatives of which on the monuments of Palenque and Copan they bear such a striking resemblence, is a question about which there is much difference of opinion.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, JAN. 12.

In the **Senate**, Mr. Seward presented a petition from this State, on Russian Intervention, which was referred. Mr. Stockton presented petitions against flogging in the Navy. The Committee on Commerce asked to be excused from Palmer's book on Japan. The Census Printing Job was then taken up. Mr. Smith, of Conn., wished to have the census printed under the direction of the Secretary of the Interior. When he concluded, Mr. Bright took the floor, and the Senate adjourned.

In the **House**, a resolution was adopted to inquire into the stability of the about-to-be-enlarged Capitol. The Senate-amended Library bill, for $10,000, was adopted. Mr. Stanly offered a resolution intended to provide for such exiled Hungarians as might be in need, but the House refused to entertain it. Six thousand copies of the Coast Survey were ordered printed, and the House adjourned.

THIRD-DAY, JAN. 13.

In the **Senate**, Mr. Miller presented the proceedings of a meeting of citizens at Trenton, N. J., expressing sympathy for Kossuth and Hungary; referred. Mr. Shields presented the petition of Alfred W. Thompson, praying that the Postmaster-General be authorized to contract for the transportation of Mails by Steamships between the United States and Ireland. Mr. Stockton gave notice of a bill to establish a line of Steamships from Jersey City to Galway, Ireland. Mr. Bradbury introduced a joint resolution, providing for the publication, in one volume annually, of a compendium of the public documents, and reports of the heads of departments, and this to be published in large extra numbers, instead of the documents themselves. The remainder of the day was spent in talking about the manner of printing the Census Documents.

In the **House**, several wills were reported and referred to Committee of the Whole on the State of the Union. Mr. Dunham, from the Select Committee, reported a bill explanatory of the Bounty Land Law of September, 1848. The bill extending the act for the punishment of crime in the District of Columbia, so as to cover all cases of incendiarism, was passed. An Executive message was laid before the House, relative to the employment in the West Indies of free blacks and liberated slaves from the United States; but it gave no definite information upon the subject.

FOURTH-DAY, JAN. 14.

In the **Senate**, several petitions were presented, unimportant bills reported, and a vote was passed allowing clerks to the Post-Office Committee, the Naval Committee, and the Commerce Committee. The subject of flogging in the Navy was then taken up, and Mr. Mallory made a speech in favor of flogging.

In the **House**, a memorial from E. K. Collins, of the Collins Line of Ocean Steamers, requesting a higher remuneration for carrying the mails, and an enlargement in his share of that service, was presented and referred. Mr. Bernhisel complained that the copy of the charge made against the Mormons presented to him was not the same as that furnished to the House and published in the papers. A brief discussion on the Bounty Land law followed, which, with a short discussion on some improper mode of presenting estimates, closed the weighty business of the body.

FIFTH-DAY, DEC. 15.

In the **Senate**, non-intervention resolutions from the Legislature of Alabama, were presented and referred to the Committee on Foreign Relations. A petition was presented from E. K. Collins and associates, contractors for the carriage of the European Mails in steamers, asking for additional facilities to enable them to execute their contracts. The subject of flogging in the Navy was then taken up, and Mr. Mallory spoke in favor of it, and Mr. Hale against it. A joint resolution was introduced providing for a board of practical Engineers to investigate the cause of explosions of steam-boilers and the best means to prevent the same. Several private bills were passed; after which the Senate adjourned till Second-day.

In the **House**, various bills were introduced by general consent; among them one establishing a Board for the settlement of claims against the United States. Mr. Conger, of Mich., asked leave to introduce a joint resolution declaring the law of nations in respect to the doctrine of non-intervention as understood by the people of the United States, and remonstrating against the conduct of Russia in interfering in the contest between Hungary and Austria. The Speaker decided that it must lie over, and that the resolution could not be referred. Mr. Tuck, of N. H., opposed the passage of the bill to Assign Bounty Land Warrants, and denounced it as a great scheme to squander away a large and indefinite extent of the public domain. No action was taken on this bill, or anything else of moment.

SIXTH-DAY, JAN. 16.

Immediately after opening, the **House**, according to order, went into Committee of the Whole on private bills. Six bills were passed, including one authorizing the payment of interest to New-Hampshire for advances made to the United States in repelling invasion and suppressing insurrection at Indian Stream in that State. Adjourned to Second-day.

Death of Missionaries.—The *Journal of Missions* for December furnishes the following list of deaths among missionaries, the intelligence of which has recently come to hand:

At Kuruman, South Africa, July 11, 1851, Rev. Robert Hamilton, for thirty-five years a missionary of the London Missionary Society, thirty-four of which were passed at Kuruman.

At Siam, July 23, of consumption, Mrs. Bush, wife of Rev. S. Bush, of the Presbyterian Board of Missions.

At Berbice, Aug. 17, Rev. Daniel Kenyon, of the London Missionary Society.

At Maulmain, Burmah, Aug. 14, Mrs. Lucretia B. Stilson, aged 37, wife of Rev. Lyman Stilson, of the American Baptist Missionary Union.

At sea, Aug. 26, on his passage from Gambia to Salem, Rev. James Moore, of the Methodist Missionary Society. His death was occasioned by the trisail-gaff falling and striking him on the head.

Seven Days later from Europe.

The Cunard steamer Asia, with seven days later news from Europe, arrived at New York on the 16th inst.

From England, we have reported a rise in Flour, and a decline in Cotton.

The London Globe declares semi-officially that the accession of Lord Granville to office will not change the foreign policy of England.

It is stated that the late Mr. Turner has left by his will a sum of £200,000 for the purpose of founding an institution for the relief of superannuated artists, and has given all his pictures (with the exception of three of his own works, which are left to the British nation) for the purpose of embellishing the building which is to be erected for that purpose.

From France we have an account of the inauguration of Louis Napoleon in Notre Dame, and his installation in the Palace of the Tuileries.

The Consultative Commission presented on the 31st ult. the result of votes favorable to the President. Voters, 8,117,773. Yes, 7,439,216 No, 640,737.

The Archbishop of Paris and the clergy have presented their felicitations and good wishes to the President.

The report that the Pope highly approves of the usurpation is confirmed.

Louis Napoleon's new Constitution will be modeled on that of his uncle. He goes against all representative legislative power.

The President of the Republic has addressed a circular to the Bishops of France, requesting them to celebrate a *Te Deum* in commemoration of his election.

Louis Napoleon is afraid of being assassinated.

It is said that the French Government has made an application to the Bank of France for a loan of 100,000,000 of francs. This proposition was at first received very coldly by the council of the Bank, which, in the first instance, determined to resist it, but upon further reflection, and in the apprehension, it is said, in case of refusal, that a decree would be issued which would materially affect the bank itself, the council resolved to make the advance demanded by Government.

The *Kolnische Zietung* has been fined fifty thalers for publishing one of Elihu Burritt's "Olive Leaves" against "Military Pomp;" it was ruled to come within the statute against "turning the measures of the Government into contempt."

The Turkish Government has introduced the culture of cotton in the vicinity of Damascus, with seed procured from the United States. It succeeds well.

A very rich sulphur mine has been opened at Bohar, on the Red Sea. The sulphur can be delivered pure at Alexandria for 62 cents the cwt. Hitherto Egypt has imported yearly some 12,000 cwt., at a cost of $5 50 per cwt. This mine will yield some 25,000 cwt. for exportation during the present year, and will change materially the price of the article in Europe.

The production of silk in Europe has recently undergone great improvements, owing to the introduction of Chinese methods. This is due to M. Julien, an eminent scholar of Paris, who translated into French a Chinese work on the subject. M. Julien has now translated a Chinese manual on the fabrication of porcelain, which it is anticipated, will be equally beneficial to that branch of industry.

A colony of Maronites from Libanus are about to emigrate to Algiers. They will go by land with camels; the caravan will consist of 1200 persons. The French Government have given them land in the province of Constantine.

The *Friend of India*, on the authority of a Llama lately arrived at Sikhim from Lassa, states that the Emperor of China has just abdicated his throne, having resigned it in favor of the usurper Tien Teh.

The Calcutta papers notice a dreadful accident which occurred recently at the Musjid erected by Prince Goolam Mahomed at the corner of the Durrumtollah-st. The Prince has been in the habit for many years past of making a distribution at the Musjid of warm clothing to the poor at the commencement of each cold season. This year, owing to the death of the Prince's mother, the accustomed dole has been delayed beyond the usual period. On the day of the accident a report got abroad that the alms were to be distributed, and an immense crowd of beggars collected at the Musjid, and pressing upon one of the gates rushed in, in a tumultuous mass. The consequence was, that many were borne down and trodden under foot. Nine persons were killed outright, and many were carried off to the hospital with serious injuries.

Specimens of New York Calamities.

On the evening of the 12th inst., an accident, resulting in the death of six persons, and the probably fatal injury of several others, occurred at a Boarding House in Center-st., N. Y., belonging to the Commissioners of Emigration. It appears that at 9½ o'clock an alarm of fire was sounded in the Fifth District, which was heard by an old woman in the fifth and upper story of the premises above named, which, at the time, contained nearly five hundred persons, most of whom had retired for the night. No sooner had this woman raised the cry of fire, which she said was in the building, than the whole multitude were horror struck, roused from their beds, and rushed for the narrow stairs to escape into the street. The scene at this time, as described by some of those who witnessed it, was truly awful. At the head of each pair of stairs the frantic emigrants appeared, and in their haste to escape, were precipitated to the bottom, and in such numbers piled on top of each other, that six persons were suffocated. The dead bodies were removed to the Station House, and the wounded were sent to the Hospital; and at both of these places the scene presented was agonizing in the extreme, there being at both places fathers, mothers, brothers, and sisters, bewailing, in the most uncontrollable agony, the loss and injury of relatives. The house in which this awful event occurred is nearly new, and had only been used for an emigrant lodging-house about ten days. Its construction, as far as the stairs are concerned, which are more than usually steep, and very narrow, seems to have been badly planned. The Sixth Ward Police generally are deserving of much credit for the promptness and energy with which they acted on the occasion.

On the morning of the same day, about half-past ten o'clock, a fire broke out in the brick dwelling-house, No. 252 Eleventh-st., the second and third stories of which were destroyed before the flames could be subdued. The fire originated in the second story, occupied by John McMahan, during the absence of his wife at market. Their two children, one a boy three years old, and the other a girl nine months of age, were burned to death before they could be rescued from the flames. A woman named Catharine Levin, who was visiting at the house at the time, became so frightened that she jumped from the fourth story window, in the fall fracturing her left leg.

On the morning of the 14th inst., a fire broke out in the three-story brick building No. 18 Morris-st., the lower part occupied as a grocery store, and the upper part by several families. At the time the first alarm was given, the children of the several families were in bed, and in a few minutes the entire premises were so densely filled with smoke, that the greatest consternation prevailed among the inmates. The frantic parents sought in vain for their children, and were obliged to save themselves by jumping from the windows. Two infant children of Philip Heery, named Ann and Elizabeth, were burned to a crisp. Philip Heery jumped from the window with his son Henry in his arms. The father fortunately escaped injury, while the son was considerably injured by falling on the ice. Mrs. Heery, the wife of Philip, had her spine broken by leaping from the window. A single woman, named Sarah Crosby, had her spine broken by jumping from the window. The injured persons were all taken to the N. Y. Hospital. A girl about 6 years of age, was found, after the fire had been extinguished, in one of the rooms, her body being burned to a crisp. An old woman named Catharine Sexton, about 50 years of age, in the confusion, fell out of the third-story window and had her thigh broken.

Disasters on the Western Rivers.—The St. Louis *Intelligencer* publishes a list of the most serious steamboat accidents on the Western waters during the past year. The whole number is 48. Of these, 26 were caused by striking snags and other obstructions in the rivers; 8 were the result of explosion, 6 of collision, 5 of fire, and the remaining 3 were boats sunk in a storm. The aggregate loss of life is computed at 227. 68 were the result of collisions, and 148 of explosions. The greatest loss of life in any single instance was at the time of the explosion of the Oregon, in March last, when from 45 to 50 souls perished. The destruction of property cannot fall short of a million of dollars.

SUMMARY.

The extraordinary increase of the Anthracite coal trade is again brought to notice by the *Miner's Journal*, (a very excellent weekly, published at Pottsville, Pennsylvania,) in making up the annual tables of the past year. The trade originated only thirty years ago. Stone coal was unknown as a fuel before that time. During the year 1,020 tons were sent to market. Ten years after, the consumption had increased to 176,000 tons. In 1841, at the close of the third decade, it had reached what was then deemed the enormous tonnage of 958,000. And in 1851 it looms up to 4,383,000 tons! In view of this rapid increase, the *Journal* may well predict ten millions tuns for 1861.

A dispatch dated Savannah, Jan. 11, 1852, says: The boiler of the steamer Magnolia, Captain McNelly, exploded at St. Simon Island, on Friday afternoon. Capt. McNelly, Thomas Condy, and eleven other persons belonging to the boat, were killed. John Austin, engineer, belonging to New York, and ten other persons, were more or less injured. All of the passengers were saved. The whole of the forward part of the boat was blown off, and she sunk in ten minutes.

Samuel Williams, a colored preacher, was put on trial in the U. S. District Court, Philadelphia, before Judge Kane, on the 12th inst., charged with misdemeanor in giving information to the alleged slaves of Mr. Gorsuch that the man-hunters were on their track. The result of this trial, should the prosecution sustain the charges, will determine whether a person can be made amenable to the penalties of the outrageous Fugitive Slave Law for what may be termed a constructive obstruction.

The American Railway Times, of Jan. 1, contains a list of all the Railways in the United States, by which it appears that the number of Railways in operation is 263, measuring 11,565 miles in length, and constructed at a cost of $335,150,848. The number of Railways in course of construction is 74, measuring 11,228 miles. The total number of Railways is 337, and the total number of miles in operation and in course of construction is 22,893.

The Fort Smith *Herald* of the 5th ult., says that the Cherokees have determined to sell to the United States a tract of land adjoining the State of Missouri, containing about 800,000 acres. They have appointed a delegation of five to proceed to Washington, to make the necessary arrangements with the government. The principal part of the proceeds is to be applied to the payment of the national debt, and the remainder will be added to their already large school fund.

A tornado occurred in Noxubee Co., Miss., on the 27th ult., which destroyed crops and dwellings. The residence of Dr. Poindexter was torn to fragments, and four persons, one of whom was Dr. P.'s wife, were instantly killed. A daughter was so severely wounded that her life is despaired of, and the Doctor had a leg broken. Two plantations of D. D. Withers, near Fort Adams, the plantation of Major Feltus, on Old River, and several others, suffered severely.

Intelligence was received by the last steamer, of the death of Mrs. Murray, wife of the Hon. Chas. Augustus Murray, the British Consul for Egypt. Mrs. M. was the last of three daughters of the late Hon. James Wadsworth, of Geneseo. She was married in 1850, and immediately set out for the official residence of her husband in Cairo, Egypt, where she died on the 7th of December last.

The Rochester Democrat says that for some time the elect among the believers in Spiritual Manifestations have been quietly removing from Madison and the adjoining counties to Mountain Cove, Fayette Co., Va., where they have purchased $14,000 worth of fine land. The paper dictated by the spirits, and heretofore published in Auburn, will be revived in this new land of promise.

The message of Gov. Fort of New Jersey states that sixteen banks have been formed under the Free Law. Their joint capital is $2,405,000. Circulating notes have been issued to them to the amount of $916,811, of which $113,180 have been returned and canceled, making the present circulation of these banks $803,631. There are 24 incorporated banks in the state. They have a capital of $3,619,900, with a circulation nearly equal to their capital.

A woman was lately buried in a grave-yard, near London, who had been dead upward of five years, a near relation having left her an annuity of 30*l*., to be paid on the first day of each and every year, so long as she should remain on earth. In consequence of this legacy, her surviving husband hired a little room over a stable in the neighborhood of his dwelling, where she was kept in a lead coffin until after his death.

It is a singular fact, that during one of M. Maillefort's operations on Pot Rock, in Hurlgate, the concussion on the shore was so great as actually to split the wall and plastering of a house in the immediate vicinity. The inhabitants of Astoria state that they frequently experienced severe shocks at the period of the explosion of some of M. Maillefort's heavy submarine charges.

On the 22d of December, Mrs. Sarah Pinson died at Scituate, Mass., aged 103 years and 4 months. She was the wife of the late Simeon Pinson, of the same town, and the last revolutionary soldier in it, who died March 22, 1850, aged 96 years and 8 months. It will be observed that their joint ages make precisely two centuries—200 years. They were both born on the 22d day of the month, and both died on the 22d.

Judy Polhemus, a colored woman, died at Jamaica, Long-Island, on the 5th inst., at the advanced age of one hundred years. She was a woman grown and the mother of three children when the British troops landed on Long-Island. She was hoeing corn during the battle of Long-Island, within a short distance of the scene of action.

The Postmaster of Bangor has commenced suits in the U. S. District Court, against some individuals there, for using postage stamps a second time. He had remonstrated with them (knowing the individuals,) but to no effect, and on violating the law again, he took the legal course in the matter. The penalty is $50 for each offense.

Fifty-one negroes, emancipated by the will of the late John W. Houghton, left Augusta, Ga., recently, for Savannah, on their way to Liberia. They will leave in the packet which is expected to sail from that port for Liberia in a few days. Ample provision is made by the will for an outfit for them, and for their support for a reasonable time after reaching the Colony.

The next semi-annual meeting of the New York State Temperance Society will be held at Albany on the afternoon of Tuesday, the 27th instant, to continue through that and the following day. The afternoon of the 28th (Wednesday) will be devoted to a Mass Meeting of the several Temperance Associations of the State and the friends of Temperance generally.

Among the articles added to the British Museum by Layard's researches, are several curious *bowls*, made of Terra Cotta, and found buried some twenty feet deep amid the ruins of Babylon. The inscriptions on them, which have only just been deciphered, make it probable that they were written by the Jews during their captivity.

The telegraph brings the details of another dreadful affair, in the explosion and burning of the steamer George Washington, near Grand Gulf, on the way from Cincinnati to New-Orleans; sixteen persons were killed, and ten badly injured. After the explosion the steamer and the barges she had in tow took fire and burned up.

Mr. Thomas, a recent writer on China, says that the term "barbarian," as applied by them, is intended for a compliment, and that the word so translated means simply "southern merchant." They consider it a special compliment also to call a man a "red-haired devil."

Heavy snow storms were experienced about Buffalo and Dunkirk last week; the train going west was 22 hours in getting from Batavia to Buffalo on Wednesday night. On the Erie Railroad there were no trains between Dunkirk and Hornellsville for three days, owing to the great depth of snow.

A dispatch dated Louisville, Thursday, Jan. 15, 1852, says: The steamer Martha Washington, bound to New-Orleans, was burned yesterday at Island No. 65, below Memphis. A man, his wife and two children, passengers in the ladies' cabin, and one deck passenger, were burned to death.

Dr. Charles T. Franz, a distinguished German philologist, died at Breslau lately, aged 45. The University of Berlin has lost six of its Professors by death within the last year.

An arrival from Chagres and Jamaica reports that the British Admiral had ordered a Court of Inquiry on the brig-of-war Express, on account of her firing into the Prometheus.

During a severe storm, the house of Dr. N. Q. Poindexter, near Macon, Mississippi, was blown down, and his wife and a son of Capt. J. N. Poindexter were killed.

The entire collection of maps exhibited in the Austrian department of the Crystal Palace, has been presented to the Geographical Society of London.

A new placer has been discovered in California, which has created a perfect furor among the miners in its vicinity.

The Legislature of Pennsylvania, on the 15th inst., counted the votes, and declared William Bigler elected Governor of the State.

Rev. Francis Sadleir, D. D., Provost of Trinity College, Dublin, expired on the 14th inst., at the Provost's House.

The number of visitors to the Zoological Garden, in London, during the last year, was 659,000.

Shakspeare has just been translated into Swedish, and published in Stockholm, in twelve octavo volumes.

The health of Thomas Moore, the poet, is very feeble, and his death is daily looked for.

The Watertown Railroad Company has declared a semi-annual dividend of 5 per cent.

The cholera is still fatal in some parts of Jamaica.

A dispatch dated Philadelphia, Friday, Jan. 16, says: The 9 o'clock train from New York this morning, owing to a switch being turned wrong at Bristol, ran into a small brick car-house, driving an empty car through the gable end, and through the dining room of Wm. Stewart, in the adjoining building. Mr. Stewart, his wife, three small children and a girl were sitting around the dinner table, and were all buried in the ruins, but with the exception of one child, whose head was severely cut, they only sustained slight bruises.

The brig Albert Perkins, Thompson, from the Cape de Verds for Boston Nov. 23, put into Newport on the 15th in distress, with loss of masts, sails, boat, &c. &c. The Captain and crew were all sick with the African fever; had not had an observation since leaving the Islands. Died on board at St Anthony, Nov. 21, Charles Graham, of Pawtucket. He was interred on the Island. Charles T. Lambert, of Charlestown, cook, and Daniel, a seaman, died on the 4th of January.

By a table published in *The Commercial Advertiser* of Buffalo, we learn that the number of accidents which occurred on the Lakes last season was 263, thus shared by the respective months: April 34, May 94, June 12, July 9, August 15, September 34, October 33, November 51, December 11. Five steamers, 2 propellers, $730,575 worth of property and 79 lives have been lost. The year before 395 lives were lost.

The steamer Tappan, bound to New Orleans, with a cargo of 720 bales of cotton, was burned to the water's edge, a few days since, twenty-five miles from Vicksburg. Several persons are supposed lost—among them the second engineer. The Captain's wife jumped into the river, and succeeded in swimming ashore. The papers, books and baggage on the boat were all lost.

The Cincinnati Gazette says: The Colonization Agent for Ohio, Mr. David Christy, informs us that a lady of this city offers about twenty-eight slaves to be sent to Liberia, by the first vessel sailing from a Southern port with emigrants; and that, besides their clothing, &c., they will receive about $800, on setting sail, as a means of giving them a little start in their new home.

D. E. Williams, of this city, says the *Albany Journal*, has just returned from a fortnight's hunting in the woods of Hamilton County. He has been very successful, bringing home three large deer, a huge panther, which he shot through the neck under circumstances which tried his nerves, several baskets of delicious trout, and any quantity of other legitimate game.

A small brig belonging to Havana, with a large number of men on board, was recently captured off Cabo Rogue, by the authorities of that place, under suspicion of intended piracy. After her capture, the captain was not to be found, and the mate attempted suicide by cutting his throat. On the 13th Dec. she was brought into Mayaquez, when the crew were put in prison, and the affair was undergoing an investigation by the Government.

Kossuth last week visited Baltimore, Annapolis, and Harrisburg, at each of which places he was very cordially received. A splendid banquet was given him at Harrisburg on Sixth-day last. The report of his mother's death is contradicted by foreign papers which the last steamer brought.

The Senate of Ohio has passed resolutions declaring that the United States ought to interfere should Russia, or any other power, meddle with the internal affairs of other nations struggling for freedom.

A dispatch dated Louisville, Ky., Saturday, Jan. 10, 1852, says: Four coal boats from Pittsburgh sunk yesterday while crossing the Falls, and three lives were lost. The boats cantained nearly 50,000 bushels of coal.

The snow-storm of last Sunday appears to have extended almost throughout the country. On that day there was no arrival at the port of New York from a foreign port, the lower bay being completely filled with ice.

Great preparations are making in the Western States for emigration to California. Northern Ohio and Michigan are about sending strong detachments to the golden regions.

It is stated that a large number of French artisans, principally from the Industrial Associations of Paris, are about to emigrate to the United States.

In Buffalo, on the 18th inst., there was a fire which destroyed a large number of buildings, and caused the loss of two or three lives besides the serious injury of several persons.

In Kane County, Ill., on the 24th ult., the thermometer was 14° below zero.

The town of Brandon, Miss., was nearly destroyed by fire on the 16th inst.

MARRIED,

In Westerly, R. I., on the 15th inst., by Eld. O. M. Lewis, Mr. William O. Stanton, of Stonington, Ct., to Miss Sarah A. Berry, of the former place.

DIED,

In Leonardsville, Madison Co., N. Y., on the 11th instant, after an illness of three days, Mr. Benjamin K. Platts, in the 55th year of his age. Mr. P. was much esteemed, as a kind-hearted and benevolent neighbor, as a most affectionate husband and father, and as a devout Christian. For many years he was an active and useful member of the first Seventh-day Baptist Church in Brookfield. In all these relations, his loss is severely felt. Though taken suddenly away, he was, unquestionably, fully prepared for his change; and we trust he is now enjoying the blessed fruits of a well-spent life.

In Brookfield, Madison Co., N. Y., January 15th, of erysipelas of the head and face, Mr. Benjamin West, in the 81st year of his age. His disease, though of short duration, was of a painful nature, which he bore with Christian fortitude, and with entire resignation to the Divine Will.

LETTERS.

Wm. B. Maxson, Eli S. Bailey, H. W. Stillman, Nathan Gilbert, I. E. Culver, G. McNeil, C. M. Lewis, D. Snowberger, C. Wardner, J. B. Slocum, P. L. Berry, J. R. Irish, E. Konigmacher, L. Crandall, J. W. Stafford, H. H. Baker (done,) W. M. Fahnestock (received.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Elisha Oben, Westerly, R. I.	$2 24	to vol. 8	No. 7
Geo. P. Barber "	2 00	8	52
Henry C. Burdick "	2 00	8	52
Chas. O. Stillman, New London, Ct.	2 00	8	52
D. Snowberger, Waynesboro, Pa.	2 00	8	52
H. Konigmacher, Ephrata, Pa.	2 00	9	26
Joseph S. Rogers, Oxford,	2 00	7	52

The Treasurer also acknowledges the receipt of the following sums from subscribers to the Sabbath-School Visitor:—

James R. Irish, DeRuyter,	$6 50
Lucius Crandall, Hopkinton, R. I.	1 50
Of Joseph S. Rogers, Oxford, for membership,	5 00

BENEDICT W. ROGERS, Treasurer.

New York Market—January 19, 1852.

Ashes—Pots $5 00; Pearls 5 68.

Flour and Meal—Flour, 4 50 a 4 62 for common State, 4 62 a 4 75 for favorite State and Ohio. Rye Flour 3 50. Corn Meal 3 25 for Jersey. Buckwheat 2 25 for 100 lbs.

Grain—Wheat, 1 00 for good mixed Ohio, 1 10 for Southern white. Rye 80c. Barley 80c. Oats 40 a 42c. for Jersey, 46c. for State. Corn, 65c. for western mixed, 67c. for good white Southern.

Provisions—Pork, 13 50 a 14 00 for prime, 14 87 a 15 00 for mess. Beef, 4 25 a 5 75 for prime, 8 25 a 11 00 for mess. Dressed Hogs for packing 6½c. Butter, 11 a 14c. for Ohio, 15 a 18c. for Western New York, 21 a 23c. for Orange County. Cheese 6½ a 7½c.

Hops—26 a 28c. for good Western.

Seeds—Flaxseed 1 45 for 56 lbs. Timothy, 14 00 a 18 00 for mowed, 20 00 a 21 00 for reaped. Clover 8½ a 9c.

Tallow—7c. for Country, 7½c. for city prime.

Wool—31c. for No. 1 pulled; 36 a 40c. for domestic fleece.

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They are male and female. The latter measuring 29½ inches in height, weighing 17 lbs.; the former is 33 inches high, and weighs 20 lbs.

From repeated and careful examination, the best Physiologists state the older to be 12 or 13 years of age; the younger about 10 years.

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Trains Down.

	Freight.	Pass.	Pass.
Leave White House	3.45 A.M.	6.30 A.M.	1.45 P.M.
Somerville	5 00	7.00	2.15
Boundbrook	5.15	7.10	2.25
Plainfield	5.45	7.25	2.45
Westfield	6.30	7.40	3.00
Elizabetht'n		8.15	12.45

STAGES will be in readiness on the arrival of the 9 A M train from New York at the White House to convey passengers to Easton, Wilkesbarre, Bethlehem, Allentown, and Mauch Chunk, Penn, and to Clinton, Flemington, Lebanon, Milford, and Belvidere, N J.

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A supplement to his last Specimen Book will be issued about the 1st of November, (copies will be furnished on application,) which will contain new series of *Book and News Type*, of the favorite *Scotch Cut*, embracing light, medium, and heavy faces, the latter particularly designed for Machine Printing, surpassing any thing ever offered in this country; to which are added Metal Rule, Fancy Borders, and a great variety of new and handsome Ornamental Type.

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* * Editors of Newspapers who will insert this advertisement three times previous to the 1st of January, 1852, and will send one copy of the paper containing the same to the Foundry, will be allowed the amount of their charge on purchasing four times its amount.

Miscellaneous.

Poultry Houses near Horse Stables.

I notices in a late number of the *Rural*, in an article from the Germantown *Telegraph*, that a writer recommends building hen houses behind, or adjoining horse stables, in order that the manure might be thrown in for the fowls to scratch and work over.

Now, so far as throwing in the manure is concerned, I agree with the writer, but if farmers or fowl fanciers wish to rid themselves or their horses of an almost everlasting pest, by all means let them keep their hen roosts away from behind or adjoining the horse stable. I can speak from experience in this matter; and there are those about here of my acquaintance, who can bear testimony to what I have stated. Yes, keep your hen houses a proper distance from your horse stables. And for the benefit of those who desire it, I will briefly give my reasons for making the statement.

During the early part of my keeping fowls, I had their roosting place adjoining the stall where I kept my horse, with a partition between. I think it was the second year after I kept my hens in this manner, that I discovered there was something the matter with my horse. He showed a disposition to rub and bite himself, but for a long time I paid little regard to it, thinking he would soon get over it; but it seemed to increase upon him. I could fit up no stall or partition of sufficient strength to resist his efforts. I could leave him no where unhitched, and if I hitched him he would soon break loose, and get to some place where he could rub. For six months or more, he continued in this manner, before I ascertained what ailed him. I tried various remedies for humors in the blood; bled him copiously—drenched him with physic till he could hardly stand, and all to no effect. He was a large and valuable horse commonly, but at this stage of matters he was truly a sight to behold. He was minus his mane, and was in nearly the same condition with his tail—his sides lacerated and naked in consequence of his continual rubbing and biting. At last the thought struck me that the animal might be lousy—and on close examination. I found he was literally covered with small hen lice, and they adhered so closely to the skin, that it was almost impossible to comb out one with a fine comb. I now changed my course of doctoring, and by dint of perseverance—by the application of various remedies for the cure of lice, in the course of six or eight weeks, I succeeded in effecting a perfect and lasting cure.

The first thing I did after this was to remove my hen roost, and scald and whitewash my horse stable. I have not been troubled with hen lice getting on my horse since. I have heard of similar cases where horses have been afflicted in the same way; hence I conceive it to be the safest way not to build a hen house behind the horse stable.

If it should so happen that this article fall under the eye of any one who has a horse that has become lousy from the same cause, I shall be happy to inform him how they may be destroyed. [Rural New Yorker.

Care of Stock.

The season of the year admonishes farmers to look well to the state of their flocks and herds. Cows especially that give milk, require attention and care. The following hints for the season on the keeping of milch cows, are well said. We copy from the Farmer and Rambler, a well conducted Agricultural paper, issued from this city:—

They [cows] not only require food and shelter, but good nutritious food and such a degree of warmth as will enable them to remain in their stalls in a quiet and comfortable manner. Without these they will do you no credit as a skillful manager, and yield no profit in the stock department of your farm operations. Well protected, then, so as to be comfortable ourselves, let us take a look at one of our most valuable animals, the kind and patient cow. Milk, one of the most wholesome and nutritious articles of food that we possess, has come to be an important item of trade in all the large cities. The amount consumed has been wonderfully increased within a few years. It has become a common article of food among many thousands who never have enjoyed this luxury before. It is called for at the tables of the public hotels, and at the common eating-houses, almost as freely as for "roast beef." Consequently the price of good cows has increased in a corresponding ratio, and they have become one of the most expensive, as well as profitable, part of the farmer's stock.

It is hardly worth while to feed meadow hay to milch cows, as it will not supply the heavy draught made upon them while yielding eight or ten quarts of milk a day. Let that cheap fodder go to the young cattle, or the herdy oxen, for their first foddering in the morning and their last at night, during the sharp and frosty weather. With the milch cows, a full and generous supply of milk depends entirely upon a full and generous supply of the right kind of fodder. For this purpose, carrots among the roots stand pre-eminent, if richness, rather than quantity, is desired. The various kinds of turnips, beets, and parsnips, are good, especially the latter root, and, fed with dry fodder, keep the animals healthy and yielding a full flow of milk.

Cows should always be treated with gentleness, not exposed to sudden extremes by being turned from the barn to a bleak place to drink, where the sharp wind pierces to their bones, and only suffered to remain out through the middle of the day when the weather is mild and sunny. Their stalls ought to be dry, clean, and free from dust and accumulations of every kind. A strong draft should not be permitted to pass up through the floor upon which they stand, as it is liable to give them colds, rheumatism, and injure the udder.

After proper sheltering and feeding, much may be done for the cow by a judicious use of the curry-comb or card. No accumulations of filth should be allowed to rest upon the skin, even if washing is sometimes found necessary. Cattle will thrive better, and require less food where the skin is kept soft and loose by proper care. An eminent physician, Dr. Rush, stated in a lecture upon the advantages of studying the diseases of animals, that there is an improvement in the *quality of the milk*, and an *increase of the quantity*, which are obtained by currying the cow. No farmer who has been in the habit of properly attending his cows, and has been familiar with the products of some of his less careful neighbor's stock, will doubt the correctness of the doctor's statement. Indeed, a high degree of thrift and health is as necessary in the cow in order that she may yield a full flow of milk, as it is in the ox or horse, that they may be able to perform well their labor.

On the other hand, care must be taken that the feed is not too concentrated and high. Severe losses occurred in some neighborhoods from this cause during the last winter. Milk sales were quick, and when the failing green feed and cold weather cut off the quantity, a forced feeding was resorted to in the form of corn and oil meal, shorts, &c., which, by over feeding, generated disease, and often an entire loss of milk, with an occasional loss of the animal itself. These remarks are particularly applicable along the line of railroads, where milk is collected in large quantities for the city markets. Little or no danger of this kind is to be apprehended where milk is not produced for this purpose.

Cows that are to "come in" in the spring should be kept in good flesh constantly, for the most careful management after calving will fail to make them yield so large an amount of milk through the season as they would have furnished, had they been kept in good condition through the winter.

Indian Interview.

On Tuesday, Jan. 6, the Indian Delegates at Washington had an interview with Col. Lea, at the Indian Bureau. The Indians were three Arrapahoes, three Cheyennes, five Sioux, two Ottoes, two Iowas, and some squaws. Col. Lea addressed them with respect to some difference that was said to prevail among them, and afterward accompanied them to the White House, where the President received them.

Wahdoshomanye (Ottoes) advanced, shook hands, and addressed the President. His speech was brief. He had come to see his Great Father, and was indeed glad to see him. He would not now say more than how glad he was; he would wait till the others had spoken, and would speak last. The President replied by saying he also was glad to meet his red friend, he hoped the Great Spirit had smiled upon him and blessed him since he had been in Washington with good health and happiness; he would gladly hear him after the others had done.

Nacoubatha (Arrapahoes) advanced, and said he had come to see his Great Father from a long, very long, distance. He had come to shake hands, to be friendly, to be at peace. The Arrapahoes were poor; they had nothing in their country; they were not like the whites; and he hoped their Great Father would take pity upon them. He hoped his Great Father would give him some emblems, in order to show his people when he got home that his Great Father would do something for their nation. He was glad to see so many meeting here as friends who had formerly been enemies, and hoped that the Superintendent and Agent will be able to keep peace hereafter. After his long visit here, his people will be very glad to have him home again.

Wambalupe Luta (Sioux) said, that he did not come here of his own accord. (This was probably a hit at poor Magha.) He was invited here. He had been well received and kindly treated, and he would in his own country return this kindness to the whites he might meet there. A treaty had been made—a treaty of peace. All the Indians had shaken hands; they were no longer each other's enemies. He was poor, had no learning, but he was somebody in his own country; he had made peace, and he hoped it would be good. He hoped he would be sent back on horseback, and have something given him to show that he had been here. He hoped he would find his children alive, and that all would be well when he got home. He repeated his wish for something to take home.

Voki Vokomast (Cheyennes) was under many obligations for the pleasure of this interview. He was proud and rejoiced to meet so much company. He had no idea of the distance he had to travel to see his Great Father. He had left wife, children, and property to come here, in the hope that all would be right. The distance he had come was very great. My Great Father, (said he,) look at us all; we are very poor, we are all in skins; we must come to you for help; we hope you will give us some emblems to prove to our people that you will take compassion on us. When he left home he had many animals; does not know if any are left. Hoped he would be sent home on horseback. Also, he hoped he would get a little pocket change to pay his way with. Major Fitzpatrick and the Superintendent knew that they would want some little money. Did not know till he had seen Major Fitzpatrick and some others what the whites were, but now he had seen greater than they. He hoped he would not be sent back the way he came, but up the Arkansas, for it was on that river his people lived, and not on the north fork of the Platte.

The President told them how happy he was to see them all; hoped they had spent a pleasant time in Washington; was glad that they had made treaties of peace, and said that the Great Spirit would always bless them if they faithfully observed these treaties. We know you are poor, but in order to be better off it will be best for you to lay aside the chase and have recourse to agriculture. The Government of the United States looks upon you as its children; it will send persons to teach you to cultivate the soil and to manufacture cloth to wear instead of skins. [Here a loud ugh, ugh, from the Indians.] Our people desire a road through your country to California and Oregon; they might also want to purchase some of your lands, but in every instance you shall be paid a fair compensation. If in any case they misbehave or refuse to pay you, make known the matter to the agents, and if our people are in the wrong they shall be punished. Some of you have asked to go home on horseback; this we cannot grant; you will return with the Indian agent, partly by the railroad cars, which go as much faster than a horse as the wind does than a buffalo. The Commissioner of Indian Affairs will provide you with money to pay all your expenses till you return home to your own people. "And now," said the President, "as a token of my regard for you, and as a testimony to take home to your own people, I give each of you my likeness on a valuable medal."

The medals were then placed on the neck of each of the Chiefs by Major Fitzpatrick.

The President then pointed them to the American flag which was held up before them. Addressing them, he said, "I shall present each of you a flag like this. When you raise it at your homes you must remember that you are one with us; that you are a part of the same people, for one people have only one flag. This flag is only for the American people and their friends. If you ever listen to wicked advisers who would turn you against us, and you become our enemies, you must destroy this flag. Remember this. And now, my red children, I have done speaking to you. I have said all I wished to say. May the Great Spirit bless you all, and may you find your families and your people happy, and glad to see you on your return."

The President admonished them that, though the medals were for each as an individual, the flags were given to each tribe or band. He had given them because of the confidence he reposed in them, and in their friendship and faithfulness to the people of the United States. "If you want anything else, make known you wants to your friend Commissioner Lea, and he will take care to supply you with whatever is necessary."

A general shaking of hands then took place, during which Madame Kossuth and Countess Pulszky showed particular interest in the squaws present, much to the satisfaction of the latter.

Cranberry Culture.

A correspondent of the Boston *Cultivator*, gives the following, as his experiment in the cultivation of cranberries:—

I own about an acre of meadow, covered with cranberry vines; last year I gathered about twenty bushels, this year none, owing to a frost in June, which destroyed the blossoms. In the year 1849, I set out forty bunches of vines on a high bluff of ground, elevated about forty feet from a piece of intervale near by, and on which I have apple and quince trees growing luxuriantly. The soil in which I set the vines was very thin and poor, the amount of ground occupied by the vines being about one rod. The first year these vines produced one quart, the second year four quarts, third year eight quarts, these vines having had no labor bestowed on them since setting out. The same year, 1849, I tried a piece of bog meadow, from which I took off the turf and then set the vines, which were of an extra kind, and they have not done any better than those on the upland; but the fruit this year has been destroyed by frost. The day before the frost occurred, I took up some vines and set them on the upland, where they produced a few cranberries. I prefer upland to meadow for the cultivation of the cranberry, for the following reasons:

On upland they grow larger and ripen earlier, the quality is better and keeps better. The freedom from frosts, and from being flooded with water insuring a regular crop, and they can be cultivated in any situation which is desirable, being gathered with greater convenience. On meadow, in very wet seasons, the expense of gathering is near the value of the crop. They will grow on any kind of land, as well on poor soil as rich. The best time for setting the vines is in April or May. I have half an acre prepared for setting in the spring, and have selected the plants from a bog meadow which bears cranberries of good size and quality; I shall strike out the ground in furrows, four feet apart each way, then set the vines without manure. A friend of mine in the year 1849, set a few bunches of vines in a light soil, with a subsoil of gravel and sand, and they have done well, this year bearing cranberries of as large size as I ever saw, and very full. I have been informed of a gentleman residing near, who owned a lot of meadow and upland; on the upland there was a gravelly knoll which he removed to the meadow, and when he had taken off all the elevation, he set out some cranberry vines in the gravel and sand, which flourished remarkably well.

Heat and Cold.

Cold is supposed to be a negative property—the absence of heat—and the terms heat and cold are only relative, as compared with the sensations of animal heat; yet cold has some singular effects upon vegetable matter and fluid compounds. The peculiar properties of wines and vinegar are destroyed by freezing, as are many other articles. Many of the seeds of fruit and forest trees, will not vegetate until they have undergone the action of frost, while seeds of the locust and a variety of others, will not grow the first year they are planted notwithstanding they are exposed to cold, unless they are *scalded*. All of these peculiarities may be owing to some mechanical effect, rather than to any radical change on the chemical decomposition or composition of its constituents. Many vegetables may been tirely frozen, and if the temperature is raised slowly under water, or even in an air-tight vessel, no change can be discovered. A singular change takes place in freezing the pumpkin. The saccharine principle is so developed, that the concentrated juice is a very fair molasses, and as such, was extensively used during the Revolution. The effect of both heat and cold upon the potato is altogether the most singular, and we began this article to mention this fact.

The potato contains a great deal of body—of positive animal nutriment, composed, like the breadstuffs, of farina—starch and gluten, and a large portion of water. A potato, if frozen, and instantly put into cold water, does not recover; but is totally changed, and becomes a flaccid sack of unsavory, gummy matter, of a very disagreeable odor; its original properties entirely changed and lost; but if while in the frozen state they are thrown one by one into water constantly boiling, they are in no way affected, and are as edible as when first taken from the earth. This is an anomally in the action of cold, which may also be true when applied to other vegetables, of which we are not advised; but it is a fact worth knowing, as it may on some occasions meet the necessities of almost any family—especially in those flat countries where cellars are difficult of construction. [Rural New Yorker.

The Russian Army.

Translated from the Trieste Zeitung.

The actual strength of the entire Russian army is known to no one, not even to the Government, because the numbers in the lists are always greater than the corresponding numbers of the troops. If, then, we make a statement on the subject, it is with the understanding that it is what *ought* to be, and that what *is* must be a great deal less. The number of the foot (Guard corps, Grenadier corps, six Infantry corps, special Caucasian corps, Recruits, Cossack Infantry on the Black Sea, Greek Battalion,) is 640,384 men. The regular active cavalry (Guards, Grenadiers, six Infantry corps, Reserve cavalry, Caucasian corps,) is 101,692 men. The artillery in activity counts 41,902 men. Adding the engineers, (pontonniers, pioneers, workmen, &c.) and the staff, &c., the entire active army will amount 810,000 men. A calculation made before the campaign in Hungary is said to have shown that there were on paper 230,000 men of all arms, who could be employed to cross the European frontiers. This number was diminished by 10 per cent. when the march actually begun. On the other hand, by calling out the reserves and the men at all the depots, there are 240,000 men additional, on paper. After all, it may be assumed as certain, that for a European war beyond the western frontiers between the Baltic and the Danubian Principalities, Russia has not more than 300,000 men, and of these a quarter must be kept in Poland."

Rates of Interest and Penalty of Usury,

IN THE DIFFERENT STATES AND TERRITORIES.

Maine, 6 per cent; forfeit of the claim.

New Hampshire, 6 per cent.; forfeit of thrice the amount unlawfully taken.

Vermont, 6 per cent.; recovery in action and costs.

Massachusetts, 6 per cent.; forfeit of thrice the usury.

Rhode Island, 6 per cent.; forfeit of the usury, and interest on the debt.

New York, 7 per cent.; usurious contracts void.

New Jersey, 7 per cent.; forfeit of the whole debt.

Pennsylvania, 6 per cent.; forfeit of the whole debt.

Delaware, 6 per cent.; forfeit of the whole debt.

Maryland, 6 per cent.; on tobacco contracts 8; usurious contracts void.

Virginia, 6 per cent.; forfeit double the usury.

North Carolina, 6 per cent.; contracts for usury void, forfeit double the usury.

South Carolina, 7 per cent.; forfeit of interest and premium taken, with the costs.

Georgia, 6 per cent.; forfeit thrice the usury.

Alabama, 7 per cent.; forfeit interest and usury.

Mississippi, 8 per cent.; by contract 10; usury recoverable in action for debt.

Louisiana, 5 per cent.; Bank interest 6; contracts 8; beyond contract, interest void.

Tennessee, 7 per cent.; usurious contracts void.

Kentucky, 6 per cent.; usury recoverable with costs.

Ohio, 6 per cent.; usurious contracts void.

Indiana, 6 per cent.; a fine of double the excess.

Illinois, 6 per cent.; by contract 12; beyond, forfeits thrice the interest.

Missouri, 6 per cent.; by contract 10; if beyond, forfeit of interest and usury.

Michigan, 7 per cent.; forfeit of usury and quarter of debt.

Arkansas, 6 per cent.; by agreement 10; usury recoverable, but contract void.

District Columbia, 6 per cent.; usurious contracts void.

Florida, 6 per cent.; forfeit interest and excess.

Wisconsin, 7 per cent.; by contract 12; forfeit thrice the excess.

Iowa, by agreement, and enforced by law.

On debts or judgments in favor of the United States, interest is computed at 6 per cent.

The Whale Fishery.

From the New-Bedford Whaleman's Shipping List, Jan. 6.

We present to our numerous patrons this morning our annual review of the whale fishery for the past year.

The amount of tonnage employed in the trade has been considerably increased during the last year, in spite of numerous losses in the Arctic seas. The number of vessels employed in the service at present is as follows, viz: 558 ships and barks, 27 brigs, and 35 schooners, being an increase over last year of fifty-six ships, three brigs, and eight schooners. This number is large, but it still falls below that of 1846, when there were 678 ships, 35 brigs, and 22 schooners in the trade.

The intelligence from the Arctic fleet in 1851, has been of a disastrous character; for, in addition to a very considerable loss of shipping, the average catchings have been smaller than in any previous year. This will seriously affect the importations of whale oil in 1852; and from the best estimate which we can now make, the amount during the present year will hardly exceed 100,000 bbls., and may fall considerably below that figure. In addition to this, the accounts from the sperm whale fishery are not encouraging, and there is a probable prospect that importations during the year to come will not exceed 65,000 bbls.

The general conclusion to which we come is, that the business has been pushed by the enterprise of our merchants to nearly, if not quite, its utmost limits, unless new grounds are discovered, which does not at present seem probable. Still the prospect of a fair remuneration and return to those now engaged in it, is good; though the policy of extending investments would be very doubtful.

The American ships before mentioned lost in the North Pacific, were all vessels of the first class, fitted in the most substantial manner, and probably sailed at an aggregate cost of $270,000. The losses are attributed to the incorrectness of the charts of the Northern Seas, unknown currents, ice, and an unusual prevalence of severe gales and foggy weather through the summer of 1851. We are happy to learn that our Government, in consequence of these disasters, have in contemplation to send one or more national vessels into those seas, to explore and mark more correctly the position of the reefs and headlands upon which these vessels have been stranded, and to render aid to such as require it.

Influence of a Smile.

It is related in the life of a celebrated mathematician, Wm. Hutton, that a respectable-looking country woman called upon him one day, anxious to speak with him. She told him with an air of secrecy that her husband behaved unkind to her, and sought other company, frequently passing his evenings from home, which made her feel extremely unhappy, and knowing Mr. Hutton to be a wise man, she thought he might be able to tell her how she should manage to cure her husband.

The case was a common one, and he thought he could prescribe for it without losing his reputation as a conjurer. "The remedy is a simple one," said he, "but I have never known it to fail—*Always treat your husband with a smile.*"

The woman expressed her thanks, dropped a courtesy, and went away. A few months afterwards she waited on Mr. Hutton, with a couple of fine fowls, which she begged him to accept. She told him, while a tear of joy and gratitude glistened in her eye, that she had followed his advice, and her husband was cured. He no longer sought the company of others, but treated her with constant love and kindness.

Eating and Drinking in Poland.

The Poles seldom eat any breakfast, and are not fond of cold meat. In the morning, both men and women generally drink ginger, yolks of eggs, and sugar, boiled in beer. They are extravagantly fond of roast pig; but their sauces, to foreigners, are far from being agreeable. The great men seldom dine without a dish of peas and sliced bacon.

When the Poles make a feast, the host seldom furnishes the table either with spoons, knives, or forks; but each guest, or his servant, brings them with him, and after the banquet is over, carries them home. Each one at the table has a napkin, made of a broad piece of starched linen, which is sewed to the table-cloth, to prevent it from being stolen by the servants. After the guests are seated at the table, the gates of the house are immediately closed, and are not opened till the table is cleared, and an inventory taken of the plate, as a precaution against the peculiar failings of the footmen, who are always sure to diminish the number of the plates and other valuable articles, every opportunity.

Every person of rank and means has his banquet-hall in his house, devoted exclusively to feasts and entertainments. In these halls is found a large table, always loaded with both victuals and drink, adorned with a great variety of valuable plate, from which the cloth is seldom removed, until its original color is lost in the accumulated dust of months, equally offensive to sight and smell. The banquet-hall is furnished with a gallery for a band of music, which generally consists of violins and portable organs.

The invited guests always bring their footmen with them. As soon as the masters are seated at the table, they immediately give half the bread and meat to their servants, who stand behind them eating and drinking over their shoulders, while at the same time they wait on their lords when they call. When the master asks twice for wine, the servant brings a double quantity, which they both drink alternately from the same glass without rinsing. The large quantities of victuals brought from the kitchen are seldom returned, for the reason that the servants generally steal what they do not eat. After the cloth is removed, the Poles retain their seats for a long time, while they excessively indulge in wine. They are very dexterous at carving, and will cut a partridge into six parts almost with a single blow of the knife, holding it on the end of a fork. While eating, they dismiss all other care and business; and when sent for, they seldom leave the table until they have finished their meal. [Saxton's Fall of Poland.

Variety.

The Harlem Railroad extension to Chatham is to be opened on Monday the 19th inst. to the public. An ample supply of new machinery has been received, to perform the additional service required, including two locomotives of the best make and most powerful description, calculated for high speed with the express trains. The citizens living on the east side of New York will probably find this road the most convenient route for travel between this city and Albany.

A person was released from the New Jersey State Prison, recently, after a servitude of twenty years. We do not wonder that the poor man was unable to realize his situation, or that he was dumb with astonishment to witness the mighty changes that have taken place in the busy world since he has been the lone occupant of a gloomy cell. He had gone into the institution when a young man, and came out, bearing the marks of age and premature decay upon his features.

The entire capital invested in the various manufactures in the United States on the 1st of June, 1850, not to include any establishment producing less than the annual value of $500—amounted to, in round numbers, $530,000,000. Value of raw material, $550,000,000. Amount paid for labor, $240,000,000. Value of manufactured articles, $1,020,300,000. Number of persons employed, 1,050,000.

The entire deposits of gold at the Philadelphia Mint in December, were $5,561,000, of which all but $76,000 was from California. The gold coinage of the month, five hundred and seventy-six thousand one hundred gold pieces of the aggregate value of $6,004,405. The total coinage of all kinds, $6,006,341; total gold coinage of the year, $52,143,446; silver, $446,797; copper, $99,605; total, $52,689,846.

Sergant Davy was once accused of having disgraced the bar by taking silver from a client. "I took silver," he replied "because I could not get gold; but I took every farthing the poor fellow had in the world, and I hope you don't call that disgracing the profession."

A wit is not easily silenced. Mr. Sadhir, the Viennese humorist, demanded, on his trial, whether it was treasonable to repeat the Lord's Prayer, for the words, "deliver us from evil," might be construed into a prayer to get rid of the Government?

A little boy, more thoughtful than boys generally are, but not more so than they should be, on being tumbled into the mud by a comrade, was asked why he did not serve his abuser in the same manner, when he replied—"If I should, there would be two suits of clothes to clean."

Dr. Gerry, of Townsend, Mass., received poison into his system through a slight cut on his hand, from a tumor of a child, and it operated with such virulence and rapidity as to cause his death in two days.

Active measures are about to be taken to secure a Submarine Telegraph between England and Ireland. It will require about 60 miles of cable, or three times the length of that between Dover and Calais.

The entire amount of funds in the the U. S. Government Depositories subject to draft is $12,784,924. The Treasury Notes outstanding are $161,811.

"Eljen Kossuth!" means "Live, Kossuth!" or, as the French would say, Vive, Kossuth! The word *eljen* is Magyar, and pronounced like the English word *alien*.

The Legislature of South Carolina has adopted a Homestead law, exempting dwelling-house, fifty acres of land, one horse and $25 worth of provisions from levy.

Let a man be treated as a brute, and he will become more brutish than a brute; but as a rational being, and he will show that he is so.

"Isn't the world older than it used to be?" said a young hopeful to his senior. "Yes, my son." "Then what do folks mean by old times?"

Central Railroad of New Jersey.

Winter Arrangements.

LEAVES New York at 9 A. M. and 4½ P. M., foot of Cortlandt-st.; at 11 A. M. (freight) and 4.10 P. M., Pier No. 1 North River—for Elizabethport, Elizabethtown, Westfield, Scotch Plains, Plainfield, Boundbrook, Somerville, Raritan, White House, Easton, &c.

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June of each year.

Board of Instruction.

Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress.
Rev. J. W. MORTON, } Assistants.
Mr. O. B. IRISH, }

The Terms for 1851 and 1852 are as follows:—
The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3 " " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term. Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.

Tuition should be arranged before entering classes.

Geography, Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

EXTRAS.

Chemical Experiments,	$1 00
Drawing,	1 00
Monochromatic Painting	3 00
Oil Painting,	5 00
Writing and Stationery,	0 50
Vocal Music, Elementary,	1 00
Advanced Class,	2 00
Instrumental Music,	8 00

Use of Organ or Piano, $2 00 per quarter.

BOARD, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

JAS. R. IRISH, Pres., } Of the Board
S. S. CLARKE, Sec. } of Trustees.

DERUYTER, July 18, 1851.

Sabbath Tracts.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue. 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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Southampton—J. R. Butts.

The Sabbath Recorder,

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The Sabbath Recorder.

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The Sabbath Recorder.

THE SABBATH & THE RESURRECTION.

From "An Examination of the Authority for a Change of the Weekly Sabbath at the Resurrection of Christ; proving that the Practice of the Church in substituting the First Day of the Week for the appointed Seventh Day, is unsanctioned by the New Testament Scriptures." By JAMES A. BEGG, Author of a Connected View of the Scripture Evidence of Christ's Speedy Return, &c." [Continued.

Now, for Christ's truth, it was not more essential that His resurrection should be "*on* the third day," than that He should be in the tomb "*until* the third day." The attestation of His enemies that the body was still there, even "late of Sabbaths," would, then, truly be of value; and God, in the overruling of His Providence, may have so ordered that it happened so. Indeed, the Jews had nothing to fear in regard to the security of the tomb at an earlier period, and this they, on reflection, may have discovered; for, had the disciples removed the body *before* "three days and three nights" had elapsed, the enemy would only need to point to the fact of an already empty tomb, as the demonstration of Christ's having been a deceiver—evidence, although of a different kind, yet quite as much to their purpose, as if their seal had remained unbroken, and their guard undisturbed, after the third day had passed away. Christ had fixed a period for His continuance in the tomb, as the very sign of His Messiahship—given not to His disciples, nor apparently remembered by them; but given to His enemies, who confessedly knew and remembered it — until which time He must be in the tomb, and beyond which He must not be so. The eventful and critical period, as they regarded it, His enemies knew, and they, therefore, would also know, that even "late of Sabbaths," or at the close of the second day, they were not behind time in making secure, by seal and guard, the body of Him who had given it as their great—indeed, *their* ONLY *sign*—"that as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." If, "late of Sabbaths," they saw the body still entombed—and doubtless they set not their seal without being assured that it was so—the truth of the whole matter would then speedily be determined. The later, indeed, the guard was placed, the better would their purpose seem to be served, while it would render their evidence of this truth to others, the more satisfactory.

But whether in this respect Griesbach is, or is not, correct, still the fact remains, and is not to be overlooked, that Matthew thus speaks twice of *Sabbaths* in the plural, in close connection with the event of our Saviour's Resurrection, while, in other cases, he speaks of the Sabbath, when, obviously, a single Sabbath is meant. If there were even no difference, then, between the plural and singular form, still we are entitled to ask for a satisfactory reason, why, in any individual case, the plural form of the Original should be translated as a singular—why, when it is written "Sabbaths," we should read it "Sabbath?" The fact, if it were established, that the Evangelists made no difference between the plural and the singular form, would necessarily throw a burden on the reader or interpreter of making, for himself, at least, the required difference; for a difference must be made by us or for us, if the author himself has done so. It must be determined, in every case, if we wish to ascertain the sense, whether we are to read it as a singular or as a plural. Now, not only have all the Evangelists here written *Sabbaths* in the plural, but we know of no satisfactory reason having ever yet been offered why we should seek to read them in the singular. On the contrary, as a matter of absolute truth, we believe Christ's sign. Two entire days must He have lain interred, and the first of these two we know to have been the Annual Passover Sabbath; the second day was, therefore, the sixteenth of the month, the day of typical first-fruits—not, as such, a Sabbath—yet, from the texts quoted, we believe it must also have been a *Sabbath* of some kind. Whether or not it really was the weekly Sabbath, we do not certainly know, for God has not expressly informed us. We are content thus far to remain in ignorance, until His time and His light shall remove the obscurity.

It is true, however, that although we have "Sabbaths" in the narratives of all the Evangelists, when relating the discovery by the disciples that their Lord was risen, we have no word in the Greek correspondinding with "from," or "after," or "next to," which have been supposed or supplied by critics to determine the sense. But we cannot entirely dispense with supplements; for the words, as they stand in this, and other cases, convey no precise or perfect meaning. The real question—the only question—seems to be, *What* should we supply, that we may have the meaning intended to be conveyed? As formerly noticed, the difference of gender in the Greek between "one" and "of Sabbaths," is generally regarded, correctly or incorrectly, as rendering indispensable a supplementary word, agreeing with "one;" and "day" is the word so adopted. Still, as in English here, it would give an indeterminate sense where a determinate meaning seems designed by the Evangelists, a change of the expression "one day of the Sabbaths," to "one day after the Sabbaths," or some equivalent phrase, has been regarded as the truest expression of the meaning designed.

The choice of the phrase, however, it will be observed, has not been made by us to supply a defect occasioned by ourselves, or to obviate a difficulty peculiar to the view presented in this Examination. On the contrary, we have, in this, adopted simply the supplements which opponents have, for their own purposes, supplied—as necessary, indeed, in any view they could take, and which, as critics, they have seen, or supposed, to be not inconsistent with grammatical accuracy. We have thus far accepted their aid, because we had nothing that seemed better to propose; and, in addition, we have given, when we could, a more accurate translation of words important to the sense, which, in the several texts, are expressed—though never without giving the grounds on which the proposed emendations rest. And if these supplementary words be by any rejected—words equally necessary to the views of others as to ours—let those presented be equally or better fitted to give the meaning, and, in every respect, to meet the great requirements of the texts, without changing the true and obvious import of the language divinely employed, or subjecting it to violence, with the design of extorting from it a sanction to cherished customs.

By listening to the language of the Original, and studying it in the light of God, reflected from those ordinances with which the writers and the early readers of the Gospels were familiar, difficulties felt to be otherwise insurmountable are obviated; and obscurities, created by inattention to important particulars, far too much overlooked, are removed. By the examination now made of the statements of the Evangelists, especially by attention to the fact, that, if they speak of the Resurrection morning having at all succeeded *any Sabbath*, they speak of its having succeeded *more than one*, there is evidently found a more perfect harmony of the Saviour's "sign," as uttered by Himself in word, with the facts which form its fulfillment. Let us review these, and apply them.

It will be remembered, that in fact, and of necessity, the death of Christ, our Passover, took place *a day later* than that of the Paschal sacrifice, which, with His disciples, He ate the previous night. This, necessarily led to *a similar postponement* in His fulfillment, as the Antitype, of each following corresponding part of the great solemnity, and, therefore, to His Resurrection being a day later than that of the offering of the typical first-fruits. The eating of the Passover lamb being, then, fixed to the night of the 14th of the month Nisan, Christ's interment, a day later, took place on the night of the 15th, the commencement of the *Passover Sabbath.* The night following was the commencement, therefore, of the 16th, or appointed day of First-Fruits, which, as such, was not a Sabbath, but which may have been the *weekly Sabbath*, and if so, thus making two "Sabbaths." The night of the 17th next followed; and the morning of the day to which that night belonged would, therefore, be that of the Resurrection, on "the third day." So the Evangelists show that, after the crucifixion, when the even was come which commenced "the Great Sabbath," Christ was laid in the grave. This day, when completed at the commencement of the succeeding evening, would be one "Sabbath." If, then, we understand them as intimating that this Sabbath was immediately followed by another, thus constituting a plurality of "Sabbaths," as expressed, we have in this likewise two days and two nights, and the third night, following, would, at its close, usher in the morning of the third day, "the one day after the Sabbaths." The Saviour's own prediction of His being three days and three nights in the heart of the earth, and typical analogies, are thus, again, better reconciled with what obviously is, at least, a more natural meaning of the statements made concerning the time of the Resurrection; and we clearly see how the sign of Jonas may have been fulfilled with perfect exactness, in what we can understand of

THE EVANGELISTS SHOWING CHRIST RAISED THE THIRD DAY.

Nights.

1. 15th, Pertaining to the Passover Sabbath.
2. 16th, Pertaning, possibly, to the weekly Sabbath.
3. 17th, Pertaining to the Resurrection morning.

Days.

1. 15th, The Passover Sabbath.
2. 16th, Typical first-fruits; possibly, the weekly Sabbath.
3. 17th, Resurrection morning, "one day after the Sabbaths."

In thus seeking, and, haply, finding, the meaning of these varied and numerous statements of the divine word, do we impair the significancy of the Resurrection itself? Surely not. On the contrary, the whole tendency and result of our inquiry is to present this blessed truth in a most attractive light. It has lost its lustre by man's misplacing; this is regained by its being restored to the designed connection with a redeemed people. Glorious, indeed, was the day, whose dawn beheld the stone rolled away from the sepulchre of the Son of Man. The joy is ours, and great it should be, that, "Now is Christ risen from the dead, and become *the First-Fruits of them that slept.*" 1 Cor. xv. 20. "If Christ be not raised," exclaims Paul, in the same chapter, "your faith is vain; ye are yet in your sins. Then, they also which are *fallen asleep in Christ* are perished." Ver. 17, 18. But He "was declared to be the Son of God, with power, according to the Spirit of holiness, *by the Resurrection from the dead.*" Rom. i. 4. We are, therefore, called by this apostle to "*remember* that Jesus Christ, of the seed of David, was *raised from the dead*, according to my gospel." 2 Tim. ii. 8. [To be continued.

THE BOARD OF NATIONAL EDUCATION.

The Board of National Popular Education held an annual meeting at Cleveland, Ohio, on the 8th inst., over which Ex-Gov. Morrow presided. The Treasurer's Report stated that the receipts of the past year, including balance on hand January, 1851, had been $7,299 24; expenditures, $6,646 13—leaving the balance on hand, $653 11. The expenditures exceed those of the preceding year about $1,800, arising principally from the expenses of the Teachers sent to Oregon. The Fifth Annual Report was read by Gov. Slade, the General Agent and Corresponding Secretary. We copy from a statement in the New York *Tribune* the following facts developed by the Report:—

Forty-nine female teachers have been sent out the past year, making the total number sent out by the Board two hundred and forty-eight. Of those sent the last year, five have gone to Oregon, arriving there April 28, and in their religious faith they represent the Methodist, Presbyterian, Baptist, and Congregational denominations. Four more are engaged to follow, and will be sent the present winter, either to Oregon or California. The teachers to Oregon have met with signal success, and many children, formerly taught by Catholic Nuns, are now gathered into their schools. Thus these Protestant Sisters of Charity are doing a great work in that distant Territory, in molding the hearts and enlightening the minds of the rising generation.

The entire number of teachers under the patronage of the Board, have been drawn from the following States:—

Massachusetts	70	Vermont	66
New York	34	Maine	27
Connecticut	20	New Hampshire	18
Ohio (Western Reserve)	5	Rhode Island	4
Pennsylvania	3	Virginia	1

Vermont has sent forth the largest number in proportion to her population. These teachers have been distributed as follows:—

Indiana	69	Illinois	69
Wisconsin	24	Michigan	18
Ohio	13	Iowa	12
Missouri	10	Tennessee	8
Pennsylvania	5	Minnesota	3
North Carolina	4	Kentucky	3
Alabama	3	Texas	2
Oregon	5		

And one now teaching at the Shawnee Misssion, but destined for New Mexico.

It is expected by the Board that every teacher sent out shall continue to teach at least two years, and this expectation has rarely been disappointed. Fifty-four of the number have been married. Of these, 12 were of the first class, sent out in the spring of 1847; 13 of the second class, sent out October, 1847; 6 of the third class, sent out May, 1848; 4 of the fourth class, sent out October, 1848; 5 of the fifth class, sent out May, 1849; 6 of the sixth class, sent out October, 1849; 5 of the seventh class, sent out May, 1850; and 1 of the eighth class, sent out October 1850; and 1 of the ninth class, sent out May, 1851. Six of the number still continue to teach. Thirty-eight teachers in all have returned to their homes, (after having, in most instances, taught two years or more,) some of them by reason of ill health, and some from sickness or death in their families. Of these, fourteen have indicated a desire to return to their labors, and one has gone as a Missionary to Persia.

Among the entire number, there have been six deaths the past year, most of whom had been engaged for years in the work.

For the Sabbath Recorder.

THE SIGNS OF THE TIMES.

The Christian historian sees in the movements that are now going on among the nations more than merely the passing events. Revelation throws a ray of light across the scene; and while, as a member of the community, and with regard to the social duties he owes to his fellow-men, he may feel deeply interested, he also feels an interest in the future, revealed events, which they foreshadow.

The image representing the principal successive monarchies of the world—"the head of gold, the breast of silver, the belly and thighs of brass, the legs of iron, and the feet and toes of iron and clay"—as explained by the prophet Daniel, have been very satisfactorily understood by historians; and according to the most reasonable conclusion, we now live in the time of the kingdoms forming the feet and toes. Every movement which disturbs the quiet of despots, is observed with interest, because the kingdom of the STONE cut out of the mountain without hands, is at the present time advancing, and the vulnerable nature of the pedestal of the image is made visible and apparent to the world. As blow after blow has been struck at the principles of despotism, and as we have observed the crumbling masses cleft from the base, we have become satisfied that its fall is inevitable, and await with interest the blow that is to complete its ruin.

The advantages gained by intelligence and the principles of Protestant Christianity, will never be relinquished; for although the contest may be sanguinary, prophecy has foretold the result. The principles of despotism and liberty are at issue, and the issue is in the hands of Him whose kingdom shall never be destroyed, but shall stand for ever. In many of the States of Europe, now so much enlightened, and leavened with Protestant Christianity, though under despotic rule, the signs of disrupture are evident. A moral and political earthquake is maturing, and the heaving of the earth shows that the elements are in motion. It is the preparation and commencment of the great battle of "Armageddon"—the breaking up of absolute powers, and the undermining of Anti-Christian predominance. It must and will terminate in a triumph for civil and religious liberty; for the war is equally waged against Antichrist, and the powers that sustain him, and the trophies will be *liberty* and *fraternity, justice* and *humanity.*

This great change is evidently pre-millennial, for the man of sin is to be *consumed* by the *Spirit of his mouth*, or the Gospel, but will be destroyed by the brightness of his coming. The Scriptures describe this conflict as terrible, and those who read their Bibles know it is described as a time of great tribulation, such as was not since the beginning of the world. And the Saviour says, "Except those days shall be shortened, there should be no flesh saved." But the great day of decision is at hand. The final blow will fall on the crumbling pedestal of this proud Colossus, which has held the world in perpetual servility from the rise of the Assyrian Empire, and the time of Nimrod, to the present. Popery and paganism, which have succeeded in holding the world in superstition, and have sustained the claims of despotism, and in their turn been sustained by it, are being consumed by the gospel, and will sustain a ruinous shock by the fall, which will terminate their power. The fall of despotism and legalized oppression—the fall of popery and legalized superstition—the triumph of liberty, civil and religious, with the principles of Christian fraternity and equality—will open a new era on the world. A government conducted by the people for their own interests or happiness—no advantage to be hoped for by extending empire—no temptation for one nation to intrude on the rights and privileges of its neighbors—no aspirants who seek advantage in preferment or oppression by power—the system of *non-intervention in the affairs of other nations* respected from principle, and strictly observed. Such is the necessary consequence of the termination of the present contest of the people of Europe with those who tyranize over them. Without a doubt, the cause is the cause of God, in establishing the kingdom of his Son, that is destined to become a great mountain, and fill the *whole earth.*

The picture drawn is no fancy sketch, but the natural and necessary consequence of popular government established on the principles of justice, equality, and brotherhood, and the removal of all temptation to extend empire. It is predicted, it is insured, by the triumph of the kingdom of the STONE, even in the present condition of men.

The Jews have no interest to oppose the advances of his kingdom thus far. They have no interest in the nations in which they are scattered. As a people, they will find themselves enlisted in the cause of their King, although they have not recognized him. When the people have no motives and governments, no interests in monopolizing empire, what will prevent them from establishing themselves in the land of their former inheritance? Individual and private claims can form no barrier, as their wealth is equal to the enterprise. They will then rebuild Jerusalem and their Sanctuary, and literally build houses and inhabit them, and plant vineyards and eat of the fruit of them. They will no more build and another inhabit, and plant vineyards and others eat the fruit. But they shall sit under their own vine and fig tree, *and none shall make them afraid.* This state of things will be principally before their conversion to Christianity. What a field will then be opened for missionary enterprise! And who shall be the happy people that shall secure their confidence, and introduce to them the pure Gospel of the Son of God? May we not anticipate the proclamation of the Master, "Whom shall I send, and who will go?" J. M.

THE LAW MADE HONORABLE.

On a former occasion (says the *Independent*) we presented our readers with an illustration of the principles of moral government from the conduct of Governor Hunt in refusing to pardon a criminal convicted of arson. A similar illustration from the same source has just been given in reply to an application from sundry "ladies," for the pardon of Hiram Knickerbocker, now under sentence of death for murder. The Governor says:—

"Be assured my heart responds to the affecting emotions which you so eloquently express. Moved by warm personal sympathies to grant your request, yet restrained by a controlling sense of official obligation, my spirit is oppressed with sadness. You must remember, that the law has prescribed the penalty for murder. Awful as the penalty is, it is not established or enforced in a spirit of vengeance. It was adopted by our lawmakers as the only punishment sufficiently fearful to restrain the depraved and evil-minded from shedding innocent blood. The severity of the law, in this respect, may be attributed to an anxious solicitude for the protection of society. Its object is to warn and restrain. It is intended to shield you and yours, and every fellow-being, from the hand of criminal violence. You may conceive that the law is too severe; and I confess it appears so to a compassionate mind, when the hour arrives for enforcing its terrible decree. The legislative power has fixed the penalty, and it is not competent for me to change it. The most sacred of all my duties is to see that the laws are executed. The pardoning power conferred upon the Executive is not designed to defeat the law, or frustrate its execution. It is a power to be exercised in cases where it is made to appear that there was a serious doubt of the guilt of the person convicted; or where the enormity of the crime is mitigated by extenuating circumstances."

The Governor then reviews the evidence of Knickerbocker's guilt, and shows from the testimony in the case, and the affirmation of his sentence by the Supreme Court, that "there can be no doubt of the justice of the decision." Upon this careful review of the whole case he arrives at the decision, that to mitigate the penalty would virtually be to abrogate the law.

"I consider the killing of Harkner was not only unjustifiable, but it was wanton, and admits of no palliation. To interpose the pardoning power, in such a case, would virtually be to proclaim that the crime of murder shall no longer be punished with death; or to substitute the will and caprice of the Executive, for the positive injunctions of the law. In substance, it would be an assumption of the legislative power. I have made an earnest effort to find in the evidence some mitigating incident to justify me in the exercise of that clemency which you so feelingly invoke. But I can discover none. Three reprieves were granted to enable Knickerbocker's counsel to appeal to the Supreme Court for a new trial. After a careful deliberation that tribunal confirmed the sentence. There can be no doubt of the justice of the decision.

"It is not without long and anxious reflection that I have come to the firm conclusion that there are no sufficient grounds for interposing to avert the execution of the law. Entertaining this conviction, my official responsibility allows me no alternative. Painful as it is to your feelings and mine, the penalty must be enforced. Several similar applications are pending before me. I cannot grant yours without recognizing a principle which would compel me to extend the same clemency to all.

"I am, with sincere respect, yours truly,
"WASHINGTON HUNT."

NIGHT.

BY HENRY W. LONGFELLOW.

The day is done, and the darkness
  Falls from the wings of night,
As a feather is wafted downward
  From an eagle in his flight.

I see the lights of the village
  Gleam through the rain and the mist,
And a feeling of sadness comes o'er me,
  That my soul cannot resist:

A feeling of sadness and longing,
  That is not akin to pain,
And resembles sorrow only
  As the mist resembles the rain.

Come, read to me some poem,
  Some simple and heartfelt lay,
That shall soothe the restless feeling,
  And banish the thoughts of day.

Not from the grand old masters,
  Not from the bards sublime,
Whose distant footsteps echo
  Through thec orridors of time.

For, like the strains of martial music,
  Their mighty thoughts suggest
Life's endless toil and endeavor;
  And to-night I long for rest.

Read from some humble poet,
  Whose notes gush from his heart,
As showers from the clouds of summer,
  Or tears from the eyelids start.

Who, through long days of labor,
  And nights devoid of ease,
Still heard in his soul the music
  Of wonderful melodies.

Some songs have power to quiet
  The restless pulse of care,
And come like the benediction
  That follows after prayer.

Then read from the treasured volume
  The poem of thy choice,
And lend to the rhyme of the poet
  The beauty of thy voice.

And the night shall be filled with music,
  And the cares that infest the day
Shall fold up their tents, like the Arabs,
  And as silently steal away.

THE PASTOR OF RESOLIS:

OR, SEEDS SOWN BY THE WAYSIDE.

About a century ago, in one of the remotest districts of Scotland, there lived a pious clergyman, whose memory is still revered in the spot which witnessed his labors and retains his grave. Often, in the wild forests and glens of Badenoch, was the pastor af Resolis seen pursuing his solitary way to minister to the sick and dying of his scattered flock—a shaggy white pony the only companion of his wanderings.

On the occasion to which this story refers, this faithful animal had a more arduous journey to perform than crossing the defiles and mountain passes of its native Ross. It was near the end of the month of May, when the good pastor was called to proceed to Edinburgh to attend the General Assembly, (the yearly meeting of the clergy of the Church of Scotland.) And as, in those days, both public conveyances and roads in the Highlands were few and bad, and the expenses of traveling considerable, he selected his trusty little steed to convey him to the Scottish capital.

Traveling at the rate of from thirty to forty miles a day, his journey would occupy a full week, and would frequently oblige him to pass the night in the then by no means comfortable inns upon the Highland road. It will not surprise any of my readers to be told that it was the invariable practice of that man of God to hold family worship in these houses, and to insist upon the attendance of every individual inmate. Resting one night at a little inn amid the wild hills of Inverness-shire, he summoned, as usual, the family together for devotional purposes. When all had been seated, the Bible produced, and the group were waiting the commencement of the devotions, the pastor of Resolis looked around him, and asked whether every inmate of the house were present. The landlord replied in the affirmative.

"All?" again inquired the minister.

"Yes," answered the host, "we are all here; there is a little girl in the kitchen, but we never think of asking her in, for she is so dirty that she is not fit to be seen."

"Then call in the girl," said the good man, laying down the Bible which he had opened; "we will wait till she comes."

The landlord apologized. The minister was peremptory. "The scullery-maid had a soul, and a very precious one," he said, "if she was not in the habit of being summoned to family worship, all the greater was the need of her joining them now. Not one word would he utter until she came. Let her, then, be called in."

The host at length consented; the kitchen-girl was taken in to join the circle, and the evening worship proceeded.

After the devotions were concluded, the pastor called the little girl aside, and began to question her about her soul, and its eternal interests. He found her in a state of the most deplorable ignorance.

"Who made you?" he asked, putting the usual introductory question to a child.

The girl did not know.

"Do you know that you have a soul?"

"No; I never heard that I had one. What is a soul?"

"Do you ever pray?"

"I don't know what you mean."

"Well, I am going to Edinburgh, and I will bring you a neckerchief if you promise to say a prayer that I will teach you. It is very short; there are only four words in it:

'LORD, SHOW ME MYSELF;'

and if you repeat this night and morning, I will not forget to bring you what I have promised."

The little kitchen-maid was delighted; a new piece of dress was a thing she had rarely witnessed. The idea was enchanting; the condition was easy; the promise was given with all the energy of young hope; and the pious traveler, after explaining, no doubt, the meaning and force of the prayer, retired to rest, and the next morning resumed his journey.

We need not follow him in the rest of his journey. On reaching Edinburgh, his thoughts and time were fully occupied with the duties which had taken him there. Nevertheless, he did not forget the Highland inn, and its little menial, but, relying upon the fulfillment of her promise, purchased the trifling present that was to make her happy.

Again, then, we accompany the devoted minister to the wild mountains of Badenoch, and at the close of a mild June evening, reached the lonely Highland inn. The white pony, now sleek and shining with better fare and a whole fortnight's idleness, is safely housed, and the minister, ere he permits supper to touch his lips, summons the household to the worship of God. Again, however, the little kitchen-maid is absent, and again he inquires the cause. But it is now a different reason that withholds her.

"Indeed, sir," replied the hostess to the pastor's inquiry, "she has been of little use since you where here; she has done nothing but sit and cry night and day, and now she is so weak and exhausted that she cannot rise from her bed."

"Oh, my good woman, let me see the girl immediately," exclaimed the minister, instantly suspecting the reason of her grief.

He was conducted to a hole beneath the stairs, where the little creature lay upon a straw bed, a picture of mental agony and spiritual distress.

"Well, my child," said the amiable man, affectionately addressing her, "here is the neckerchief I have brought you from Edinburgh. I hope you have done what you promised, and said the prayer I taught you."

"Oh, no sir, no; I can never take your present; a dear gift it has been to me! You taught me a prayer that God has answered in an awful way. He has shown me myself; and oh, what a sight that is! Minister, minister, what shall I do?"

I need not say how rejoiced the faithful man of God was to see that the Spirit of Jehovah had been dealing with this young soul, and that, although still operating as a "Spirit of bondage," in the production of a true though partial and imperfect faith, there were yet such hopeful signs that, ere long, he would exhibit himself as the "Spirit of adoption," leading her to cry, "Abba, Father." But whence had this child derived, in the course of little more than a fortnight, and through the use of such a prayer, this acquaintance with her own heart? Read the Bible she could not; her lot was cast in a careless household. Whence, then, that mysterious ray which all at once shone into her once darkened heart, and exposed in all its barrenness the deformity of self? It was the "Spirit of Truth, whom the world cannot receive because it seeth him not, neither knoweth him;" but she knew him, for he dwelt with her, and was in her. In no other way can we account for the fact that one, but a few weeks ago, so totally ignorant that she had asked, "What is a soul?" should now have been able to pursue that most difficult of all tasks—to know her own heart. Psa. cxxxix. Who that reads this simple narrative can deny the absolute necessity of the special work of the blessed Spirit, sent forth into the soul in answer to the prayer,

"LORD, SHOW ME MYSELF."

After some further conversation, the pastor of Resolis opened up to the distressed girl the great gospel method of salvation, and closed the interview by recommending the use of another, and equally short prayer:

"LORD, SHOW ME THYSELF."

Next morning the minister was once again on his way to his still distant home. But he had "cast the bread upon the waters;" did he ever "find it again after many days?"

Many years had past since this memorable journey, and the vigorous man of God, who could ride forty miles a day for a week, without fatigue, was now become an old and feeble man, worn out in his Master's service, scarcely any longer spending, because already spent for Christ. One day his servant intimated that a stranger was desirous to speak with him. Permission being given, a respectable matronly woman was ushered into the study, carrying a large parcel in her hand.

"You can scarcely know me, sir," said the person, with a modest, deferential air.

The minister replied that he certainly did not recognize her.

"Do you remember the little scullery-maid at ——— inn, in whose soul you once took a deep interest upon your journey to Edinburgh?"

The aged clergyman had a perfect recollection of the events.

"I was that little girl. You taught me two short, but most expressive prayers. By the first I was brought to feel my need of a Saviour; by the second I was led to behold the Saviour himself, and to view Jehovah in the character of a reconciled God and Father in Christ. I am now respectably married, and comfortably settled in life, and although the mother of a numerous family, have traveled far to see your face, and to cheer you, by telling with my own lips the glorious things which by your means the Lord has been pleased to do for my soul."

Before parting with the good pastor, she entreated his acceptance of the parcel she carried, which contained a large web of linen of her own spinning, made long before, for the purpose of being presented to the blessed and beloved old man, should she ever be permitted to see his face in the flesh once more.

She lived for many years, not only a consistent character, but an eminently holy Christian.

Reader! I have one short question for thee ere I close. Hast thou ever seen thyself? Has the hidden pollution of thy inner self ever been disclosed to thee in its real intensity and guilt? If not, thou hast never felt thy need of a Saviour from sin, and we have yet to begin with thee at the very starting-point of experience, and to teach thee the prayer,

"LORD, SHOW ME MYSELF."

Reader! I have one closing request to thee. Try the power of the shortest prayer. In the case of the poor Highland girl, how beautifully did God fulfill His own promise, and the promise remains for thee also: "He shall deliver the needy when he crieth; the poor also, and him that hath no helper." Psa. lxxii. 12.

The Sabbath Recorder.

New York, January 29, 1852.

"FOREKNOWLEDGE."

To the Editors of the Sabbath Recorder:—

The sum of your proof that God cannot certainly foreknow an undecreed or contingent event, seems to be this:

A contingent event is neither self-evident nor provable by any thing else;

But God cannot certainly foreknow an event which is neither self-evident nor provable by any thing else;

Therefore, God cannot certainly foreknow a contingent event.

I object to the first proposition of the syllogism. Why are not all things self-evident to God? Or why are they not provable to Him or by Him? No event can ever take place but, whenever or however it may come to pass, it must be a reality. Now, if God is capable of comprehending the future, He can thus render all future realities self-evident to Himself, even were they to take place absolutely without any cause to produce them. But if it be said that no event can take place without a cause to produce it, I reply, that if such be the case, then God's power of comprehension would enable Him to trace and ascertain the strength of each cause, and the resistance to be overcome, and so foreknow the result or event; or, in other words, have evidence of it.(1)

The error of the argument of President Edwards is, that he *conceives* of God as looking into the distance where there *is* nothing, instead of regarding Him as possessing and employing an attribute by which the future, with all its events, is brought into present view; or, if you please, an attribute by which He passes onward to the future, and at once surveys and penetrates its infinite extent and depth. If Edwards had conceived of God as possessing and exercising such an attribute, he would not have talked of God's sight or understanding being directed or employed to 'discern evidence where there is none,' or of its enabling Him 'to discern with great certainty that there is none.' For that future which God surveys must contain its own realities. And it is by virtue of God's capability of examining the *future*, to which future events belong, that He foreknows those events; and not simply by examining the *present*, to which they do *not* belong.(2)

You may answer, True, indeed, Edwards did not attribute any such power to God, because there was, or is, no reason to think He has such a power. But why not? I ask. 'All things are naked and open unto the eyes of Him with whom we have to do,' and I suppose, through the exercise of an attribute by the direct use of which all things are manifest and known to Him. If you ask how that can now be manifest to God which does not now exist, I answer, Just as a world can be brought into existence from nothing. If you say that this comparison supposes God to have ways of knowing things that we know not of, and involves a contradiction, I answer, To say God can speak a world into being from nothing, supposes God to have ways of doing things that we know not of, and involves a contradiction. But I think that there is no contradiction in the one case or the other, but that the incomprehensibility of God, simply, is admitted alike in each. The conception that I have of this subject is, that all duration, and events, past, present, and to come, lie in and are girded around by God's eternity and infinity, as the ocean lies in the bowl His hand has scooped for it. But to reduce God to the necessity of decreeing all things from eternity, or that He must arrive at the knowledge of future things by our method of ascertaining facts, (as your views and Edwards' do,) is just like saying, God could not make a world unless He had the materials furnished at His hand before he commenced the work. The moment, however, that God is invested (in the mind,) as He should be, with the attribute of knowledge, parallel with His infinity, eternity, and omnipotence, the theory of Edwards, it seems to me, is effectually undermined.(3)

But I wish to notice a few other things in your '*Remarks*,' more particularly. You admit, that all second causes are as much decreed as the final result. And, if I understand you, the final result is so decreed that it is impossible for it to fail of taking place. And yet you speak as if, because *physical force* may not be implied in the decree, man's duty may not be affected by the decree or force. And more, you profess not to question that certain decreed events *ought* to be avoided. Well, then, if God has secured all second causes and final results by a decree, so that He knows, not only that they will take place but that it is impossible for them to fail of taking place, what does it *signify* to say, or intimate, that it is not *physical force*, that is implied in the decree, or is employed in the case? What if it *be* moral, intellectual, spiritual, social, or any other kind of force, which is employed? Or, suppose it is not called force at all, but some nameless kind of influence, which, however, makes it impossible that any other events or conditions of things should exist, except those which are decreed, as your doctrine most manifestly does? I beg to be informed, *how* the employment of some other influence, or, force, than *physical force*, to bring all these things about, can abate the *resistlessness* of the force employed? What truth can there be in the doctrine that such decreed events ought to be avoided? Who *ought* to resist God's decrees, and defeat Omnipotence, and that, for the simple reason, that He exerts His power in some other way than by physical force? Can God make it man's duty to perform such deeds? I have understood you to hold that God possessed moral omnipotence. If He does, I should think this would furnish just the theater for the display of that attribute. And should He once show Himself equal to the task, who could doubt, afterward, His capacity to see evidence where there was none?(4)

One thing more. Though God infallibly knew beforehand that Benedict Arnold *would* turn traitor, and though He also knew that any proposition affirming that Benedict Arnold would *not* turn traitor was not true, and could not possibly be true, I maintain still, that God, notwithstanding all that, might know to an infinite certainty, that Benedict Arnold *could* remain true to his trust. For the proposition, that Arnold would *not* turn traitor, and the proposition that he *could* remain true, are altogether different things, in so much that the latter can be absolutely true, while the former may be positively false; for this reason. A man may in fact do a thing that he can avoid. If, then, I say he will not do that thing, what I say is false; but if I say he can avoid it, what I say is true, and perfectly consistent with the nature of the thing, all taken together. Whoever denies this, must take the position, that the fact simply of a man's doing a thing, proves that it was impossible for him to avoid it.

You think you have shown it to be impossible that God can have *certain* evidence of a contingent event—that such an event can have neither self-evidence nor proof, and must be without evidence, and therefore unknowable to the understanding of God, or any other being. But, as I look at the subject, considerable remains to be done yet, before your proofs will command the assent of many who desire to know the truth pertaining to this matter.

I should like to speak of the practical tendencies of your views; but as it is my way to go for truth first, (unless the known consequences of a doctrine are such as to demonstrate its falsehood, which I strongly suspect to be the fact in regard to the ground you take, though I am confident you would be as unwilling to advance a doctrine which should practically have a hurtful tendency as myself,) I say, as I wish to go for truth first, and consequences afterwards, I will leave that subject till another time. L. CRANDALL.

Remarks.

(1.) That all things are evident to the Divine understanding—either self-evident or evident by proof—is a proposition which we have not denied, nor do we now deny it. Our denial is, that events strictly *contingent* are or can be evident to any understanding, before they come to pass or have an existence. The very fact that "all things are naked and open to the eyes of Him with whom we have to do," is conclusive to our mind that, in accordance with the plan which He has laid down for the government of the universe, nothing comes to pass contingently. Every thing was distinctly foreseen from all eternity, and its futurition secured, or made sure, by the operation of some previous cause; "for no event can take place without a cause to produce it." Now as, in the language of our correspondent, "God's power of comprehension would enable him to trace and ascertain the strength of each cause, and the resistance to be overcome, and so foreknow the result or event, or, in other words, have evidence of it;" the conclusion is overwhelming, that "the result or event" is not contingent.

Our correspondent reasons so strangely, that we must dwell a little on this point. The term "contingent," in all controversies upon free-will, is used as opposed to *necessity*. If we say, therefore, that such or such an event was contingent, we mean that there was no *necessity* that it should take place. If Bro. C. uses the term in any other sense, we hope he will explain himself; for we have no wish to "fight as one that beateth the air." In the presumption that he uses it in the received sense, we say that a strictly contingent event is an event without a cause. For if there was a cause sufficient to produce it, the event was necessary, inasmuch as an effect always necessarily follows it cause. We say *necessarily;* because, if an event or effect is not *necessitated* by its cause, it is the same as to say, it is not caused by its cause, which is a contradiction.

Now, if "God's power of comprehension enables him to trace and ascertain the strength of each *cause*, and so foreknow the *result* or event," he foreknows the result as *necessary*, and not as contingent. Moreover, each causing act is an event, and therefore must have a cause which necessitated it; and so it runs into an infinite series of acts causing one another, every one of which is brought about by some antecedent necessity, till we reach the First Cause of all things.

(2.) The import of this paragraph seems to be this: that, strictly speaking, there is no foreknowledge in God—that all his knowledge is present knowledge—and that past, present and future, are now all present in the Divine mind. "He possesses and employs an attribute by which the future, with all its realities, is brought into present view." Grant it; and what follows? Not that God sees the future, with its realities, to be present to creatures and in their view; but that his view of all things, so far as relates to himself, is the same as it will be when they shall have come into existence in the view of his creatures. He sees that their existence is as to us yet future. This is all that we mean by foreknowledge. But our position, so far from being invalidated by this view, is the rather strengthened. For if God sees now, that the future, with all its realties, will at some time come into existence in the view of his creatures, it follows, that there is with him now a certainty—an absolute and unfrustrable certainty—that future realities will thus come into existence. And if there is with him now, or previous to the existence of those things in the view of his creatures, an absolute and unfrustrable certainty that they will thus come into existence, it is because he can now "trace and ascertain the strength of each *cause*" by which the effect will be *necessitated*.

Bro. C. says, that "it is by virtue of God's capability of examining the *future*, to which future events belong, that he foreknows those events; and not simply by examining the *present*, to which they do *not* belong." But what does he mean by this? Future events do not belong to the present, it is true; but have they no connection with the present? Are not the past, the present, and the future, all connected by a regular chain of dependencies? If they are—and Bro. C. will not venture to deny it—this connection is the object of God's knowledge. It is distinctly present to his view. It amounts to nothing, therefore, to say that God possesses "an attribute by which he passes onward to the future, and at once surveys and penetrates its infinite extent and depth." In fact, as Bro. C. employs this language, it has very much the appearance of being designed as an evasion of the obvious truth that the future is connected with the present.

President Edwards, it seems, fell into a great "error." "He *conceives*," says our correspondent, "of God as looking into the distance where there *is* nothing, instead of regarding him as possessing and employing an attribute by which the future, with all its events, is brought into present view." Such a charge shows that our correspondent has never read Edwards with any close attention. We refer him to Part II. Sect. XII. of Edwards' Inquiry, and about the ninth paragraph from the close of the section. He is speaking of that objection urged by some: "That when we talk of foreknowledge in God, there is no strict propriety in our so speaking; and that although it be true, that there is in God the most perfect knowledge of all events from eternity to eternity, yet there is no such thing as *before* and *after* in God, but he sees all things by one perfect, unchangeable view, without any succession." And in the course of his remarks on this objection, he says: "If, strictly speaking, there is no foreknowledge in God, it is because those things which are future to us are as present to God as if they already had existence; and that is as much as to say, that future events are always, in God's view, as evident, clear, sure, and necessary, as if they already were. If there never is a time wherein the existence of the event is not present with God, then there never is a time wherein it is not as much impossible for it to fail of existence, as if its existence were present, and were already come to pass." Again, a little farther on, he says: "The very reason why God's knowledge is without succession, is because it is absolutely perfect, to the highest possible degree of clearness and certainy; all things, whether past, present, or to come, being viewed with equal evidence and fullness; future things being seen with as much clearness, as if they were present; the view is always in absolute perfection; and absolute, constant perfection, admits of no alteration, and so no succession; the actual existence of the thing known, does not at all increase or add to the clearness or certainty of the thing known; God calls the things that are not as though they were; they are all one to him as if they had already existed. But herein consists the strength of the demonstration before given, of the impossibility of the not existing of those things whose existence God knows; that it is as impossible they should fail of existence, as if they existed already. This objection, instead of weakening this argument, sets it in the clearest and strongest light; for it supposes it to be so indeed, that the existence of future events is in God's view so much as if it already had been, that when they come actually to exist, it makes not the least alteration or variation in his view or knowledge of them." Now, whether President Edwards failed to regard God "as possessing and employing an attribute by which the future, with all its events, is brought into present view," let the reader judge.

(3.) Our correspondent speaks of "an attribute, by the direct use of which all things are manifest and known to Him." In his former communication, he appeared to advance the same idea—though we passed no remark upon it at the time—when he charged that our doctrine was "the same as to say, that God is destitute of any attribute of the nature of prescience by which he can certainly foreknow any thing which is not otherwise, that is, by some other attribute first certainly made known." Here our correspondent speaks of foreknowledge, as if it were an essential attribute of the Deity. We do not so understand it. Knowledge in general is an essential attribute, and the characteristic of this attribute, as it exists in the Deity, is that it is infinite. Ps. 147: 5. But foreknowledge is a simple perception of those things which are to have an actual existence. God foreknew that Adam would sin; that Pharaoh would oppress the Israelites; that Cyrus would take the city of Babylon; that Judas would betray his Lord. But he does not now foreknow these events, they being all past. But if foreknowledge were an essential attribute, the actual accomplishment of these events would not make any such alteration but what it would be foreknowledge still; because every essential attribute of God is like his own nature—immutable.

Our correspondent *supposes* us to ask, "How that can now be manifest to God, which does not now exist?"—and then attempts to show, that "to suppose God to have ways of knowing things that we know not of," involves no greater absurity than "to suppose him to have ways of doing things that we know not of," as in the case of creation, when a world was "brought into existence from nothing." But the comparison does not hold good; for the very term '*create*' supposes such an exertion of power as brings into existence that which had no existence before; whereas knowledge always supposes that there is something to be known. Little as we know of the way in which the Omniscient comes at the knowledge of things, yet this much we know about it, that where there is nothing to be known, He can know nothing.

(4.) We have already said, (see our last reply to Bro. Hull,) that though there is a necessity that the events which God foreknows should come to pass, there is nevertheless no other kind of necessity that they should come to pass, except that which is requisite to make the connection between their occurrence and God's foreknowledge of the same, absolutely perfect. Now, what kind of necessity is this? It is not a *physical* or *natural* necessity; at least, so far as the volitions of rational creatures are concerned. It is a *moral* necessity. And when we say of any past action of a person, that "he *might* have avoided it, or refused to perform it," we mean that he had a *natural power* to omit the action. Judas was under no *natural* necessity to betray his Lord, notwithstanding he acted "according to the determinate counsel and foreknowledge of God." He had a full *natural power* to do otherwise. But there was that *moral* necessity for it, which was requisite to make the connection between the act and God's "determinate counsel and foreknowledge" of it absolutly perfect. Now, Bro. C. need not misunderstand us here, unless he chooses to do so. And we think it but fair that he, and all others who oppose moral necessity, should take the explanation which we give of the term, and oppose it in the sense in which we hold it, and not in some sense altogether different. We have given reasons enough to show, that if God foresees an event as certain—so certain "that any proposition affirming that it will not take place, is not true, and can not possibly be true"—then the certainty of that event is *established* in his mind; for an unestablished certainty is no certainty at all. And the establishing of the certainty of the event is the *decreeing* of it. But how, or in what mode, the decree operates to make the event certain, without any *compulsion, co-action,* or *constraint,* such as is implied in physical force, we do not pretend to comprehend. But that the volitions of rational creatures are put in motion by *compulsion, co-action,* or *constraint,* we do not pretend, we have not pretended, nor have we written one line which, fairly construed, would imply any such thing.

And now as to the question, "Who *ought* to resist God's decree?" If God's decree necessarily implied his approbation of the act decreed, nobody ought to resist it. But before any one confidently asserts that it does imply such approbation, he ought to know something about the mode in which the decree operates. If it operates by *force* or *compulsion*, so as to lay one under a *natural* necessity of doing the thing decreed, it may be fairly presumed, that the thing decreed is approved by the Almighty. But while the mode of its operation is a profound mystery, and while it lays the creature under no *natural* necessity to perform the act decreed, nor under any other necessity except that which is requisite to make the connection between the act and God's foreknowledge of it absolutely perfect, it is a stretch of temerity, little short of presumption, to say that God's decree implies his approbation of that which is decreed

T. B. B.

A PROTESTANT ALLIANCE.

An English correspondent of the *Independent* gives the proceedings of a large meeting which was recently held in London, for the purpose of adopting resolutions respecting the papal persecutions on the Continent, and petitioning Parliament for the repeal of the act endowing the Jesuit College at Maynooth, in Ireland. The Earl of Shaftsbury (late Lord Ashley) presided, and was sustained by a highly respectable body of gentlemen and clergymen of various denominations. The Chairman, after explaining the circumstances which led to the projection of the Alliance, said that the time had come when events of magnitude in any nation could not be viewed with indifference by the people of any other nation; and he appealed for sympathy and co-operation to the Protestant brethren of the United States, to the Waldensian Christians, and to the people of Sardinia.

Mr. Colquhoun, M. P., moved the first resolution, which he sustained by stirring appeals, founded upon extracts from leading Catholic journals, showing the intolerance of Romanism. The resolution runs thus:—

"That the revival, on the part of the Church of Rome, of the loftiest pretensions and most intolerant doctrines of the papacy of the middle ages, renders it the duty of all Protestants to unite, both for the defense of their religious liberties, and for the maintenance of that revealed truth on which depend alike the temporal and eternal happiness of mankind."

The following resolution was moved by Rev. Richard Burgess of the Episcopal Church, and seconded by Rev. W. Chalmers of the Presbyterian Church, both of whom delivered set addresses upon the subject:—

"That the recent movements of the Romish priesthood throughout Continental Europe, coupled with their late aggressive proceedings in England, prove the existence of a settled purpose to overthrow religious freedom; while their success in France, in prosecutions for the sale of controversial tracts, and in preventing the circulation of the Holy Scriptures, shows to what an extent that freedom may be curtailed, even under a Constitution framed to secure both civil and religious liberty. That this meeting, therefore, approves of the purpose of the Committee of the Protestant Alliance to interpose, whenever practicable, in behalf of those suffering wrong at the hands of that priesthood; and it calls upon the Protestants of all countries, and especially upon those in the United States of America, to unite with the people of Great Britain in defense of those principles of the glorious Reformation for which our ancestors labored and suffered."

Sir Culling Eardley delivered an address communicating facts of great interest, drawn from most of the countries of Europe—two which marked the rigorous tyranny of President Napoleon; one which showed Baden, the nominally Protestant capital of a Protestant Grand Duchy, to be unsafe for a Protestant advocate; others showing the cruel despotism of the Austrian and the priest in Italy. He closed by moving the following resolution, which was sustained by Rev. J. Close of Cheltenham, viz:—

"That this meeting desires to express its sense of the contrast afforded to this retrograde movement in France and elsewhere, by the protection recently given by the Government of Piedmont to the ancient Church of the Waldenses, and by the firmness with which that Government has withstood the arrogant pretensions of the Papal priesthood. It trusts that the House of Savoy may have the honor of carrying on to completion the work of liberty of conscience, the surest guaranty of civil freedom and national prosperity. And it desires to express its firm conviction, that in maintaining the independence of the Sardinian Crown against the aggressive claims of Rome, the Piedmontese Government may rely on the warmest sympathy of the people of Great Britain."

The last resolution had reference to the Maynooth grant, and was moved and seconded by Rev. C. Prest, Wesleyan, and Dr. Begg, of the Scotch Church.

THE RELIGIOUS NEWSPAPER.

In redeeming our promise to furnish the readers of the *Recorder* with occasional extracts from our exchanges showing in what light they regard the religious newspaper, we copy this week a portion of an article which appeared in a recent number of the *New York Recorder*, the leading Baptist paper of this city. We most heartily commend its suggestions to our readers:—

Within the last twenty years, a religious power has grown up which was unknown in the earlier ages of the Church, and even in the stirring times of the Reformation. That power is the religious periodical press. The idea of the religious newspaper seems to have grown out of the demand for religious intelligence consequent upon the revival of the missionary spirit at the end of the last century. It was found necessary by the leaders of that movement to provide for the dissemination of information on religious subjects, in order to meet a demand, and also to give life and energy to the missionary spirit. From small beginnings, maintained at a great sacrifice, the religious press has risen to be an institution and a power for good, that in each denomination rivals any of its great agencies of benevolence. In order to form an idea of the space that the religious press fills in the public mind, let any one attempt to realize the state of feeling which would exist if some ecclesiastical Napoleon should, by a stroke of his pen, silence the religious newspapers and periodicals in the United States. The managers of our organizations of benevolence would find themselves utterly at a loss for their most efficient means of influencing the public mind. That delightful intercommunication of the people of God which is maintained through the columns of the weekly paper would cease, and we should be reduced to the slowest and most imperfect modes of communication. * * * *

We ask the intelligent pastor, Who are those most ready to support the institutions of religion and the honor of God's house? Who are those that are most keenly alive to the demands of the age upon the Christian professor? Who are those that lend the most respectful hearing to the teachings of the pulpit, and are most ready for all those works and labors that rightfully devolve upon the Christian? Is it not those whose minds, from childhood, have been imbued with the facts that mark the progress of the Redeemer's kingdom in every clime? Is it not those whose recreation has been sought in conning the pages of some well-conducted religious newspaper? Is it not those whose minds have been enlarged, and whose hearts have been warmed, by frequent surveys of what Christians, speaking every language and dwelling in every clime, are doing for the recovery of the world from the dominion of Satan? The religious newspaper is a silent pastor, presenting instruction, warning, consolation, and support to the eye on the counter, in the workshop, in the rail-car, and, above all, amid the quiet joys of the "household nook, the haunt of all affections pure." We ask the agents of our benevolent institutions, Who are those who meet them in their difficult, self-denying, but necessary labors, with kindness and attention, with the open hand and warm heart, but the habitual readers of those religious papers which, with abundant facts and strong arguments, have prepared their heads and hearts for the blessing of the cheerful giver?

As an educational institution, the religious press is of the greatest importance. Let any one, who has been from infancy a reader of religious newspapers, attempt to abstract from his mental furniture all the facts, suggestions, arguments, knowledge of the world, and of men and things, that he has thus acquired, and how great would be the vacuum displayed to his conceptions! What an amount of geography, of history, biography, statistics, political economy, criticism, and, above all, of interpretation and systematic theology, are gleaned from the pages of religious newspapers in the course of a lifetime!

We claim for the religious press that it does the work of a benevolent institution. Immense sums of money are contributed yearly to Tract and Publication Societies, for the distribution of religious books at a cheap rate, by the means of colporteurs. In this work we sympathize, and we do all in our power to carry it forward. But the fact seems to be lost sight of, that the religious newspaper press is doing the same work, and in a most cheap and efficient way. Each number of the largest-sized religious papers contains, exclusive of advertisements, on an average, an equal amount of matter with a 16mo volume of one hundred and fifty pages, such as are ordinarily sold at prices ranging from twenty-five to thirty-seven and a half cents. The cost of binding such volumes will not average more than from six to nine cents each. The letter-press of fifty-two such volumes is furnished by the newspaper publisher for the sum of two dollars, or at the rate of a trifle less than four cents apiece. Subtracting the cost of binding, the reading matter of the religious newspaper is furnished to subscribers from *twice to four times cheaper* than is done in the volumes of any benevolent publishing society within our knowledge. Again, the work of distribution is accomplished at an exceedingly low rate by the post office, which becomes the cheapest colporteur in the world. The religious newspaper has an advantage over the volumes of the Tract Societies, in the readable character of its contents. It is read with eagerness by all the members of a family, whether religiously disposed or not. The fact that what is written and extracted bears directly upon the moving, living present, wins attention to religious reading which would be passed by in a set treatise on a special subject. We believe that religious newspapers are read, on an average, by more persons than ordinary books of the character published by the religious book societies.

We have been unconsciously led to make these remarks, not from any disposition to undervalue the work of the book societies. We have labored in their behalf, and contributed our mite to their funds in the past, as we hope to do in the future. Scarcely a week passes, but some article is published in our columns, calling public attention to their claims. We only wish to set before our readers the unrecognized fact, that the religious newspaper furnishes one of the readiest, cheapest, and most practical means of bringing gospel truth, and the great facts referring to the cause of Christ, before the minds of men. Yet, strange to say, the idea of the gratuitous distribution of religious newspapers has hardly been recognized, much less acted upon, except for the accomplishment of some special party purpose, or by publishers themselves. * * * * * * *

There is one way in which this work of benevolence can be carried forward. Let each subscriber to the *Recorder*, for instance, obtain among his friends one additional subscriber, and collect and transmit the payment, and *it would result in the circulation of near half a million* 16mo volumes of religious reading, of the size which we have above indicated. When we bear in mind that we may calculate, with a good degree of certainty, that each of this immense number of volumes would be read by at least five persons, it gives a still clearer idea of the good which might thus be accomplished. * * * * *

Again, this work of benevolence can be carried on by prompt payment of dues to the publisher, and a little labor in inducing others to transmit theirs in like manner. The publishers of this paper have thousands of dollars, justly their due, for which an equivalent has been given, lying in the hands of subscribers living so far distant, or so remote from the great lines of travel, that the expense of sending a man to collect it will be greater than the amount of the debts. For every one of the papers which we have sent to such subscribers, we have paid the printer and the paper-maker, and given our own labor in addition. This neglect to meet newspaper debts is, we believe, not so much from a disposition not to pay, as from neglect and inattention, or the habit of deferring the payment of debts until they are called for personally. Besides, the great majority of these debts are in the hands of professing Christians, and we would not believe that these sums are withheld from dishonest intentions.

Among our Methodist brethren, every minister is an agent for the publications of the Church, and we believe it is made, in some sense, their duty to collect and transmit all dues for books and periodicals published by the Methodist body. And this practice, we believe, accounts for the immense circulation of the Methodist periodicals, and also for the hold which that Church has upon its own members and the community at large. We do not ask any such labor as this of our brethren in the ministry, but a word, or a hint, would often save the publishers from great annoyance and expense.

THE MAINE LIQUOR LAW.—The Mayor of Portland, Me., in his report to the Common Council of that city, gives the most gratifying accounts of the effects of the Liquor Law on the morality, prosperity and order of the city. So quiet, peaceable and orderly are the streets, that watchmen have been altogether dispensed with, although several were indispensable before the passing of the law. Public houses or grog shops have utterly disappeared, and liquor is only sold in very small quantities, and with the greatest secrecy, by a few foreigners. No more than one-quarter the amount formerly used is now consumed in the State. The number of persons requiring relief from the Alms-House is greatly reduced, and the House of Correction is *entirely empty*. The Mayor says:—

"I have reason to believe, that the law is every day becoming more firmly fixed in the favorable regard of the people of this city and State, and I am confident that no retrograde step will be taken here in relation to this subject."

MISSIONARY CONTRIBUTIONS.—We wish every Seventh-day Baptist Church could be induced to appoint a missionary committee of male and female members, who would take each one a district, and personally ask every member of the Society for a subscription every year. The incidental benefits of such a plan, effectively carried out for a series of years, would be more than equivalent to all the labor it involves, and the impulse it would give to missions would be clear gain. A circular from the Foreign Mission Society of Brooklyn and New York, says on this subject:—

"*A system of contributions* in each church, which shall operate universally and steadily, which shall search out all the members, and create an interest and a sense of responsibility in all, which shall honor the offering of the poorest as well as that of the richest—such a system, we feel, is absolutely essential to future success and progress."

NEW MOVEMENT IN THE METHODIST CHURCH.—An exchange says that a movement is on foot in the Methodist denomination, the object of which is to give the Laity a share in the legislative councils of that Church. Large and respectable meetings have been held at Philadelphia, claiming that the Church suffers from the exclusion of lay members from all share in making the laws by which they are governed, and that new energy and efficiency will be infused into it, and a new spirit be awakened, by the admission of something of the democratic principle into its organization. Multitudes of valuable men are now driven out of the Church, and others are prevented from joining it, by the objectionable features of the present system. It is not proposed to change the fundamental institutions of the Church—Itineracy and the Episcopacy—nor to do any thing which shall separate the clergy from the people, but the contrary. It is proposed to hold a Convention at Philadelphia on the 3d of March next, to consider the propriety of petitioning the next General Conference to make the proposed change.

Fugitive Slaves in Canada.

A correspondent of the N. Y. *Tribune*, writing from Toronto under date of Jan. 9 says:—

The condition of the fugitive negroes, who have sought an asylum in Western Canada, has attracted the attention of many benevolent persons, and charity has supplied the more pressing wants of these strangers. The Anti-Slavery Association of Canada, of which the head-quarters are at Toronto, has done its share. Their mode of relieving the distress of the fugitives is this: There are two houses provided for those who have recently come in a destitute condition, where they are boarded for one week, at the end of which they are usually able to find such employment as they are capable of, and they are supplied with wood-saws, axes, washing tubs, smoothing-irons, &c., according to their capabilities.

Last night a promenade concert in behalf of the fugitives was held at St. Lawrence Hall. The number present was about five hundred, and the proceeds will be $200. This concert was attended indifferently by persons of both colors. The number of blacks present was considerable, and, as a general thing, they took up a position by themselves in a particular part of the room, though to some extent they were interspersed through the audience. In some instances white persons, to show their freedom from all prejudice of color, would make a point of taking up a position in the very midst of the colored persons.

FREE SCHOOLS IN CANADA.—A correspondent of the N. Y. *Tribune*, writing from Toronto, Canada, January 16, says: "Many years ago, our Legislature copied the School system of the State of New York, with more or less of modification. Since then the New-York system has changed. The Free School pinciple has not been long in operation in the State of New York before the eyes of our people are anxiously turned toward its working. It is in the option of School Trustees, elected by the people, to adopt the Free School system or not as they shall judge proper. The result is, that the election of School Trustees is beginning to be made the means of deciding the question of "Free Schools" or no "Free Schools." In Toronto, the thing has just been tested; and the advocates of Free Schools have carried everything before them. So it is in many other places."

COST OF MINISTERS.—In the United States it is estimated that there are 16,682 preachers of the various Christian denominations. At an average salary of $375 each, the cost of the whole number would be about $6,000,000. This, according to Dr. Todd's calculation, is but about half the cost of 16,000 criminals in prison in the country. The heathen must pay very differently for their priests, since, at the lowest estimate, every thirtieth man among them is a priest; in many places, every twentieth, fifteenth, and even tenth man, for instance in Ava, the capital of Burmah, in India.

INFORMATION WANTED.—Did the Wisconsin Association have the Minutes of its last meeting printed? If yes, will the Clerk send us a copy? If no, will he favor us with the Statistics of the Churches? We want, also, to learn the present condition of the two churches on Hughes' River, Va., and of the churches at Madison and Fredonia, Ia., Woodbridgetown, Pa., and Pike, O. Any person having information upon these points, would confer a favor by communicating it to G. B. Utter, N. Y.

A CARD.—I have been assured by some friends, of ample means, and every way desirable persons in such a colony as has been proposed, that if fifty families can be relied upon to go, with the means to plant themselves on the Pacific shore, they will go; and I have been requested to call on all such to communicate their wishes, that steps may be taken to organize. My impression now is, that more than that number are ready to decide upon going under those terms.

J. D. B. STILLMAN.

SEVENTH-DAY BAPTIST MEMORIAL.—The first number of "*The Seventh-day Baptist Memorial*: a Quarterly Magazine, devoted to History, Biography, and Statistics," was issued last week. In mechanical execution, it has few equals. Of its contents, the following table will give the best idea:—

BIOGRAPHICAL DEPARTMENT:	Page.
William Hiscox	2
William Gibson	4
Joseph Crandall	6
John Maxson	9
William Bliss	14
HISTORICAL DEPARTMENT:	
The Seventh-day Baptist Church in Newport, R. I.—Settlement of the Colony of Rhode Island—Providence and Newport—Establishment of the first Baptist Church—Narrative of the Controversy in relation to the Sabbath	22
MISSIONARY DEPARTMENT:	
History of Missions	40
STATISTICAL DEPARTMENT:	
List of Seventh-day Baptist Ministers, with their Post-Office Address	48
ILLUSTRATIONS:	
Portrait of William Bliss.	
Engraving of the Seventh-day Baptist Meeting-House at Newport, R. I.	

Copies of the Memorial have been sent to brethren in the various churches of the Denomination, who are requested to consider themselves specially invited to act as agents in getting up a list of subscribers in their respective neighborhoods.

THE SABBATH-SCHOOL VISITOR.—The January number of this publication, being the first number of the second volume, was sent to all subscribers for the first volume from whom no word had been received in relation to it, with a request, if they wished it continued, that they would send the money immediately, and if not, that they would at once return the papers, directed to *The Sabbath Recorder*. Returns have reached us from only a small part of the subscribers. There should be no farther delay in attending to this business.

The receipts of the American Tract Society for December last were $38,207 99; of which $26,533 04 was for publications sold.

Proceedings in Congress last Week.

SECOND-DAY, JAN. 19.

In the SENATE, Mr. Fish presented the petition of the New York State Colonization Society, praying for the establishment of a line of Mail Steamers between the U. S. and Africa, which was referred to the Naval Committee. Mr. Sumner offered a resolution directing inquiry into the expediency of abolishing spirit-rations in the Navy, and increasing the monthly pay of enlisted men. Mr. Clark introduced a joint resolution declaring adherance to the present long-establishing policy of the United States against all entangling alliances.

The joint resolution making Land Warrants assignable, was taken up. Mr. Underwood offered a substitute, which in substance provides, first, that all warrants for military service, and all locations of the same, be assignable. The second section allows and fixes rates of compensation to land officers, payable out of the Treasury, for locations of military warrants heretofore made. The fourth section extends the act of 1850 to militia, State troops, and volunteers, who were called into military service, and whose services were paid for by the United States. The fifth section allows compensation of time of service; a soldier shall be allowed for every 20 miles he may have marched to be mustered into service. Mr. Sebastian offered an amendment repealing the proviso in the 9th section of the Act of February, 1849, which withheld bounty land from those troops who did not march to Mexico, which, after a debate, was also adopted. Mr. Downs offered an amendment, which, after debate and numerous modifications, was also adopted. It provides that a preëmptionist may pay for his land in warrants. Mr. Walker offered an amendment, providing that any person over 21 years of age, or the head of a family, who will settle upon public lands and cultivate the same for 5 years, shall have 150 acres without any charge. The amendment was ordered printed, and the Senate adjourned.

In the HOUSE, Mr. Briggs presented the resolution of the New York Common Council, tendering the General Government without charge a site for a Mint in that city. A resolution was introduced, to have printed for the use of the House 100,000 copies of a condensed census report, which appeared in the *Globe* of Jan. 1, 1852. After long talk upon the subject the resolution was adopted, and the Senate adjourned.

THIRD-DAY, JAN. 20.

The SENATE disposed of quite a number of private bills, claims, and memorials, and several Senators presented bills on various subjects. Mr. Seward presented an amendment which he proposed to substitute for Mr. Clarke's Joint Resolutions introduced yesterday. The amendment embodies a protest against Russian intervention in Hungary, and a solemn pledge that should it be repeated, the United States would interfere to prevent it. Gen. Cass presented one substituting for that of Mr. Seward a warning that the United States would regard the intervention with *concern*.

The Joint Resolution, making Land Warrants assignable, was taken up, and Mr. Walker's amendment, granting land to every actual settler, after five years' actual occupancy, in quantities not exceeding one hundred and sixty acres, free of all charge, was debated and rejected. Ayes, 8; Noes, 35. The Joint Resolution was then ordered to be engrossed, and the Senate adjourned.

The HOUSE spent the whole day in talking about the manner of paying the Mexican installment claim, and in listening to a personal controversy between Mr. Giddings and some others.

FOURTH-DAY, JAN. 21.

In the SENATE, several messages were received from the President, among them one communicating the correspondence between our Minister at Paris and the State Department relative to Louis Napoleon's usurpation. The action of the Commissioners on claims against Mexico was the subject of a long talk, growing out of a complaint in the form of a petition which was referred to the Committee on Foreign Relations. Mr. Seward, from the Committee on Commerce, reported a joint resolution authorizing the exploration and reconnoisance of the course of navigation used by whaling vessels in the regions of Behrings Straits, and also of such parts of the China Seas, Straits of Gaspar, and Java Seas, as lie in the route of vessels to and from China. The bill making Land Warrants assignable, was passed. After ordering several other bills to be engrossed the Senate, adjourned.

The HOUSE spent the morning hour in talking about the bill explanatory of the Bounty Land Law of Sept. 1851. The remainder of the day was spent in Committee of the Whole, talking about the Mexican installment bill.

FIFTH-DAY, DEC. 22.

The SENATE passed the bill extending time for selecting land granted to Wisconsin for saline purposes; the bill for the relief of widows and relatives of officers and seamen lost overboard from the U. S. brig Washington in a hurricane; and the bill authorizing Illinois to select the residue of lands to which she is entitled, under the act of March, 1827, in aid of opening a Canal to connect Illinois River with Lake Michigan. Mr. Sumner's resolution as to the propriety of abolishing the spirit ration, and of increasing the monthly pay of enlisted men in the Navy, was adopted. The resolution of Mr. Norris, authorizing a contract with Mr. Rives for the publication of Senate debate in *The Daily Globe* at $7 50 a column, was taken up, debated and passed.

In the HOUSE, there was a brisk debate on a resolution of Mr. Briggs (N. Y.) referring it to the Committee on Elections to inquire whether the return of Mr. Bernhisel, as Delegate from Utah, was not in violation of law, fraudulent and corrupt. After this discussion or dispute, the House went into Committee of the Whole on the Mexican claim, which it debated briefly, and then adjourned.

SIXTH-DAY, JAN. 23.

The SENATE passed several private bills, of no interest to any body but the parties, ordered several others to a third reading, and then adjourned over to Second-day.

In the HOUSE, copies of the communications sent to the Senate the day before yesterday relative to the late revolution in France, were received, as was also a message advising an appropriation of from $70,000 to $90,000 to build seven new revenue cutters, which were referred to the Committee of Ways and Means. Several attempts were made to prolong the time to which the Mexican claim debate was limited by the resolution of the day previous, but without success. Finally, the House went into Committee, and resumed the debate. Several members spoke, and Mr. Webster's conduct was severely censured by some. After a protracted discussion, the Committee rose, when the Speaker presented a communication from the Secretary of State in reply to the resolution of the day before, respecting the payments made last year, which was referred to the Committee of the Whole.

SABBATH-DAY, JAN. 24.

The HOUSE spent the whole day in discussing the Mexican installment question, and passed no vote worth recording.

European News.

The steamer Arctic, with four days later news from Europe, arrived at New York on the 22d inst.

From England, we hear that Lieut. Pim's scheme of a search for Sir John Franklin in the icy sea north of Kamschatka, will not be executed. The Russian Government, assured by its own men of science that the undertaking would be impracticable, refuses its countenance, and the plan falls to the ground.

From France, we have the particulars of the consecration of Louis Napoleon at the Cathedral of Notre Dame. It is said that Louis Napoleon has dropped for the present the idea of assuming the title of Emperor. A marriage is said to be in contemplation between the President and a Princess of Sweden. The proscription of the press in France has given an extraordinary impulse to publication in Belgium, where it is proposed to print a great number of pamphlets, which could not possibly, under present circumstances, issue from the press at Paris. The speculators who have set this enterprise on foot undertake to smuggle the pamphlets and journals so published into France.

The Finance Minister of Austria has resigned, broken down by the bankruptcy of the Government and the opposition of the stock-gamblers whose speculations he thought to hinder. The new Fundamental Laws for Austria are published; the system they establish is complete Centralization.

STEAMER BURNT, AND GREAT LOSS OF LIFE. —The following painful intelligence was received by the Arctic:—

The R. M. S. Packet Amazon, from Southampton to the West Indies, took fire at about 1 A. M., on Sunday, 50 miles west of Scilly, and was entirely consumed, with the mails, officers, crew, passengers, except 21 persons, viz.: Mr. Vincent, Midshipman, seventeen of the crew, and two passengers, who succeeded in getting off in one of the boats, were picked up after being by her twelve hours. The total number of persons on board is said to have been 155. The fire is supposed to have originated from spontaneous combustion.

The Amazon was the first prepared for sea of a gigantic fleet of mail steamers intended for the West Indian route. She is said to have been far the largest mail packet afloat, and accordingly her departure from Southampton created no small excitement. Immense crowds attended to witness so magnificent a vessel walking the water for the first time, and among them some of the first naval and scientific men of England. The greatest pride was felt in her symmetry, speed, and beauty. She sailed amid cheers, having on board 1,100 tons of coal and 100 tons of cargo, including £20,100 specie, and fifty passengers. "The Amazon will proceed," says the *Daily News*, "to Greytown, by way of St. Thomas, Santa Martha, Carthagena, and Chagres, and will return to Southampton, nearly by the same route, early in March next."

Three Days Later.

The steamer America, with three days latter news, arrived at Halifax on Sunday morning last, whence the news was sent to New York by telegraph.

The report of the destruction by fire of the West India Royal Steamer Amazon, is fully confirmed. The Amazon, under the command of Capt. Simons, sailed from Southampton, with mails and passengers, on the 2d inst., and when two days out, and about 110 miles south-west of Scilly Islands, was discovered to be on fire. The flames burst out at an early hour on the morning of the 4th inst., and in twenty minutes after, so rapidly did the flames spread, the ship was completely gutted. She subsequently burned to the water's edge, when her boilers exploded and the hull immediately sunk. By this terrible disaster 41 passengers and 69 of the officers and crew of the steamer are known to have perished. Capt. Simons, his four chief officers, the Surgeon, and Elliot Warburton, the celebrated author of the "Crescent and the Cross," were among the sufferers. Many of the passengers, from the appalling rapidity with which the flames spread, were either burned or suffocated in their berths. As soon as every effort to subdue the flames had failed, the boats were attempted to be launched, but owing to the consternation which prevailed on all sides, a desperate and despairing rush was made for them, and before they could be got well into the water, two were swamped alongside of the steamer, and every soul in them was lost. Two other boats were successfully launched, and thus nine passengers and 37 seamen succeeded in escaping from the burning wreck. They were shortly after picked up—one party by an English and the other by a Dutch vessel, and were safely landed respectively at Plymouth and Brest. The Amazon was a new and magnificent boat, and very richly freighted. The loss, therefore, is immense. The origin of the fire remains a mystery.

The day previous to the departure of the America, intelligence reached Liverpool of the total loss of the new ship Columbus, Capt. McCerron, owned by D. & A. Kingsland of New York, on the 7th inst., off the Irish Coast, near Waterford. Two ladies and two steerage passengers, together with eight of the crew, perished; but Capt. McCerron, his officers and the remainder of the passengers and crew succeeded in reaching the shore.

France continued steadfast and tranquil. The President gave a grand banquet at the Tuilleries on the 5th, to four hundred of the delegates of the Departments.

Intelligence from the Cape of Good Hope announces that a severe skirmish had taken place on the 6th of November, between large bodies of rebel Hottentots and and Caffres and a detachment of British troops, in which the latter had been obliged to retire, with the loss of one colonel, three other officers, and seven men.

Another reverse had been sustained by the English troops at the Lagos, on the Coast of Africa, in an attempt to chastise the native King for slave-dealing. The force, consisting of 260 officers and men were repulsed with considerable loss.

THE AZTEC CHILDREN.—Horace Greeley, in an article over his own signature, in the *Tribune* of the 26th inst., says:—

It was with some reluctance that I obeyed a polite invitation to visit the Aztec Children, and ratify or dispute the commendations hitherto bestowed on them. I did not expect to find ogres nor anything hideous, but, among all similar exhibitions, remembering with pleasure only Tom Thumb, I could not hope to find gratification in the sight of two dwarf Indians. But I was disappointed. These children are simply abridgements or pocket editions of humanity—bright-eyed, delicate-featured, olive-complexioned little elves, with dark, straight, glossy hair, well-proportioned heads, and animated, pleasing countenances. That their ages are honestly given, and that the boy weighs just about as many pounds as he is years old, (twenty,) while the girl is about half his age and three pounds lighter, I see no reason at all for doubting. That they are human beings, though of a low grade morally and intellectually, as well as diminutive physically, there can be no doubt; and they are not freaks of Nature, but specimens of a dwindled, mannikin race, who almost realize in bodily form our idea of the "brownies," "bogles," and other fanciful creations of a more superstitious age.

THE PROMETHEUS AFFAIR.—A Washington telegraphic correspondent of the *Courier and Enquirer* says:—

Advices have been received at the State Department from London, to the 2d inst., to the effect that Mr. Lawrence had obtained from Lord Granville a reply to his letter sent to Lord Palmerston, in regard to the attack upon the Prometheus, in which reply it was declared, that in the present state of information, the conduct of the captain of the Express was disapproved of, but that further intelligence must be received before a final decision could be rendered.

Mr. Lawrence rejoined, and obtained from the British Secretary a positive assurance that, if the full British report should, in all essentials, correspond with the American representations, the acts of the captain should be fully and promptly disavowed. A copy of that report has been received in Washington, and it conforms substantially with the American statements. Consequently the affair may now be regarded as settled.

SIXTY YEARS AGO.—Sixty-nine years ago the 4th inst., a party of adventurers from the Eastern States, after a long and toilsome journey, descended the Ohio River, encamped upon the spot where Newport Barracks now stand. They were separated from the several "stations" in Kentucky, and turned their steps through the wilderness, first pledging each other to meet upon the same spot, or such of them as might survive, in fifty years from that day. The agreement was made on the 4th day of November, 1782. In the year 1832, on the 4th day of November, precisely fifty years after the time of the agreement, four of the old band met upon the spot to fulfill the promise! One of them was over ninety years of age; and the rest were under three score and ten. After remaining a few days, they turned their steps homeward—not through a wilderness as they did half a hundred years before, but through scenes of busy life, and the hum of industrial millions; nor did they promise another meeting, as that was an event fixed by a higher will; and it has taken place! They are all dead! [Nat. Int.

DEATH OF A BRITISH NOBLEMAN.—On the 30th of December, John Baron Loughborough, a British nobleman, was found dead on board of a schooner lying at the wharf in New Orleans. He had been addicted to excessive drinking, and his death was owing to that terrible habit. With a friend and a servant, he had embarked a few days before at Havana for New Orleans, and his death occurred as the vessel ascended the river. The British Consul took possession of his effects. The grandfather of the unfortunate scion of nobility was Alexander Wedderburne, a celebrated lawyer, cotemporary and on intimate terms with Dr. Johnson, Pitt, Burke, Fox, and all the great statesmen and scholars of that brilliant period. His uncommon abilities as an advocate, lawyer, and statesman, raised him to the dignity of Chief Justice of the King's Bench, and obtained for him the peerage. The freshly acquired nobility of the family has found a mournful setting. [N. Y. Times.

A CAUTION TO BOYS.—A few weeks ago, a youth of sixteen arrived in this city to prosecute his studies with a view to professional life. He came from a distant State, and was to remain here for some years. A week or two after his arrival, he was seized with a paralysis in both legs, which advanced upward, till nearly the lower half of his body was benumbed, and apparently lifeless. The most distinguished physicians in New York attended the case, but, no relief being afforded, the unfortunate young man has been taken on his way home, and there is but little hope of his recovery. The cause of his disease is stated by the physicians to be *tobacco-chewing*—a habit which he early acquired, and persisted in to the time of his attack.

CURIOUS CAUSE OF DEATH.—On Saturday, Jan. 10, Dr. Ray, Coroner of Newtown, Long Island, was called to hold an inquest on the body of a negro man named Reuben, who had died very suddenly. From the facts elicited at the inquest, it appears that the deceased, while in a partial state of intoxication, *drank a pint* of brandy on a *bet*, which completely stupefied him, in which state he remained some fourteen or sixteen hours, when he partially revived and called for water, which was given to him, and he drank very freely, but soon after died. A verdict was rendered that the *proximate cause of his death was from the drinking of cold water*.

The Synod of New York and New Jersey has appointed Friday, the 30th inst., to be observed by the Churches under its care, as "a day of fasting, humiliation and prayer, with special reference to the revival of religion."

SUMMARY.

A HINT.—One of our exchanges says, that "the Tennessee Baptist has been running behind in its receipts for some time past, until it is now in debt six thousand dollars. This is owing to negligence and dishonesty on the part of its subscribers. One would think that if any debt were paid, it would be for a newspaper, especially a family paper, and that, too, a religious one, and when the debtor is a professing Christian."

The National Temperance Society have determined to present a splendid Gold Medal to Hon. Neal Dow, for his eminent services in securing the enactment of the Maine Law for suppressing the liquor traffic, and for his energetic and successful efforts, as Mayor of Portland, in the execution of that law. The Medal will be presented by Gen. Houston, of Texas, at the Grand Banquet, in Metropolitan Hall, New York, Feb. 18.

A few cakes of the newly invented solidified milk have found their way to this country. The article resembles, in color, consistency, weight, and feel, cakes of pale yellow soap. One pound, grated into boiling water, will make several gallons of very good milk. It is warranted to keep any number of years. Price, in England, one dollar per pound.

Within the past few days there has been a very important rise in the price of coal, which cannot fail to bear oppressively upon the poor. The Delaware & Hudson Canal Company have made two advances of 50 cts. per tun each, and of course all other dealers have either led or followed suit. The retail price now usually demanded is $6 per tun.

The condition of the Common Schools in Indiana is most prosperous. The fund now applicable to the purposes of education amounts to $3,640,000, a fund which will be continually increasing, the interest only being expended for the advancement of the schools.

On Tuesday morning, Jan. 20, the East River was frozen over, and many persons passed from Brooklyn to New York upon the ice. A change of tide, however, broke up the ice, and put a stop to their proceedings.

The Syracusans indicted for helping off the fugitive slave Jerry, were on trial at Albany last week. At last accounts, the probability was that the indictment would be quashed, because no evidence was taken by the Grand Jury who found the indictment to prove Jerry a slave.

A new Railroad route from New York to Albany was opened last week, which is by the Harlem Railroad to Chatham Corners, and thence to Albany on the track of the Western Railroad. This is said to be a very pleasant and quick route.

The Divorce Case between Edwin Forrest and his wife, which has been on trial in New York for more than a month past, was decided on the 26th inst. A divorce was granted the wife, alimony $3,000 per year.

It is proposed to raise, by subscription, a monument of the purest Parian marble to the memory of the little school-children who perished at the New York school catastrophe.

At New Milford, Conn., on Thursday morning, Jan. 22, the thermometer was at 22 degrees below zero. It was the coldest weather ever experienced at that place. They had had 21 falls of snow, and fine sleighing for 24 days.

J. Thompson, No. 64 Wall-st., pays the following prices for broken bank notes; James Bank, 90 cents; New Rochelle, 80 cents; Commercial, N. J., 50 cents; People's Bank, N. J., 20 cents; Salisbury, 10 cents.

Dr. Whedan, one of the Professors of the Michigan University, has been dismissed from his chair, for preaching a Higher Law sermon. So says the Washtenaw *Whig*.

The Superintendent of Banks has made a dividend of 91 cents to the holders of the notes of the James Bank, and also a dividend of 81 cents to the holders of the New Rochelle Bank notes.

The temperance people of Massachusetts have presented to the Legislature a petition with over 100,000 signatures, in favor of the adoption by Massachusetts of the Maine Liquor Law.

Dr. Cogswell, the Superintendent of the Astor Library, has returned from his foreign tour, after having purchased thirty thousand volumes of the most rare and valuable works.

The Report of the Ten Governors of the Alms House, New York, for the year 1851, shows that during that period they provided with the necessaries of life 78,961 poor persons.

The Magnetic Telegraph wires have been laid accross the bed of the Mississippi river, opposite St. Louis, insulated in a thick casing of lead pipe.

The coffee tree is from six to ten feet high; begins to bear the second or third year, and remains fruitful ten years.

The next New York State Agricultural Fair (in September, '52,) is to be held at Utica.

Two men were brought up on Monday, in Boston, and fined $3 50 each, for playing cards on Sunday.

The widow of J. Fennimore Cooper died at Cooperstown, N. Y., on the 20th inst., very suddenly, of asthma.

The cost of the Erie Railroad, and the cost of six months' fighting of the Mexicans, is said to have been the same, within a trifle.

"Jack, which is the way to Salem?" "How do you know my name is Jack?" "I guess it." "Then guess your way to Salem."

New York Market—January 26, 1852.

Ashes—Pots $5, 00; Pearls 5 75 a 5 81.

Flour and Meal—Flour, 4 62 a 4 75 for State, 4 75 a 4 81 for good Michigan, Indiana, and Ohio, 5 00 a 5 06 for Genesee. Rye Flour 3 50 a 3 62. Corn Meal 3 25 for Jersey.

Grain—Wheat, 1 04 for white Michigan, 1 07 a 1 10 for Canadian, 1 11 for white Southern. Barley 76 a 80c.; Barley Malt 1 00. Rye 80c. Oats 42 a 43c. for Jersey, 46 a 47c. for State. Corn, 66 a 68c. for Western mixed.

Provisions—Pork, 13 62 a 14 00 for prime, 15 00 a 15 25 for mess. Beef, 4 25 a 5 75 for prime, 8 25 a 11 00 for mess. Dressed Hogs 6¼c. Lard 9¼c. Butter, 12 a 15c. for Ohio, 15 a 19c. for Western New York. Cheese 6¼ a 7½c.

Hay—75 a 80c. for 100 lbs.

Wool—31c. for No. 1 pulled, 36 a 45c. for Domestic Fleece.

MARRIED,

At Albion, Dane Co., Wisconsin, by Eld. Stillman Coon, of Milton, Wis., Mr. CHARLES H. BROWN, of Christiana, to Miss EMILY HUMPHREY, of Albion.

In Alfred, N. Y., January 5th, 1852, by Eld. Jared Kenyon, Mr. ALONZO D. BARBER, of Almond, to Miss SARAH L. COTTRELL, of Alfred, N. Y.

DIED.

In Watson, N. Y., Dec. 26, of typhus fever, FRANCIS L., son of Palmer W. and Freelove Green, aged six years, six months, and seven days. H. S.

LETTERS.

I. D. Titsworth, P. L. Berry, Halsey Stillman, W. A. Taggert, C. D. Langworthy, J. Kenyon, G. C. Green, B. W. Millard, W. M. Jones, I. E. Culver, M. Whitford, Fr. Tallett, J. F. Randolph (right,) Wm. H. Monroe, (first notice,) Stillman Coon, A. Brooks, Geo. Wentling, Samuel Hunt, James Hubbard.

RECEIPTS.

FOR SABBATH RECORDER:

J. B. Davis, Shiloh, N. J.	$2 00 to Vol.	8	No. 52
Henry R West "	2 00	8	52
Malichi Bonham "	2 00	8	52
Isaac Hall "	2 00	8	36
Eli Ayres "	2 00	8	36
D. L. Browning, New London, Ct.	2 00	8	52
B. F. Bond, Milton, Wis.	2 00	8	52
A. W. Coon "	1 00	8	52
Geo. Wentling, Upper Sandusky, O.	1 00	9	26
J. B. Langworthy, Alfred	2 00	8	52
S. C. Maxson "	2 00	8	52
Edward Emerson "	2 00	8	52
Wm. H. Green "	2 00	8	52
David Rose "	2 00	8	52
Gideon C. Green, Alfred Center	2 00	8	52
Maxson Burdick "	2 00	8	52
Samuel Hunt, Akron	2 00	8	52
Joel Jones "	2 00	8	52
Fr. Tallett, South Otselic	2 00	8	52
D. W. Truman "	2 00	8	52
W. H. Stagg, New York	4 00	8	52
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FOR SABBATH-SCHOOL VISITOR:

Josiah Witter, Almond,	$2 00
Abel Stillman, Poland,	50

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Abel Stillman, Poland,	1 00
R. R. Ward, New York,	1 00

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REGULAR MAIL LINE, via Stonington, for Boston, Providence, New Bedford, Taunton, and Newport, carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River, (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No. 2, or at the office, No. 11 Battery-place.

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THE subscribers, under the firm of WM. DUNN & Co. have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

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HEADLEY'S LIFE OF KOSSUTH.—The undersigned have in press, and will publish in January, "*The Life of Louis Kossuth, Governor of Hungary*," with notices of Distinguished Men and Scenes of the Hungarian Revolution. To which is added an Appendix, containing the most important of the Addresses, Letters, and Speeches of the great Magyar Chief, by P. C. Headley, author of "Life of the Empress Josephine," "Life of Lafayette," &c., with an Introduction by Horace Greeley; in one elegant 12mo volume, with steel portrait, uniform in size and style with "Headley's Josephine." Price $1 25.

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A NEW AND ABSOLUTELY UNIQUE RACE OF MANKIND.—The most extraordinary and inexplicable phenomena that the history of the human race has yet produced, can be seen for a few weeks at the large Exhibition Room of the Society Library, corner of Broadway and Leonard-street. They were recently taken from a newly-discovered and idolatrous people in Central America, by whom they were kept with superstitious veneration, distinct and secluded as a caste of their priesthood, and employed as Mimes and Bacchanals in their Pagan ceremonies and worship.

They are male and female. The latter measuring 29½ inches in height, weighing 17 lbs.; the former is 33 inches high, and weighs 20 lbs.

From repeated and careful examination, the best Physiologists state the older to be 12 or 13 years of age; the younger about 10 years.

They differ altogether from examples of the dwarf kind, and from children; affording complete and undeniable illustration of a *Piamean variety of the Human Race!*

Tickets of Admission 25 cents. Children under 10 years, half price. Season Tickets, $1 00. Doors open each day, from 11 until 1, and from 7 until 9 o'clock. dec18 4t

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THIS Road extends from ELIZABETHPORT, 35 miles, to WHITE HOUSE, N J, reducing the staging between the terminus of the Road and EASTON to 25 miles.

This line leaves New York by steamboat Red Jacket from pier No 1 North River, and connects with trains on the New Jersey Railroad, which leave New York from foot of Cortland-st.

Trains Up.

Leave New York, foot Cortland-st., at 9 A. M. and 4.30 P. M. By steamboat, Pier 1 N. R., at 11 A. M. and 4.10 P. M.

Trains Down.

	Freight.	Pass.	Pass.
Leave White House	3.45 A.M.	6.30 A.M.	1.45 P.M.
Somerville	5 00	7.00	2.15
Boundbrook	5.15	7.10	2.25
Plainfield	5.45	7.25	2.45
Westfield	6.30	7.40	3.00
Elizabetht'n		8.15	12.45

STAGES will be in readiness on the arrival of the 9 A M train from New York at the White House to convey passengers to Easton, Wilkesbarre, Bethlehem, Allentown, and Mauch Chunk, Penn, and to Clinton, Flemington, Lebanon, Milford, and Belvidere, N J.

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Established in 1810.

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A supplement to his last Specimen Book will be issued about the 1st of November, (copies will be furnished on application,) which will contain new series of *Book and News Type*, of the favorite *Scotch Cut*, embracing light, medium, and heavy faces, the latter particularly designed for Machine Printing, surpassing any thing ever offered in this country; to which are added Metal Rule, Fancy Borders, and a great variety of new and handsome Ornamental Type.

Old Type taken in exchange for new at nine cents per pound.

Editors or Printers wishing to establish a Newspaper, Book, or Job Printing Office, will be furnished with an estimate in detail for the same by stating the size of the paper, or the particular style and quantity of the work to be executed.

* * Editors of Newspapers who will insert this advertisement three times previous to the 1st of January, 1852, and will send one copy of the paper containing the same to the Foundry, will be allowed the amount of their charge on purchasing four times its amount.

Miscellaneous.

The Common Schools of New York.

Extracts from the Report of the State Superintendent.

I. CONDITION OF THE COMMON SCHOOLS.

The returns contained in the annexed table show the condition of the Common Schools for the year ending on the 31st day of December, 1850, covering nearly the entire period during which the Free School act of 1849 remained in operation; a period characterized beyond any other in the history of our Common School system, for the agitation and excitement of the public mind consequent upon this measure; a period of transition between a system, nearly unanimously adopted by the people, but which in its practical operation had proved in many respects eminently disastrous, and a system more in accordance with the popular will; a period, consequently, peculiarly calculated to test not, only the strength of the public sentiment in favor of our elementery institutions for popular education, but the stability and value of those institutions themselves. The unequal pressure of local taxation for the support of the schools, arising from an injudicious provision in the act referred to—a provision, the operation of which, in this respect, was almost entirely unforseen—had originated a strong feeling of hostility against a system which a few months previously had received the deliberate sanction and approval of an immense majority of the people of the State. This hostility was manifested not only by a very general demand for the entire and unconditional repeal of the act itself, but by a virtual refusal, on the part of the inhabitants of a large proportion of the school districts, to carry its provisions into effect, beyond the point absolutely required as a condition for the receipt of their distributive share of the public money. The schools which had, for a period of more than thirty years, uniformly been kept open for an average term of eight months during each year, were reduced in many instances to four, and the provisions for their support limited to the avails of the public funds. So strong and general was the current of opposition to the obnoxious details of the law, that the most powerful efforts were required, on the part of the friends of education generally, to prevent an entire abandonment of the great principle involved in its enactment, and which, wholly irrespective of the particular *mode* of its execution, had received the clear assent and full approbation of the people.

Pending a conflict so embittered and extensive, embracing within its range nearly every district and neighborhood of the State, and effecting so many and such powerful interests, it could scarcely have been expected that the prosperity and welfare of the schools should not have been seriously and generally affected. A careful inspection of the returns herewith submitted will, however, show that while in some few respects the statistical tables compare unfavorably with those of preceding years, their general results demonstrate a steady, reliable and gratifying improvement. And now that a crisis so perilous to the interests and the advancement of our noble system of primary education, has been safely passed, and the irritating causes of complaint which induced it, effectually removed, we may not unreasonably look forward to an uninterrupted progression and expansion of this most important department of our free institutions.

The whole number of school districts in the State on the first day of July last was 11,479, of which 8,507 are composed of territory wholly situated in the respective towns in which the school-houses are located, and the remaining 2,972 are joint districts, comprehending portions of two or more towns. As the trustees of each of these latter districts are required to report to the town superintendents of each of the towns from portions of which the districts are composed, the number of *parts of districts* included in these reports is stated at 5,651. Returns in accordance with law have been received from 8,318 whole and 5,524 part districts, leaving 189 whole districts and 127 parts of districts only from which no reports have been received. Assuming, as has hitherto been customary, each of these joint districts to consist of territory situated in two towns, it will appear that reports have been received from 11,080 districts, leaving 399 from which no returns have been made.

The average period during which the schools were kept open, under the charge of duly qualified teachers, was seven months and seventeen days.

The whole number of children between the ages of 5 and 16 years, residing in the several districts, on the 31st of December, 1850, was 753,047; and the whole number of children *reported by the Trustees* as having been under instruction, for a longer or shorter period, during the year, was 726,291. From the more detailed statement, however, made up from teachers' lists of attendance for the different periods required to be stated for the information of the department, the accuracy of which may safely be relied upon, it appears that the whole number of children under instruction during the year was 800,430. Of this number, 7,037 were under instruction during the entire year; 43,306 for a period of ten months and less than twelve; 59,962 for eight months and less than ten; 110,981 for six months and less than eight; 170,005 for four months and less than six; 212,578 for two months and less than four, and 196,561 for a less period than two months.

The number of unincorporated Select and Private Schools within the limits of the several districts, during the year reported, was 2,277, and the number of pupils in attendance on such schools was 45,840.

The number of schools for colored children in the State is 105; and the number of children between the ages of 5 and 16 taught in said schools during the year reported, was 5,305.

The number of volumes in the several district libraries, on the 31st day of December, 1850, was 1,507,077, showing an increase during the year reported of 57,127 volumes.

Returns of the whole number of children between the ages of four and twenty-one years, residing in the State on the first day of August last, as required by the twelfth section of the act passed at the last session, have been received from only 46 of the 59 counties; and so defective are these returns which have been received, that it has been found impracticable to submit any estimate under this head in the present report. As the apportionment of public money among the several school districts will be made in accordance with the enumeration of such children, made on the 31st of December last, no injurious consequences can result from the omission to make the special returns required by the act referred to.

II. ESTIMATES AND EXPENDITURES OF SCHOOL MONEY.

The whole amount of public money received and expended by the several districts during the year embraced in the reports of the Trustees, for the payment of teachers' wages, was		$782,469 29
Raised by District tax under the provision of the act of 1849, for the same purpose,		385,836 53
Raised by rate bills voluntarily levied,		136,949 54
Local funds applicable to the same purpose,		20,117 66
		$1,325,373 02
In addition to this amount, the sum of		7,335 57
is reported as having been raised, (voluntarily, it is presumed,) to meet the expenses arising from the exemption of 1,254 children from rate bills; and as raised by District tax to supply deficiencies in rate bills made out previously to the act of 1849,		15,915 08
There was also paid for teachers' wages in colored schools, over and above public money applicable to said schools,		1,925 25
Adding these two items, the total expenditure for teachers' wages during the year reported will amount to		$1,350,345 92
Amount of public money expended for District Libraries,		89,104 96
Total amount for teachers' wages and libraries,		$1,439,650 88
The following additional sums were raised by District taxation for the purposes specified:		
For purchasing School-house sites,		$58,855 91
For building School-houses,		125,913 36
For hiring School-houses,		6,439 00
For repairing School-houses,		79,183 55
For insuring School-houses,		5 153 29
For fuel,		71,455 51
For book-case, books and school apparatus		15,643 15
For other purposes,		82,520 51
Aggregate amount of expenditure for school purposes during the year,		$1,884,826 16
The whole amount of public money received from all sources, by the several Town Superintendents, during the year ending on the first day of July last, was		$1,052,923 70
Of which there has been apportioned for teachers' wages,	$854,422 33	
For libraries,	95,698 50	
		950,120 83
Leaving unappropriated,		$102,802 87

III. APPORTIONMENT OF STATE TAX AND ITS AVAILS.

By the 2d section of the "Act for the establishment of Free Schools throughout the State," passed at the last session of the Legislature, the sum of eight hundred thousand dollars was directed to be annually raised by tax on the real and personal property of the State for the support of Common Schools; as it was made the duty of the State Superintendent, on or before the tenth day of July, in each year, to apportion the amount thus directed to be raised among the several Counties of the State, according to the valuations of real and personal property therein, returned by the Assessors of the several towns and cities in accordance with the law, and to certify the amount thus apportioned to the Clerk of each County, whose duty it was made to lay the same before the Board of Supervisors of such County on the first day of its annual session. This apportionment was duly made and certified to the several County Clerks within the time drescribed by law; and an abstract thereof, containing the valuations of real and personal property of each County, and the share of the State tax apportioned to each, is herewith transmitted.

By the 4th section of the same act, the Superintendent of Common Schools was directed, on or before the first day of January in each year, to apportion and divide one-third of the aforesaid sum of eight hundred thousand dollars, together with one-third of all other moneys appropriated to the snpport of Common Schools, equally among the several School Districts; and to apportion the remaining two-thirds of both these funds, after making a specified provision for separate neighborhoods, composed of territory adjoining other States, among the several Counties, towns and cities of the State, according to the existing standard of apportionment of the School Money, on the basis of population as ascertained by the last preceding census. No returns having been made from separate neighborhoods, the whole amount of the State tax, and of the revenue arising from the Common School Fund, amounting in the aggregate to $1,100,000, has been appropriated in the mode prescribed by the act; the sum of $366,666 66 having been equally divided among the 11,479 Districts, (giving $31 94 to each,) and the remaining sum of $723,333 34 apportioned among the several counties, cities and towns in the ratio of the population of each, as ascertained by the United States Census of 1850, just completed. A table containing a full abstract of the sums apportioned and divided under each of these heads, is also appended to the present report.

Some further legislative action will, it is conceived, be necessary to enable the department to carry into full effect the existing provisions of law in reference to the application of these funds. The several amounts directed to be raised by tax in the respective counties, are required, when collected, to be paid over to the County Treasurer, and to be held by him "subject to the order of the State Superintendent." If these amounts correspond substantially with those apportioned to the County as its share of the State tax and School Fund combined, the transfer could easily be made; but as there is no definite relation between the sum raised upon, and the sum apportioned to, the several Counties, it becomes necessary that the avails of the former shall be concentrated in order to be re-distributed with the latter. The revenue of the Common School Fund is also required by law to be paid over by the State Treasurer, on the warrant of the Controller, on and after the first day of February, annually, to the several County Treasurers; but as no separate apportionment to this fund is required by the existing law to be made by this department, neither the County Treasurers nor the Controller have any means of ascertaining the shares due to the respective Counties. The State Superintendent might, it is true, order the avails of the State tax in each County to be paid into the State Treasury, whence the entire fund might be disbursed according to the apportionment made in accordance with law; and this would seem to be the most convenient and practicable mode of accomplishing the object in view. To authorize this, however, a specific appropriation of the fund to this purpose by the Legislature is necessary under the provisions of the Constitution, the Controller being prohibited from paying over any money from the State Treasury, except by a direct appropriation by law. Such an appropriation is therefore respectfully recommended, in season to enable the several County Treasurers to make their drafts by the first day of February ensuing, for the whole amount due their respective Counties.

Yankee Forethought.

An acquaintance of ours was up in Connecticut one day last winter, to visit a friend who was a manufacturer. The shaft of the manufacturer's water-wheel had been broken that afternoon, under the great accumulation of ice, and he was in great trouble, for he had searched long to find a suitable stick, and he knew not where to find another. If he could find one, it would be green, and unfit for use. Very early in the morning, while the day had scarcely drawned, the manufacturer and his guest were at the mill, to see what should be done.

A farmer, who lived two or three miles off, was already looking on. As the manufacturer looked painfully at his catastrophe, the farmer said: "Bad break that, Mister."

"Yes, very bad," said the manufacturer.

"Can't mend that stick, can you?" said the farmer.

"No," said the manufacturer, "and the worst of it is, I don't know where to get another."

"Well," said the farmer, "I thought that shaft would break, likely as not, some time or other, and I had a tree in my woods I thought would make a stick to suit you, and I cut it down and snaked it home, and it has been seasoning more than a year. So, when I heard your shaft was broken, I thought I'd come over and let you know."

"You're just the man I wanted to see," said the manufacturer, "if it was only light enough. How much do you ask for the stick, if it will suit me?"

"Oh! I'm sure 'twill suit you, or I shouldn't cut it down; and about the have price, I guess you and I can agree. It's a nice stick, you'll see, if you've a mind to come over."

It was some time before the farmer would set a price, but at last he guessed one hundred dollars would be about right.

"I'll come over and see it after breakfast," said the manufacturer. He did so, and told his visitor afterwards, that under the circumstances the stick was worth five hundred dollars to him. And are not such people able to take care of themselves?

The Air Rendered Visible.

The Paris correspondent of the Washington *Republic* says: "At the last sitting of the Academy of Sciences, a very remarkable paper was read. It was presented by a well-known engineer, M. Andraud, who has made many public experiments on compressed air, as a substitute for steam on railways. I give you a *resume* of the contents of this paper. It is entitled *Æroscopie*, or the Visibility of the Molecules of the Air. Some of the deductions made, in a medical point of view, are in the highest degree curious. M. Andraud proves, that, by a very simple contrivance, the air is rendered visible. By taking a piece of card, colored black, and piercing it with a fine needle, this interesting fact is established. If we look through this hole at the sky, on a fine day, or at a strong lamp, having a ground glass, we see a multitude of little transparent globes moving in the midst of confused nebulosities. These little globes, some of which are more transparent than others, are molecules of air. Some of them are surrounded with a kind of halo. These latter, says M. Andraud, are the elements of oxygen, whilst others are elements of azote. After continuing the observation for some time, we shall see small points detach themselves and disappear in falling; these, says M. Andraud, are atoms of carbon. This phenomenon of vision, it is essential to remark, passes within the eye itself; the molecules of air which are observed are those which float in the liquid which occupies the anterior part of that organ. According to the author of this paper, the discovery is not interesting merely as a phenomenon, but may be applied to important purposes in medicine. He says: 'The physician will one day make use of the æroscope as an important means of diagnosis. Vertigo, giddiness, which are the forerunners of apoplexy, will be announced by perturbation in the molecules. Fever always exists when the molecules under the action of a magnetic current circulate on a vertical ground—sometimes in one sense, and sometimes in another; and when this movement or gyration becomes more precipitate, the patient experiences the singular sensation of turning, as it were, upon a wheel of ixion.'"

Executions in Canton.

At a recent meeting of the Asiatic Society, the Secretary read a paper of great interest, by Mr. T. T. Meadows, translator to Her Britannic Majesty's Consulate in China, descriptive of the execution of 34 rebels, or bandits, which took place on the 30th July last. After a description of the place of execution, which was secured by a strongly guarded door, and after stating that more than 400 human beings have been put to death in the same place within the past eight months, Mr. Meadows states that he entered the place accompanied by two English residents at Canton, and found there a few of the lower officials. The only preparation visible was a cross, fixed up for the infliction of the highest legal punishment practiced in China—cutting up alive. There was a fire of fragrant sandal wood burning before the shed where the Mandarins sit to superintend the executions, in order to conceal the horrid stench arising from the decomposing heads remaining there. After waiting a considerable time, all the criminals were introduced, most of them walking to their places, but many carried in baskets, and tumbled out on the spot appointed for them, where they lay powerless, either from the excess of fear or from treatment inflicted during the trial and imprisonment. A man stood behind each criminal, and placed him in a kneeling position by grasping his hands, which were bound behind his back. In case of resistance, which happens very rarely, the criminal's *queue* is held by a second assistant, and dragged forward by force, so as to keep the neck extended. When all the criminals were placed in the required positions, the executioner seized a sabre with both hands, and proceeded to his work. In the present instance, the man was a mild-looking soldier, selected from the ranks of the army. The sword was a common sabre of three feet in length, and one of those employed on the occasion was laid on the Society's table. It appears that there is no official weapon required, for the officers of the army, anxious to "flesh their swords," send them for the purpose to the executioner, who has thus a sufficient supply for his most extensive operations. The number decapitated on the occasion described was 33; and the executioner took up a fresh sword as soon as he felt the edge of the one employed becoming dull, which was usually the case after cutting off two or three heads. When all was ready, the man stood firm, with his legs somewhat apart. On hearing the word "Pan" pronounced by the officer superintending, and after a sharp order, "Don't move!" he raised his sword straight up, and brought it rapidly down with the full strength of both arms, giving additional force to the blow by dropping his body perpendicularly to a sitting posture. The horrid task was soon done; after cutting off the head of one victim, the man threw himself, by a bound, into position by the side of the next; and in somewhat less than three minutes the whole 33 were headless—the head in every case but the first being completely severed at one blow. In three or four cases, where the criminals retained their full strength, the bodies, after decapitation, rose quite upright, and Mr. Meadows is satisfied that unless restrained by the man behind, they would have sprung into the air. When this part of the tragedy was over, the more horrible work of slow death was carried into effect upon the remaining criminal, who was bound to the cross mentioned above. He was a strongly-built man, apparently 40 years old, who had escaped in the first instance, but who had voluntarily surrendered himself to certain death in order to save from torture his wife and family, who had been seized by the Chinese Government, with the cruel policy usual on such occasions. In this instance, the flesh was cut from the forehead, breast, and extremities of the sufferer, with a short knife, which was on the table before the meeting; the body was immediately taken from the cross, and the head cut off. The duration of the punishment was about four or five minutes. The bodies were then packed up in coffins and carried away.

The Mormon Region in Iowa.

A correspondent of the N. Y. *Tribune*, writing from Kanesville, Iowa, says:—

"This town is situated in a narrow valley among the Missouri Bluffs, about four miles from the river, and is quite a business place even in the winter. The place is full; many are here spending the winter, to be ready to go to California or Oregon in the spring. The Mormons are making active preparations to go to Salt Lake Valley. They have received from their leading men there imperative orders to emigrate to Salt Lake next season, if they can get there by any possible means. Deputations have been sent here from Salt Lake to assist and urge forward the people in their preparation to emigrate, and probably five or six thousand will emigrate thither in the spring. The improvements which the Mormons have made will very much facilitate the settlement of this part of Iowa. They have brought a good deal of land into cultivation, and much of it is well fenced: this they will sell for what it has cost them to break the prairie and inclose it. It is all Government land now, but will be brought into market next spring. The present occupants sell simply the improvements and claims. Surveyors are now out surveying the land preparatory to bringing it into market. The houses which the Mormons have built are miserable log cabins, designed only to serve them during their temporary sojourn. Kanesville has not more than two or three frame buildings, but doubtless may better buildings will be erected another season. This the most beautiful and best watered portion of the Western country; small but clear and beautiful streams are numerous, and they are quite rapid. There are no sluggish streams in this part of the State. Timber for building purposes is the great want in this portion of the State. Settlements are now being extended forty or fifty miles above this on the Missouri River, and forty miles below is a very prosperous colony from Northern Ohio."

The Courts in California.

Thomas C. Hambly, Esq., formerly of York, Pa., but now a resident of California, in a letter to the editor of *The York Republican*, speaking of professional visit to the town of Jackson, in Calaveras County, says:—

"Two courts were in session, the County and the District Courts. My case was in the County Court, before Judge Smith, and was disposed of at, I believe, the very table on which Collyer, the County Clerk, died, who was shot by this same Judge Smith, a few weeks ago, perhaps very excusably too. The counsel opposed to me, Gen. Anderson, a fine looking old gentlemen, was armed with a huge bowie knife, that hung like a broadsword by his side, and I was perhaps the only unarmed man in the body. The Judge had his Colt revolvers buckled on—the spectators had theirs—the grand jury, &c., and, as I said, the sheriff and his assistants, theirs. In fact, Colt's revolvers and raw brandy are a part of every day's dress. The County Court was held in the clerk's office, as the District Court occupied the Court-House. The latter was built of posts set in the ground—no windows—the collar beams a few inches higher than my head, one end of the house entirely open, and no floor but the earth (which was trampled into a deep dust) except four or five boards for the Judge to sit on. The building was about 25 feet long and about 15 wide. Yet in this simple building the most perfect order reigned. Everything transpired with dignity, and the law looked as much if not more majestic than in brick and mortar with granite pillars in front."

Gossip about Royalty.

Since the late visit of the Royal family to Balmoral, many anecdotes of Her Majesty have been told in the small dwellings of the mountaineers in the locality. A correspondent of the Banff (Scotland) *Journal* says:—"Taking a walk on the hills a day or two ago, I entered a small dwelling, where I had not been long entered before the inmates discovered me to be a Southron. Having acknowledged such to be the case, a long 'crack' followed; not only the departure of our beloved Victoria, but also her external habiliments, were discussed by male and female occupants with the most rigid exactness as to forms and appearance. They informed me, with expressions of surprise, that 'many a laird's daughter is more grandly dressed;' and then they repeated with great warmth, 'Aye, and she has nae pride either; for she enters a' the houses of the poor in the neighborhood of Balmoral; and should it happen to be diet time when she visits them, she always partakes of a small quantity of their homely fare, no matter how homely it be.' The old man assured me, that, on an occasion of her doing so, he himself was present, and had the dignified honor of handing bread and cheese to his sovereign, of which she partook most heartily. On expressing my astonishment, he continued, 'Aye, and that's no a'. She thinks naething, when she is out on her visits, o' making purchases in the shape of butter and eggs, and taking them home herself.' He informed me, that, in no few cases, the Royal table was furnished by dairy articles, not only purchased by herself, but taken home in her own hands."

$3,000 Reward.

TO MECHANICAL INVENTORS AND OTHERS.—In view of the many accidents occurring on Railroads, and with a desire to promote the safety and comfort of railway passengers, the undersigned proposes to offer for competition the following premiums:—

$1,500 for the best invention for preventing loss of life from collisions, and from the breaking of axles and wheels.

$800 for the best method of excluding dust from cars when in motion.

$400 for the best railroad brake.

$300 for the best sleeping or night seat for railroad cars.

The premiums will be open for competition from this date until the next annual Fair of the American Institute, where they are expected to be on exhibition, and no invention already introduced to the public will be entitled to compete for the prizes. It must be understood, that these inventions are to be such as can be adopted and put into general use, the inventors in all cases retaining their right to patents.

The above will be left to the decision of competent judges, appointed by a Committee of the American Institute, to whom all applications on the subject must be addressed.

F. M. RAY.

New York Jan. 1, 1852.

Canine Sagacity.

A gentlemen, resident in Lincolnshire, was traveling about eighty or ninety miles from home, and left a favorite little dog at an hotel while he visited another town in the neighborhood. On his return, the landlady, in dismay, told him his dog had been attacked by a large dog of her own, and had run away from the house. He left; but returned again to the same hotel, after the lapse of a few weeks; when the landlady informed him that his little dog had returned in the interim, accompanied by a large dog, who had attacked her own dog so fiercely that he had nearly killed him. From the description given of the animal, the gentleman entertained no doubt but that it was his own house-dog from Lincolnshire; and on his return home he learned from the servants, that shortly after his departure, his little favorite dog returned one day, bearing marks of much ill-usage, and, after apparently consulting with the larger animal, the two dogs set off together, and were absent several days; presenting evidences on their return, of having traveled a considerable distance.

Lincoln (England) Times.

Variety.

The Galena (Ill.) *Advertiser* states, that Mr. Hester has finished a daguerreotype for a gentleman in that city, in which the metallic appearance of the plate is wholly destroyed, and its place supplied by a background as agreeable to the eye as India paper. At first glance, says the *Advertiser*, the picture looks like a fine line engraving, but the second shows you that there is, if not a grace, a delicacy of touch and penciling beyond the reach of art. This picture, unlike any other daguerreotype the editor of that paper has examined, can be seen, like a painting or drawing, from any angle, the metallic tints being destroyed.

When the library in the Capitol was in flames, and clouds of smoke were rolling out and enveloping the building, Chief Justice Taney, of the Supreme Court, appeared in his seat at the usual hour, looking quite tranquil and undisturbed. "May it please your Honor," said an officer of the Court, "will the Court sit to-day?" The Chief Justice looked up, and coolly and significantly asked, "Is the court-room really on fire?" "Oh no, not yet," was the answer. "Then *we'll sit till it is,*" added the Chief. And the Court did sit, and transacted business as usual, amid all the confusion about it.

The Boston papers describe a new bank security, called the Chronometer Lock, now on exhibition in that city. The lock in fastening is set by a scale at the number of hours required, the door then closed, and cannot be again opened until the time expires, unless the works should stop, in which case it may be unfastened by means of the said improvement, the same not operating at any other time, either to cause the movement to stop or allow the door to be opened while it is in operation.

Mr. Montague, editor and publisner of the Pittsfield *Eagle*, has invented a power-press, on which he now prints his paper. We understand it will print 2,000 sheets the hour, the forms being fastened in an upright position, and the impression given by a cylinder. It may be worked by steam or hand-power, and can be made at a cost of $650 for single cylinders, and $750 for double cylinders.

The Illinois coal-mines are near the surface, much more so than most of the English, many of which require excavation to an immense depth; the English coal-mines abound with water, and the pump is always going; the Illinois coal-mines are comparatively dry. From all this, it results that the Illinois mines are worked at a far less cost. The quality of the coal improves as the mine is dug deeper.

Mr. John Henderson, one of the contractors for erecting the Crystal Palace, and the originator of that most beautiful part of it, the transept, came to London a very young man, without a shilling in his pocket, having performed the feat of walking from Perthshire (nearly five hundred miles) in fourteen days; and has raised himself entirely to his position by industry, perseverance, and ability.

A cultivator of fruit, whose example is referred to in the New England *Farmer*, keeps a circle of several feet about every tree clear of grass, and enriches with chip-manure, bones, ashes, and other fertilizing substances. He has large crops of excellent fruit, which bring him more money than any of the neighboring farmers obtain from all their crops.

"Coup d'Etat" literally means "Stroke of State"—any violent usurpation by a government or ruler of illegal powers, is a *coup d'etat.*

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DERUYTER, July 18, 1851.

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No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
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The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
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These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

THE SABBATH & THE RESURRECTION.

From "An Examination of the Authority for a Change of the Weekly Sabbath at the Resurrection of Christ; proving that the Practice of the Church in substituting the First Day of the Week for the appointed Seventh Day, is unsanctioned by the New Testament Scriptures. By JAMES A. BEGG. Author of a Connected View of the Scripture Evidence of Christ's Speedy Return, &c." [Continued.

A very special interest have we in Christ's Resurrection; for "if the Spirit of Him that *raised up Jesus from the dead*, dwell in you, He that raised up Christ from the dead shall also *quicken your mortal bodies*, by His Spirit that dwelleth in you." Rom. viii. 11. Christ, in His Resurrection, stands not alone. "He is the Head of the body, the Church; who is the beginning, *the first-born from the dead*; that in all things He might have the preeminence." Col. i. 18. For "God hath both raised up the Lord, and will also *raise up us*, by His own power." 1 Cor. vi. 14. "We also believe, and therefore speak; knowing that He which raised up the Lord Jesus, *shall raise up us also by Jesus*, and shall present us with you." 2 Cor. iv. 13, 14. "Therefore we are buried with Him, by baptism, into death; that *like as Christ was raised up from the dead* by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also *in the likeness of His resurrection*." Rom. vi. 4, 5. "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, *hath quickened us together with Christ*, (by grace ye are saved;) and hath *raised us up together*, and made us sit together in heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace, in His kindness toward us, through Jesus Christ." Eph. ii. 4—7. "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy *hath begotten us again* unto a lively hope, *by the resurrection of Christ Jesus from the dead, to an inheritance* incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, *ready to be revealed in the last time*." 1 Peter. i. 3—5.

The ordinance of first-fruits, as we have remarked, was given to Israel in the Wilderness, an intimation or assurance of God's purpose to bring them to the promised land, and give them the harvest in its season. Not until they should have come thither were they to observe it. So also are we gladdened now with the promise of a glorious resurrection, made sure to those who believe, by the earnest enjoyed in Christ. But it is not till our wilderness state shall have passed away. "A better country, that is, an heavenly," "an inheritance incorruptible, undefiled, and that fadeth not away," is in reserve for us. Our title is secure; and we enter into possession at the same time as those who have died before, "God having provided some better thing for us, that they without us should not be made perfect." Heb. xi. 16, 40; 1 Peter i. 4. Christ will come, and receive us unto Himself. A harvest there will be; but "the harvest is the end of the world, [or, of the age,] and the reapers are the angels." Matt. xiii. 39. When the Son of man shall come in a cloud, with power and great glory, "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Luke xxi. 27; Matt. xxiv. 30, 31. John prophetically descried that day, "and behold a white cloud, and upon the cloud one sat, like unto the Son of Man, having on His head a golden crown, and in His hand *a sharp sickle*. And another angel came out of the temple crying with a loud voice to Him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; *for the harvest of the earth is ripe*. And He that sat on the cloud thrust in His sickle on the earth; *and the earth was reaped*." Rev. xiv. 14—17.

Herein, then, is the importance of Christ's resurrection, that "now is Christ risen from the dead, and *become the First-Fruits of them that slept*. For since by man came death, *by Man came also the resurrection of the dead*. For as in Adam all die, even so *in Christ shall all be made alive*. But every man in his own order; *Christ*, THE FIRST-FRUITS; *afterward, they that are Christ's at His coming*. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father." 1 Cor. xv. 20—24. Thus His resurrection is the earnest, and the pledge, of our own. Why, then, must the gladdening scene, thus brought into view, be overlooked or perverted. An important place, indeed, truly belongs to Christ's resurrection. God raised Him from the dead, and set Him at His own right hand, and gave Him glory, that *our* faith and *our* hope might be in Him.

Israel's right-hearted men rejoiced, as from the field the sheaf was gathered, that sanctified their yearly harvest. All were interested in the offering, and distant cities had present their representatives on the occasion. Jerusalem was joyous, as, publicly, in grateful procession, the sheaf was borne through her streets, toward the Temple of the Lord. By the very manner of presentation, the First-Fruits, being waved to and fro, and lifted up, in name of all the after-fruits still remaining in the fields, the worshipers were reminded of the connection existing between the two. The acceptance of the oblation removed the hindrance to the entire harvest being reaped, nay, gave assurance that the whole would, in due time, be gathered in. Previously, neither bread, nor parched corn, nor green ears, could lawfully be used; but the command of God to His people was, that the consecrating First-Fruits of the harvest should be brought to the priest, and be waved by him before the Lord, "to be accepted for you."

That *natural* sheaf and harvest were designed, and were well adapted, to foreshow the more important relation subsisting between the Redeemer and those he came to redeem—primarily, between "Christ, the First-Fruits," and "they that are Christ's, at His coming." He was raised from the dead, and accepted for us. The full harvest, thus consecrated, by His Resurrection, will, in due time, follow. As if to furnish additional evidence of the meaning, and give farther assurance of its future fulfillment in regard to the whole, part of that spiritual harvest followed immediately, we might almost say prematurely, the reaping of the true Sheaf. In the account of His death, we read that "the graves were opened; and many bodies of the saints which slept arose, and came out of the graves *after His Resurrection*, and went into the holy city, and appeared unto many." Matt. xxvii. 52, 53. To those enlightened rightly to discern the relationship, each of these arisen saints, a part of the spiritual harvest, would be a witness to the fact that Christ was indeed risen from the dead—that saint's own Resurrection having depended thereupon.

These witnesses, ransomed from the grave, "appeared unto many;" but the acceptance of the true sanctifying Sheaf must be well attested. A harvest field, wide as the world, and of the duration of an age, was dependent upon it; and, therefore, during, yea, beyond, the forty days of His continuance among men, ample testimony was afforded. The great Apostle of the Gentiles, writing to a Gentile church, which might not be perfectly familiar with the instructive *type*, sets before them, in the language we have quoted, its important meaning. But he introduces that argument concerning the Resurrection, derived from the resurrection of our Lord, by recounting evidence in certification of the truth that Christ indeed, "was buried, and that He rose again the third day, according to the Scriptures." It was established by the personal evidence of many. "He was seen of Cephas, then of the Twelve; after that He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James, then of all the Apostles. And, last of all, He was seen of me also, as of one born out of due time." 1 Cor. xv. 3—8.

This enumeration, large as it is, does not include absolutely the whole number of witnesses, neither does it specify the occasions on which Christ was seen. There is no note here taken of the women at the tomb, of the disciples on the way to Emmaus, or of the manner in which the unbelieving Thomas "after eight days" was convinced. Nor are we furnished with much information of the nature or circumstances of His intercourse with the disciples during the period between His resurrection and ascension, "to whom also He showed Himself alive after His passion, by many infallible proofs, *being seen of them forty days*, and speaking of the things pertaining to the kingdom of God." (Acts i. 3.) That intercourse does not, however, seem to have been continuous, as it was before His death. "Eight days" elapsed between the first and second meeting with the disciples generally at Jerusalem. (John xx. 10, 26.) Having given the account of that meeting, the Evangelist, after the intimation that "many other signs truly did Jesus in the presence of his disciples," which are not written in his book, proceeds next to give account of the manner in which "after these things, Jesus showed Himself again to the disciples at the sea of Tiberias," while they were engaged in their avocation as fishermen, and which therefore was not upon a Sabbath. John xx. 26—31; xxi. 1—22. This is the interview of which we have the fullest account; and concerning it John adds, "This is now the *third* time that Jesus showed Himself to His disciples, after that He was risen from the dead." Ver. 14. The manner in which Paul also tells of His being so repeatedly "seen," seems to imply, that the privilege was limited to occasional sudden and unexpected *appearances*. In these may not we perceive the antitypical *waving* of "Christ, the First-Fruits?" There is such an evident accordance in so many particulars as may surely lead us to doubt whether so remarkable and prominent a circumstance, in the manner of presenting the typical oblation, had not some correspondence with what took place in the acknowledged acceptance of our glorious Head and Lord. Paul, by the manner in which he connects, in his argument, Christ's appearances with the intimation of His being our First-Fruits, seems to intimate this relation. 1 Cor. xv. 3—8, 20—24. On such a point, however, we need not insist.

But, surely, we are now entitled to inquire, What, or where, in all the History of the Saviour's Resurrection, is there any intimation, or indication, of a change of the weekly Sabbath? It may be true, that the Evangelists, speaking of "one day after the Sabbaths," and Matthew, intimating that the tomb was sealed in the evening, late or at the close of Sabbaths, do include the weekly Sabbath; but in doing so, what intimation, obvious or obscure, have they made of a purposed alteration of the Fourth Commandment? There is not a word of any such design in the accounts given by the Evangelists; (who all wrote some time subsequently;) neither is there any thing in the events related by them which can imply it. The Resurrection of Christ had relation to types in no way dependent upon the particular days of the week, but which were regulated entirely by the month, and days of the month. Even if the typical day of first-fruits fell that year upon the weekly Sabbath, and that Christ was then in the tomb, the Sabbath would no more be affected thereby than it was by the law which commanded circumcision to be performed on the eighth day, even if that should be the Sabbath also. [To be continued.

THE WAN REAPERS.

BY MRS. E. C. JUDSON.

I came from a land where a beautiful light
  Is slow creeping o'er hill-top and vale,
Where broad is the field, and the harvest is white,
  But the reapers are haggard and pale.

All wasted and worn with their wearisome toil,
  Still they pause not, that brave little band,
Though soon their low pillows must be the strange soil
  Of that distant and grave-dotted strand.

For dangers uncounted are clustering there;
  The pestilence stalks uncontrolled;
Strange poisons are borne on the soft, languid air,
  And lurk in each leaf's fragrant fold.

There the rose never blooms on fair woman's wan cheek,
  But there's a beautiful light in her eye,
And the smile that she wears is so loving and meek,
  None can doubt it comes down from the sky.

There the strong man is bowed in his youth's golden prime,
  But he cheerily sings at his toil,
For he thinks of his sheaves, and the garnering-time,
  Of the glorious Lord of the soil.

And ever they turn, that brave, wan little band,
  A long, wistful gaze on the west—
"Do they come, do they come from that dear distant land,
  That land of the lovely and blest?

"Do they come? do they come? Oh, we're feeble and wan,
  And we're passing like shadows away;
But the harvest is white, and lo! yonder the dawn!
  For laborers—for laborers we pray!" [Macedonian.

For the Sabbath Recorder.

THE WAR OF ARMAGEDDON.

The study of the prophecies of Scripture, to aid our understanding of passing events, may be uninteresting to some; but to the believer and Bible student, it cannot fail to be interesting. It enables us to discover the hand of God in all that takes place in the physical as well as in the moral world or civil condition of society.

In my last communication, I took occasion to say, that the present agitation of the nations of Europe is the preparation or commencement—I might with equal propriety have said, the progress—of the war of "Armageddon." And I might have been expected to give my reasons for this assertion. Perhaps these may not be as satisfactory to others as to myself. The signification of the term *Armageddon* is, doubtless, expressive of a characteristic truth or fact, and it implies the "*mountain of the gospel, or his precious fruit;*" indicating, that where the war or battle is waged, the gospel and its principles prevail, or preponderate.

Here the question arises, Who are the parties to the war? On the one side, according to Rev. 12: 13, 14, are "the kings of the earth, and the whole world," of different religions or faith, gathered together to battle. They are instigated by the *spirits* of devils, proceeding out of the mouth of the *dragon*, the *beast*, and the *false prophet*, or, according to common understanding of the figures, *Paganism, Romanism*, and *Mohammedism*. Among these kings, as described in the next chapter, are the "*ten kings*," which were the horns of the beast, and these make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings, and they that are with him (his forces) are called, and chosen, and faithful. These are arrayed on the other side. We observe, therefore, that the parties are the *despots of the world*, striving to perpetuate their power, and the *forces of the Lamb* to oppose their pretensions. The *place* is in the mountain of the gospel, and the Lamb shall overcome them.

After noticing the foregoing description, in the Apocalypse, we will turn to the consideration of the same subject as described by the prophet Daniel. After explaining the vision of the image, he interprets the feet and toes of the image, to the understanding of historians, to be the ten kingdoms into which the Roman monarchy was divided, which correspond in number and relation to Rome with those of the Apocalypse. This being the case, the descriptions are parallels. The stone cut out of the *mountain* [probably of the Gospel] without hands, represents the *forces* of the Lamb, and the result is the same—they overcome the monarchies of the world. It smites the image in the feet of iron and clay, partly strong and partly broken, and it falls, and is utterly demolished, and the stone becomes a mountain, and fills the whole world. As to whether these passages are intended to describe one and the same conflict, I think there can be but little doubt.

The *time* in which this conflict or war is to take place, is not so important, since it is in the days of those kingdoms, into which Rome was divided, that the kingdom of the stone was to be set up. This kingdom is to acquire strength—to become "forces"—and the image yet stands. Of course the conflict has not transpired. These kingdoms have been a thousand years, perhaps, in existence; and until the last century stood perhaps as firmly as they did in the dark ages. The right of despots to control the destinies of men was never questioned; and the capacity of the people for self-government, or the principle of civil and religious liberty, equality, and fraternity, was never entertained. Within the last century the question has been raised, and the problem solved; liberal principles are extending themselves over the world; but they are successful only where the Gospel principles of justice and equality have been diffused—in no case where Republics have been allied to Rome.

The present state of despotic governments resembles the dilapidated condition of the image of *clay* and *iron*—in a state of ruin. And the progress of liberal principles threatens to strike the blow that will demolish them. Can the fulfillment of prophecy be more completely in conformity with the prediction than these passing events up to the present time.

I think a reasonable doubt can not be entertained of the nature of the conflict, of the character of the combatants, or of the result. If it is literally the *monarchs* of the world and the *people* that are described, the conflict must also be literal. The triumph will literally be achieved, and the consequences literal war and conflicts, carnage and blood.

An objection will be raised, that the Gospel admits of no such contest—that its conflicts are moral, and not physical—that its triumphs are spiritual, not carnal—and that the Prince *of peace* leads *no force to war*. I leave the consideration of these objections to those who are better skilled in spiritualizing than I profess to be.

The Scriptures describe this conflict as terrible beyond all precedent in the experience of the world. Joel (chap. 3: 10) says, "Beat your plough-shares into swords, and your pruning-hooks into spears; let the weak say, I am strong." "Multitudes, multitudes, in the valley of decision; for the day of the Lord is near, in the valley of decision." I will not multiply thoughts on the details of this conflict, but will merely suggest, that when the war shall have transpired, the victory been achieved, God will have the honor, and peace and security will follow, as a matter of course, the triumph of justice and gospel principle. Christian brotherhood will then become national. Then will be witnessed peace on earth and good will toward men.

It cannot be expected, that every movement made in the name liberty is destined to be successful, or subserve the great object of human advancement. There are two principles in human government, and they are antagonistic. The one is for the support and gratification of *rulers*—the other for the interest and happiness of the *people*, who govern and rule themselves. Despotism is confined to no form of government. If self-aggrandizement at the expense of the liberty and happiness of the people predominates, it may as well exist in Republics as in other forms of government; as is the case in France, and the Republics of this continent—perhaps with the exception of the United States. In this country, though cleft from the feet of the image, and containing the iron as well as the clay in its composition, the principles of Protestant Christianity here in a degree predominate, and the principle of progress in reform is secured, so that we may hope it will arrive at the climax of human government without a mortal struggle. Failure is generally ascribed to the want of intelligence; but if the prophetic figures we have named are to be relied on, or the examples of revolutions in the name of liberty be observed, we must add also the principles of *Christian virtue*, and religious freedom, as well as civil liberty, which is only understood by Protestant Christians, as necessary to the triumph of rational liberty promised in the Bible. If this be also true, an additional duty devolves on the friends of humanity, so to diffuse instruction on civil and religious matters, as to shorten the conflict, and lighten the sufferings, as well as secure the consummation. J. M.

For the Sabbath Recorder.

COVENANT MEETINGS:

Who should attend them?—When should they be held?

I am accustomed to regard Conference Meetings as being among the most important of religious assemblies. Their object, if I understand it, is to accomplish what the apostle contemplated when he exhorted the disciples to "speak often one to another," to "exhort each other," and not to "neglect the assembling of themselves together." The same thing is also contemplated when he says, "Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." Meetings for conference and praise were frequent among the early Christians. From example and precept they are obligatory upon the children of God of the present day. They are founded on a principle in our nature. Among these are what our denomination styles Covenant Meetings. It is my purpose to enforce a duty which is plainly commanded in the Scriptures, viz. attending these meetings.

My first inquiry shall be, Who should attend these covenant meetings? First, then, is not the minister, stationed as he is, the watchman on the walls of Zion, obligated to attend? Does not the very nature of his calling demand it of him? Do not his people look up to him for an example? Will they not be likely to neglect them if he does? To all these questions I unhesitatingly reply in the affirmative. The universal experience of our church agrees with me. A minister may flagelate his people till he is weary, and if he does not conform example to precept, his preaching will surely fall powerless to the ground. Notwithstanding the plainness of this duty, still there are some ministers in our denomination who neglect it habitually. Let such ministers solemnly ask themselves if this is right. Deacons should attend, for similar reasons. Parents should attend, that their example may be right before their children. Children should attend, that they may be fed with "the sincere milk of the word." All should attend, because all may be highly benefited, and the interests of the church indefinitely promoted.

My next inquiry shall be, When is the best time to hold these meetings? This may seem a strange question. Has not the best time long been established? says one. I answer, It is questionable. I have long believed, that the reason why these meetings have been so much neglected, in some churches, is that they are held at an inconvenient time; that is, the day before the Sabbath, when all are naturally hurried with their work, it being a preparation day for the Sabbath. This, therefore, is absolutely the worst time for people to leave their business to attend. It seems to me that some other time could be selected which would be more convenient. I would be in favor of merging the meetings into our communion seasons. This arrangement would secure a much larger attendance, and the influence would be more widely extended. If such an arrangement were made, it would become necessary for the minister to omit preaching to give time for all. I would also have each member of the church called upon, and none excused from telling their feelings and trials on the subject of religion. By this arrangement, I think a much better state of religious feeling might be kept up in the church, and the world more effectually rebuked, than under the present arrangement. I submit this to the consideration of all lovers of Christ's kingdom on earth. MATHETES.

GEORGE WHITEFIELD.

A writer in the *Christian Intelligencer*, in an interesting communication upon Whitefield and the Wesleys, of their times and seasonable appearance, gives the following sketch of Whitefield's early days, and the effect of his preaching:—

He was an eminently gifted man; it is a question whether the world ever produced a man in whom all the attributes of eloquence were more equally blended, or in greater plenitude. The qualities of the orator made up his whole genius; they were among the first manifestations of his childhood; in his single soul was pent up a whole magazine of energies which, the moment they were kindled by the influence of religion, burst forth like the fires of a volcano, which nothing could resist. He had learned much of the Wesleys, and himself had earnestly sought and learned of Jesus Christ. But with all these gifts, who was he, and how was he raised up? He was the son of an inn-keeper of no great estate. He struggled with poverty; but his genius flashed forth, in the direction for which nature had formed it. Throughout his whole boyhood, his mind was filled with ministerial anticipations; and "while washing mops and cleaning rooms as a common drawer" in the tavern, he wrote two or three sermons! Such was his poverty, that he struggled hard to obtain his education by being a servitor at Oxford. Here he became acquainted with the Wesleys, and, joining with them, was one of the most rigid members of the Methodist Club. His powers of address were overwhelming; and had he combined with these the contriving powers of Wesley, he would have been considered the Augustine or even Chrysostom of modern times. But his attempts at legislation were failures, and his writings were so far from upholding his professional reputation, that Dr. Franklin told him he ought not to write at all. He was a man of boundless zeal. He was a host of sympathies. His very soul was passion. His whole course, and particularly his religious experience, showed the prevalence of mighty feelings. "God only knows," said he, "how many nights I have lain upon my bed groaning under what I felt. Whole days and weeks have I spent in lying prostrate on the ground, in silent or vocal prayer." It was this strong sensibility that gave such power to his preaching, and became the irresistible magic that drew the multitudes after him. Under his first sermon, says a late writer, it was reported to the Bishop of Gloucester *that fifteen persons were driven mad*; that is to say, were converted to God. His popularity was immediate and boundless. Speaking of one place, said he, "The whole city seemed alarmed, and the doctrine of the new birth made its way like lightning into the consciences of the hearers."

When he visited Bristol, multitudes came out of the city on foot and in coaches to escort him, and the people hailed him as he passed along the streets. The numbers that crowded to hear him were so great, that he could with difficulty make his way to the pulpit. "Some hung upon the rails of the organ-loft, others climbed upon the leads of the church, and altogether, made the church so hot with their breath, that the steam would fall from the pillars like drops of rain. Sometimes, after his preaching, the multitude, little children and old men, went home weeping and wailing through the streets.

When he visited Scotland the second time, the people crowded to the shore at Leith, weeping and blessing him; they pursued his coach to Edinburgh, pressing to welcome him when he alighted, and to hold him in their arms." We have it from authority, that the effect which he produced was maddening. At Cambuslang it was incredible. "I preached at two," says he, "to a vast body of people, and at six in the evening, and again at nine. Such a commotion surely was never heard of, especially at eleven at night. For about an hour and a half there was such weeping, so many falling into deep distress, and expressing it in so many various ways, as is incredible. The people seemed to be slain by scores. They carried off and came into the house like soldiers wounded in and carried off a field of battle. Their cries and agonies are exceedingly affecting. Mr. M. preached after I had ended, till past one in the morning, and then could scarcely persuade them to retire; all night in the fields might be heard the voice of prayer and praise. On returning to administer the sacrament, scarce ever was such a sight seen in Scotland. There were upward of twenty thousand persons. Two tents were set, and the holy sacrament was administered in the field. When I began to serve at one of the tables, the power of God was felt by numbers; but the people crowded upon me so that I was compelled to desist, and go and preach at one of the tents while the ministers served the rest of the tables. On Monday morning I preached again to near as many; such a universal stir I never saw before. The emotion fled as swift as lightning from one end of the auditory to the other. You might have seen thousands bathed in tears, some at the same time wringing their hands, others crying out and moaning over a pierced Saviour." So great was the effect of Whitefield's preaching, that the cool-headed Scotch divines were taken by surprise, and wrote a pamphlet to prove that they were diabolical, and actually appointed a day of fasting for his being in Scotland.

TELLING JESUS.

"Things always go smoothly with you," said a complaining disciple to Mr. F. "I never hear you make any complaints."

"I have found out an effectual way of guarding against that fault," said Mr. F.

"I did not know that you ever had any reason to complain."

"I don't know that I ever had; but I used to find myself doing it, until one day, in reading the Bible, I came across this: 'The apostles gathered themselves unto Jesus, and *told him all things*, both what they had done and what they had taught.' It occurred to me that, when I had any trouble, before I told any one I should first tell Jesus. And I found, on trial, that if I told him first, I seldom had any occasion to tell any body else. I often find the burden entirely removed while I am in the act of telling him about it, and trouble which has its burden removed is no longer trouble."

"We ought to pray for deliverance from our trials; but Jesus needs no information respecting them. He is omnipotent, and has no need that any thing be told him."

"That is true, and yet he listened with complacency and kindness when his disciples told him all things. In his sympathizing condescension, he permits us to repeat to him our troubles, cares and joys, though he knows them all. He listens to them with interest; just as the tender father listens to the narrative of his child, though it conveys no information. And he has connected great blessings with this exercise of filial confidence. It lessens one's sorrows, and doubles joys, and increases faith and love. The more assiduously we cultivate an intimate acquaintance with the Saviour, the greater will be our happiness, and the more rapid our progress toward heaven. If we should make it a rule to go to Jesus every night, and tell him all the events of the day, all that we have purposed, and felt, and said, and done, and suffered, would it not have a great influence on our conduct during the day? It certainly would. The thought that we should have to tell Jesus about it, would restrain us from many an unholy act. We could not willfully indulge in what caused the agonies of the garden and the cross, if we were to make it the subject of conversation with him before committing ourselves to slumber."

"It seems to me, that for me to tell him all my experience, would be occupying his attention with trifles; I should have nothing but sin and folly to tell him."

"Sin and folly are no trifles; and the way to get a right view of the evil of sin is, to speak it out before him in our confidential intercourse with him. You may depend upon it, my brother, that if you will go to Jesus every night, and tell him things that have occurred during the day, it will speedily lift you above the world. It will do much towards making the will of Christ your guiding, governing principle. It will enable you to bear your crosses without repining. It will make you in mind and temper like him with whom you hold this most intimate communion. O, that all Christians were in the habit of closing the day by going to Jesus, and telling him all the things that they have done, and omitted to do, during the day!" [Christian Miscellany.

ANOTHER KOSSUTH.

One of the most devoted and successful Protestant pastors in Bohemia, at the present time, is Rev. Frederick William Kossuth. He is said to be nearly related to the Governor of Hungary. In 1846, he undertook to gather a church of Bohemian Protestants at Prague, the scene of the labor of the Bohemian martyrs, Jerome and John Huss. Several converts were made from among the Papists previous to the year 1848. The revolutions of that year gave religious liberty to the Austrians, and Kossuth availed himself of the precarious boon. His preaching place was soon crowded, and hundreds of Papists became converts to his doctrine. In 1849, he commenced a periodical by the name of *The Herald of the Bohemian Brethren*, which soon attracted the notice of the Government, and was suppressed.

Very severe opposition, of course, has been excited on the part of the Papal priesthood. They have denounced him in terms the most bitter and uncompromising; setting him forth as the real Antichrist, and publishing the most absurd calumnies against him, so as to provoke the insults of the mob and to crush him as their fathers did the Bohemian martyrs. But they could not arrest the progress of the truth. His congregation numbered, last July, (as we learn from a correspondent of Count Valerian Krasinski at Prague,) eleven hundred souls, of whom seven hundred are converts from Popery, including three priests. At that time, he had purchased an old Hussite church, (which had been shut up since the year 1620,) for £2,750, of which sum he had, with great pains, collected and paid £600. The remainder was to be paid in annual installments of £300. It will be remembered that after the battle on the Wiessenberg near Prague, in 1620, "the Brethren were subjected to all manner of persecutions, their ministers banished, their churches closed, and they themselves, in 1624, expelled the country." Blessings on the man who labors for the restoration of those ancient sanctuaries! [New York Evangelist.

JUGGERNAUT'S HOUSEHOLD.—The "establishment" connected with the great temple of Juggernaut, in India, is immense. It includes thirty-six different kinds of offices, some of which are subdivided into several more. About 648 persons are required to fill the appointments, a few of which are the following: The one who puts Juggernaut to bed, the one who wakes him, the one who gives him water and a tooth-pick, the painter to paint his eyes, an officer to give him rice, and another to give him pan, one to wash his linen, one to count his robes, one to carry his umbrella, and one to tell him the hours of worship. Besides these, there are 4000 cooks, 120 dancing-girls, and 800 priests, many of whom are exceedingly rich.

The Sabbath Recorder.

New York, February 5, 1852.

LIBERTY OF OPINION.

While we have ever discarded the Utopian project of bringing all sorts of Christians together in one communion, whatever their varieties of belief, we are free to confess our strong aversion to that rigidness which demands uniformity of faith in a multiplicity of articles. We know no good reason why a church should frame a system of doctrine in some forty or fifty articles, and then require each of its members to subscribe to it on pain of excommunication. There is no account of any such course being taken by the primitive churches organized under the immediate supervision of the Apostles; and it is not probable, that the conditions of membership in them embraced any thing more than faith in Jesus Christ as the Son of God, and the observance of the institutions of the gospel.

We do not mean to intimate, by these remarks, that uniformity of views is not highly desirable. We are well convinced, that the genius of Christianity requires its disciples to be "*perfectly joined together in the same mind and in the same judgment;*" and any departure from this requisition, which leads to "*envying, and strife, and divisions,*" shows that they are "*carnal, and walk as men.*" 1 Cor. 1: 10 and 3: 3. It appears to us, however, that even in the primitive churches the Apostles did not contemplate a perfect coalescence of views on all points, from the beginning. The Church at Rome was expressly commanded to receive into fellowship "*him that was weak in the faith,*" and not to make his unpreparedness to receive the creed of those who had grown stronger a matter of "*disputation.*" Rom. 14: 1. In fact, the oneness contemplated seems to have been love for one another as the redeemed of Christ. Col. 3: 14. In the exercise of this love, they were expected to bear one another's burdens, to be kind one to another, tender-hearted, forgiving one another, to compare their differences of opinion together in the spirit of meekness, to abstain from judging one another; in short, to keep it constantly in mind, that "*the kingdom of God is righteousness, and peace, and joy in the Holy Ghost;*" and that "*whoever in these things serveth Christ, is acceptable to God, and approved of men.*" This was the pattern shown on Mount Sion, in the Jerusalem Church, where "*the multitude of them that believed were of one heart, and of one soul.*" Acts 4: 32.

But we have no doubt that the Apostles contemplated the perfect coalescence of believers *ultimately*. Discrepancy of views cannot consist with a regular increase of knowledge. Babes in Christ may be unable to grasp the stronger points of doctrine; for the child will understand as a child, and think as a child. But as the child approximates the man, he puts away his childish views, and coincides more nearly with those who are 'perfect.' 1 Cor. 2: 6. No attentive reader can overlook the fact, that the Apostles earnestly enjoin a continued progress in knowledge, and that they highly censure those who are always lingering at the first elements. The ultimate perfection of believers in knowledge is kept steadily in view, and those who do not aim at it are regarded as indirectly countenancing schism in the body of Christ. The bringing about of this perfection, however, seems to be considered the work of the ministry, by the unceasing instruction it gives the church. Eph. 4: 12—16. A discrepancy of views, to some extent, is supposed to exist among those embraced in the same communion—a discrepancy very undesirable, it is true, as is evident from the expressions in which the Apostle sets forth the evil of it—but one grand object of instituting the ministry was to extinguish this discrepancy, and eventually bring the whole body, "*in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.*" An enlightened and faithful ministry is, therefore, a more scriptural, and consequently a more certain, method of bringing about uniformity of views, than any written creed embracing a great multiplicity of articles.

Such being our sentiments, we have always thought that difference of opinion on doctrinal points, not involving vital piety nor any difference of practice, ought not to be made a barrier to church fellowship. Calvinistic as we are, we know that there are thousands who hold the Arminian doctrine in all its rankness, upon whom Christ has stamped his own image. Notwithstanding we repudiate their doctrine, we love them as brethren, and can cheerfully sit down with them to commemorate the dying love of Him who bore the sins of us both; nor do we consider that, in so doing, we are chargeable with endorsing their views. "*Who art thou that judgest another?*" If God has received him, it is not for us to reject him. If God receives him *in spite of* his doctrine, we ought to do so too; and if God receives him *with* his doctrine, let us not make ourselves doubly guilty by rejecting him and his doctrine too.

We cannot say, however, but what there is some practical difficulty attending our scheme. Theoretically, we have no doubts of its correctness, and it *ought* to become a practical reality. But the difficulty is this; that Christians do not make it their first business to cultivate mutual forbearance, gentleness, long-suffering, goodness. They make little or no account of these graces as the divinely appointed means of "*keeping the unity of the spirit.*" Eph. 4: 3. If they have differences of opinion, they discuss them in a dogmatical, overbearing, denunciatory manner, as if they thought they could not otherwise faithfully fulfill the injunction to "earnestly contend for the the faith." A brother undertakes to "instruct those that oppose themselves;" but being naturally hasty, and impatient of contradiction, he does not do it "in meekness." He comes out with a dictatorical 'I say so;' and perhaps before he is done, denounces his opposer as wanting in common sense, because he does not see just as he does. The consequence is the generation of envy and strife; and "*where these are, there is confusion and every evil work.*" Who wants to live in such an atmosphere? Who would not rather separate himself, and join in fellowship with those with whom there would be less probability of collision?

Nevertheless, it is a poor experiment to run away from trouble. In some shape, quite as intolerable, it is sure to overtake us, go where we will. The very fact that a brother's lot is cast in a church where he meets with those who dogmatically and overbearingly oppose his views; the very fact that he is in communion with those who are wanting in meekness towards him, will serve to discipline him more completely in the exercise of those virtues which he sees to be wanting in them. It is perhaps the very kind of discipline which he most needs, however unpleasant it may be. "*Tribulation worketh patience.*" Meekness, forbearance, long-suffering, are created, matured, consolidated, by the opportunity which the want of those graces in others gives for their excercise on our part. And though it may be altogether wrong for any portion of a church to neglect the cultivation of these graces, there may be nothing gained, on the whole, by resorting to organizations based upon such exact unanimity of views that the necessity of mutual forbearance shall no longer exist. Perhaps there may be more lost than gained by such a course; so that it is only a deceitful benefit, which is secured by the Procrustean creeds of modern churches. If this be the true view, the practical difficulty of our scheme in a measure vanishes, and the organization of churches upon the principle of tolerating such differences of opinion as involve neither vital piety nor difference of practice, acquires additional justification.

One thing is clear, however; that the organization of a church upon the principle here contemplated, creates certain necessities, which cannot be disregarded without peril. It throws the members upon the necessity of fighting resolutely against that propensity, so natural to all, to magnify knowledge above love. "*Knowledge puffeth up, but love edifieth,*" says the Apostle. 1 Cor. 8: 1. It throws them upon the necessity of being candid in their inquiries after truth, not cherishing preconceived opinions with an overweening conceit of their own superior discernment. It throws them upon the necessity of being meek in the statement of their views, lest they should incautiously wound the feelings of those who differ from them. It throws them upon the necessity of walking in the light of the Lord, that in his light they may see light. Ps. 36: 9. And as it is by the instructions of the ministry that the church is to be brought ultimately into the unity of the faith, and as there can be no unity in a departure from the truth of the gospel, so the ministry is thrown upon the necessity of studying attentively and prayerfully the Scriptures, lest it should promote division rather than unity; the sin of doing which is, we fear, too lightly rated by most persons. But is not an organization which creates such necessities, more likely to be the divinely inspired one, than one which obviates them?

Our esteemed correspondent, whose communication is subjoined, appears to regard the Seventh-day Baptist churches as founded, in a good degree, on the foregoing principle. Perhaps they are; and if we would, as a denomination, give an illustration of the beneficial working of such a principle, it behoves us to aim at great tenderness in our treatment of one another; in short, to watch diligently, lest Satan make our discussions the occasion of rending us into parties. T. B. B.

For the Sabbath Recorder.

Whatever occasion I may have in other respects to regret having introduced the discussion now progressing in the *Recorder*, on the subject of God's "*Foreknowledge*," I certainly rejoice that it has given Bro. Brown the opportunity of "speaking out" upon the question of liberty of opinion, as enjoyed by the members of the Seventh-day Baptist Denomination. He says, "We certainly thought, that our connection with it involved no modification of the general system of doctrine which we had always held." So I thought with respect to Bro. Brown; and so I have always thought with respect to others who have been received holding sentiments adverse to those of Bro. B. And as an individual, I am free to say, that I should most deeply deplore any movement which might be made to change our denominational habits with respect to this thing. We are professedly a proselyting people, but more especially so with respect to the Sabbath question. Our publications are sent in every direction, and our views are thus pressed upon the attention of our brethren of the different branches of the Christian church around us. It also happens, that individuals of different predilections, from time to time receive our sentiments with respect to the Sabbath, and agreeing with us in other matters, so far as our denominational *habits* are concerned, come forward, and propose connection with us. And, so far as I know, these advances have been cordially met, and they have been most sincerely welcomed among us. And now what shall be done with respect to such brethren? Shall they be treated coolly, or their liberty of sentiment or expression abridged? Would that not be a breach of Christian confidence and charity? But suppose these hold sentiments which we consider wrong, how shall they be corrected? Should they not be brought to the test of Scriptural criticism? For my own part, I say, if a brother has sentiments which he wishes to lay before the public, let him "speak out."

But further, who dare say that there are no sentiments held in common by Seventh-day Baptists, which may be erroneous? Now, while we claim the right to examine and pass judgment upon the sentiments of our brethren, we ought certainly to give them the same privilege with ours. And pray why shall we be offended, when the truth of our belief is called in question? If we hold any sentiment that can be demolished by a course of fair argumentation, then let it be demolished! But if our sentiments will bear the heat of the trying furnace, then they are doubly valuable! We therefore say, in a proper way, at a proper time, and with a proper spirit, discuss all important matters of difference.

Perhaps it may be proper for me to say to the readers of the *Recorder*, that I design to write a few more articles on the subject of "God's Foreknowledge;" but my engagements are such, that some little time must necessarily be employed in getting them out.

N. V. Hull.

Alfred Center, Jan. 27, 1852.

BRITISH CORRESPONDENCE.

The New Year—French Affairs—Lord Palmerston—Popery in Ireland, &c.

Glasgow, January 2, 1852.

A new year has opened upon us, and thoughtful men express their apprehension, apart from the consideration of prophecy, or even the *moral condition* of the nations, that it is to prove an eventful year May the blessing of the Lord of the Sabbath rest upon the labors of the *Recorder*, in testifying for the glory of the Creator of the ends of the earth, and in seeking the sons of men to lay hold upon His Sabbath!

In addition to the censorship which the new French Dictator has kept upon the newspaper press, now that he is accepted by the nation, that censorship is extended to *books.* "The Prefect of the Nord, by virtue of a ministerial Circular, dated Dec. 18, has ordered every printer in his department to deposit for his perusal, two proofs of every book under ten sheets, and the publication cannot be made without the Prefect's sanction." This, therefore, is a power assumed, which may be made to work most effectually, not merely against political opponents, but for the suppression of the truth in religion also. And looking at the ascendancy which Popery has been gaining in that country, and the manner in which, as usual, it is playing into the hands of the man in power, we have little else to expect than that Protestantism must receive a farther check. Popery, of more pliant nature, accommodates itself to the times and seasons and circumstances in which it is placed, with little concern about consistency or the obligations of truth. In pagan lands, having, by force or by fraud, sprinkled water on the faces of its ignorant victims, it mingles its superstitions with their idolatries, and calls them Christians. So in civilized lands, it *indulges* vice, (while it frowns on true religion,) and is ever ready to play its part in the tumults of the people. It swims then with the flood, having the hope and the purpose of guiding the State-bark in accordance with its own interests. Thus in France, in 1848, its priesthood blessed the trees of liberty which were every where erected, and joined in the cry, then prevalent, of "Liberty, equality, and fraternity;" and now that same priesthood unite in prayers, and chant praises, and speak with lips of flattery of the divine mission of the man who, in the most despotic manner, orders the effacement of all these inscriptions, and consigns as fuel to the fire, those very emblematical trees, which for full three years and a half have borne Rome's blessing, though without yielding blossom or fruit of quality approved. Facile Popery is therefore likely to rise in favor with the man of power, while Protestantism, which has given no such expressions of satisfaction with the change he has effected, may expect, in like manner, to be frowned upon. May this issue in their more entire separation from all that is of mere Roman or human origin in the things of God, and a more devoted adherence to that only which is divine.

No light has yet been cast upon the circumstances connected with the resignation of Lord Palmerston, our own Secretary of State for Foreign Affairs. It is, however, understood to have arisen in some way out of the French movement. Protestants, generally, regret the event, as his Lordship has generally interested himself in behalf of religion and humanity in his intercourse with foreign States. The latest instance of this was his successful interference, through the British consul, in behalf of Dr. Marriott, whose arrest at Rarlsruke, for distributing Anti-Popish tracts, we announced six weeks ago. Significance indeed seems to attach to the resignation of his Lordship, when we farther observe, that his successor in office, Lord Granville, is united to a French lady of great talent and influence, and who is a bigoted Papist.

In Ireland, the Pope's decree against the Government Colleges is taking effect. Clergymen of the Romish Church, holding office in these institutions, who at first seemed disposed to continue in their places, are one after another resigning; although there seems no diminution in the number of students of that communion, in the meanwhile at least. But great efforts are being made to procure funds for a Popish College in Dublin, and when the requisite amount is subscribed, and buildings are erected, and professors appointed, we may expect a new Bull anathematizing students also should they continue to attend those established by the government. The Dublin *Evening Mail* says an edict similar to that which has created so much domestic and social unhappiness in Belgium, has just been promulgated in many, if not in all, the Romish places of worship in Ireland. It not only interdicts the marriage hereafter (which would perhaps be a real blessing,) of Papists with heretics, but urgently enjoins upon those of the Romish communion who are already so united, to use the most strenuous and unintermitted means to gain over their partners to the same superstition—paying no regard to any previous contract, binding themselves to allow the up-bringing of any one of the children out of the Romish pale. Heavy penalties are stated to be denounced against recusants.

On the last Sunday of the bygone year, the Rev. Tenison Cuffe, of the English Episcopal Church, intimated his resolution to secede, and join the communion of Lady Huntingdon's connexion. He has been for some years past the minister of Carlisle Chapel, London, and was previously a vicar in Hertfordshire. The Gorham case, he says, led him to see the evil of baptismal regeneration, as taught in the formularies, and the unfavorable influence exercised by the State upon the Church. In the conducting and decision of that case, he saw no reference to the Scriptures as a standard of appeal. Most of his congregation accompany him in the change he is about to make.

The *Record*, the organ of the Evangelical party in the Episcopal Church, mentions with approval certain proposed alterations in the arrangement of the Sunday services, in St. Martin's Church, Birmingham — alterations devised by the Rev. Mr. Miller, the Rector, and approved by the Bishop. The length of the morning service is felt to be burdensome, especially when the communion service is added to it; and the repetition of the usual afternoon service at evening worship, is thought unnecessary. Mr. Miller suggests even the division of the service, so that successive parts may be read on two, three, or even four Sundays. To this last proposal the *Record* demurs; but it at the same time reminds its readers, on Scripture evidence, that the proper time for the observance of the Lord's Supper is *the evening*. Similar alterations are said to have the approbation of the Rev. Dr. Hook, of Tractarian notoriety. These alterations are wholly of an external character; but they may lead to others of more importance in the way of return to Scripture order.

The eminent Dr. Duff of Calcutta is at present making efforts in this country in behalf of the Free Church Indian Mission. He lately addressed a meeting at Manchester, urging the need of new Mission buildings at Calcutta, and subscriptions to the amount £1,050, were immediately made towards the accomplishment of that purpose. J. A. BEGG.

LEGALIZED OPPRESSION IN NEW YORK.

We have received a letter from one Luman Carpenter, a resident of the city of Oswego, in the State of New York, in which he informs us that he has been an observer of the seventh-day Sabbath for about four years; that during that time he has opened his grocery and provision store every Sunday until the 18th of January, 1852, since which he has been prohibited, by an order of the Recorder of the city, from selling his wares on that day; that two days in each week is more than he feels obligated or disposed to keep; and that he considers himself "oppressed for no other cause than for keeping the seventh day, and attending to his secular business on the other six days." He has taken counsel on the subject, and finds that the law of the State forbids selling goods on the first day of the week. Feeling that he "should submit to the laws or powers that be until relief can be obtained," he has had petitions printed, and sent in various directions, which he wishes signed and returned to him at Oswego before the first of March, that they may be made into one roll, and sent to a member of the Legislature from that region for presentation. We copy his petition, and hope that volunteers may be found in every section of the country to aid him in getting up a list of petitioners, respectable and influential for numbers as well as for standing.

The Petition.

To the Honorable, the Legislature of the State of New York:—

Your petitioners respectfully show, That whereas, by the sixty-seventh section of article eight, chapter twenty, part first, title eight, of the first volume of the third edition of the Revised Statutes of the State of New York, the sale of wares, merchandize, fruits, herbs, goods, or chattels, on Sunday, or the first day of the week, is prohibited; and that whereas there are those among us who uniformly keep the last day of the week, called Saturday, as holy time, and are engaged in the mercantile and grocery business, and in various other lawful occupations; we would respectfully recommend, that the law be so amended as to grant to those who uniformly keep the last day of the week, called Saturday, as holy time, the privilege of exposing for sale on the first day of the week, called Sunday, all wares, merchandize, fruits, herbs, goods, or chattels, and to do all acts lawful for them to do on any day not considered holy time.

Dr. Baird on Hungary.—Dr. Baird recently addressed the Free Scotch Assembly at Edinburgh, when he said of Hungary:—

"It is enough to break one's heart, to see the state of things there; the grinding and overwhelming oppression interfering even with daily avocations. One is not allowed to go five miles to market, without a passport. Yet the church of Christ is not destroyed. There are three and a half millions that belong to the Protestant churches. And there are 2,803 Protestant churches, that are self-sustaining; and schools are attached to each church. Truth is also looking up in Hungary. The number of faithful ministers is greater now than it was twenty years ago. Five hundred missionaries, besides the pastors, are employed in spreading the truth. Within the last twenty months, twenty-two thousand Bibles have been distributed there, and four thousand of them among the Jews."

A MISSION TO PALESTINE.

To the Editors of the Sabbath Recorder:—

I have learned with satisfaction, that the Missionary Board are considering the propriety of establishing a mission in Palestine. I hope that they will find it a promising field of labor, and that they will be led to adopt it. In order, however, for them to proceed with confidence, it appears to me that the subject should be well discussed through the *Recorder*. My predilection for such an enterprise is well understood by many of my friends. Still I am somewhat new in the question. Time passes rapidly on, and circumstances change. Whether we *now* are sufficiently interested as a people, can only be known by our speaking out through the paper, or by some such means.

There is also, in my opinion, another question of importance for us to solve; that is, are we agreed as to the method of teaching, or the matters to be insisted on in proselyting the Jews? Their views of the unfulfilled prophecies are somewhat different from ours, as generally taught. They are exceedingly attached to their national institutions, particularly circumcision. How shall we teach them on that subject? They, in almost every case, as I was once informed by the Rev. Mr. Wolff, when converted, adopt the Millennarian creed, or that which corresponds with it. What shall we say to them on that subject? There is no doubt we can be more accessible to them than other Christian denominations, provided we study our course well. They will not have every thing acceptable to them They must be differently taught from those who are heathen, or unacquainted with the Bible I hope the friends of missions will speak out on this subject, and we shall know where about we are. J. Maxson.

DeRuyter, N. Y., Jan. 25. 1852.

ORDINATION.

To the Editors of the Sabbath Recorder:—

Agreeably to a request from the Church in Waterford, Conn., a Council was convened at the house of Bro. David Rogers, Jan 27th, for the purpose of examining Bro. Halsey H. Baker with reference to his receiving ordination.

Present, as members of the Council—from the 1st Hopkinton Church, Elds. Daniel Coon and Lucius Crandall; from the 2d Hopkinton Church, Eld Henry Clarke; from the Greenmanville Church, Eld. Sherman S. Griswold. Present from the Waterford Church—Dea. David Rogers, brethren Peleg L. Berry, Joshua Maxson, David P. Rogers.

The Council organized by choosing Daniel Coon as Moderator, and Henry Clarke, Clerk. Prayer was offered by S. S. Griswold.

On motion of Lucius Crandall, it was *Resolved*, That Bro. Baker's known standing in the denomination as a licentiate, together with the wants of the Waterford Church, do justify the Council in proceeding to comply with the request of said Church with reference to his ordination.

The Council then proceeded to the examination of Bro. Baker, and appointed Bro. Griswold to propound the customary questions. After due examination, it was unanimously

Voted, That we are satisfied with the qualifications of Bro. Baker as a candidate for the gospel ministry.

Voted, That we recommend that the ordination take place on the day designated by the Waterford Church, viz., on Fourth-day, Jan. 28, at 11 o'clock A. M.

Voted, That Daniel Coon preach the sermon; Lucius Crandall offer the consecrating prayer; S. S. Griswold give the charge to the candidate, and also to the church; and Henry Clarke give the right hand of fellowship.

D. Coon, Moderator.

H. Clarke, Clerk.

Agreeably to the above, Bro. Baker was duly set apart to the work of the gospel ministry. The singing of the choir was excellent, and all the exercises were deeply interesting. After the close of the services, the congregation proceeded to the sea-shore, where Bro. Baker baptized four persons. Such was the beginning of his labor in this field. May the Lord bless the people of his charge.

COLONY ON THE PACIFIC.

The subject of a colony to the Pacific shore is attracting much attention in various parts of our denomination. A goodly number of young men have left us for that region recently, and many more are going. It is true, the most of them go to spend a few years and return; but if we are to judge by past experience, a large share will make California their future homes. We clip from the "*Baptist Register*" the following extract from their California correspondence, showing that the attention of other denominations is being drawn to that region:—

"Fields of promise, some 'white already to the harvest,' are opening on every side. Our State is very poorly supplied with Baptist ministers. The question is often asked by members of other denominations, 'Why does not your Board send out more men? Why are there so few ministers of your order in the State?' Brethren, too, in different sections, are looking for ministers to build churches in their respective places. It is a truth; let the churches of New York and other Eastern States ponder it; the other denominations are far better supplied than we are. What has the Empire State done for California? Almost nothing. The most important spot now in our country, you are neglecting. Its claims certainly are not considered. Its present and prospective importance are overlooked. It is a part of our Union, and the citizens of every land and clime are here. Soon our State is to be the commercial depot of the world. Already she boasts of her commerce, agriculture and mining, three mighty levers for good or evil. She is near to the Islands of the Pacific, and not distant from Asia. Here the great moral light-house may be erected to give light to idolaters beyond the Pacific. Brethren, I must urge its importance on your consideration. My heart trembles for the ark of God here. Should I hold my peace, the stones would cry out. We *want Baptist ministers* in California. You can find here such toil as the apostles had in combating error and removing prejudice. You may expect such salaries, and, if faithful, meet similar success. Brethren, *come over into California and help us.* L. O. Grenell.

Would it not be well for some of our business men to think seriously of this business? Many of our best families have expressed a disposition to go out, provided a sufficient number would volunteer. Comm.

A Temperance Alliance.—A Convention was held at Albany, N. Y., on the 29th ult., for the purpose of forming a State Temperance Alliance. After organizing in the usual manner, a Committee was appointed to prepare a Constitution and a series of resolutions. The Constitution which they presented was unanimously adopted; and according to it the object of the Alliance is "to secure the nomination and election of all officers of such men as are known to be in favor of the enactment and enforcement of a law which shall wholly prohibit the sale of intoxicating liquors as a beverage, and provide for the destruction thereof when the same is kept in violation of law." The resolutions presented and adopted were as follows:—

Resolved, That this Convention is convinced that Moral Suasion alone is not sufficient to prevent the progress and increase of Intemperance.

Resolved, That the bulk of crime and corruption which disfigures the age is the result of the use of intoxicating drinks.

Resolved, That it is unwise and unjust to continue the temptation, or the facility of procurement of intoxicating drinks, before the present or the rising generation.

Resolved, That the Legislature should not only forbid the sale of intoxicating drink, but should authorize its forfeiture and destruction.

Resolved, That the appeal by the Temperance Alliance of New York to the ballot-box as a remedy, was wise, justifiable, and necessary, and that all Temperance men should put themselves in alliance with them.

Massachusetts Anti-Slavery Society.—This Society held its Annual Meeting in Boston last week, which was attended and addressed by the leading abolitionists of the Garrison school, such as Wendell Phillips, Parker Pillsbury, Foster, Burleigh, and Remond. The Annual Report was read by Edmund Quincy, and set forth the general aspect of affairs in this country in relation to slavery. The Treasurer's Report showed that the Society had received about $7,000 during the past year, which is an increase upon the previous year of about $2,000. The time was spent principally in the discussion of a series of resolutions, severely censuring the authorities of the city of Boston for surrendering Thomas Sims to slavery, and condemning the course of Kossuth in this country, for forgetting the slave, and praising those who hold slaves or apologize for slave-holding.

Paine's Birth-day.—The birth-day of Thomas Paine was celebrated by his admirers in New York, on the evening of Fifth-day last. The proceedings commenced with a *ball*, which continued until 11 o'clock. Then came the supper and the speeches, which occupied several hours, keeping together until near morning "a company of about 300 persons, of whom a quarter were women and girls." The two toasts following indicate the spirit of the meeting—hatred of the clergy and admiration of the women:—

The Clergy—Generally in the rear of progress; they must hurry on or be thrown off the track.

Woman—Through her influence man partook of the tree of knowledge; though driven from the garden where it grew, she gained knowledge enough to make an Eden wherever she may be.

Revivals at the West.—The Rev. J. C. Holbrook writes to the New York *Observer*, that there are interesting revivals in Quincy, Ill., and vicinity. At Round Prairie, there has been a powerful work during the summer. At Mendon, there has been a remarkable revival, and at Quincy the work is more recent, but progressing.

Death of Rev. Dr. Jones.—Intelligence was recently received of the sudden death, on the 13th of September last, of the Rev. John Taylor Jones, D. D., of the American Baptist Mission in Siam, one of the oldest and most valued missionaries of the American Baptist Missionary Union.

The Bibliotheca Sacra, and American Biblical Repository, has been pronounced, by competent authority, "the ablest theological and classical quarterly on either side of the Atlantic." It is conducted by Professors B. B. Edwards and E. A. Park, and S. H. Taylor, M. A., of Andover, with the special co-operation of Dr. Robinson, H. B. Smith, J. Hadley, G. E. Day, D. H. Allen, and J. M. Sherwood—names which furnish a guaranty for the continued high character of the work. The following is the table of contents for January, 1852:—

I. The Resurrection of the Body.
II. The Sin-offering.
III. Hebrew Criticisms.
IV. The Four Gospels as we now have them in the New Testament, and the Hegelian assaults upon them.
V. The Kingdom of Congo and the Roman Catholic Missionaries.
VI. The Theology of Richard Baxter.
VII. New England Theology.
VIII. Notices of New Publications.
IX. Correspondence, etc.

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General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, JAN. 26.

In the SENATE, petitions on various subjects were presented. Mr. Hale presented one from New Hampshire, praying for a repeal of the Fugitive Slave Law; and also from some persons, praying for the abolition of Slavery in the District of Columbia. On his motion, the petitions were tabled. Mr. Wade presented the joint resolutions of the Ohio Legislature relative to Kossuth, Hungary, &c. Mr. Clark's joint resolution about the foreign policy of the United States was taken up, and made the order for Fourth-day week. Several private bills ordered to the third reading on Sixth-day, were taken up and passed. The bill granting land to Iowa to aid in the construction of a railroad in that State, was taken up. Mr. Underwood addressed the Senate in opposition to the bill as unjust to other States, and moved to amend by adding provisions granting to Maine, New Hampshire, Vermont, Rhode Island, Connecticut, Massachusetts, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, Georgia, Tennessee, and Kentucky, an aggregate of 14,390,680 acres of public land, to be distributed according to their federal population, and the proceeds to be applied by said States to purposes of education or internal improvement.

In the SENATE, a resolution was adopted calling for information from the Heads of Departments in relation to claims paid since 1849. The Senate bill making Land Warrants assignable, was made the order of the day for next Second-day. A resolution was adopted calling for the correspondence between Kossuth and Capt. Long. The Census Printing Scheme was the subject of debate during the remainder of the session.

THIRD-DAY, JAN. 27.

The SENATE received from the Secretary of the Treasury a statement of the Marine Hospital Fund. Mr. Fish presented a petition from citizens of New York for a Mint in this city. Commodore Vanderbilt petitioned for $250,000 a year for the Nicaragua mail route. Information was asked from the Secretary of the Treasury concerning Public Warehouses. The French Spoliation bill was made the special order for the third Monday in February. The grant of land to Iowa was taken up, and upon it Mr. Sumner, of Massachusetts, made an eloquent speech. The Senate then adjourned.

In the HOUSE, the day was spent in a quarrel among the leading politicians on the Census Printing scheme. It was finally referred to the Committee of the Whole on the State of the Union.

FOURTH-DAY, JAN. 28.

In the SENATE, there was an interesting discussion on the request to interpose the friendly officers of our Government with that of Great Britain for the release of the Irish State prisoners. Mr. Cass made a long speech, the substance of which was that the movement would not form a precedent against Southern interest. Mr. Hale, of New Hampshire, supported the measure, and stated that his mother was the daughter of a poor Irish exile named O'Brien. Mr. Butler (Irish by descent) supported it, but deprecated abuse of England. Shields (Irish by birth) agreed to dispense with diplomatic application, and then the subject dropped. Mr. Hunter reported the bill to remit duties on merchandize consumed by fire. Mr. Foote's resolution declaring the compromise measures a definitive settlement of the Slavery question, was taken up, and Mr. Davis, of Massachusetts, spoke upon it, and then, after a short Executive Session, the Senate adjourned.

In the HOUSE, the Mexican Indemnity bill (appropriating $3,180,000,) was discussed, and attacks were made upon the Secretaries of State and Treasury, and then the bill passed. The bill to provide for the relief of the Cuban prisoners was taken up, upon which Mr. Giddings managed to hang a discussion on Slavery, Kossuth, &c.

FIFTH-DAY, DEC. 29.

In the SENATE, Mr. Cooper presented sundry petitions against the Sunday mails. Mr. Clark presented joint resolutions of the Legislature of Rhode Island against flogging and spirit rations in the Navy. Mr. Shields introduced a resolution, asking the restoration to liberty of the Irish State Prisoners, as a substitute for the one previously offered, which was postponed till Thursday next. The Compromise Resolution was then taken up, and Mr. McRea, of Mississippi, made some moderate and sensible remarks, but before he had concluded the Senate adjourned.

In the HOUSE, the bill appropriating $6,000 for the relief of the Cuban Prisoners passed, with a proviso.

Mr. Olds, from the Post-Office Committee, reported a bill to amend the act of 1851, reducing and modifying the rates of postage, which was referred to the Committee of the Whole. The bill provides that each newspaper, pamphlet, periodical and magazine, book, bound or unbound, circular, catalogue, and every description of printed matter unconnected with any manuscript or writing, and of no greater weight than 2½ ounces, shall be charged one cent postage, and one cent for each additional ounce or fraction of an ounce, for any distance under 2,000 miles; over 2,000, double those rates. All newspapers published regularly, and sent from the office of publication to actual subscribers, and not weighing over one ounce, shall be chargeable with one-half of the foregoing rates. The postage upon all printed mailable matter shall be prepaid, either at the office where it is mailed, or at the office of delivery; otherwise double the foregoing rates shall be charged thereon. All transient printed matter shall be deemed unpaid, unless paid at the office where it is mailed. Books, bound or unbound, not weighing over four pounds, shall be deemed mailable matter, and printed matter chargeable by weight, shall be weighed when dry. The publishers of newspapers and periodicals may send to each other, from their respective offices of publication, free of postage, one copy of each publication, and may also send to each actual subscriber, inclosed in their publications, bills and receipts for the same, free of postage. The publishers of weekly newspapers may send to each actual subscriber, in the County where their papers are printed and published, one copy thereof free of postage. And all laws and parts of acts inconsistent with the provisions of this bill are repealed.

Mr. McLanahan, from the Judiciary Committee, reported a bill to regulate the fees and costs to be allowed to the Clerks, Marshals and Attorneys of the Circuit and District Courts of the United States. He moved that it be referred to the Committe of the Whole on the State of the Union, and that 5,000 copies of the bill and report be printed. Being asked why he proposed so large a number of copies, he said that the increase of the expenses of the Judiciary, from the organization of the Government to the present time, had led the Committee to investigate the causes which have produced this result. He stated that, in the year 1800, the expenses of the Judiciary were $42,000; in 1843, $373,694; in 1850, $556,484. The population of the country has increased 333 per cent., while the expenses of the Judiciary have increased 1,037 per cent. in that period of time. In the Northern District of New York, the expenses of the Judiciary, independent of the Judges, from 1830 to the present time, have increased from $3,500 to $43,975, and they are about twelve times as great as they were twelve years ago. In Massachusetts, within a similar period of time, the expenses have increased from $9,986 to $92,720—about ten times as great as they were ten years ago, and this exclusive of the salaries of the Judges. These, and various other facts, are mentioned in the report. Mr. McLanahan's motion was agreed to.

SIXTH-DAY, JAN. 30.

In the SENATE, numerous petitions and reports were received and referred. The Mexican Indemnity Bill was reported without amendment. An inquiry was voted as to the expediency of a provision of law regulating the number of passengers in vessels to California. The House Bill for the relief of Cuban prisoners was referred to the Committee on Foreign Relations. The Private Calendar was then taken up, and occupied the remainder of the session. Adjourned till Second-day.

The HOUSE spent a long time to no purpose in considering whether to furnish clerks for the Naval and Post-Office Committees. The Committee on Foreign Affairs were discharged from the farther consideration of a petition from the citizens of Castine, Me., that National disputes may be settled by umpirage, rather than by appeals to the sword. Mr. Robinson, from the Committee on Roads and Canals, reported a bill to set apart and sell to A. Whitney, of New York, a portion of the public territory, to enable him to contract for a railroad from Lake Michigan, or the Mississippi River, to the Pacific. The remainder of the day was devoted to the reception of reports of no general importance. Adjourned till Second-day.

California News.

By the steamers Prometheus from San Juan, and Cherokee from Chagres, sixteen days later news from California, and about two millions of dollars in gold dust, were received in New York last week.

The British and American Naval Officers at San Juan are exchanging compliments instead of cannon shots, and the Prometheus affair is regarded as happily got done with.

On the trial of Capt. Waterman at San Francisco, for assaulting a number of seamen on board the ship Challenge, the Jury could not agree upon a verdict, and were discharged. Being put on trial on a second indictment, he was found guilty.

The Indian difficulties are quelled for the present, but fears are entertained of a further outbreak.

Various new discoveries have taken place in the mining districts, to pique the enterprise of the gold-hunter.

There has been, of late, a marked diminution of crime throughout the State of California.

One hundred Chinese arrived in San Francisco by the Swedish brig Jackin, Dec. 27.

At San Francisco, Christmas Day was held in considerable remembrance. The Episcopal and Roman Catholic Churches were well attended. The banking houses and most places of business were closed, while fireworks and good humor saluted one at every turn.

The survey of the San Jose Railroad—the first link in the great chain designed to be extended in time across the Plains—has been completed, and the estimated cost is $1,539,126 17.

THE WINTER IN OREGON.—Oregon dates to Dec. 24, have been received. The winter has been a wet one in Oregon thus far. The Oregon *Spectator* of Dec. 16, has the following: The winter so far has been, we are informed by old settlers in this country, about an usual one for Oregon, with nearly as much of rain and cold as is general. We have had no frosts (Dec. 12) except in three or four instances, and then but very slight ones. The grass and almost all kinds of vegetation are not only fresh and green, but actually growing finely. Garden sauce of various kinds can be had in many of the gardens about town, for the trouble of gathering it. We yesterday had the pleasure, for the first time in our life, of eating radishes grown in the open air in December? Lettuce of a good quality is also plenty, it being the second growth, and self-sown.

AMERICAN COLONIZATION SOCIETY.—The American Colonization Society celebrated its anniversary at Washington on the 20th ult. The assemblage was addressed by Hon. Daniel Webster, and Mr. Stanton, of Tennessee. Mr. Webster said he never doubted the practicability and the utility of the objects of the Society. He contemplated with amazement the dark ways of Providence in permitting the emigration of Africans to this country for selfish and avaricious ends. They were now about to go back, and carry with them light, knowledge, freedom, and religion, to the home of their ancestors. He said that emigration was the prominent idea of this age; that a million and a half had emigrated from Ireland to the United States within a few years, greatly to the advantage of Ireland. Emigration of colored persons from this country to Africa, he said, was equally practicable, especially if encouraged by the Government. It was destined to produce great good. The separation of the two races, he argued, was indispensable to the elevation of the blacks; it would greatly promote their happiness, and not diminish the happiness of the whites.

The steamer George Washington exploded her boilers when near Grand Gulf, Mississippi River. Several persons were killed. The boat subsequently took fire, and with the cargo is a total loss.

THE SYRACUSE RESCUE CASES.—The decision of the Court, on the complaint of the people against the Government officials for packing a Jury at Buffalo, and other frauds and irregularities, was given at Albany last Sixth-day. The cases were all remitted to the Circuit Court to be held at Canandaigua, in June next, the questions presented being too important, and the accused too illustrious, to be tried and convicted in the District Court. It appears from the decision of the District Court, that Justice Nelson of the Supreme Bench has been advising with the District Attorney as to the best manner of getting hold of these cases, and also that Chief Justice Taney is interested in the question. So Judge Concklin sent them all to the Circuit.

SMALL-POX AT WESTERLY, R. I.—Speaking of the small-pox at Westerly (Pawcatuck Bridge,) R. I., the *Literary Echo* of Jan. 29 says:—There have been, according to the statement of physicians, about twenty cases of some eruptive disease—three of which have terminated fatally. The cases have generally, with the exception of the three, been quite light. Of these twenty cases, not more than half have been decided by the physicians to be the small-pox. As vigorous measures have been taken by the authorities to prevent its spreading, and as we have not learned of any new cases for a week past, we think we are warranted in the hope that the disease, whatever it may be, will soon disappear from among us.

LIBRARY OF NEANDER.—Neander's Library has been purchased by the University of Rochester. The Prussian Government and the Lane (Ohio) Seminary were the chief competitors. The Professors of Lane Seminary have published a statement in the papers in respect to this library, in which they aver that, although they fully complied with the terms on which it was offered, and received the promise of Neander's administrator that none but they should have it, he was induced by the offer of a larger sum to break his agreement with them, and sell the valuable library to another institution.

DEATH OF JAMES G. BIRNEY.—James G. Birney, who was the Liberty Party candidate for President in 1840 and 1844, died recently at his residence in Saginaw, Michigan, where he has been in failing health for some years past. Newspaper reports say that he had abandoned his ultra abolition views before death, and that a pamphlet from his pen is now in press at Cincinnatti, urging the Free Blacks to accede to the Colonization Scheme and choose Liberia as their ultimate home. Whether this is or is not well founded, we shall doubtless soon know.

EXECUTIONS.—Hiram Knickerbocker was executed at Buffalo, N. Y., on Sixth-day last, for the murder of C. Harkner. On the same day, Lawrence Reilly was hung at Brooklyn, N. Y., for the murder of his wife and mother-in-law. Otto Grunzig was to have been hung in New York on the same day, for the poisoning of his wife; but the execution was postponed for the present, on account of the confession of an accomplice.

NAVIGATION OF LONG ISLAND SOUND.—The navigation of Long Island Sound has been suspended for about two weeks in consequence of the ice. The Stonington steamboat, after lying in New York ten days, started out Fifth-day last, but was obliged to return after proceeding ten miles. On Sunday she started again, and went through all safe. What will the "Sabbath-accident" people say to that?

NEW EDUCATIONAL MOVEMENT.—At a recent Agricultural Convention held at Granville, Putnam Co., Ill., Prof. Turner, of Jacksonville, proposed an educational enterprise on a large scale, which was adopted by the Convention, with a view of bringing the same before the next session of the legislature of that State. Prof. Turner alleges, that the system of education in this country is only adapted to a professional class of men, and that it overlooks the very much larger industrial class. His plan proposes the establishment of a great Central National University, with a Minor University in each State, and a subordinate college or school for each county, and a still more subordinate school in each township.

EDUCATION IN OREGON.—The Congregationalists have an academy in Washington Co.; the Baptists, an incipient college in Clackamas Co.; the Methodists, in Marion Co.; the Campbellites control educational matters in Yam Hill and Polk Co.s; the Presbyterians are erecting and supporting a Union Academy in Lynn Co.; and an embryo State Institute, called the "Oregon University," is located in Benton Co.

The Grand Jury of Passaic County, New-Jersey, have returned three bills of indictment against H. C. Stimpson, late Cashier of the People's Bank of Paterson. They also made a presentment against the Directors of that institution for "gross and culpable neglect of duty." According to this presentment, five of the Directors never saw the Charter, and most of them never examined the books, and were merely nominal managers, not being bona fide stockholders, but they simply held single shares, transferred to them to make them eligible.

In the case of Williams vs. the Michigan Central Railroad Company, which was an action brought to recover damages for certain horses run over and killed by a locomotive on the road of the defendants, the Supreme Court of Michigan has decided against the plaintiff, on the ground that his horses were trespassing, no animals having the right of living on the public ways, unless the township owns a bona fide common, and has given legal permission for its use.

A short sime since, we published, says *The Journal*, an account of a knitting machine in Philadelphia, which by the simple operation of turning a crank would knit 60,000 stitches per minute. *The Hartford Courant* is informed that the Griswoldville Knitting Co., in Wethersfield, have a machine which will knit *one hundred and eleven thousand three hundred and sixty* stitches per minute, or nearly double what the Philadelphia machine will do.

SUMMARY.

A horrid murder was recently committed in Whitley Co., Ky. Wm. Rains, with his wife, was on a visit to his father-in-law, Richard Woods. A dispute arose between Rains and his mother-in-law, and he knocked her down and threatened to kill the whole family. Woods becoming alarmed, called in a neighbor named McFarland, who was stabbed by Rains, which caused his immediate death. Rains was arrested.

The Supreme Court of the United States has decided the case of the State of Pennsylvania against the Wheeling and Belmont Bridge Company, in favor of the former party. The decree of the Court is that the bridge be removed as a nuisance and an obstruction to navigation, or be elevated so as to permit steamboats, schooners, &c., the ordinary river crafts, to pass.

The severe weather has not been confined to a northern latitude. At Griffin, Ga., on the 20th ult., the mercury stood at only 3 degrees above zero, the coldest weather ever experienced in that vicinity. The Savannah *News* says that many small birds and fish have perished with cold in that vicinity, and that the orange trees, if not killed outright, have been greatly injured by frost.

The Wheeling (Va.) *Gazette* states that the snow in the mountains in that vicinity is of an average depth of from five to seven feet, while in many places it is drifted to an immense depth. Apprehensions are entertained that, in the event of a sudden thaw, great damage would be done on the low lands.

The annual report of the Camden and Amboy Railroad and Delaware and Raritan Canal Company, just made to the Legislature of New Jersey, shows that the gross receipts of the joint companies, for 1851, were $1,285,000 85; gross disbursements, $767,357 94; total transit duties, $49,020 10.

The cutting of bars of iron or pipes with the chisel, is a laborious and tardy process. By the following mode, the same end is attained more speedily, easily and neatly. Bring the iron to a white heat, and then, fixing it in a vice, apply the common saw, which, without being turned in the edge, or injured in any respect, will divide it as easily as if it were a carrot.

A man named Crawford, living in Abingdon, Va., whenever he became intoxicated, which was unfortunately often, attempted to fasten a quarrel on a neighbor named Morrison. On Christmas eve he became uncontrollable, and ran into Morrison's house with a club and a large knife, whereupon Morrison, seizing a gun, shot him dead as he rushed upon him.

Connecticut claims the two youngest Members of Congress as natives of that State both from Pennsylvania—Galusha A. Grow, of the XIIth District, a native of Windham Co., aged 29, and Hon. Henry M. Fuller, of the XIth District, a native of Litchfield Co., aged 31—one belonging to the Opposition and the other a Whig.

Rev. Mr. Bridgeman, writing from China, says that the number of chests of opium, each containing 133 lbs., taken to China the present year, will exceed 70,000, and that in exchange for these 70,000 chests, the Chinese will pay to foreigners more that $36,000,000—and most of this is in silver.

The Milwaukie Sentinel of the 30th ult. says, "The Rochester and Syracuse Railroad Company has settled for $25,000 for its damages done by the accident last spring at Geneva, whereby Messrs. Scott and Peters, of Kenosha, were so seriously injured. Both gentlemen have arrived at home, and are improving."

The Filibustier steamer Pampero, which was condemned by the U. S. Court, and sold at Jacksonville, Fla., on the 17th ult., was purchased by Capt. Templeton, of New Orleans, for Mr. Sigur, her former owner, at $15,000, about one half of her original cost.

The steamer DeWitt Clinton, from New Orleans, bound to Pittsburgh, struck a snag eight miles below Memphis, on the 25th ult., at about 4 o'clock P. M., and sunk within two minutes, in two and a half fathoms of water. From twenty-five to thirty lives were lost, including all the firemen except one.

A destructive fire occurred Jan. 27th, in Springfield, Mass. The Hotel known as the Hampden House, was destroyed, the loss of which alone is estimated at $40,000. The boarders, among whom was the "Black Swan," escaped with loss and difficulty.

The Lake Shore Railroad, from Dunkirk westward to the State line, has been in operation for several days, and is probably now worked to Erie. This reduces the staging between Dunkirk and Cleveland to a short distance, and this, we believe, over a plank road.

The Grand Jury have found bills of indictment for manslaughter against Gorden Mills and John Irick, the Engineer and Conductor of the freight train, by whose negligence the collision occurred which caused the death of Mr. Morse, of Bethel.

A dispatch dated New Orleans, Tuesday, Jan. 13, 1852, says: For the first time in twenty years we have had an old-fashioned New England snow-storm. The weather is very cold, and there is *six inches* snow on the ground.

A man named Jones, with two others, entered a farmer's house in Richland County, Ohio, on the night of the 17th, and compelled him to give them $900. The following day, Jones, with one of his comrades, was frozen to death in a wood near the house.

The brig Samuel Baker, from Charleston, 8th inst., with a cargo of cotton, lemons, grapes, &c., was burned in Chesapeake Bay, about 60 miles from Baltimore, on Thursday, Jan. 22.

Mr. Clay remains without material change. He is thought to be improving, if any thing. But he does not rise till 11 o'clock, and then sits up but an hour or two. He still hopes to get to the Senate.

The Chinese pay the British merchants fifteen millions of dollars for cotton manufactures, and forty-five millions of dollars for opium grown in the British East Indies, every year.

The Regents of the University of Michigan have discharged three of the Professors of that institution for heresy in teaching that God's law is higher than that of man.

The Petersburg Va., papers mention a rumor of ten persons being drowned, by breaking through the ice on the Rappahannock River.

On the night of Jan. 28, a fire broke out in a store on Nassau-st., New York, near Liberty-st., which destroyed some $500,000 worth of property. The principal losers were Doremus, Nixon & Co.; Lester, Fisher & Robinson; John Lockwood; Freeman, Hodges & Co.; Hastings, Libby & Forby; and N. B. Oatley.

A dispatch dated Baltimore, Jan. 29, says: As a number of boys were skating in the dock to-day, the ice gave way, and some of them fell in. Henry Trimby was drowned, also Joseph Saphas, (a colored man,) whose exertions saved two of the boys, but proved fatal to himself.

A young man named John Heany, has been arrested in Albany, on a charge of having robbed the Post-Office drawers of letters. The immediate cause of his arrest was the presentation at the State Bank of a check supposed to have been stolen from the Post-Office.

A bill has been reported in the Rhode Island House of Representatives for the suppression of drinking-houses. Its leading features are copied from the celebrated Maine law on the same subject.

The Bangor *Courier* states that at some of the distilleries in Massachusetts the people are packing small casks of liquor in large casks, some in hay, some in chaff, and some in seeds, and marked to different places in Maine as "grass-seed."

The Watertown (Jefferson Co.) *Journal* says that 6,000,000 pounds of butter and cheese has been carried over the Watertown and Rome Railroad during the four months ending December 31.

A call for Christians of all denominations to assemble at Waukesha, Wisconsin, on the 1st Tuesday in February, to hold an Anti-Slavery Convention, has been issued.

Charles Black, of New Orleans, has recovered $10,000 damages from the Carrolton Railroad Company, for the breaking of the legs of his son by an accident upon that road.

At Steubenville, Ohio, on the 9th inst., a great riot took place between some Irish laborers, Corkonians and Fardowners, and the military had to be called out to suppress it.

The mother of the late President Polk died Jan. 12 at Columbia, Tenn., of apoplexy. She emigrated from North Carolina to Tennessee in 1806.

If we count right, says the editor of *The Lowell Journal*, there are fourteen editors and ex-editors in the two branches of the Massachusetts Legislature.

The schooner Gen. Worth capsized on Lake Ponchartrain, near New Orleans, on the 19th ult., and three of the crew were subsequently frozen to death.

Thirty miles of the Hornellsville and Buffalo Railroad is completed to Portage and in operation, making a new feeder for the Erie Road.

The time between Pittsburgh and Cleveland is now 12 hours by railroad over the Cleveland and Wellsville and Ohio and Pennsylvania Roads.

F. Miller, a young printer, died at Pittsburgh the other day, of lead fever, contracted by the practice of putting type in his mouth

Thirty-six bodies have been recovered from the wreck of the steamer De Witt Clinton, near Memphis.

There are nine ladies attending medical lectures at the Homeopathic College in Pittsburgh.

Another tournament will take place at Tallahassee, Fla., on the 19th of February, in celebration of the birth-day of Washington.

Mr. Benjamin, just elected U. S. Senator from Louisiana, is of Hebrew origin and faith.

Four free negroes belonging to a Boston brig have been convicted at Galveston, Texas, of an attempt to liberate a bondman.

A Mr. Blakely of Iowa was recently burned to death by being caught in a prairie fire near St. Joseph, Missouri.

It is said the owners of Slaves are now hiring them out to work on the public roads at from $120 to $150 per month.

The Rhode Island House of Representatives has voted down the Maine Liquor Law

New York Market—February 2, 1852.

Ashes—Pots $5 00; Pearls 6 12.

Flour and Meal—Flour, Canadian is held at 4 62, common to straight State 4 56 a 4 68, Michigan and Indiana 4 62 a 4 87, fancy Genesee and Ohio 4 87 a 5 06. Rye Flour 3 62. Corn Meal 3 31 for Jersey, 3 50 for Brandywine. Buckwheat 2 12 a 2 37 for 100 lbs.

Grain—Wheat, 1 06 for ordinary State, 1 15 for prime Genesee. Barley 76 a 80c. Rye 78c. Oats 38 a 40c. for Jersey, 45 a 46c. for State. Corn 68c. for Western mixed, 69c. for Southern white.

Provisions—Pork, 13 50 a 14 00 for prime, 14 87 a 15 25 for mess. Beef, 4 25 a 5 75 for prime, 8 25 a 11 00 for mess. Dressed Hogs 6½ a 7c. Butter 12 a 15c. for Ohio, 16 a 20c. for Western New York. Cheese 6½ a 7¼c.

Feathers—40c. for prime.

Hops—26 a 30c. for Eastern and Western.

LETTERS.

W. B. Gillett, L. Carpenter, N. V. Hull, W. B. Maxson, John Snowberger, E. A. Green, W. M. Fahnestock, M. H. Gavitt, J. Hubbard, R. A. Cutler, J. Whitford, P. C. Burdick, J. H. Cochran (no,) T. E. Babcock ($5 for Tracts, $13 for Missions,) J. Bright (send,) A. Babcock (have written.)

RECEIPTS.

FOR SABBATH RECORDER:

D. M. Clarke, Independence	$5 00	to vol. 8	No. 26
Wm. S. Livermore "	2 00	8	52
Asa Lanphear, Leonardsville	2 00	8	52
Richard Stillman, Brookfield	2 00	8	52
Hezekiah Babcock "	2 00	8	52
Clarke Burdick "	2 00	8	52
Joshua Clarke "	2 00	8	52
Ethan Stillman "	2 00	7	52
Chris. Langworthy "	2 00	7	52
Abel Maxson, Albion, Wis.	2 00	8	52
Jesse Saunders "	1 75	8	52
Luke Coon "	1 25	7	52

FOR SABBATH-SCHOOL VISITOR:

John Whitford, Berlin	$5 00
Wm. B. Maxson, Leonardsville	5 00
Joshua Clarke, Brookfield	4 00
T. E. Babcock, Independence	3 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Plainfield, N. J.

Randolph Dunham	$1 00	C. H. Stillman	$1 00
John D. Titsworth	1 00	Peter Wooden	1 00
William Dunn	1 00	Gideon Wooden	1 00
Alex. Dunham	1 00	P. F. Randolph	1 00
R M. Titsworth	1 00	Asa F. Randolph	1 00
H. V. Dunham	1 00	Elkanah F. Randolph	1 00
I. S. Dunham	1 00	Henry B. Lewis	1 00
Wm. S. Dunham	1 00	A. D. Titsworth	1 00
Randolph Dunham 2d	1 00	D. B. Rogers	1 00
A. M. Dunham	1 00	Esther W. Crandall	1 00
V. F. Randolph	1 00	Grace Ann Dunn	1 00

BENEDICT W. ROGERS, Treasurer.

MARRIED.

In Alfred, N. Y., Jan. 24, 1852, by Erastus A. Green, Esq., Mr. WELCOME SWEET to Miss LUCINDA LANPHEAR, all of Alfred.

In Alfred, Jan. 22, by Eld. N. V. Hull, Mr. ALMON E. CRANDALL to Miss EMMA E. SISSON, all of Alfred.

By the same, Jan. 26th, Mr. DAVID M. BLACK, of Rogers, Michigan, to Miss LUCINDA WILBOR, of Alfred.

DIED.

In Westerly, R. I., Jan. 21st, of small pox, Mr. JONATHAN MAXSON, in the 70th year of his age. The subject of this notice embraced religion in early life, and was baptized by Eld. Wm. Bliss, and united with the Newport Church. He subsequently removed his standing to the first Seventh-day Baptist Church of Hopkinton, where he continued a much-esteemed member for many years. In 1840 he united with the Pawcatuck Church at its organization, and ever sought its peace and welfare until death removed him to the church triumphant. In this dispensation of Divine Providence, an afflicted wife and family are called to mourn the loss of one who was ever an affectionate and faithful husband and father, who in his life and conversation constantly adorned the principles of his holy profession, and by his meekness and kindness of disposition endeared himself to all his numerous friends. Truly, a father in Israel has fallen! The trying circumstances of his death, add much to this affliction; especially as the bereaved family are unable, from the contagious nature of the disease, to meet together and mingle their sympathies in this trying hour. May the God of Israel sustain and comfort them, and sanctify to them and the church this deep affliction.

In Bridgewater, Oneida Co., N. Y., on the 14th of January, Miss TEMPERANCE BROWN, in the 90th year of her age.

In Berlin, N. Y., NANCY, wife of Jonathan Saunders, in the 42d year of her age.

In Stephentown, Jan. 21st, HENRY PIERCE, son of Sylvanus Carpenter, in the 12th year of his age.

In Petersburg, on the 23d of January, POLLY, wife of Alanson B. Niles, in her 27th year.

In Berlin, Jan. 22d, LUCETTA, daughter of Varnum and Susan Green, in the 14th year of her age.

In Belfast, on Sunday, Jan. 18th, THOMAS WILCOX, aged 83 years.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston, Providence, New Bedford, Taunton, and Newport, carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River, (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No. 2, or at the office, No. 11 Battery-place.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co. have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

A Popular Book for Agents.

HEADLEY'S LIFE OF KOSSUTH.—The undersigned have in press, and will publish in January, "*The Life of Louis Kossuth, Governor of Hungary*," with notices of Distinguished Men and Scenes of the Hungarian Revolution. To which is added an Appendix, containing the most important of the Addresses, Letters, and Speeches of the great Magyar Chief, by P. C. Headley, author of "Life of the Empress Josephine," "Life of Lafayette," &c., with an Introduction by Horace Greeley; in one elegant 12mo volume, with steel portrait, uniform in size and style with "Headley's Josephine." Price $1 25.

Agents wanted in every county in the United States to canvass for the above popular work.

Address DERBY & MILLER, Publishers,
j8 3t Auburn, New York.

Two Living Aztec Children.

A NEW AND ABSOLUTELY UNIQUE RACE OF MANKIND.—The most extraordinary and inexplicable phenomena that the history of the human race has yet produced, can be seen for a few weeks at the large Exhibition Room of the Society Library, corner of Broadway and Leonard-street. They were recently taken from a newly-discovered and idolatrous people in Central America, by whom they were kept with superstitious veneration, distinct and secluded as a caste of their priesthood, and employed as Mimes and Bacchanals in their Pagan ceremonies and worship.

They are male and female. The latter measuring 29½ inches in height, weighing 17 lbs.; the former is 33 inches high, and weighs 20 lbs.

From repeated and careful examination, the best Physiologists state the older to be 12 or 13 years of age; the younger about 10 years.

They differ altogether from examples of the dwarf kind, and from children; affording complete and undeniable illustration of a *Piamean variety of the Human Race!*

Tickets of Admission 25 cents. Children under 10 years, half price. Season Tickets, $1 00. Doors open each day, from 11 until 1, and from 7 until 9 o'clock. dec18 4t

Central Railroad of New Jersey.

Winter Arrangements, commencing Monday, Nov. 3, 1851.

THIS Road extends from ELIZABETHPORT, 35 miles, to WHITE HOUSE, N J, reducing the staging between the terminus of the Road and EASTON to 25 miles.

This line leaves New York by steamboat Red Jacket from pier No 1 North River, and connects with trains on the New Jersey Railroad, which leave New York from foot of Cortland-st.

Trains Up.

Leave New York, foot Cortland-st., at 9 A. M. and 4.30 P. M. By steamboat, Pier 1 N. R., at 11 A. M. and 4.10 P. M.

Trains Down.

	Freight.	Pass.	Pass.
Leave White House	3.45 A.M.	6.30 A.M.	1.45 P.M.
Somerville	5 00	7.00	2.15
Boundbrook	5.15	7.10	2.25
Plainfield	5.45	7.25	2.45
Westfield	6.30	7.40	3.00
Elizabetht'n		8.15	12.45

STAGES will be in readiness on the arrival of the 9 A M train from New York at the White House to convey passengers to Easton, Wilkesbarre, Bethlehem, Allentown, and Mauch Chunk, Penn, and to Clinton, Flemington, Lebanon, Milford, and Belvidere, N J.

N B—All BAGGAGE at the risk of the owners until delivered into the actual possession of the Agents of the Company and checks or receipts given therefor.

New York Type Foundry and Printers' Warehouse.

Established in 1810.

JOHN T. WHITE, No. 53 Cliff-st, corner of Beekman-st., New York, would call the attention of Editors and Printers to his varied and extensive assortment of *Types, Flowers, and Ornaments*, all cast of the very best metal, and finished with the greatest care, and now offered at reduced prices, on a credit of six months, and a liberal discount made for cash.

Also, *Presses* of the different kinds, Chases, Cases, Brass Rules, Composing Sticks, Ink, and every article required in a Printing Office, constantly on hand, at the lowest market prices.

Spanish and French orders accurately executed with all the necessary accents, &c. This being one of the oldest and most extensive foundries in America, with a very large stock and unsurpassed assortment, orders of any magnitude can be executed without delay.

A supplement to his last Specimen Book will be issued about the 1st of November, (copies will be furnished on application,) which will contain new series of *Book and News Type*, of the favorite *Scotch Cut*, embracing light, medium, and heavy faces, the latter particularly designed for Machine Printing, surpassing any thing ever offered in this country; to which are added Metal Rule, Fancy Borders, and a great variety of new and handsome Ornamental Type.

Old Type taken in exchange for new at nine cents per pound.

Editors or Printers wishing to establish a Newspaper, Book, or Job Printing Office, will be furnished with an estimate in detail for the same by stating the size of the paper, or the particular style and quantity of the work to be executed.

* * Editors of Newspapers who will insert this advertisement three times previous to the 1st of January, 1852, and will send one copy of the paper containing the same to the Foundry, will be allowed the amount of their charge on purchasing four times its amount.

Miscellaneous.

Burning of the Steamship Amazon.

The following particulars of this frightful calamity are copied from English papers brought by the steamer America:—

The Amazon was a very fine new vessel, one of the West India Mail Steam Packet Company's squadron. She had sailed from Southampton on the afternoon of Friday, the 2d of January. By midnight on Saturday she had got well clear of the Scilly Islands, and had made about 110 miles in a W. S. W. course from this point. At twenty minutes before one, on Sunday morning, the alarm of fire was given. In a few minutes the flames had burst up the fore and main hatchways, and had spread like wildfire along the decks. There was a heavy sea on at the time, and the wind is described as "blowing half a gale" from the south-west. The alarm bell was instantly rung, and the crew and passengers—as many of them as were not suffocated by the smoke in their berths—rushed upon deck. Capt. Symons immediately ran up on deck in his shirt and trowsers. The attempt, of course, was at first to extinguish the flames. The progress of the destructive element was, however, so rapid as to set all humam struggles at defiance. The engine-room was untenable, and the hose could not be brought to act. Something, indeed, appears to have been done in the way of heaving overboard a stock of hay, but the task was simply hopeless from the commencement. The tragedy then in progress was to begin and end in the space of twenty minutes. As soon as the officers were convinced that the fire had decisively gained the mastery, their next effort was to get the boats cleared away. There were plenty of boats on board, including three lifeboats. Could they have been lowered in safety, there would have been accommodation for all persons on board. So happy a result was not obtained. In the midst of the confusion that prevailed, and of the wild terror of the passengers, with a raging sea, and in a gale of wind, order and unity of action were no doubt lost. There appears to have been the greatest difficulty in getting the boats clear of the ship; the time allowed for the necessary arrangements was infinitely small. Whatever may have been the cause, only one lifeboat was available.

At 1 o'clock, just 20 minutes after the fire broke out, three boats had got clear of the burning vessel. One of these was almost instantly found to be useless; but the persons in her were picked up by one of the other boats, a Green's lifeboat. It is from those who escaped in the boat last-mentioned, that the tidings were received. Nothing was known of the fate of the remaining boat. The survivors and spectators of the scene considered it most improbable that she could live long in so stormy a sea. Be this as it may, at 1 o'clock on Sunday morning, just 20 minutes after the fire had broken out, no man could remain on the deck of the Amazon and live. Her magazine afterward exploded, and by 5½ o'clock in the morning, there was no vestige left of this noble ship. When the Amazon left Southampton, she had on board 161 passengers, and only 21 were picked up in the lifeboat by a homeward brig, the Marsden, and brought into Plymouth. Capt. Symons was a man well-known for his competent skill, courage and resolution.

The scene on the deck of the vessel, of which we get glimpses through the few graphic particulars reported, was horribly appalling. When the flames had approached the after companion, two male passengers came up from the saloon, all in flames, and running aft, fell on the deck. A tall lady, supposed to be Mrs. Maclaren, entreated some one to take care of her child, but she would not enter either of the boats. Dineford, the quartermaster, placed one lady passenger in a boat; but she, being extremely agitated, got out again, and although Henry Williams and another, used some force, and begged her to go in, she persisted in remaining on board. The stewardess, Mrs. Scott, with her bonnet and shawl on, and something in her hand, first asked Steer to put her in the dingy, and them left for a larger boat. At the time of leaving, some of those who yet lived were kneeling on the deck praying to God for mercy, while others, almost in a state of nudity, were running about screaming with horror. Williams and Passmore had to climb the starboard paddle-box through the flames and smoke. They succeeded after three attempts, and then slid down hands and face over the paddle-box into the boat; several went down by the tackles. Two of the watch below, (Williams and Foster) had their hair burnt while coming on deck. Captain Symons ordered no one to get into the boats. This order was obeyed until the people saw the flames overpowering the ship. He was last seen with the man at the wheel, ordering the helm to be put up, so as to keep the ship before the wind. His last words were, "It is all over with her." Mr. Henry Roberts, chief officer, in his shirt only, was actively assisting the captain; he was last seen going through the companion down to the main deck, and is supposed to have perished there. Mr. Lewis, third officer, Mr. Goodridge, fourth officer, and the two midshipmen, some of whose berths were forward, on the port side of the main deck, were probably suffocated, as were also the chief engineer Mr. Geo. Angus, and Mr. Allen superintending engineer under Mr. Seward, as they were seen in the engine-room ten minutes before the fire broke out, going forward, there being no possibility of their return through the flames. The second engineer, Mr. William Angus, was on the spar deck, between the funnel and the crank grating, pulling oars, and throwing them out of the way of the fire on the deck, near the boats.

Among the passengers was Mr. Eliot Warburton, the well-known author, who had been deputed by the Atlantic and Pacific Junction Company to come to a friendly understanding with the tribes of Indians who inhabit the Isthmus of Darien. It was also the intention of Mr. Warburton to make himself perfectly acquainted with every part of these districts, and with whatever referred to their topography, climate, and resources.

Not the least interesting episode in the tragedy is the escape of the dingy, due to the calmness and intrepidity of young Mr. Vincent, who, though a mere boy in years, proved himself a thorough man and sailor on the occasion. He not only guided his small boat in safety till he joined the lifeboat, but, there he took immediate command as superior officer, and did everything in his power to sustain the courage of the crew throughout that dreadful night. From a written statement laid by him before the directors of the Company, we extract some interesting particulars respecting the attempt to launch the boats, which, partly owing to their peculiar fittings, but more to the speed of the vessel and the roll of the sea, so lamentably failed.

"The mail boat," writes Mr. Vincent, "when lowered, was immediately swamped, with about twenty-five people in her, all of whom were lost. The pinnace, when lowered, sheered across the sea before the people in her could unhook the fore-tackle. They were thereby washed out, and the boat remained hanging by the bow. While clearing away the second cutter, a sea struck her and raised her off the carnes and unhooked the bow-tackle. The fore end immediately fell down, and the people in her, with the exception of two who hung doubled over the thwarts, were precipitated into the sea and drowned. Sixteen men (including two passengers) succeeded in clearing away and lowering the life-boat on the starboard side. They used every endeavor to save those in the water, but were swept past so rapidly that their exertions were without avail. At about the same time I, with the chief steward, one passenger, and two seamen, got into and lowered the dingy, and were picked up by the life-boat about a half an hour afterward, when we immediately took the small boat in tow, and stood down for the ship, but the wind and sea increasing, and the dingy being upset, and ourselves being nearly swamped, we were obliged to let the small boat go, and keep the life boat with her head to the sea. * * * About 4 A. M. it rained heavily, wind shifted to northward, decreasing sea, confused, but going down; put the boat about, and kept before it. At five the magazine exploded, and about half an hour afterward the funnels went over the side, soon after which the ship went down bodily."

After this the boat was pulled before the sea and wind, thinking to make the French coast, which was, as they thought, the nearest. Mr. Vincent's monkey jacket, being mounted on an oar, was their only sail, and the boat was kept dry by bailing her with his boots. So they proceeded until rescued by the Marsden.

The adventures of Mr. Thomas Sisley, one of the passengers taken out of the dingy, and saved in the after lifeboat, on board the Amazon, are almost fabulous. Mr. Sisley was in bed when the fire raged, and was awakened by the berth being filled with smoke; he jumped out immediately, and, snatching up the nearest garment, a coat belonging to his friend, hastily rushed through the cabin to the deck. The horrible scene which now presented itself seemed, as in the case of most of the survivors, to have paralyzed his senses and to have temporarily disturbed his recollection. Having got from the burning ship into one of the boats which fouled her tackle, he was precipitated into the sea, and, providentially for him, succeeded by swimming in getting on board the dingy.

The value of the Amazon when ready for sea was about £100,000, and she is understood to have cost the Royal Mail Steam Packet Company fully that sum. The value of the specie, quick-silver, cargo, &c., when added to the value of the ship will give a total loss of property of little less than £200,000 sterling. The wives, families, friends, and connections of most of the crew of the Amazon reside in Southampton, and the melancholy event has caused a deep gloom in the town.

First Visit to the Crystal Palace.

A clergyman in Franklin county is furnishing to the Greenfield Republic some very readable sketches of his observations during a tour to the Great Exhibition, and other objects of interest in the Old World. We copy his account of the impressions produced by his first visit to the Crystal Palace:—

"Six millions of people never went to see any other wonder in six months. Two and a quarter millions of dollars were never before received at the door of one exhibition in six months. No man or woman has ever said that they paid too much for the show. You may be sure there is not and never was any human thing in the world so attractive as this; nothing which it would take you so long to see; nothing with which your mind would be held so long charmed, on which you could so long study profitably; nothing, in the make of which so much thought and genius was expended, so many fingers employed, such beauties, utilities, varieties, novelties wrought out. In no other spot was there seen such a collection of the world's arts and thoughts, nor so many intelligent people to be seen together in so beautiful a palace. There were three exhibitions every day: the people, the palace, and the things in it. The sight of each was worth ten times the price paid for seeing the whole.

"I did not venture right square into the palace at first, but shied round a little. I rode to the opposit eside of Hyde Park, three and a half miles west from the center of London. This park contains four hundred acres of ground. It is surrounded by miles of houses, so that it is in the midst of the city. On a warm sunny afternoon, July 9th, I entered at the north-east corner, and walked into it some distance, and looked around. The park is bordered with trees, so that you see the buildings only occasionally through the openings, and single trees and clusters were scattered thinly around. I was in a large, undulated, rich pasture, and perhaps one hundred cows were near me, quietly lying or standing. I only heard the hum of London, and only saw a New-England country scene. It was in this home place, in the great London pasture, among the trees and the cows, that I first saw the top of the Crystal Palace glittering in the light, and the flags of all the world waving in the breeze. There it is, the veritable palace, and no fiction. Few people were in sight. I was alone, and indulged in the wild frenzy of excitement and of imagination, and there was a luxury of thoughts and feelings gushing up, which few occasions in this world move so mightily. Nor were they chiefly of this world. I thought of my early dream of heaven and its magnificent palaces. I thought of the value of God's love to me, more precious than the lands and palaces and royalty of England. This was the best time and place that could have been chosen to get the first look at the World's Fair, nor would I exchange the pleasure of this hour with any other in Europe.

"I walked two or three times round the palace, sure that no one class of things within could be so magnificent a show as the building itself. This was my first day's visit to the gathering of the industry of all nations. As I turned away, I remembered that 'great effects come from little causes.' Four years ago, a sea-captain brought from South America a large water-lily, which was cultivated the following season in the garden at Chatsworth. The following winter, Mr. Paxton invented a beautiful glass house to cover it. He says that this house for the lily helped him to the idea of the glass palace. It was this lily, brought over just in time, and falling under the care of that one mind, without which the palace would never have been; and even then it was thought of at the very last moment, for another plan had been adopted by the building committee, and Mr. Paxton worked night and day to get his plan before them. The next morning at ten o'clock I drove boldly up to the gate, paid my shilling, (24 cents,) and commenced the six weeks' labor of examining the things within."

American Present to an English Authoress.

Some time since, Messrs. Bryant, Clarke, and other literary gentlemen of New York, circulated a subscription among writers in all parts of the Union for the purpose of presenting a testimonial of regard to Mrs. Mary Cowden Clarke, the authoress of an elaborate and very useful "Concordance" to Shakspere. The subscription embraced names from nearly every State in the Union. The present decided upon was a costly and beautiful Library Chair, composed of rosewood, elaborately carved. On the top rail there is an exquisitely carved face of Shakspere in ivory, from the Stratford bust, surrounded by a wreath of oak leaves and laurel, while the wings of two swans, also in alto relievo, extend over the ivory head as a protection. On the lower front are the masks of Tragedy and Comedy, with their appropriate emblems. The writing-desk, also of rosewood, moves on a silver-plated crane. The material with which the chair is covered is a rich satin brocade. The inscription on the gold plate under the head of Shakspere is as follows:—

"To Mrs. Mary Cowden Clarke, this Chair is presented by a few Ladies and Gentlemen of America, as a tribute of gratitude for the unequaled industry which gave the readers of English throughout the world her Concordance to Shakspere."

This beautiful article has just been presented to the gifted lady by Hon. Abbott Lawrence, our Minister at London. The subscription was limited to $5 each, and the first name on the list was that of Daniel Webster. The whole cost of this fine present was about $400. The "Concordance," which was the immediate cause of this testimonial, occupied Mrs. Clarke for twelve years, and is a remarkable monument of female industry and perseverance.

The Secret of Good Writing.

The secret of good writing seems to lie in this simple maxim: Be sure you have an idea before you attempt to express it. If you clearly comprehend in your own mind what you wish to communicate, nature and reason, together with a little practice, will most certainly teach you *how* to say it, and how to say it in an appropriate manner.

A single idea is fully sufficient for one mind to manage at one time. And it may be added, that if the idea is one of much importance, it would be most dignified by being honored with a private carriage.

"Divide and conquer," is as valuable a rule in literary as in military tactics. The more extensive the theme which the writer proposes to himself to discuss, the less, usually, he has to say upon it. Such subjects can be mastered with ease only by descending from generals to particulars, and treating of subjects in their individual parts.

There is nothing more popular, especially with young writers, than brilliancy of style. This manner of writing is certainly excellent in its proper place, but there are many topics which do not require this quality, and many indeed are much injured by it. The language of every dissertation should be that which is best calculated to express the thought in the happiest manner.

As the rays of the sun will not enkindle a blaze unless brought to a focus, so the thoughts of a writer will not set the hearts of his readers on fire, unless all are made to converge to a single point.

Some writers seem unable ever to express themselves in a cool, calm, rational manner, on any subject. With them every virtue is godlike, every fault a felony every breeze a tempest, every mole-hill a mountain. They appear to think their manner of writing is sublimity; but their judicious readers (if they have any such) call it turgidity and absurdity.

The design of language is to give expression to thought; that style of writing, therefore, must necessarily be the best, which most rapidly, most clearly and perfectly conveys to the reader's mind what the writer intended he should understand. [Goethe.

An Emperor's Gift.

At the late World's Exhibition was a *box* of exquisite and costly construction, given by the Sovereign of Russia to his Empress. The New York *Tribune* describes it as follows:—

"One of the most remarkable things, in point of workmanship, to be seen in the building, is a large box of ebony, the top and sides of which are ornamented with clusters of fruit, of the natural size, all carved out of precious stones, immense quantities of each having been cut up in search of portions possessing the particular flaws which serve to produce the effect of the seeds, veins, and other natural peculiarities, which are imitated with such perfect truthfulness, that the birds would infallibly peck them if they got the chance. Look at these purple grapes, cut out of amethyst; how exquisitely shaded the rich, luscious berries, paler underneath, and seemingly covered with a soft bloom! it needs all the reiterated asseverations of the Russian Commissioner who mounts guard over this wonderful result of patience and skill, (said to be especially dear to the Emperor's heart,) to persuade us that all this shading was natural, and that no coloring process whatever has been resorted to; these berries of the mountain ash, carved out of coral; these plums, formed of one of the rarest and costliest stones, the onyx; these cherries, through whose transparent skin the juice seems starting; and these white and red currants, every seed and vein showing through the transparent pulp, all of red and white cornelian; these pears, of agate, whose mottled and sun-browned rind might challenge competition with the finest Bergamot, the ripest Duchess, that ever hung on sunniest espalier. All these fruits, except the grapes, which are whole, are in semi-relief only, and are seemingly imbedded in the wood. The leaves are of jasper, and are fully as wonderful as the fruit, every little vein, withered spot, or slimy trace of caterpillar, being rendered with scrupulous accuracy. This coffer, the rims and edges of which are richly carved, was prepared at the Emperor's command, as a present to the Empress, and cost only the trifling sum of thirty thousand dollars!"

Lawsuits.

Of all the suits worn by men, the lawsuit has been longest in vogue, and appears to be as fashionable now as ever; we expect its costliness has done much to keep up its respectability. Its durability is remarkable, and furnishes its principal recommendation; for it may be safely warranted to last as long as the wearer may desire. Indeed, there have been instances in which these suits have endured long after the patience of the wearer has worn threadbare; and one who has been thus "clothed upon," sometimes finds it exceedingly inconvenient to undress himself when he wishes. If, through any fault of the maker, or in the material, the customer be *non-suited*, there is no way in which he can be *re-dressed*—lawsuits are never warranted to fit. The fact that most of the articles composing it are *custom*-made, will in part explain the extreme durability of this kind of suit; slop-work never wears well; and every one who has had any experience in our courts, must have perceived that nine-tenths of a lawsuit is the unmistakable handiwork of custom. The everlastingness of a suit furnishes a striking exemplification of the superiority of custom-work. The whole law toggery, from top to toe, is condemned by some as clumsy and inefficient; we, more conservative, shall content ourselves with finding fault only with the *continuations*, as being the most provoking and disagreeable part of the suit. [Carpet Bag.

Electro-Physiology.

The fact that certain species of fishes possess the power of producing benumbing sensations and shocks, was noticed very early, as appears by the writings of Pliny and Aristotle. This power has been found by modern science to be identical with that of electricity. Several different species of fishes are known in our time, as producing electricity at will; among them the Silurus, the Gymnotus and the Torpedo are preëminent. Humboldt, traveling in South America, had the opportunity of seeing horses knocked down by the Gymnotus, and experienced severe pain in his knees during a whole day, from having unconsciously trodden on one just drawn out of the water. The source of this magnetic power has been traced by learned men to vesicular organs, filled with a mucous substance, subserving the purpose of a galvanic battery. In one organ Mr. Hunter counted 1,182 different cells, all connected by nerves. In studying these facts, Prof. Beckeinsteiner, of Lyons, was struck by the analogy of the cells of electric fishes with certain minute vessels, united by nerves and moistened by mucus, which exist in nearly all kinds of animals, and are found most developed in man at the period of the greatest strength, but collapsed and dried up in old age. He began a series of experiments, and after three years' investigation has lately published the following result: When the temperature is below 32°, the wind North, and the sky clear, expose a cat to the cold until its fur lies close to the skin and appears greasy; expose your hands to make them equally cold; then take the animal on your knees, apply the fingers of your left hand on its breast, and pass your right hand down its back, pressing moderately; at the fifth or sixth pass you will receive a slight electric shock. At first the cat appears pleased, but as soon as it feels the shock it jumps away, and will not stand a repetition of the experiment during the same day. After the experiment the animal looks tired; some days after it loses its appetite, seeks solitude, drinks water at rare intervals, and dies in a fortnight. The same experiment has succeeded with rabbits; they die the same day. It is unsuccessful with dogs. Once only it has been made on a cow; she was tied to an iron ring; the ground was frozen; one hand was placed on the breast and the other passed down the back, when such an electric shock occurred that Mr. B. was thrown to the ground. The cow appeared very much irritated, but it was impossible to know if she suffered from it, since she was killed by a butcher three days afterward.

Flowers Blooming Artificially.

Some weeks ago, a curious experiment was made at Paris, by Mr. Herbert, in the presence of a select audience, including several reporters of the press. A canvas awning had been put up near the Boulevard, and a flower-garden prepared inside, and planted with Lilies, Chrysanthemums, Africans, Dahlias, Thyme, Laorels, Roses, Sun-flowers, Daisies, and Asters. All these plants were couvered with buds which would have required at least a fortnight to bloom naturally, but having been lately removed, they were in a drooping state. Mr. H. came in with some gardeners, and they began the experiments. At first they watered a Lily and Dahlia with a red liquor, and covered them with bell-glasses. Immediately the temperature rose inside by the ebullitions of the compound, and the men, by applying their hands on the glass, and opening or shutting a small valve fixed on it, appeared to measure and regulate the heat. After ten minutes, the glasses were removed, and, to the delight of all, the plants were covered with full-grown flowers, filling the air with their perfume. To prevent any suspicion of foul play, a flower-pot was suspended by wires, and the experiment repeated on it. In the end, all the flowers were blown, and each lady went away with a magnificent nosegay.

AN EDITOR'S LEAVE-TAKING.—The following is the valedictory article of an editor out West:—

"The undersigned retires from the editorial chair with complete conviction that all is vanity. From the hour he started his paper to the present time, he has been solicited to lie upon every given subject, and can't remember ever having told a wholesome truth without diminishing his subscription list or making an enemy. Under these circumstances of trial, and having a thorough contempt for himself, he retires, in order to recruit his moral constitution."

James Purdy, who carries the U. S. Mail between Elkton (Md.) and Chesnut Level, Pa., was fired upon the other day by some person in ambush near Centerville, Pa.

THE LIABILITY OF TELEGRAPHS.—The case of Edward Shields *vs.* the Washington and New-Orleans Telegraph Company was tried bofore the Fifth District Court of New Orleans, a few days ago, which determined several points of much interest to the community generally, and to telegraph companies and those having dealings with them particularly. The plaintiff sued for $164 damages, arising from the incorrect transmission of a telegraphic dispatch, in which the words "sixty-six" were substituted in the price of oats for "fifty-six," the correct number. The company refunded the cost of the dispatch, but resisted any liability incurred by the mistake of the operator.

Judge Buchanan charged directly against any liability incurred by the Company for mistake of this kind, because uncontrollable influences from atmospheric causes are likely to derange the wires and pervert a telegraphic message. It is unreasonable to apply the doctrine which applies to common carriers to a case like the present. The carrier is responsible for the merchandize entrusted to his care, but that merchandize has an appreciable value.

Judgement was given for the plantiff to the amount of $3 50 (the cost of the message) and the cost of the Court.

EDUCATION IN ITALY.—118 elementary schools of the first grade for boys, and 25 for girls, are supported by the Sardinian Government; 4,242 schools of a second grade of boys, and 1,259 for girls. There are also 591 male private schools, and 602 for girls. The amount expended in support of these schools exceeds $330,000 a year, and the number of pupils is stated to be 200,000. There are 104 institutions of a higher grade, with 900 teachers and 12,000 pupils. In the Universities there are 3,000 students, for the support of which the Government gives $125,000 annually, and the same sum to the schools.

Variety.

Gouverner Morris, if we may judge by the testimony afforded by his treatment of his wife in his will, must have been truly the "model husband." He was not one of your modern skinflints, who cut off a wife's inheritance if she happens to marry again; not he. Quite the contrary. In his will, made a short time before his death, after settling upon his wife a liberal allowance, he says: "And in case my wife should marry, I give her six hundred dollars more per annum, to defray the increased expenditure which may attend the connection."

A patent has been granted in England to William Stone for an improvement in the fabrication of safety paper. The object has been to manufacture a paper which indicates by a change of color any attempt to dissolve the ink of written characters by chemical agents. The mixture to add with the pulp of a ream of post weighing 18 pounds is: 1 oz. iodine of potassium; ¼ oz. ferrocyanide of potassium; 1 lb starch. One of the salts will be dissolved in an attempt to absorb ink marks, and will produce a brown or a Prussian-blue color.

A plan has been devised at Boston to raise a crop of Ice when the season is too mild to freeze the ponds to a sufficient depth. It is thus: Near a pond, but on a lower level, an artificial reservoir will be dug, 25 acres in extent. By the opening of a gate, water will be let in, two feet deep; as soon as the surface is frozen, water will be introduced again to one or two inches deep, which will freeze easily, and so on until the Ice is thick enough to be cut and taken out. The work is calculated to cost $50,000.

A patent has been granted in England to J. Ashworth, to prevent Incrustations in Steam Boilers. His claim is the introduction in the boiler of a compound composed as follows: 32 parts coal-tar and 21 of linseed water in volume are mixed together and added to 5 parts of plumbago pulverized, and 8 parts of Castile soap in weight; every three days one pound of the creamy mixture for every thirty horse-power is to be introduced in the boiler.

An American writer says:—"We are born in a hurry; we are educated with speed; we make a fortune with the wave of a wand, and lose it in like manner, to re-make and re-lose it in the twinkling of an eye. Our body is a locomotive, traveling at ten leagues an hour; our spirit is a high-pressure engine; our life resembles a shooting star; and death surprises us like an electric stroke."

Six things, says Hamilton, are requisite to create a "happy home." Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, and lighted up with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice except the blessing of God.

It is a remarkable fact, that not one solitary conviction has yet taken place in any of the cases of rescue of fugitives. Bad as public sentiment is, it is not quite so bad as the law, or as the public authorities and trafficking politicians of the country.

It is stated that the descendants of Pres. Edwards propose to assemble in Northampton, Mass., next summer, for a Jubilee in honor of the great metaphysician and divine. They are supposed to number nearly two thousand, though he has not been dead a century.

The Scientific American states, on reliable authority, that "if, at two feet above the throat of your chimney, you enlarge the opening to double the size for a space of two feet, then carry up the rest as at the first, your chimney will never smoke."

Some months ago, at the Royal Institution in London, photographic images were obtained of a printed paper fixed upon a wheel which was made to rotate very fast, the light being produced by an electric discharge.

As in a letter, if the paper is small and we have much to write, we write closer, so let us learn to economize and improve the remaining moments of life.

The oldest man-of-war in active service was launched in the year 1790. She is called the Ocean; carries 120 guns, and belongs to the French Navy.

There are fifty cotton mills in Russia, with 600,000 shuttles. In the whole of the Zollverein there are only 750,290 shuttles.

In 1782, Arkwright charged $5 for spinning 1 pound weight of Cotton into Yarn, No. 60; in 1830 it had fallen to 30 cents.

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THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June of each year.

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The Terms for 1851 and 1852 are as follows:—
The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3 " " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term, Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.
Tuition should be arranged before entering classes.

Geography Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
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Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

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Chemical Experiments,	$1 00
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Use of Organ or Piano, $2 00 per quarter.

BOARD, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

JAS. R. IRISH, Pres., } Of the Board
S. S. CLARKE, Sec. } of Trustees.
DERUYTER, July 18, 1851.

Sabbath Tracts.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y.; viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue. 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.

The Society has also published the following works, to which attention isinvited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

THE SABBATH & THE RESURRECTION.

From "An Examination of the Authority for a Change of the Weekly Sabbath at the Resurrection of Christ; proving that the Practice of the Church in substituting the First Day of the Week for the appointed Seventh Day, is unsanctioned by the New Testament Scriptures. By JAMES A. BEGG. Author of a Connected View of the Scripture Evidence of Christ's Speedy Return, &c." [Continued.

Although not properly included in the subject of our inquiry regarding the effect of the Resurrection, one point farther we would briefly consider. By those who maintain a change of the Sabbath, it is affirmed that the Apostles and the apostolic churches, after the ascension of our Lord, did, by their practice, indicate that the first day of the week was, henceforth, to be the weekly Sabbath. Two texts are specially relied upon, as supposed to imply that meetings of the Church were held upon that day; and this, it is assumed, is evidence that the Sabbath had been changed. The texts referred to are Acts xx. 7, and 1 Cor. xvi. 2, being, as already noticed, the only instances, besides the texts referring to the Resurrection of Christ, in which our translators have rendered *mia* by the word "first."

The Apostolic injunction in the latter of these texts, according to the authorized version, is, "Upon the first day of the week, let every one of you *lay by him* in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. xvi. 2. Here, then, we have to remark, there is no mention whatever of *any meeting* of the Church, either on one day or another, nor any thing justly implying this. Whatever opportunity such meetings, whensoever held, may be supposed to have afforded for making collections, they are not in this instance made available. The collections here enjoined are not directed to be made in the congregation, but "every one" is to "*lay by him* in store" what he could allot for the special purpose. Wycliffe's translation is, "Each of you keep (or lay up) *at himself*;" (*Pickering's* edition, 1848; and *Gaultier*, London, 1550,) with the same understanding of the meaning, more freely renders the text, "Let every one of you put aside *at home*, and lay up, what he thinketh meet."

There is no connection between this arrangement and the church meetings; and the use so made of the text is not only unsupported by its language, but is in opposition to it. The injunction is not to take any thing to the church, or to make any collection there, but each was to lay past, in private, a proportion of his gains, for a specified purpose. No one was directed in the mean time to take charge of the collective amount. This the Apostle designed himself to do; therefore, says he, "let *every one* of you *lay by him* in store as God hath prospered him, that there be no gatherings when I come."

This was an extraordinary collection; it was not for the poor of the Corinthian church itself, but was in aid of those of another. It would, therefore, be but a temporary arrangement, we may suppose; since it was designed to serve only a temporary purpose. It seems, also, to have been enjoined only on particular churches. It was intended to meet a present emergency. "And when I come," says the Apostle, "whomsoever ye shall approve by your letters, them will I send to bring your liberality *to Jerusalem*." Ver. 3. It was, therefore, a contribution rendered necessary by the incidental poverty of the saints *at Jerusalem*; dependent, consequently, for its origin, on their need. The appointment is thus introduced: "Now, concerning the collection *for the saints*, as I have given order to the churches of Galatia, even so do ye." Ver. 1. Referring to his Epistle to the Galatians, we find that other of the Apostles to whom the care of "the circumcision" was committed, while Paul and Barnabas were laboring among the Gentiles, when giving to them the right hand of fellowship, they would, says Paul, "that we should *remember the poor*; the same," adds the Apostle, "which I also was forward to do." Gal. ii. 7—10.

In his second Epistle, again referring to this "ministering to the saints," Paul says, he knew the forwardness of mind of the Corinthians in the case, adding, "for which I boast of you to them of Macedonia, that Achaia was ready a year ago." 2 Cor. ix. 1, 2. And in another Epistle, referring to the result, he says, "Now I go *unto Jerusalem*, to minister unto the saints. For it hath pleased them of *Macedonia* and *Achaia* to make a certain contribution *for the poor saints which are at Jerusalem*." Rom. xv. 25, 26. It was not an arrangement made to provide continually for the poor amongst themselves, but only "a certain contribution," extending, indeed, in collection, over a considerable period, yet only for the particular occasion, and to be continued only till Paul came. It was "for the poor saints *which are at Jerusalem*." It "pleased them of Macedonia and Achaia" to make it; but we are not warranted to conclude, that beyond those limits, all the brethren contributed for this special object.

Elsewhere, also, we learn that Agabus, a Christian prophet from Jerusalem, foretold a great dearth, "which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea; which also they did, and sent it to the elders by the hands of Barnabas and Saul." Acts xi. 28—30. In this instance, it seems to have been a wholly spontaneous act; and we are not told in what manner the contribution was made, or whether the "relief" sent had not been instantaneously collected.

But, in the case we are considering, a methodical arrangement is suggested to, or rather enjoined upon, the Corinthian church; and a considerable period for its completion appears to have been contemplated from the first. Accordingly, the Apostle gives this direction, (according to our translation,) "Upon the first day of the week, let every one of you lay by him in store." But, again, we must observe, that, whatever be the true meaning, we have not, here, in regard to the day, a correct rendering of the Original. The clause is not even quite the same, in the Greek, as in the texts we have considered, concerning the Resurrection, although given in the authorized version as if it were. Here, it is, "Kata mian Sabbaton;" and in this connection, the *kata*, as in numerous other instances, obviously signifies *every*; as *kata polin*, "*every* city;" Luke viii. 1; Titus i. 5; *kata* tas synagogos, "in *every* synagogue;" Acts xxii. 19; *kata* ecclesian, "every church." Acts xiv. 23. So, the clause, (with the usual mistranslation of *mia* and *Sabbaton*,) Macknight still reads, "On the first day of *every* week." "Mian," however, in the New Testament Scriptures, we have already proved to signify *one*, and not *first*; and "Sabbaton" is again the genitive plural of the word ordinarily used to signify the *Sabbath*; so that, literally translated, it would read "every one of the Sabbaths." Indeed, of the early Protestant writers, Victorinus, Strigelius, Hunnius, Aretus, and Primrose, are all referred to, as stating that the phrase may mean "Sabbath by Sabbath," or "on the days of the Sabbaths." Griesbach, however, among his Various Readings, as given in the Greek version of Bagster's Polyglott New Testament, gives, (instead of the plural,) "*Sabbatou*," *of the Sabbath*, in the genitive *singular*, as a reading "not to be despised," though, in his opinion, "inferior to the received text." Even although this reading were well established, we do not see that it would remove the difficulty arising from the peculiarity of the phrase in the Original. But certainly "every Sabbath," or "every one of the Sabbaths," would still be a translation more in accordance with the usual meaning of the Greek words employed, than the first day of the week.

But whether the injunction had regard to *every Sabbath*, or to the *first day of every week*, as binding the members of the churches of Corinth and Galatia, "every one" to "lay by him in store," as God had prospered him, would this be evidence that the Sabbath had been changed to the first day of the week? The fact of every individual being thus enjoined to lay by him in store for the poor saints at Jerusalem, a proportion of his gains, can with no propriety be regarded as an indication that the day on which this was done must have been a day sanctified unto the Lord. It might be done either on the Sabbath, or on one of "the six working days." And yet, notwithstanding of the confident appeals made unto it, there is really nothing more in the text, than this putting aside the destined gift, "at home," as Gaultier has it, whether done on Sabbath or Sunday. How strange that we should be required to regard it as proof that the Sabbath had already been changed from the seventh day to the first? Not one of the inspired penmen has said a word of any such change! There is not, indeed, another instance in any one of the Epistles, in which, even in our translation, the first day of the week is so much as named. In the Greek, even here, the first day is not named; nor is there the least mention, either in the Original or translation, of any church meeting, on the assumption of which, such perversion of God's Sabbath has been based.

The text adduced from the book of Acts, contains, indeed, the account of a church meeting; but we can discover as little in it of a change of the Sabbath. Referring to the fact of Paul and his companions having reached Troas, and of their abiding there seven days, the account, according to our version, intimates that, "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." Acts xx. 7. The narrative proceeds to state, how, "as Paul was long preaching," a young man, having sunk into sleep, fell and was killed—for this mention of the breaking of bread, and of Paul's preaching, seem to be, not for the purpose of informing us of the church order, but to be altogether owing to the accident, and the miracle by which the young man was restored to life.

We are often told, by those who assert a warrant for the change of the Sabbath, about the *frequent mention* of the first day of the week, and its observance as the Sabbath. Now, it is worthy of observation, that the Book of Acts, the only inspired *history* we possess of the earliest progress of Christianity, has recorded all the remarkable circumstances connected with its development from the time of Christ's ascension, without having at all intimated that any change of the Sabbath had been made. From the first chapter to the twentieth, in which the case at Troas is recorded, the first day of the week has not, either truly in the Original, or in the translation, even by mistake, once been mentioned, until we have thus reached to an event in the 60th year of the Christian era. Not a single syllable is there of the supposed transfer of the blessing to it. And even now, when we have, (in the translation,) mention of that day in reference to other matters, merely, it still says not a word of the asserted change, or of another day being substituted for the original Sabbath.

We have, indeed, account here of a meeting of the church, and of their having come together "to break bread." But, surely, neither a meeting nor the breaking of bread constitute a Sabbath; and any mention, therefore, of this being done, even on the first day of the week, could not, without divine revelation of the fact, prove that day to have taken the place of the seventh. We are informed at the very commencement of the church's history, and that when this very writer is expressly giving us an account of the church observances, of the brethren "*continuing daily* with one accord in the Temple, and *breaking bread* from house to house," or, at every house. (Acts ii. 46.) We do not, then, dispute that at Troas they met and brake bread on the first day of the week; we believe that there, as well as at Jerusalem, they would do so "daily." But this did not create a *daily* Sabbath. When met for the purpose of commemorating Christ's death, "Paul preached unto them, ready to depart on the morrow;" but neither did the Apostle's farewell discourse create a Sabbath. In season and out of season, he availed himself of opportunities; and being ready to depart on the morrow, he had a more than common inducement prompting him to preach.

But, in regard to the particular day, let us again examine the Original. "En de te mia ton Sabbaton," are the Greek words which are again rendered, in the authorized version, "the first day of the week." Here is the same mistranslation of *mia*, by the word "first" instead of *one*, and the same assumption that ton Sabbaton, (the genitive plural,) "of the Sabbaths," means "week." Very competent scholars have, however, taken very different views of the meaning designed. The Genevan Testament, as given in Bagster's Hexapla, has, "the first day after the Sabbath;" and Gaultier, (already referred to,) renders, "on the morrow after the Sabbath day;" which, when applied to the weekly Sabbath, would, of course, be the first day of the week. Yet it is to be observed, that if the writer says "the morrow after the Sabbath," he does, by the very form of the statement, prove that *the true Sabbath* itself still existed; and that "the morrow after" could not also be the Sabbath. There is, therefore, an important difference between the first day of the week, simply, and "the morrow after the Sabbath;" for if the latter phrase were the correct one, the church's perversion would be apparent.

We have already remarked on the supposed necessity of *supplying* a word agreeing in gender with *mia*, which Sabbaton does not. Whether the rule requiring this be absolute, we pretend not to judge. Although recognized as a general rule, it may not, perhaps, be without exception. And, unless driven to their conclusion by a feeling of the acknowledged difficulties of the text, such exception the rule must have been supposed to have, by very eminent scholars, who, here, understand "the Sabbath," itself, to be spoken of. *Tyndale*, New Testament, (in Bagster's edition, 1836,) reads, "On *a Sabbath* day;" *Cranmer*, (in Bagster's Hexapla,) "Upon *one of the Sabbath* days;" and *Erasmus*, "One day of *the Sabbaths*." Calvin, also, although he supposes the Evangelists, in their account of the Resurrection, to mean *first* when they write "mia," *one*, himself, here, reads, "and upon one day of *the Sabbaths*;" adding in his commentary upon the phrase, "*Either* doth he mean the first day of the week, which was next *after the Sabbath, or else, some certain Sabbath*. Which *latter* thing," Calvin continues, "may seem to me *more probable*; for this cause, because that day was more fit for an assembly according to custom." Referring here to his scholarship only, we may yet note his concluding remark: "Also, it is a likely matter that Paul *waited for the Sabbath*, that, the day before his departure, he might the more easily gather all the disciples into one place." *Commentary on Acts*; (Calvin Translation Society's edition, 1844.)

The result, then, of our investigation, is, that not merely is there no evidence in this text of a change of the Sabbath, because of the church's having met for the purpose of breaking bread, but ground for inquiry, whether the day here spoken of, on which Paul preached to them, was not rather the unchanged Sabbath of the Lord. We do not affirm this positively; for we do not seek to underrate the difficulty arising from the peculiar construction of these texts. But, while equally desirous of avoiding the sin of exaggerating such difficulties, we cannot but regard the statement of the text as a singular foundation, on which to rest, in any degree, such important issues as are involved in any asserted change of the divinely-appointed Sabbath.

[To be continued.]

BEAUTIFUL FIGURE.

Two painters were employed to fresco the walls of a magnificent cathedral; both stood on a rude scaffolding constructed for the purpose some forty feet from the floor. One of them was so intent upon his work that he became wholly absorbed, and in admiration stood off from the picture, gazing at it with intense delight. Forgetting where he was, he moved backwards slowly, surveying critically the work of his pencil, until he had neared the very edge of the plank upon which he stood.

At this critical moment, his companion turned suddenly, and, almost frozen with horror, beheld his imminent peril; another instant and the enthusiast would be precipitated upon the pavement beneath; if he spoke to him, it was certain death—if he held his peace, death was equally sure. Suddenly he regained his presence of mind, and seizing a wet brush, flung it against the wall, spattering the beautiful picture with unsightly blotches of coloring. The painter flew forward, and turned upon his friend with fierce imprecations; but startled at his ghastly face, he listened to the recital of danger, looked shudderingly over the dread space below, and with tears of gratitude blessed the hand that saved him.

So, said a preacher, we sometimes get absorbed in looking upon the pictures of this world, and in contemplating them, step backwards, unconscious of our peril; when the Almighty dashes out the beautiful images, and we spring forward to lament their destruction—into the outstretched arms of mercy, and are saved.

WAKEFUL HOURS.

The mother of two living ministers related one evening the following anecdote:—When, in her childhood, a distinguished New England judge was visiting at her father's, and the conversation fell upon the ways of correcting or employing wakefulness at night, the judge said playfully, his way of getting to sleep was to count a flock of sheep. The child's mother rejoined, that she could tell him a better and surer way than that; it was to repeat Watts' Hymns. This impressed so powerfully the eager listening daughter, that she resolved that very moment, with a natural impulsiveness, to learn by heart as many of Watts' Hymns as she possibly could. The result is, that now, at more than threescore and ten, there are few of that unrivaled collection of hymns which she cannot repeat, and her mother's recipe for employing wakeful hours, often proves a balm to her spirit. Next to the Bible, she says, nothing in all her life has given her so much consolation as the hymns she learned in her childhood.

SUNNY DAYS IN WINTER.

Summer is a glorious season,
  Warm, and bright, and pleasant;
But the past is not a reason
  To despise the present.
So, while health can climb the mountain,
  And the log lights up the hall,
There are sunny days in winter,
  After all!

Spring, no doubt, hath faded from us,
  Maiden-like in charms;
Summer, too, with all her promise,
  Perished in our arms.
But the memory of the vanished,
  Whom our hearts recall,
Maketh sunny days in winter,
  After all!

True, there's scarce a flower that bloometh,
  All the best are dead;
But the wall-flower still perfumeth
  Yonder garden bed.
And the lily-flowered arbutus
  Hugs its coral ball;
There are sunny days in winter,
  After all!

Summer trees are pretty, very,
  And I love them well;
But this holly's glistening berry
  None of those excel.
While the fir can warm the landscape,
  And the ivy clothes the wall,
There are sunny days in winter,
  After all!

Sunny hours in every season
  Wait the innocent—
Those who taste with love and reason
  What their God hath sent.
Those who neither soar too highly,
  Nor too lowly fall,
Feel the sunny days of winter,
  After all!

Then, although our darling treasures
  Vanish from the heart;
Then, although our once-loved pleasures
  One by one depart:
Though the tomb loom in the distance,
  And the mourning pall,
There is sunshine, and *no* winter,
  After all! [Dub. Univ. Mag.

For the Sabbath Recorder.

CHRISTIANITY AT THE WEST.

The Christian Churches of *the West* are not the Christian Churches of *the East*. They are the reformed Baptists, who indignantly renounce the term Campbellite, as a reproachful and unjust stigma. They profess, and I believe hold, no more reverence for Alexander Campbell than Baptists do for Fuller or Judson. They certainly have not a hundred per cent. of the reverence for Campbell that Methodists have for Wesley, Coke, and Asbury. They are spread over all the Western country. As near as I can learn, in the State of Indiana they number some fifty thousand members. I have been among them very extensively, and I find a large portion of them have not a copy of Mr. Campbell's writings in the house, and but few have his revised version of the New Testament. His views are as freely canvassed among them as the views of any other writer. There are at least four periodicals, published at the West, and circulated more extensively in some States than the *Harbinger*; and so far from obsequiously following Mr. Campbell, to my certain knowledge, they dispute some of his positions as stoutly as any of the "Denominational Organs" of the *orthodox (?)* at the East. The fact is, freedom of thought at the West prevails to such an extent, that the greater portion of the native population, born and brought up here, disdain the old party lines of orthodoxy, and speak and act their own opinions; and the conservators of old forms of faith may as well attempt to turn the Mississippi down the St. Lawrence, as to turn the public sentiment of the freeborn people of the West into the old channels of Eastern thought and faith. There is not a Campbell in the world that can control the moving phalanx of the Western States. The old cry of *Campbellism, Campbellism*, is regarded at the West as of the same piece with the old, stupid cry, "*These men teach customs which it is not lawful for us to receive, neither to observe*;" and breaks far more powerless upon the ears of the Western people.

All the Christian Churches of the West are organized upon the Bible, and the Bible alone, as the creed-book and the statute-book of the Church, without the intervention of any other written faith or discipline whatsoever. They are perfectly independent of each other, and know no other bond of union among their churches than do so many distinct families; that is, neighborhood, mutual fellowship, mutual interest, and coincidence of object, producing mutual co-operation. Their membership consists exclusively of professed believers, immersed *into* the name of the Father and of the Son and of the Holy Spirit. The Lord's Supper is regarded as a commemorative ordinance, and not an expression of either church or Christian fellowship; hence it is not confined to the membership of any one order of Christian Churches. Like the Dunker Baptists, and our German Seventh-day Baptists, they tell all, that the only proper persons to partake of that ordinance are immersed believers, walking in the fear of the Lord, but tender the elements to all who profess to be such, without respect to their denominational name.

They have a plurality of Eldership, who are men of years, appointed by their brethren to take the oversight of the Church, without respect to their gifts of preaching. The best preaching gifts are usually employed in itinerant labors. Minors are not usually regarded as having properly any part in the government of the Church. As much as possible, the Eldership settle disputes and regulate cases of discipline; the associate vote of the whole membership is the dernier resort. As far as I have heard their preaching, and made acquaintance with them, their teaching is as evangelical as most other denominations with which I am acquainted. Faith is regarded as the first Christian exercise; and that as the result of an attentive and favorable hearing of the Word of God. Repentance is regarded as following faith in the divine testimony respecting sin and holiness, judgment and mercy, salvation and eternal life. A believer's immersion *into* the name of the Father and of the Son and of the Holy Spirit, as the divinely appointed mode of adoption, birth-resurrection, or naturalization into the kingdom of heaven, whereby such believer is entitled to an interest in all the precious promises of the Holy Spirit, and all the privileges of the household of faith. All other Christian duties are taught, so far as I know, much as among most other prominent denominations.

With respect to their piety, it is much as it is in other denominations. There are many eminently devoted persons, and there are many who lack much of the spirit and character that pertains to godliness. They are without any doubt rapidly increasing, and destined to exert a powerful influence in molding the mind and faith of the population of the Western States. S. D.

SPIRITUAL ABANDONMENT.

Among the more influential of my parishioners, were two men, heads of families, who were intimately connected in business, and in the relations of life. They were generous, public-spirited, regular attendants upon public worship; were regarded as my personal friends, and exerted an important influence in the society. Still, they were averse to spiritual, heart religion, and this aversion they contrived to manifest in a thousand ways. They were opposed to special meetings, and to revivals of religion. They were not willing themselves to be approached on the subject of religion, except in a very general way. They appeared to despise the church, and were not pleased when any in their families became connected with it. In short, they were mere men of business and of the world, who, like thousands of others, opposed religion in their hearts, and wished to concern themselves about it, only so far as was necessary in order to be respectable.

The repeated revivals with which we were favored, brought the subject of religion peculiarly near to these men. It was *forced* upon their consideration in ways and by influences not to be resisted. They *must* think, and they *did* think. Their friends, their neighbors, the members of their own families, were converted, till they were left almost alone. They were frequently conversed with on the subject of religion, and many earnest, anxious prayers were offered up on their behalf. It was perfectly evident, in repeated instances, that the Spirit of God was striving with them, and strong hopes were entertained that they would come to the knowledge of the truth. But as often as the Holy Spirit approached them, so often they resisted his precious influences, and grieved him to depart, till it became fearfully evident to my own mind that they never would embrace the gospel. I had no special revelation on the subject, nor was I so sure of their abandonment as to cease praying and laboring for their good; but the indications were such as could not well be mistaken; and my fears for them have been more than realized. One of them, years ago, went down to a drunkard's grave; and the other was saved from it only by his inability to procure the means of gratification. He has recently died, not only in poverty and neglect, but (what is infinitely more dreadful) in seeming impenitence.

Let proud and prosperous worldlings beware, and not dare to persist in resisting and grieving the Holy Spirit. [Puritan Recorder.

READING FOR CHILDREN.

We remember the time when a friend of our boyhood, perceiving our eager desire to read, placed ten dollars at our disposal, with the injunction that it should all be laid out in books. At that time, in all these western wilds, embracing the whole valley of the Mississippi, ten dollars could not be laid out in books that were suitable for children, and even in Philadelphia, the friend who undertook to make the purchase for us, found it exceedingly difficult to expend so large a sum in that way. But lo! how great a change has come over the country since that period. At that time seventy-five volumes would have embraced nearly every book in the English language that was at all suitable to interest or instruct children. Not one fourth of that number could be procured by the children of the West. Now the Presbyterian Board of Publication, which has but lately entered upon the issuing of this description of works, has a library of nearly one hundred volumes. The American Sunday School Union issues nearly nine hundred different works; the Methodist Book Concern about five hundred; the American Tract Society about one hundred; the Mass. Sunday School Society three hundred and fifty; the Baptist Publication Society two or three hundred; the Episcopal Society several more, to which are to be added several valuable series of juvenile books by private publishers, among the most valuable of which is the Cabinet Library, consisting of above one hundred and fifty volumes, by the Messrs. Carter of New York. We may, with perfect safety, affirm that there are not less than twenty-five hundred different volumes of works for the young now issued from the American Press, and the greatest minds in the nation are now at work to prepare others. These books are published in the most attractive style, and embellished with all that the genius of the painter and the art of the engraver can throw into them. Withal they have been brought down to so low a price that they may find their way into the humblest cottage in the land, and scarcely any parent need withhold them from his child for want of means to purchase them. With such a variety to cull from, no parent need be at any loss for the appliances with which to bait the appetite of his child for reading. If one volume will not tempt him to read, let him try another and another, until his latent desire for knowledge is waked up. Ten dollars expended in this way each year for the latest and most attractive volumes which issue from the prolific press, will do more to prevent the desire to wander from home in search of forbidden pleasures, in our children, than the same amount expended in almost any other method, and then we will see its happy influence in their increased intelligence and respectability. Knowledge is power. Ignorance is weakness. [Presb. Herald.

FAMILY WORSHIP IN SCOTLAND.

"The cheerfu' supper done, wi' serious face,
They round the ingle from a circle wide."

It is related of Sir Walter Scott, that he used sometimes to take his guests to an arbor on his lawn, at the hour of evening, that they might listen to the distant music of a sacred hymn. The sweet and tranquilizing sounds came from the cottage of old Peter Mathieson, a pious retainer of the great novelist, and so faithfully devoted to the memory of his affectionate master, that on visiting Abbottsford a few years since, we found "Old Peep," as Sir Walter familiarly called him, still dwelling in the little cottage on the margin of the silvery Tweed. We found him sitting in his gray-haired quietude beside that hearth-stone at which he had sung so many a household hymn, and bowed so often in household prayer.

And such scenes of domestic worship as those which so tirred the sensibilities of Scotland's poet, have been witnessed at Scotland's firesides for many a century past.

"From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad."

In no land has *domestic* piety thriven more than in Scotland, and, as a consequence, no land on earth has witnessed more spiritual constancy, and a stouter fidelity to the truth delivered unto the saints. Within a few years, a most remarkable illustration of the efficacy of family worship has been witnessed in that country. In 1836, the General Assembly sent down an eloquent pastoral letter to the people of Scotland, "stiring up anew the people to a more faithful and regular observance of the worship of God in their families." The time at which this letter was issued, was a time of conflict and agitation in the church. The battle between Erastianism and the true spirit of religious freedom—the battle between King Cæsar and "King Jesus" for the supremacy of the church, was waxing warm. A crisis was impending, and it was all-important that the *heart* of Scotland should be preparing for the encounter. At that critical time, the Scottish Church were called afresh to the cultivation of house hold piety, and to rear anew the domestic altar. By their own hearthstones the "Faithfuls" and the "Great-hearts" of the land of the Covenanters were to prepare themselves for a spiritual *Bannockburn* against principalities and powers, and rulers of wickedness in high places. The result is familiar to us all. It is a providential issue too clear to be mistaken. Within less than six years from the time when the Church of Scotland was called afresh to her household altars, the disruption movement was set on foot, and the "outcome" of it all was that noble *Free Church*, which is the glory of our Presbyterian Israel!

AN ORIENTAL MYTH.

An Arabian sage—so says an Oriental myth—wishing to explain that all things are not as they seem, bade his disciple go to a fountain that gushed out of the sand by his tent side, and dip up a calabash of its water, and told him to sit down and look intently into it, and tell what he saw.

"I see strange things," said the disciple, after he had gazed steadfastly a while. "I see a caravan just perishing with thrist, and the water is all gone from the water-bottles of the Arabs, and the camels even are fainting; and I see an old Arab prostrate himself upon the hot sand and curse Allah in his rage of thirst. It is awful to see!"

"Look again," said the sage.

"Now the camels are snuffing a moist wind newly blowing. They revive, and hasten on till they bring the perishing Bedouin to a place of springs and palms, and there they drink and are refreshed, and bless themselves that their good fortune carried them to this fountain of a thousand years."

"Look again."

"Ah!" said the disciple, "I see the strangest thing! The palm trees are inverted, and their roots are in heaven, and the stream is pouring out of the hollow of God's hand."

"Yes, my son," said the sage. "He saved their lives, even while they cursed Him. Remember, our trees of blessing are all rooted in heaven, though it seem not so to us; and our rivulets of comfort, though they reach our lips through the golden goblet of one friend, or the poor gourd of another—and we thank these friends as the givers—do they not all flow from the hollow of His hand?

"Now, therefore, our God, we thank thee, and praise thy glorious name!"

PREACHING IN CALIFORNIA.—A Missionary Preacher in California, thus describes his experience. It is characteristic of the country:—

"At Columbia the most eligible room we could obtain for the evening was a restaurant. When we arrived at this place the tables were occupied by monte dealers. The keeper of the house, with great politeness to me, notified them that the house was to be opened that evening for religious worship, and requested the gentlemen, when they had finished their games, to give place to the preaching. The proprietor kindly arranged the [illegible] for us. With the bar behind me, my Bible on a monte table, and a mixed audience [illegible] me, I proclaimed the offers of the Gospel

The Sabbath Recorder.

New York, February 12, 1852.

"FOREKNOWLEDGE."

To the Editors of the Sabbath Recorder :—

That our views may be clearly understood in respect to God's "foreknowledge," I will here re-state what I understand the view to be which I oppose ; also the one which I advocate.

1. All future events which may occur in the course of human actions are *certainly* foreseen by God. But in order to their being *certainly* foreseen by God, they must by Him be "*decreed*," "*determined*," "*necessitated.*"

2. All future events which may occur in the course of human actions are *certainly* foreseen by God. But though all future human actions are *certainly* foreseen by God, they are not therefore "*necessitated*," but *free* or *contingent.*

In answer to our first questions, published in the *Recorder* of Dec. 11, Bro. Brown said:

> "Now, if from all eternity He certainly foreknew the event, the certainty of it must have been from all eternity *established*, or *decreed ;* otherwise it could not have been foreknown." "To say he foreknew it as contingent, is the same as to say, He foreknew it, although there was no *evidence* to him that the event would ever take place; which is a clear contradiction."

In reply to my article which appeared in the *Recorder* of Dec. 25, Bro. Brown said :

> "We deny that God foreknew actions or events as *certain*, except upon the supposition that the certainty of them was first *established*." "If God, from all eternity, foreknew that Bro. H. and ourselves would be engaged in this discussion, he foreknew it *as certain*. But unless the certainty of it were first *established, determined*, or decreed, he could not have foreknown it. He might have *conjectured* it: but he could not have pronounced with infallible certainty, that the event would take place. But he *was* able to declare the event with infallible certainty, for '*His understanding is infinite.*' Therefore the event was *decreed*."

The quotations, we think, show clearly Bro. Brown's identification with the sentiments first stated above. In *proof* of this doctrine, Bro. Brown, in an answer to Bro. Crandall, which appeared in the *Recorder* of Jan. 8, to which I am referred by Bro. B. in an article of Jan. 22, said :

> "We maintain, that when God foreknows an event, he foreknows it *certainly ;* not *doubtfully*. That is, *in his mind*, it is absolutely and infallibly certain that the event will take place. And if the event is in his mind absolutely and infallibly certain to take place, then the certainty of its occurrence is *established* in his mind; or—which is the same thing—it is *decreed*. For how a thing can be certain, and yet not established, we have yet to learn. There are but two sorts of evidence, viz. *self-evidence* and *proof*. A thing which is evident is either evident *in itself* or evident *in something else ;* that is, by connection with something else. But an event whose future existence is contingent—that is, whose future existence is not in any sense necessary—can have neither of these sorts of evidence."

He then proceeds to quote President Edwards as follows :

> "It cannot be self evident; for if it be, it may be now known by what is now to be seen in the thing itself—either its present existence, or the necessity of its nature. But both these are contrary to the supposition; for it is supposed, both that the thing has no present existence to be seen, and also that it is not of such a nature as to be necessarily existent for the future; so that its future existence is not self-evident. And, secondly, neither is there any *proof* or evidence *in any thing else*, or evidence of connection with some thing else that is evident; for this is also contrary to the supposition. It is supposed, that there is now nothing existent with which the future existence of the contingent event is connected. For such a connection destroys its *contingence*, and supposes necessity. Thus it is demonstrated, that there is in the nature of things absolutely no evidence at all of the future existence of that event which is contingent, without all necessity, (if any such event there be,) neither self-evidence nor proof. And therefore the thing in reality is not evident, and so cannot be seen to be evident; or, which is the same thing, cannot be known."

This sentiment is further forcibly stated and ingeniously elaborated by Bro. Brown, to which the reader's careful and candid attention is directed.

The sentiment opposed to this, set down in the beginning of this article, is in these words: "All future events which may occur in the course of human actions are *certainly* foreseen by God. But although all future human actions are *certainly* foreseen by God, they are not '*necessitated*,' but *free* or *contingent*."

The difference in these two propositions, it will be seen, does not lie in the idea that God not *certainly* foreknows all future human actions, but the first affirms that in order for God to foreknow things *certainly*, he must "*determine*," "*decree*" them. The second denies this, and attempts to reconcile *certain* foreknowledge with the idea of *liberty* or "*freedom*."

Having, then, confessed to the *certain* foreknowledge of God, it becomes me to show how this consists with the doctrine of *contingency* or *freedom*.

1. If it be possible in the nature of things for a contingent event to happen, then the Divine Being can certainly foreknow such event. The difficulty would not lie in the direction of God's inability to foreknow the event. If it could happen, then God could foreknow it.

2. The possibility of the existence of such a condition of things must rest upon the necessity for it in the plan of God's moral government. If it be essential to the idea of human responsibility, that man should be a free moral agent, then so much must be admitted.

Now, to say that an *infinite* cannot *certainly* foreknow a future contingent event (if such event be possible) is a contradiction. The possible existence of it must be denied, or the ability to foreknow it must be allowed.

The rule that President Edwards has laid down, if it can have any force, must have it with respect to a *finite* mind, and not with respect to an *infinite* mind. *Self-evidence* to any mind has as much to do with the mind's *ability* to seize upon the evidence in the case as any thing else. Now then apply this rule to an infinite mind. Self-evidence then must exist in exact proportion to the mind's *ability* to know. But if it be an *infinite* mind, then it must have an *infinite ability* to know. But if it here be said, that an *infinite* mind cannot *certainly* foreknow future *contingent* events, because they have not the *character of certainty*, I reply, that that depends upon what is meant by the term *certainty*. If the necessitarian idea be given to it, then I admit the force of the statement. But this idea I wholly deny. I take it, that with God *fore*knowledge is the same as *after*knowledge. *If this be so, he can as certainly foresee future contingent events as any other.* To say that the Almighty cannot certainly foresee an event because it is *contingent*, is to say that there are conditions in the law of contingencies which God cannot comprehend! Circumstances, in their development and operation, which he cannot foresee! God as certainly foresees what I *will* do as what he has *decreed* I *shall* do. If he can certainly foresee (or foreknow) my *thoughts*, he can foreknow the operations of my *will*. If it be admitted, then, that he *can* certainly foreknow future contingent events, one important point at least is gained.

I next proceed to show, that the doctrine of necessity is directly at war with *human responsibility* ; and as it is admitted on all sides that man is responsible for his conduct, if the above proposition can be sustained, then another important point is gained.

(1.) Human *consciousness* is against the doctrine of *necessity* in every instance where it affirms *human responsibility*. And let it be remembered, that we are examining no mean witness here. It is none other than the law of God in man! And let it further be remembered, that but for the existence of this faculty in man, he could not be an accountable being—that God himself, when defending his conduct in condemning rebels against His government, appeals to this very faculty!

I am not unaware of the fact, that an attempt has been made by men of strong mind to either *impeach* or otherwise *disqualify* this witness in reference to this subject. But until other objections than those that have been presented shall be made, I shall feel myself called upon to reject their reasonings, and receive the witness.

We will now lay two propositions together, and then see what the testimony of consciousness will be with reference to the ideas presented.

First—All human actions are by God "*determined*," "*decreed*."

Second—Man is *responsible* for his conduct. Now, consciousness affirms instantly, that if the first proposition is *true*, the second is *false!* Consciousness affirms, that *power* and *responsibility* go hand in hand. The first proposition places the power with God. Therefore the responsibility is with him.

The second affirms that man is responsible for his conduct, while the first refers the *power* to God. This makes *power* irresponsible, and *weakness* responsible! *and that too when that same power presides over and controls that weakness!*

And now I solemnly ask Brother Brown if his own consciousness does not affirm, that there is a naked and irreconcilable contradiction between these two propositions? It is not mere *mystery*, but *contradiction*.

Suppose I have the power to magnetize a person; and while in that mesmeric state, I control his actions by a mysterious power. He may feel *ashamed* of what he does, but *cannot feel guilty*. *Responsibility and power must go together*. And consciousness as certainly affirms, that where the actions of men are controlled by God, responsibility is removed from them, unless they have *forfeited* the power of volition, and such control is exercised over them as a punishment. But here again the idea of *forfeiture* suggests *responsibility*, and responsibility suggests *freedom*. So that, in this case, (and, by the way, this is the only case that can arise,) the doctrine that we contend for is granted.

But, further, man *knows* that he wills, and he knows that when he wills in one direction he *might* have willed in *another*. He frequently knows, when he has willed in one direction, that he *ought* to have willed in another. If *consciousness* affirms that he *ought* to have willed otherwise, that affirmation is *true* or *false*. If true, then *responsibility* is implied. If *false*, then either an innocent *mistake* has been made by consciousness, or consciousness has been a *traitor* to the trust committed to it.

So we see, that to affirm that our actions are *decreed* by God, and at the same time to affirm that we are responsible for them, is a contradiction. But to say that this is only a contradiction in the human mind, and not in the thing itself, is to affirm a contradiction. For if it be a contradiction in the human mind, then it is a contradiction. Let it be borne in mind, that a *mystery* is one thing, and a *contradiction* is another. Now, with respect to the question under consideration, when it is affirmed that our actions are *decreed* by God, and at the same time that we are responsible for them, it is one which does not affirm a simple mystery, but a broad contradiction. But if a contradiction is affirmed, then the proposition must be false in the whole or in part. But it is true that man is responsible for his conduct. *Therefore it is false that his conduct is necessitated.*

(2.) The Bible is against this doctrine; that is, the doctrine of *necessity*. It every where predicates man's *guilt* upon the doctrine of "*free will*."

Take the case of Annanias and Sapphira, recorded in the fifth chapter of Acts. The *guilt* of that infamous transaction is all drawn from the fact that it was a voluntary one. "While it remained, was it not thine own? And after it was sold, was it not in thy power?" &c. Upon what other principle could guilt attach to them?

Take another case—Mark 14 : 7—"For the poor ye have always with you, and whensoever ye will ye may do them good." Here again the doctrine of the will's freedom is plainly taught as theology of the Son of God.

Once more. "For if we sin willfully after we have received a knowledge of the truth," &c. Now, here the *guilt* of sin is placed upon the fact of "*willful*" sinning.

But to all of this, and much more of the same kind, it may be said, that the doctrine of *necessity* does not relieve man from obligation or *responsibility*, because it is not *physical* necessity, but *moral*. But is not this reply a great deal more *specious* than *solid?* Is it not after all *naked necessity?* Now, to talk of applying *physical* necessity to a moral agent, is as unmeaning as to talk of applying *moral force* to a *rock* or *stump!* I am astonished to hear such things from a man of Bro. Brown's "acumen." If you apply physical force to a physical substance, then you have a philosophical agreement between the nature of the *influence* and the object acted upon. And so in the case of a moral agent. Moral influence is the philosophical influence to be exerted upon it. Now, if that influence be a *necessitating* influence, then you have *moral force*. Then we have only to determine whether that is an *irresistible* moral force. If not, you are unavoidably on the ground of "*free will*." If it is an irresistible moral force, then you have "*necessity*"—yea, FATE!

But as my sheet is full, I close by asking, Is not human responsibility more easily reconcilable with the doctrine of *freedom* than necessity?

N. V. HULL.

ALFRED CENTER, Feb. 3, 1852.

Reply.

It appears that Bro. H. and the writer of these remarks are both agreed, that "all future events which may occur in the course of human actions are *certainly* foreseen by God." But, upon the question whether such events are *necessitated, predetermined*, or *decreed*, we differ widely. We thought that we guarded ourselves against the liability of being misapprehended, when we explained the sense in which we used the term necessity. But, as if we had given no explanation at all, our correspondent proceeds to impugn the doctrine of necessity upon his own sense of the term. We protest against this method; controversies can never be brought to an issue in this way. We repeat what we have substantially said already; that we do not use the term in its common vulgar acceptation. The common acceptation supposes some opposition of the will. But we use it in the sense in which it is employed by President Edwards, viz. to denote *the full and fixed connection between the things signified by the subject and predicate of a proposition which affirms something to be true.* An implied or supposed opposition of the will does not enter into this definition of necessity. We say, therefore, of an event which God *certainly* foresees, (or, which is the same thing, which he foresees to be certain,) that there is a *necessity* that the event should take place: that is, there is that *kind* of necessity for it which is requisite to make the connection between the event and God's foreknowledge of it absolutely perfect. Now, if our correspondent apprehends our meaning, we have a right to expect him to frame his arguments accordingly.

If it be objected, that this use of the term is unwarranted, we would simply request our correspondent to furnish a better one. Some term is requisite to express the idea we have presented without circumlocution; and, in the adoption of this one, we adhere to its real meaning more closely than might at first be supposed. The original meaning of the term appears to have been an *intimate connection*, or conjunction; as indicated by its etymology, as if from *necto*. This is the generic or comprehensive import of the term. But our attention being, for the most part, called to the connection of those things which we may in vain wish to separate, the term has come to be limited, and especially applied to events which take place against our will; to things which we have no power to prevent if we would. The "FULL AND FIXED CONNECTION" of things, therefore, is what we mean by necessity. The idea of *compulsion*, or opposition of the will, is not included.

Following in the track of those who have gone before us—for we pretend to no originality—we have distinguished between *natural* and *moral* necessity; the former always including opposition of the will, the latter implying consent of the will. Thus, a man may be in a company of gamblers. He may be confined there—compelled to stay against his will; or he may be bound to the company by his passion for play. In the one case, he remains in the company by a *natural* necessity, and in the other, by a *moral* necessity. Now there is a clearly marked difference between the two cases. Yet our correspondent pronounces the distinction "more *specious* than *solid*," and maintains that it is, "after all, *naked necessity*." No, brother, it is not "naked necessity," in the sense in which *you* appear to use the term; for you seem to be unable to receive the term in any sense which does not include the idea of *compulsion*, or violence offered to the will. But in the sense in which *we* use it, you may make it as "naked" as you please; and the more "naked" the better.

Bro. H. is quite "astonished" that "a man of Bro. Brown's 'acumen' should talk of applying *physical* necessity to a moral agent." And why is he so "astonished?" Simply because he fails to distinguish between physical or natural *necessity* and physical *force*. For he goes on to say, "If you apply physical force to a physical substance, than you have a philosophical agreement between the nature of the *influence* and the object acted upon." Perhaps he thinks he has made us appear quite ridiculous; but, after all, we do not see the point of his logic. Did we ever pretend that physical force could be brought into contact with mind; or that the volitions of rational agents were caused by it? We are not aware of having said any such thing. But we do hold, that a rational being, clothed with a material body, may be subjected to physical force, and so be compelled to act contrary to his will. But the immediate application of the force is to his body, and not to his mind; for the mind is of such a nature that it admits of no such application. If a man is dragged on board of a steamboat at Buffalo bound for Detroit, and held fast till the boat is under way, he is under a natural necessity of making the voyage to Detroit, notwithstanding he is a moral agent. What we *have* said, is, that God does *not* use physical force to bring about those volitions and actions of men which are decreed. We have expressly declared, that we did not know what kind or mode of operation it was on God's part which rendered these results infallibly and unfrustrably certain, without any *compulsion, coaction*, or *constraint*.

From what has been said it is clear, that men may be said to be under a *moral* necessity of doing such and such things, not only when there is no opposition of their wills, but when their wills strongly incline them to do so. In short, moral necessity is nothing different from the predominant inclination.

Now, whatever objection may be made to such a use of the term necessity, and however serious the evils that may be supposed to have arisen from it, it must nevertheless be admitted to be in accordance with Scripture usage. "OF NECESSITY *he must release one at the feast.*" Luke 23 : 17. "*Though I preach the gospel, I have nothing to glory of, for* NECESSITY *is laid upon me.*" 1 Cor. 9 : 16. Paul was under no *natural* necessity of preaching the gospel, more than any other man. "*I have bought a piece of ground, and I* MUST NEEDS *go and see it.*" Luke 14 : 18. Even the word compel is used in cases in which the subject of compulsion acted voluntarily. "*I am become a fool in glorying ; ye have* COMPELLED *me.*" 2 Cor. 12 : 11. *Why* COMPELLEST *thou the Gentiles to live as do the Jews.*" Gal. 2 : 14. "*It* MUST NEEDS *be that offenses come.*" Matt. 18 : 7. "There MUST *also be heresies among you.*" 1 Cor. 11 : 19. "*Such things* [wars and rumors of wars] MUST NEEDS *be.*" Mark 13 : 7. In many passages it is asserted that men *cannot* do that which is contrary to their inclination. Joseph's brethren "COULD NOT *speak peaceably to him.*" Gen. 37 : 4. Did it require any more *natural* ability to speak kindly to their brother than to speak roughly? "*Their ear is uncircumcised, and they* CANNOT *hearken.*" Jer. 6 : 10. "*Whosoever is born of God* CANNOT sin." 1 John 3 : 9. In all these passages, the language is the natural language of mankind. The terms employed are such as children learn as soon as they learn any thing. But it is clear that the terms are used in the very sense which we contend for in this controversy.

In regard to the term contingent, as used by our correspondent, we want a little more light. As standing opposed simply to necessity, we think we have some idea of its meaning. But when again it is made synonymous with *freedom* or *free-agency*, we are thrown somewhat into the fog. Does Bro. H. mean, by a contingent event, one which takes place without a cause? Or does he admit that there was a cause adequate and sufficient to bring it into existence? And, to save all further trouble and repetition on this point, we will say, that we admit unhesitatingly, that "if it be possible in the nature of things for a contingent event to happen, then the Divine Being can certainly foreknow such an event." But this is the very point in dispute. Can there be any such thing? Bro. H. thinks that there can; and that there is a "necessity for it in the plan of God's moral government." And he adds, that "if it be essential to the idea of human responsibility that man should be a free moral agent, then so much must be admitted." In the sense in which we have understood the term contingent to be employed by writers on this subject who differ from us, we deny that there can by any event of this character. It is something which can have no existence, and therefore cannot be known. But in the sense in which Bro. H. uses the term, perhaps a contingent event may be possible. We wait to hear a little farther.

Here we must rest for the present, the length of our correspondent's article subjecting us to the "*necessity*" of deferring the remainder of our reply till next week. T. B. B.

OBITUARY—TEMPERANCE LAMBERT.

DIED, at Bridgehampton, Long Island, Nov. 30, 1851, Mrs. TEMPERANCE LAMBERT, a colored woman, formerly of Hayti, and for the last year a member of the Seventh-day Baptist Church in New York.

The subject of this notice accompanied her husband to Hayti about the year 1823. They went in company with hundreds of people of their color, to find a home and an asylum from that cruel prejudice which continues to scorn the African on our soil as a being unworthy the common brotherhood of men. After a few years, Mr. Lambert died. Before and after his death, sister L. was called to endure untold sufferings and privations—miseries which thousands of her countrymen suffered, as many of them have told me, because they were deceived by the colonization scheme of that day.

We found her at Port de Paix, in January, 1849—poor, far from the path of rectitude, and leading a miserable life, as do most of the Haytiens. Mrs. J. spoke kindly to her, and reasoned with her on the necessity of an immediate reformation, a sincere repentance toward God, and faith in Christ. She listened to the gospel, sought divine mercy, and obtained the favor of God. We soon had the privilege of rejoicing over her return to the way of righteousness, and also because she united with us in keeping the Sabbath. Previous to going to Hayti, she was a member of a Baptist Church in New York. In speaking of her long and dreary life in Hayti, she told us that for twenty-four years she had not had the privilege of hearing the voice of prayer. When it became necessary for us to leave the field, she wished to leave with us. If she remained behind, how could she enjoy the Sabbath alone? How could she hold out against the tide of opposition from her first-day friends, if left as a lone pilgrim in that dark land? The missionaries could not feel justified in leaving her, and therefore, from their scanty means, bore her expenses to New York, where she found a pleasant and comfortable home in the family of Bro. Thomas B. Stillman.

A part of the past year she spent with her sisters, one in New Haven, Ct., and the other in Bridgehampton, Long Island. The following particulars of her sickness and death are taken from a letter from her sister on Long Island to her sister in New Haven:—

"She was taken ill the 14th of November. Her disease was lung fever. Her attending physician did all in his power for her. Every care and attention that she could desire, both from colored and white people, was given her. Yet all could not save her. But when death came it did not find her unprepared. She seemed to feel from the first, that she should not recover, and expressed a perfect resignation to the will of God. She died Nov. 30, at 8 P. M. Her funeral was attended by a minister in the place, and a large concourse of people. During her stay with us, she was desirous of attending her own church, and kept her Sabbath as well as she could. She regretted very much that she could not see Mr. Jones and family, and Mrs. Stillman and others, and intimated a desire to repay them all for their kindness to her. She often spoke of Miss Howard [missionary now at Jacmel] and other friends in Hayti, and composed some verses and a letter to send to them."

Sister Lambert was a person of remarkably industrious habits. Her manners were such as commended her to all who knew her. She was very patient in suffering, and exceedingly kind and obliging, especially in sickness. The missionary family were several times sorely afflicted with sickness, and feel that it is due to her memory to say, that their own mother could not have better anticipated and attended to their wants than did she. She was always thankful for favors received; those who cared for her were sensible that she appreciated their kindness. She loved her Bible and her closet. In short, she gave satisfactory evidence of being a child of God, and an heir of heaven. Reclaimed in that far-off land, we regard her as one of the first fruits of the cause of the Sabbath and of God, and are impressed with the idea that she did not live in vain. We rejoice, also, that her faith did not forsake her in the final contest. "The memory of the just is blessed."

WM. M. JONES.

BRITISH CORRESPONDENCE.

The Amazon—Napoleon's Constitution and Measures—Popery in England, &c.

GLASGOW, January 16, 1852.

Our journals continue to be filled with details of the melancholy loss of the steamer Amazon, and with speculations as to the cause of the fire, and the means that should be adopted for the future prevention of such disasters. None of the other boats have been heard of, which, it was supposed, might have preserved the lives of others; it is hardly to be hoped that any will now be found. There are still, therefore, 117 missing, all of whom have probably perished; the number saved is 46. It is an awful Providence, but even the frequency of such makes but little salutary impression on the public mind.

The telegraphic intelligence this morning from France gives the outline of the President's Constitution—his personal gift to that country. In the proclamation announcing it, he coolly declares that he "thought it reasonable to prefer the precepts of genius to the spurious doctrines of men in their absurdities." He therefore returns to the political institutions of the Empire. "Legislative power is to be exercised by the President, the Senate, and the Legislative body." This last, however, though elected by universal suffrage, is to be permitted only to adopt or reject laws offered to its consideration; its discussions are to be conducted with closed doors, and published only when sanctioned by the President. The President, on the other hand, seems to decree his own power to frame the laws; the right of pardoning; of declaring war, and commanding the sea and land forces; making treaties, and appointing all functionaries, of whom it will be required that they swear obedience to the Constitution and fidelity to the President. "It is still a Concordat that regulates the relations of the Church and State."

Before the promulgation of this Constitution, the President had dissolved the National Guard—had decreed the banishment to French Guiana of 500 persons alledged to have taken part in the opposition to Napoleon, which he calls "insurrection"—and had banished from France 66 Members of the late Legislative Assembly, including Victor Hugo, M. Thiers, and Generals Changarnier and Lamorciere, with other eminent men, whose banishment is declared to be only temporary. In nearly all these cases, the President's decree is the sole authority for banishment, no legal trial having been obtained. As in former troubles of France, a number of the most distinguished of the banished have found refuge in London, not excepting some who, when in power, and having influence, urged the invasion of our shores.

What is implied in the "Concordat" that regulates the relations of Church and State, will hereafter be seen—and probably *felt*, also. Rome is delighted with the change. Its organs in this country anticipate great advantage to their cause. A new Dublin paper in the Pope's cause, about a week ago exultingly exclaimed, "For the first time, one may say, for two centuries, the Church in that country is in the ascendant." Alas for the Church of God, in any land in which the Church of Rome is in the ascendant! In several departments Potestantism is already interfered with. In the Haute Vienne, a Marie interdicts the evangelist from saying the least word at the grave in the interment of the dead. The Prefect of Charente forbids preaching in communes where service had long been established. A sub-prefect told a pastor who accompanied a schoolmaster whom the Maire refuses to install—"We know that the Protestant schoolmasters voted the wrong way." An alliance of the despotic powers in league with the Popish cause, to put down Protestantism and liberty, may not improbably be formed—we look for the power of the Western Roman Empire being in the hands of five Kings, and the power of the Eastern Roman Empire being also in the hands of five Kings, ere the Man of Sin arise among them—conformably to Scripture prophecy in the Great Image and ten-horned beast of Daniel. The time seems approaching for the development of the toes on the extremities of the legs into which the power symbolized in the image passed so long ago. As if, in apprehension of what may arise out of the recent movements on the Continent, our Government are about to take precautionary measures. Fortified camps are to be placed around London, and batteries to be erected on our exposed coasts. The aping of Bonaparte, so evident and avowed on the part of his nephew, gives reason to apprehend that the invasion of Britain may be in prospect. Nor would he be without help and encouragement in such an enterprise. Neither our religion nor our laws are agreeable to some of the Continental Governments.

Popery is making great efforts amongst us. A correspondent of the *Morning Advertiser* says that during the past year, 19 new places of Popish worship have been opened in Great Britain, including a convent and schools. One convent and other four schools are in course of erection. Thirty-eight clergymen have left the Church of England and joined that of Rome during the year, besides many distinguished and noble gentlemen and ladies, lay members, who have been induced to accompany or follow them. The Rev. H. Wilberforce, ex-Vicar of East Farleigh, one of these perverts, "has received a dispensation from the Pope, which will permit him to preach, though not to perform any other of the priests' offices"—he being a married man. It is even said that an *order* of preachers is about to be established by the Pope, to meet the case of all the married clergymen whom he has gained to his ranks. And we doubt not his readiness to do this—or any thing else that promises increase of influence or wealth.

A great effort is likely to be made in the ensuing Parliament—which is called for February 3d—to repeal the grant to Maynooth, and to put the nunneries under legal inspection. But we doubt much its success. The last Anti-Popish enactment has been allowed to remain a dead letter; and it is stated within these few days, that Government has contributed £200 towards defraying the expense of a new Romish chapel opened at Greenwich.

J. A. BEGG.

JUDGE JAY ON INTERVENTION.—Judge Jay, who has distinguished himself in the abolition cause as a man of "progress," has published a letter on the Kossuth doctrine. He goes strongly against the new intervention policy, and after bringing several reasons for doing so, he says :—

> "So strong is the repugnance among us to take human life, that it is with difficulty the penalty for murder can be enforced; yet we have lately seen persons of all classes in the community, not even excepting ministers of the Prince of Peace, in a delirium of excitement, receiving with wild applause the proposition of war, that is, the proposition to kill thousands and tens of thousands of our fellow men, who have done us no harm, for the sole purpose of conferring upon a distant nation certain political institutions, which, when obtained, may prove far otherwise than blessings. In all this, I see nothing of the spirit of the Gospel of Jesus Christ—nothing calculated to make mankind wiser, better, or happier; but much, very much, to strengthen the hands of the oppressor, to augment the amount of human wretchedness and wickedness, and to hasten the day when our own republic shall be merged in a military despotism."

JAMES G. BIRNEY.—The report of James G. Birney's death is contradicted, after having gone the rounds of the papers. The report that he has written an Address to the Colored People, is confirmed. In this pamphlet (according to the N. Y. *Tribune*) Mr. Birney argues that the whole drift of popular sentiment, legislation, and adjudication in this country is adverse to the free blacks—that it is rendering their residence among us more and more intolerable and degrading—that they must and should emigrate—that Canada is too cold for them, and will never treat them as other than an inferior race—that in the British West Indies they will also be a degraded caste—and that *Liberia* offers the best prospect now open to them.

PROTESTANT AND PAPAL BENEVOLENCE COMPARED.—During the year 1847, when the Church of Rome, under its new and then very popular Pope, was in the full tide of prosperity, the whole amount raised for the spread of the gospel by about 160,000,000, the estimated votaries of Rome, was $779,000, a considerable part of which was spent in prayers for the release of souls from purgatory. During the same year, the amount raised by the Protestant Establishment of England and Ireland was about $980,000, and by the Protestant Dissenters about the same sum; while Scotland, the north of Ireland, and these United States combined, raised $784,000; making in all $2,744,000.

RELIGION IN THE SANDWICH ISLANDS.—The New York *Observer*, by a comparison of statistics, makes out that the Sandwich Islands contain the most religious nation in the world, one half of the adult population being members of the church. That is about double the proportion of this country. The average salary of their pastors is three hundred dollars, which is about equal to the average in this country. The contributions to foreign missions have been one hundred and fifty dollars to a church. That is greater than the average here, though their churches are vastly greater.

TOLERATION IN BURMAH.—The King of Burmah, in giving instructions to the local authorities at Rangoon, has authorized them to permit the stay of the missionaries, with liberty to give religious instruction and circulate books. He has also given them permission "to come up to the golden feet," or to go to Ava, the royal residence, when they wish. No such toleration has before been given to the missionaries in Burmah Proper.

"A SNEAK."—With this caption, a cotemporary, Rev. Mr. Crowell, of the *Western Watchman*, has the following :—

> "A *sneak* is a man who subscribes for a paper, and after reading it a while, refuses to take it from the office. If we find the names of such *sneaks* on the books of the *Western Watchman*, we intend to have them suitably embalmed."

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, FEB. 2.

In the SENATE, Commodore Stockton made a speech on Kossuth and Intervention, and laid down what he considered the proper course of conduct for this country. *First*—Guard the Constitution from infraction; abide within its limits; most discreetly exercise the powers actually granted, and not any others. *Second*—So direct the foreign affairs of the Government that the progress of liberty shall be promoted, and not retarded. He could not join Great Britain, and Russia had always been the friend of the United States.——Mr. McRae, of Mississippi, concluded his speech on Foote's Compromise Resolution, explaining and vindicating the State Rights party from the charge of disunion.——The Mexican Indemnity Bill from the House was called up and passed.

The HOUSE OF REPRESENTATIVES voted calls upon the Departments for information by which members hope to prove corruption or malfeasance on former administrations.——Resolutions were presented from Alabama against, and from New Jersey for, Kossuth's Intervention Doctrine.——A proposition was made to amend the Constitution of the United States in respect to the Election of President and Senators, and of the term of office of the Judiciary.——A bill was introduced to establish a Public Printing Office; and an order passed to inquire into the power of our Consuls abroad.

THIRD-DAY, FEB. 3.

In the SENATE, a petition was presented from Mr. Donahue of New York, asking intervention all over creation. Mr. Cooper presented a petition, from Philadelphia, against the establishment of a Mint at New York; also against Sunday mails. Several other petitions were presented.——The Senate then took up the bill to enforce discipline and promote good conduct in the Naval Service of the United States. Mr. Badger offered a substitute for the greater part of the bill, which was adopted. The bill provides in substance as follows: That the commander of any vessel afloat in the Navy, or of any shore station, shall have authority to punish offenses committed by petty officers, and persons of inferior ratings, by any one or more of the following punishments: By diminishing their rations, by restricting their diet to bread and water, by imposing extra police and other duties; and in case of theft, in addition to any of the foregoing, by making good from the wages of the offender the value of the article stolen, and obliging the offender to wear for ten days a badge with the word "*Thief*" thereon; by discharge from service, with bad conduct marked on their discharge; by solitary confinement in irons, single or double, on bread and water; by solitary confinemnet in irons not over thirty days; by solitary confinement; by confinement not exceeding two months; reduction to inferior rating; by ball and chain, but not to be worn at sea; by deprivation of liberty on shore, and by loss of pay not exceeding three months. A long debate ensued on this, after which the bill was ordered to beengrossd.——Mr. Felch, without concluding, addressed the Senate in favor of the Iowa Land Railroad Grant, after which the Senate adjourned.

The HOUSE spent the whole day in a strictly political discussion, in which Mr. Cabell of Florida took the lead.

FOURTH-DAY, FEB. 4.

In the SENATE, Mr. Clarke's Intervention Resolution was postponed till Second-day next. Mr. Stockton presented petitions for a line of steamers to Galway, and for another Sir John Franklin expedition. Mr. Hamlin reported against remission of duties on several articles for churches, nunneries, and graveyards. Mr. Shields introduced a bill granting land for relief of the Indigent Insane. Several matters received their, incipient, progressive and final touches; and then the Census Printing Bill was taken up, an amendment offered, and then postponed. Mr. Felch spoke on the Iowa Railroad Grant. Mr. Bell took the floor on the same subject. The Senate then went into Executive Session, and afterward adjourned.

In the HOUSE, after some preliminary business, the subject of employing newspapers to publish the laws, &c., was taken up. Mr. Smart, who first introduced the measure, said he wished to disconnect the Press from the control of the Government, and to secure this end he proposed to have the laws published in two papers in every Congressional District, in place of, as now, in two in each State. Mr. Harris, of Tenn., said that under the present system the expense of the publication of the laws is $12,200 per annum, but under this bill the expense would be $92,200, making a difference of $80,000 per year. He moved to lay the subject on the table. But before the vote was taken, the House took up the Bounty Land Bill, after a brief discussion of which they adjourned.

FIFTH-DAY, FEB. 5.

In the SENATE, after the presentation of numerous petitions, and other unimportant business, Mr. Brodhead's resolution, looking toward the appointment of a Chargé d'Affaires to Switzerland, was taken up and passed. Mr. Rusk reported a Joint Resolution making certain New York Plank Roads Mail Routes. The Census Printing Concern was then taken up, and Truman Smith made a speech upon the subject, as did Messrs. Badger, Cass, and Borland.

In the HOUSE, the Civil and Diplomatic bill was reported. The Committee of the Whole took up the Bounty Land bill, on which some rather spicy speeches were made; but without any definite action, the Committee rose, and the House adjourned.

[Immediately after the adjournment of the Senate, a personal difficulty occurred between Mr. Kennedy and Senator Borland.]

SIXTH-DAY, FEB. 6.

In the SENATE, a large number of petitions were presented, including several by Mr. Fish against Sunday Mails, and one by Mr. Cooper in favor of an Agricultural Bureau. The Senate then went into the consideration of private bills, several of which were ordered engrossed, but nothing of general importance occurred.

In the HOUSE, after a good deal of talk, the bill making Land Warrants assignable was passed in the following form:—

"That all Warrants for Military Bounty Land, which have been, or may hereafter be issued, under any law of the United States, and all valid locatings of the same, which have been, or may hereafter be made, are declared to be assignable by deed or instrument of writing, made and executed after the taking effect of this act, according to such form, and pursuant to such regulations as may be prescribed by the Commissioner of the General Land Office, so as to vest the assigned with all the rights of the original owners of the warrant, or location; *Provided*, that any person entitled to preëmption right to any land shall be entitled to use any such Land Warrants in payment of the same, at the rate of one dollar and twenty-five cents per acre, for the quantity of lands therein specified. *Provided*, also, that the warrants which have been or may hereafter be issued in pursuance of the said act may be located upon any lands of the United States subject to private entry at the time of such location, at the minimum price. *Provided*, further, that when the said warrant shall be located on lands which are subject to entry of a greater minimum than one dollar and twenty-five cents, the locator of the said warrant shall pay to the United States, in cash, the difference between the value of such warrant at one dollar and twenty-five cents per acre and the tract of land tocated on."

The SPEAKER laid before the House a communication from the Secretary of War, in which it is stated that the President of the United States has approved of the selection and purchase from George W. Riggs of the tract of land situated two miles from Washington, containing two hundred and sixty acres, for the sum of fifty-seven thousand five hundred dollars, together with all the improvements, to be used for the principal Asylum for the Relief and Support of Invalid and Disabled Soldiers, with a view of carrying out the benevolent designs of Congress. The Board of Commissioners have provided places for the temporary reception and accommodation of those persons entitled to the benefit of the act. One is in the vicinity of Washington and the other near New Orleans. The House then adjourned till Second-day.

SABBATH-DAY, FEB. 7.

In the SENATE, a bill was ordered engrossed, which appropriates seventy-two thousand five hundred dollars for refitting and repairing the Congressional Library Room. The resolution of sympathy for the Irish exiles, was taken up, and Mr. Shields, of Ill., addressed the Senate in support of it. Mr. Seward then took the floor, and the subject was postponed. Information was asked in relation to the contract for conveying the Mail to California; after which the Senate adjourned.

European News.

By the steamers Humboldt and Niagara, we have Liverpool dates to Jan. 17, seven days later.

From England, we learn that the next session of Parliament will be opened on the 3d of February by the Queen in person, and that the present Cabinet, without any further modification, is resolved to face the difficulties of the session of 1852.

Sir Harry Smith, Commander in Chief at the Cape of Good Hope, has been superseded by Major General Hon. George Cathcart, Deputy Lieutenant of the Tower of London.

The London Daily News of the 12th Jan., states, in reference to the Prometheus affair, that the British Government will express to the Cabinet in Washington, in frank and manly terms, their regret at what has occurred, and testify in a marked manner their disapprobation of the aggressor's conduct. There is no doubt, therefore, the matter will be amicably arranged.

A subscription was being made throughout the United Kingdom for the benefit of the widows and orphans left by the destruction of the Amazon. The Queen contributed £150, and it was hoped $50,000 would be raised.

The Crystal Palace is at last cleared out, and the vast area is soon to be thrown open to the public.

In France, the President has issued a decree dissolving the "National Guards," but they are to be re-organized when the Government may deem it necessary for the maintenance of public order. In such case the President will appoint the Commandant Colonel and Lieutenant Colonel. It was daily expected that Louis Napoleon would declare himself Emperor, but it was felt that such a step would not add to the despotic power he at present exercises. Large numbers of persons were being shipped off to the pestilent swamps of Cayenne. Decrees had also been issued banishing Victor Hugo, Charras, and a great number of the Mountain party, from the territories of France, Algeria, and the Colonies. The same decrees ordered the removal of Generals Changarnier, Lamoircière, Bedeau and MM. Thiers, Girardin and twelve others for a time from France and Algeria, for reasons of public security. The Generals had been released from the fortress of Ham and escorted to the frontiers. A conspiracy had been discovered for letting loose the convicts of the hulks at Rochefort. Arrests continued to be made in all parts, and there was virtually a reign of terror. The French funds had fallen considerably.

The *Moniteur* has published the new Constitution. The President is to be responsible Governor ten years. Justice is to be dispensed in the President's name. He has the initiative of laws and the right of pardoning. He presents an Annual Message. Commands the land and sea forces. Declares war, and makes treaties—and appoints to all functions. "I swear obedience to the Constitution and fidelity to the President," is the oath required from all the public functionaries. In case of the President's death, the Senate convokes the nation for a new election. The President is entitled, by a secret deed, to designate a citizen as meriting the confidence of the people.

It is announced in *The London Times*, that Louis Napoleon is about to strengthen his position by a matrimonial alliance with a princess of Sweden, a daughter of Oscar, and grand-daughter on the mother's side of Eugene Beauharnais. She is said to be in her twenty-second year, and may be considered French in her descent from both father and mother.

The mail from India and China had arrived in London with Bombay dates to the 17th December. The Burmese Court had 35 days allowed them to consider the demands made upon them, when, if not acceded to, it was supposed that Commodore Lambert would proceed up the Irawadda and commence hostilities at Ragoon. Letters from Hong Kong of the 29th November, mention that the mandarins are purchasing arms and warlike stores of all kinds. The rebels are said to be near Canton. The Yellow River has burst its banks, and trade in the North is interrupted.

The steamer Europa, with European news to Jan. 24, one week later, arrived at Halifax on the 7th inst.

In England there has been a complete lull in political circles, and all parties were glancing prospectively at the trial of strength that must take place between Lord John Russell's Cabinet and Parliament. The near approach of the meeting of Parliament had given an impetus to the demand for a new Reform Bill.

From France, we learn that several changes have been made in the Ministry. By a decree the Orleans family cannot possess property of any sort in France, and are bound to sell all their present possessions within one year. Another decree cancels Louis Philippe's donation to his children, and appropriates it to other purposes. The Duchess of Orleans's dowry of 300,000 francs is maintained. It is said that a second if not a third attempt on the President's life had been made. An officer is reported to have snapped his pistol at him as his carriage was coming out of the carousal. A rumor was also rife in Paris, with all its details, that the wife of an ex-Prefect had tried to poignard him.

In Spain, there had been several executions of military officers at Madrid, and tranquility was restored. Stringent measures are to be enforced to destroy the little liberty of the Press which the people of Spain enjoy.

THE AZTEC CHILDREN.—On the 2d day of January, (says the editor of the New York *Christian Observer*,) while visiting these children, we had the misfortune to offend the girl by proposing to carry the boy away. Twenty-five days afterward we called in again, not having seen them in the mean time, and the moment the girl saw us she recognized us, and expressed her displeasure by stamping with her foot, and scolding violently, as she apprehended we might still be disposed to run off with her companion. In this fact we find evidence that those children have bright intellects and good memories, and that they are far from being idiotic, as some who have not seen them suppose. Whether the peculiar fear of being carried off has any relation to the alledged manner in which they are said to have been first taken from their native city and brought here, we will not pretend to say. These children, or youth, as we perhaps should call them, are now beginning to attract the attention they demand.

REVIVALS IN NEW JERSEY.—A revival is in progress in the Presbyterian Church at Flemington, N. J., under the care of Rev. J. L. Janeway. Twenty persons joined the church last Sunday week. A revival has also taken place in the M. E. Church in Camden. Twenty-three persons recently signified their desire to become members.

NEW COLLEGE.—A movement is on foot to raise $150,000 for the endowment of an institution to be called 'Westminster College.' The school is to be located at Geneseo, Livingston County, and to be chiefly under the direction and patronage of the Presbyterian Churches of Western New York.

SUMMARY.

The Pittsburgh *Gazette* says: "A company of persons belonging to the Presbyterian Church is about to found a colony in Oregon. Rev. J. A. Hanna goes out as pastor, and among the members now enrolled, who number sixty persons, are a physician, nine farmers, ten teachers, two mercantile clerks, a machinist, &c. A good many of them have wives and children. The overland route is fixed on, and the party are to rendezvous at Cincinnati on the 15th of March, and at St. Josephs on the 15th of April."

Mr. Jones, of Iowa, has introduced a bill into the Senate of Congress to grant 1,800,000 acres to the State, and the right of way for two Railroads—one to run from Dubuque to Keokuk, two hundred miles, by means of which the bend in the Mississippi can be avoided; and the other, to run from east to west, from Davenport to Council Bluffs; which is the point from which overland emigrants to California and Oregon start.

Mr. Hiram Wilcox, of Dayton, Ohio, in assisting, about two weeks ago, to take a drunken loafer to jail, was bit by him on one of his fingers. He paid but little attention to it until, a few days subsequent, it became swollen and painful, with every appearance of erysipelas. The ordinary remedies in such cases were applied, but the inflammation spread rapidly from the hand to the arm, and finally to the body—growing worse and worse, until mortification put an end to his life.

After a labor of three years, day and night, in the mountain of rock on the big tunnel on the Baltimore and Ohio Railroad, the parties from east and west met, a few days since. The gang of hands on the west, being nearer those on the east than they supposed, within eight feet, made a strong blast, which produced fearful and fatal consequences. The explosion broke through, killing one man and wounding eight, some mortally. Of the eleven men at work on the east side but two escaped unhurt.

The N. Y. *Tribune* of Feb. 3, says: It is idle, worse than idle, to visit this City with the idea of engaging a passage by steam across the Isthmus to California. All the vessels (both Panama and Nicaragua) are full up to April, and those for that month are rapidly filling up. Either engage your passage weeks beforehand or take your way around the Horn or over the Sierra—there is no help for it.

A Greenfield paper states that the rock that has been blasted for the tunnel at the Hoosic Mountain, is so soft that it can easily be cut with a knife. It is a very soft mica slate. A machine that can work ten feet a day in granite, can easily cut double or more in this stone. There are now thirty men at work preparing the approach to the tunnel, and it is expected that the machine will be ready for operation in a few weeks.

A letter from Capt. Cutler, master of the bark Dolphin, of Warren, Rhode Island, gives an account of the bombardment of Johanna, one of the Comoro Islands, on the 6th of August last, by the U. S. sloop of war Dale, Commander Pearsall, for the unjust imprisonment of Capt. Moores, of the bark Maria, of New Bedford.

A correspondent of *The New Orleans Delta*, at Eagle Pass, states that on the 27th of December John Clark, a private of the U. S. Army, was deliberately shot dead by Mortimer Cook, a discharged soldier, at the instance of the principal citizens of Eagle Pass, who had publicly resolved that any soldier found in the village should be shot.

New Jersey is moving in the matter of interdicting the sale and manufacture of intoxicating drinks. A very large number of petitions from almost every county in the State was presented on Wednesday, setting forth that the existing laws are inadequate to suppress intemperance, and asking the Legislature to pass an act, as nearly identical with the Maine Liquor Law, as shall be deemed practicable. The petitions were numerously signed. On one of them was nearly 500 names. They were referred to a special committee.

The Select Committee appointed by the last Legislature of New York, to examine the condition of the Trust Funds of the Court of Chancery, have reported to the Assembly. The Committee have ascertained that there is nearly a million and a half of dollars now held in trust, and that the rightful owners of nearly a million of this large sum are unknown. Probably the Legislature will make provision to have this money escheat to the State, for school or other benevolent purposes.

The Rhode Island Senate has passed, by a majority of three, a bill abolishing the punishment of death—substituting imprisonment for life. In order to provide against the abuse of the pardoning power, the bill provides that no person imprisoned for life, or for any term exceeding five years, shall be released, except by a concurrent vote of three-quarters of the members of both branches of the Legislature.

The Lawrenceburgh *Press* states that Dr. J. G. Dunn, of that city, has discovered a chemical combination by which he can carge the surface of any kind of stone or brick so as to represent the most beautiful and substantial marble or granite It is simply a process for chrystalizing lime, and is capable of being colored or mottled by any tint whatever.

Some thirty millions of post-office stamps of all descriptions (at an average of three cents) have been sold by the Department in the past five months, and in addition, stamps to the value of a quarter of a million of dollars have been forwarded by the Department to postmasters to be sold.

"Kossuth Notes" for $1, $5, $10, $50, and $100, have been prepared by the Kossuth Committee, and are given to each contributor to the Fund, according to the amount of his contribution. Each note specifies on its face expressly that it is payable only in case of Hungary's liberation.

A bill has been introduced in the Pennsylvania House of Representatives to exempt the homestead of every family from levy and sale on execution. The terms of the bill propose that the debtor shall designate his homestead, which shall not be sold, of whatever value.

A duel was fought in the outskirts of Cleveland, O., on the 16th ult. The challenged party fired his pistol in the air. The challenger took deliberate aim, and the ball passed by the head of his antagonist, and lodged in the trees. The affair was then settled.

The Rockville, (Md.) *Journal* states that turkeys, chickens, ducks, pigs, &c., in great numbers, have been found frozen in their roosts and shelters in that county, so intense has been the cold for the last few weeks.

During the last three years, the wives of nine men have been sent to the Massachusetts State Lunatic Hospital, at Worcester, in consequence of their husbands going to California.

A Mr. Rutler, of Brighton, England, has constructed an electric machine of great delicacy, and made the discovery that its motion is stopped by *all substances capable of producing death*.

A large State Temperance Convention was held in Concord, New-Hampshire Jan. 30, at which it was resolved to support no candidate for office who is not in favor of prohibiting the sale of intoxicating drinks.

A dispatch dated Niagara Falls, Monday, Feb. 2, 1852, says: About 2 P. M. yesterday, a large piece of the Horse-Shoe Falls fell in on the American side, between Goat (Iris) Island and the Tower.

President Roberts has received from the Prussian Minister at the Court of St. James a dispatch containing a formal recognition of the independence of Liberia by his Government.

Eld. O. P. Hull, of Walworth, Wisconsin, informs us that the friends of Temperance in that State are making a strong effort to get a law passed similar to the Anti-Liquor Law of Maine.

The Church of the Puritans in New York, (Rev. Dr. Cheever's,) responded to a recent appeal of the American Tract Society, by the generous contribution of $1,870.

George Alberti, convicted at Buffalo of kidnapping, and sentenced to ten years imprisonment in the State Prison, has been pardoned by Gov. Bigler.

Madame Howard, the discarded mistress of Louis Napoleon, and the mother of his children, is said to be an American, born in Baltimore.

The extreme cold weather has been fatal to the feathered tribe of the Jerseys. Thousands of Patridges are found on the ground frozen to death.

A revival in the Methodist Church in Chelsea, has resulted in the conversion of one hundred persons, and the work still continues.

Daguerreotypes are now taken by the Drummond Light, and are superior to those taken by sun light.

It is estimated that one thousand German emigrants have settled at Cincinnati within the last sixty days.

The United States have land enough to be cut up into ninety-five States, each as large as Great Britain proper.

The receipts of the Hudson River Railroad in January, notwithstanding the interruption by snow-storms, were $107,035.

It is said that one out of sixteen of the population of Boston, or 9,000 in all, is a pauper.

Antioch College, (Christian) in Ohio, has been located at Yellow Springs, Greene Co.

In England the average poor rates for 10 years past has amounted to $30,000,000.

The late severe weather has killed all the peach trees in the vicinity of St. Louis.

The up-train on the Harlem Railroad last Sunday, met with an accident at Upper Morrisania, by the breaking of an axle, whereby one man, a brakeman, was killed, and four or five others seriously injured. Three cars were smashed up, and it is quite surprising that no more persons were hurt.

A Committee of the St. Louis Chamber of Commerce, in answer to a call from the Secretary of the Treasury, has made a report of the amount of business done in that city. The report estimates the trade of St. Louis, at the present time, at $60,000,000 per annum, and the amount of Exchange sold, at $30,000,000 a year.

Jenny Lind was married at Boston, on the 5th inst., to Otto Goldschmidt, the distinguished pianist, from Hamburg—said to be "a gentleman and a man of genius." The bride is 31 years old, and the groom 24.

Kossuth is now in Ohio. At Cleveland his reception was very cordial, and considerable "substantial aid" was given him. Last Sabbath he was presented to the Legislature at Columbus.

A batch of Counterfeiters were arrested in New York last week. They were engaged in getting up a plate for a bank note on the Union Bank of Monticello, Sullivan Co., N. Y.

The County jail of Harrisonburgh, Va., has been purchased by the Odd Fellows and Sons of Temperance, of that place, who intend to convert it into a Hall, in which to hold their usual meetings.

Dr. A. Sidney Doane, Health-officer of the Port of New York—the man who received and entertained Kossuth when he landed on Staten Island—died on the 27th of January, from ship fever, contracted in the discharge of his official duties.

The glass in the windows of the new Metropolitan Hotel, New York, every pane of which is French plate, cost thirty thousand dollars; the furniture, it is estimated, will cost a hundred and sixty thousand dollars.

A dispatch from Washington says: The President has determined to remove Brigham Young as Governor of Utah, and appoint Col. Doniphan in his stead.

The tobacco crop in Missouri, for 1851, is estimated at from 14,000 to 15,000 hhds., against 12,000 to 13,000 the preceding year. The quality is said to be good.

A dispatch dated Louisville, Monday, Jan. 26, 1852: The steamer Pitser Miller collapsed her flue to-day, and scalded 10 deck hands—some badly, but none fatally.

The Catalogue of Madison University, Hamilton, N. Y., shows a total of 136 students in all departments. The whole number of College graduates since 1835, is 342.

The steamer Washington sunk at Rock Island, Ohio River, in consequence of the ice. The cargo (which was chiefly iron,) and the boat, are a total loss. Her passengers and crew were saved.

Eld. Orson Hyde's paper in Iowa defends the Mormon system of plurality of wives. The Mormon law allows it, and the Elder deems it no sin.

They are to have two additional Lunatic Asylums in Ohio. The sum of $100,000 is to be appropriated for this purpose.

The movement for a division of Chautauque Co. meets with decided opposition from a large portion of the inhabitants thereof.

Rev. Mr. Gibson and two others had each a leg broken, by a collision, on Wednesday Jan. 21, Georgia railroad.

The aggregate Capital of the Boston Insurance Companies is $4,675,000. Their dividends for 1851 are $720,500.

The London weeklies cost their subscribers about $7.50 a year; and yet some persons complain of the prices of American weeklies.

It is a curious fact, recently demonstrated, that if a tree be inoculated with the poison of a rattlesnake, the leaves will wither.

Spell *murder* backwards, and you have its *cause*. Spell *red-rum* in the same manner, and you see its *effects*.

There are six printers in the Pennsylvania State Senate, out of thirty-three members.

One million Hogs were packed out West last year.

$60,307 were recently stolen from the Portsmouth Branch of the Bank of Virginia.

New York Market—February 9, 1852.

Ashes—Pots $5 00; Pearls 6 12.

Flour and Meal—Flour, 4 62 a 4 68 for common to straight State, 4 87 a 5 06 for fancy Ohio and Genesee. Rye Flour 3 50. Corn Meal 3 37 for Jersey, 3 50 for Brandywine.

Grain—In Wheat there is but little doing, and prices are merely nominal. Rye 75 a 77c. Barley 76 a 78c. Oats 38 a 39c. for Jersey, 44 a 45c. for State. Corn 69c. for Western mixed, 70c. for Southern yellow.

Provisions—Pork, 13 62 a 14 00 for prime, 15 25 a 15 75 for mess. Beef, 4 50 a 5 75 for prime, 8 25 a 11 00 for mess. Lard 9½c. Dressed Hogs 7 a 8c. Butter, 12 a 15c. for Ohio, 17 a 20c. for Western New York, 22 a 25c. for Orange Co. Cheese 6¼ a 7¼c.

Hops—26 a 31c.

Lumber—Good demand at $14 for spruce and pine.

Seeds—Clover 8¼c. Rough Flax 1 50 for 56 lbs. Timothy 14 00 a 18 00 per tierce.

MARRIED.

In Shiloh, N. J., on the 24th ult., by Eld. Wm. M. Jones, Mr. ALFRED GODFREY to Miss CAROLINE SAYRES.

At Walworth, Wis., by Eld. O. P. Hull, on the 30th Dec., Mr. J. C. CRUMB to Miss HARRIET CLARKE, all of Walworth.

DIED.

Near Rockville, R. I., on the 1st inst., very suddenly, Mrs. FRANCES, wife of Andrew Bray, in the 35th year of her age. The subject of this notice was a native of Yorkshire, England, who came to America in 1840, where she rejoined her husband, who had preceded her to this country to seek employment and home. Early in the summer of '51 they settled in the vicinity of the 3d Seventh-day Baptist Church of Hopkinton, which was soon after blessed with a precious revival of religion. During the progress of the work they both became hopefully converted to God. The Sabbath of the fourth commandment was subsequently embraced by them with cheerfulness, and they were welcomed into the fellowship of the above-mentioned Church, of which sister Bray remained a devout and worthy member until called away by death. She has left three children in the care of her husband, who deeply mourns her loss, yet not without hope. C. M. L.

In Plainfield, N. J., on the 9th ult., ALBERT F., child of Isaac L. and Isabel Titsworth, aged three months and eight days.

In New London, N. Y., January 26th, of canker-rash, ALICE ALMIRA, daughter of Alfred B. and Deborah Bennett, aged 1 year, 7 months, and 22 days. The day before her death she sang the following lines:—

To-day the Saviour calls,
O, listen now;
Within these sacred walls,
To Jesus bow. C. C.

LETTERS.

Wm. M. Fahnestock, John Maxson, O. Chester, L. Carpenter, Charles Spicer, D. Babcock, O. Babcock, C. M. Lewis, Rowse Babcock, O. P. Hull, B. G. Stillman, B. Babcock, B. Osgood, L. M. Cottrell, Wm. Lawton, A. D. Titsworth, J. Summerbell, J. M. Allen, T. G. Bailey, W. M. Jones, J. D. Titsworth, T. Tomlinson, H. A. Hull.

RECEIPTS.

FOR SABBATH RECORDER:

Charles Dickason, Shiloh, N. J.	$2 00	to vol. 8	No. 52
Geo. B. Davis "	2 00	8	52
Ellis A. Davis "	2 00	8	52
Dorace A. Davis "	2 00	8	52
John D. Ayars "	2 00	8	36
E. F. Randolph, Plainfield, N. J.	2 00	8	52
Asahel G. Boss, Rockville, R. I.	2 00	9	30
Benj. K. Langworthy "	1 00	8	40
Geo. H. Spicer, Hopkinton, R. I.	2 00	8	52
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J. M. Allen, Alfred Center	2 00	8	52
David Coon, DeRuyter	1 00	9	7
Brayton Babcock, Friendship	2 00	8	52
Chas. Rowley, Wellsville	2 00	9	13
P. B. Vars, Scio	2 00	8	52
Ichabod Williams, Verona	2 00	8	52
Luman Carpenter, Oswego	2 00	9	32

FOR SABBATH-SCHOOL VISITOR:

T. Tomlinson, Shiloh, N. J.	$4 00
C. M. Lewis, Rockville, R. I.	1 00
J. Summerbell, Petersburgh	2 00
L. M. Cottrell, Richburg	2 00
Wm. Lawton, West Winfield	25

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Jonathan M. Allen, Alfred Center	$1 00
Brayton Babcock, Friendship	1 00
Mrs. B. Osgood, Lairdsville,	1 00
E. D. Hiscox, New York	1 00
Caroline Tucker, Plainfield, N. J.	1 00
Mary T. Davis "	1 00

BENEDICT W. ROGERS, Treasurer.

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DURING the Winter, trains will leave New York for Dunkirk as follows:—Mail Train at 8 A. M. Day Express Train at 12 M. Emigrant Train at 5 P. M. Evening Express Train at 5 P. M.

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REGULAR MAIL LINE, via Stonington, for Boston, Providence, New Bedford, Taunton, and Newport, carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River, (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No. 2, or at the office, No. 11 Battery place.

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From repeated and careful examination, the best Physiologists state the older to be 12 or 13 years of age; the younger about 10 years.

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THIS Road extends from ELIZABETHPORT, 35 miles, to WHITE HOUSE, N. J., reducing the staging between the terminus of the Road and EASTON to 25 miles.

This line leaves New York by steamboat Red Jacket from pier No 1 North River, and connects with trains on the New Jersey Railroad, which leave New York from foot of Cortland-st.

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Trains Down.

	Freight.	Pass.	Pass.
Leave White House	3.45 A. M.	6.30 A. M.	1.45 P. M.
Somerville	5.00	7.00	2.15
Boundbrook	5.15	7.10	2.25
Plainfield	5.45	7.25	2.45
Westfield	6.30	7.40	3.00
Elizabetht'n		8.15	12.45

STAGES will be in readiness on the arrival of the 9 A M train from New York at the White House to convey passengers to Easton, Wilkesbarre, Bethlehem, Allentown, and Mauch Chunk, Penn, and to Clinton, Flemington, Lebanon, Milford, and Belvidere, N. J.

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JOHN T. WHITE, No. 53 Cliff-st., corner of Beekman-st., New York, would call the attention of Editors and Printers to his varied and extensive assortment of *Types, Flowers, and Ornaments*, all cast of the very best metal, and finished with the greatest care, and now offered at reduced prices, on a credit of six months, and a liberal discount made for cash.

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Spanish and French orders accurately executed, with all the necessary accents, &c. This being one of the oldest and most extensive foundries in America, with a very large stock and unsurpassed [illegible] of any magnitude can be executed without delay.

A supplement to his last Specimen Book will be issued about the 1st of November, (copies will be furnished on application,) which will contain new series of *Book and News Type*, of the favorite Scotch Cut, embracing light, medium, and heavy faces, the latter particularly designed for Machine Printing, surpassing any thing ever offered in this country; to which are added Metal Rule, Fancy Borders, and a great variety of new and handsome Ornamental Type.

Old Type taken in exchange for new at nine cents per pound.

Editors of Printers wishing to establish a Newspaper, Book or Job Printing Office, will be furnished with an estimate in detail for the same [illegible] the size of the paper, or the particular style and quantity of the work to be executed.

Editors of Newspapers who will insert this advertisement [illegible] previous to the 1st of January, 1852, and will send one copy of the paper [illegible] the same to the Foundry, will be allowed the amount of their charge on purchasing four times its amount.

Miscellaneous.

Kossuth and Non-Intervention.

Remarks of Dr. J. R. Hartshorn, of Allegany, in the Assembly of New York, Jan. 26, 1852, on the Non-Intervention Resolutions.

Mr. Speaker,—More than two weeks have elapsed since the various resolutions that lumber our table in regard to Kossuth and intervention were introduced. Throughout the whole discussion I have sat in my seat in silence, though not by any means indifferent as to the kind of resolutions that might be adopted, but hoping that they may be such in language and spirit as would do honor to this House, and reflect the opinions and sentiments of the people of this State. Some of them, if not too reserved in their expressions of sympathy and welcome, are altogether wanting in their declarations of sentiment with reference to the great question of non-intervention.

Sir, the resolutions should, in clear, emphatic and unequivocal language, express the generous and heartfelt sympathy and friendship entertained by nine-tenths of the people that are represented on this floor, in behalf of Hungary, Kossuth, and his exiled compatriots. They should also express, in language that will not admit of misconstruction, the decided disapprobation that is manifested in almost every part of the Empire State, against the armed interference of Russia in the struggle of the Hungarian people for independence.

Sr, I do not intend to take up the time of this House in any elaborate discussion of this question. But I shall aver, and endeavor to maintain, that every nation has a right to regulate its own domestic affairs, and establish such institutions as it may deem most suitable to its condition, and best calculated to promote its own prosperity and happiness, and that, too, irrespective and independent of any other; and that an interference or prohibition on the part of any other government, not only contravenes the fundamental principles of republicanism, but is a violation, a palpable and flagrant violation, of all international law.

Now, sir, what has been the character and condition of the Hungarian nation? History informs us, that from time immemorial almost, she has been a liberty-loving, law-abiding, and freedom-seeking people. For the last 300 years she has been under the domination of Austria, during which period she has been constantly pleading for an extension and enlargement of her political rights. In obedience to her prayers, Austria finally gave her a constitution granting certain rights, which were afterwards withheld. She demanded a recognition of those rights, and of the integrity and stability of that Constitution. These were peremptorily denied her. Impelled by every sense of duty, interest and happiness, to resist this encroachment and robbery of her natural and once conceded rights, she boldly and manfully asserted and triumphantly maintained them, driving the enemy out of her country, after numerous well fought, skillfully conducted, but bloody battles. But Russia interfered, disregarding all international obligations, and that law of common brotherhood that places every nation on an equality. Hardened in the science of human butchery and plunder, and exonerated from all the restraint by which a civilized nation should be governed, she marshaled her troops and poured her legions and her gold into the land of Hungary, to crush the spirit of liberty and arrest the progress of republican principles that were proclaimed and sought to be established by all the energies and resources of a brave and gallant people.

The gentleman from Orleans, (Mr. Copeland,) in a speech of considerable length, endeavored to show by extracts from McCulloch's History, that Hungary was not prepared for freedom and independence; that she needed a farther and deeper "baptism in blood" before she could [illegible] to the elevation of true, self-regulated liberty. Sir, I have examined that work, and that examination has fortified my previous impressions, that she is prepared for freedom, for independence. She has, in her 14,000,000 of inhabitants, population enough, wealth enough, intelligence enough, virture enough, love of liberty enough, and, indeed, all the essential elements of a free and independent government.

The gentleman from New York, (Mr. Monroe,) has made the astounding discovery that intervention on the part of this government, even by way of an expression of disapprobation against the conduct of Russia, would not only be mere children's play, but contrary to international law. Perhaps, then, the advocates of intervention had better retrace their steps and change their position, as an act of childishness would subject us to ridicule, and a transgression of international law would be a grave offense. I would inquire of the Hon. gentleman, with due deference to his age, experience and forensic attainments, is not the right to liberty inalienable and incontrovertible, as well as the dearest, highest, holiest right of man? Is it not the common inheritance of man from his Maker? And is not its protection the common obligation of all men? Is not this principle the foundation of all international law? Does not this very law require us to assist any people where tyranny, insupportable, obliges them to battle in defense of their constitutional right? For an answer, I would call the gentleman's attention to a work on international law, the perusal of which may remove all doubts he may entertain on these questions. "When tyranny," (says Vattel, book 2, chap. 4, sec. 56, "becoming insupportable, obliges nations to rise in defense of their fundamental laws, every power has a right to succor an oppressed people who implores its assistance; for, he adds, when a people from good reasons takes up arms against an oppressor, justice and generosity require that brave men should be assisted in the defense of their liberties." Thus the gentleman may be satisfied that our government has a right to protest against the armed interference of a foreign power in a domestic struggle between liberty and despotism.

Gentlemen cling with great sincerity to the ancient and time-honored policy of their government. I am aware that Gen. Washington was opposed to improper and ill-adjudged alliances. So am I. But gentlemen contend that he was opposed to the kind of intervention advocated in this country at this time. Admit it, if such admission will give consolation to any. Mr. Speaker, no man in this House or this country reveres the memory or appreciates the services of him, whose likeness on yonder wall stares us in the face, more than the humble individual addressing your honor, or is more willing to acknowledge his lofty patriotism, sterling virtues, far-reaching wisdom, and penetrating sagacity. But does not time in its resistless march, develop new interests—new merits—new obligations, in all departments of business or trust. Is not this an age of progression? In chemistry and natural philosophy are we to be confined to the discoveries and opinions of Franklin? In astronomy to those of a Newton? or in political ethics to those of a Washington, even? Many are the changes, the discoveries and improvements, that time, science and labor have wrought, since these spirits took their flight.

But there is another idea worthy of consideration. Sixty years ago, when that worthy statesman was at the helm of the ship of state, was in the weakness of our nation; our territory was small, our population limited to some four or five millions, and almost homogeneous—we heard no cry from oppressed nations for help. Now how changed; our country spreads from the lakes to the gulf of Mexico, from the Atlantic to the Pacific, comprising more than 3,000,000 square miles, with a republican family of eight times that number, representations of almost every clime, many of which are imploring relief for their brethren ground down by the iron heel of despotism that are left behind.

The gentleman from New York (Mr. Monroe) refers to the administration of James Monroe, whose name he bears, and whose principles and virtues I hope he inherits. What, sir, was the policy of his administration, when the South American Colonies revolted from Spain, and that foul conspiracy, the Holy Alliance, contemplated an interference in behalf their mother country against her Colonies struggling for independence? Our government protested against such interference, declaring that it could not regard such an act with indifference. Such, I would inform the gentleman, was the policy of our government when his venerable namesake was at the helm 30 years ago.

A number of gentlemen (peace men, I suppose) are alarmed at the consequences of such a procedure, that it will lead to war. Perfect moon-shine! The chimera of an over-excited caput! I would inform the gentlemen that we do not propose to choke republicanism down the throats of principalities and powers at the point of the bayonet, as they have despotism in Spain, Greece, Poland and Hungary, but by the formation of a powerful public opinion, more omnipotent than fleets and armies. We will learn them to heed the advice of old Ben Franklin, "Mind your own business." If this will lead to more, let it come.

When we were struggling to throw off the yoke of British tyranny, a self-sacrificing and philanthropic La Fayette left his home, his avocation, and his country, crossed the briny ocean, and unsheathed his sword in defense of American soil and American rights. Long will his services have the respect and gratitude of an admiring world. But now, when a dogmatical and superlatively arrogant Autocrat, to gratify his own ambition and love of power, scatters dismay, devastation and death, throughout a nation that is struggling for the same civil and religious freedom, we, being clothed with a little brief authority, must be silent, our tongues must be palsied, our lips padlocked, lest we incur the wrath of the Russian Bear. I for one, sir, am not afraid of his frowns, his teeth, or his claws.

If, thirty years ago, when the Spanish South American Colonies struck for independence, the U. States, with a population of 9,000,000 and an army of only about 5,000, could proclaim to the Holy Alliance, consisting of France, Austria, Prussia and Collossal Russia, having 1,000,000 of troops at its disposal, "Hands off, fair play," I say, if we could command them thus, and have our mandate obeyed, without a threat or hardly a murmer, what think you, Mr. Speaker, or any other member of this House, would be the probability of a similar declaration involving us in a war now with Russia alone, with a weak, undisciplined, inefficient army, of only some 500,000, and the United States grown to the enormous dimensions of embracing almost a whole continent, people by upwards of 20,000,000 of freemen?

The gentleman from New York thinks that the time for intervention would have been during the war. I concede that would have been an appropriate time, but as it was not done then, let us prepare for any like emergency in the future. Let us give the despots of the old world to understand, that if we have a public law, that law is in the keeping of nations—that the United States, as one of the nations, are interested in upholding and preserving it sacred and inviolate, and will suffer no infraction thereof, in letter or spirit, with indifference.

Mr. Speaker, why should not this glorious Union, whose foundation and superstructure are claimed to be the immutable principles of justice, equality and liberty, act a conspicuous part in the great drama of a world's redemption from the power and dominion of despotism, in all its forms and varieties of existence? At least, would it not be entitled to one vote, one voice, in the common destines of mankind, and the common interests of humanity? Such a voice, from such a source, would be heard and felt and heeded by the European powers. It would speak in tones of thunder, that they cannot trample upon oppressed humanity, and at the same time it would assuage the grief and ameliorate the suffering of poor down-trodden Hungary. Let us, therefore, resolve, that it is incumbent on the Federal Government to enter its solemn protest against any further interference on the part of Russia, or any other despotic power, to prevent political reforms or suppress constitutional rights in any of the family of nations. Let us, with that magnanimity that becomes the representatives of the Empire State, in the name of three millions of freemen, unanimously invite that great apostle of liberty and expounder of international law, Louis Kossuth, to visit our Capital, and cordially welcome him as the guiding star and hope of an oppressed people, and the representative of a sovereignty cruelly overthrown by the armed intervention of a foreign power.

Oregon.—Gen. Lane, Territorial Delegate to Congress from Oregon, writes in reference to the settlement, soil and climate of that Territory. He estimates the population at 20,000, and says the immigration is rapidly increasing, owing not only to the natural advantages of the country, but to the liberal provisions made for actual settlers by a late law of Congress. The population is of a substantial character, much better than is generally found in new countries. Those who contemplate emigrating to Oregon should be ready to leave St. Joseph, on the Missouri River, with a proper outfit, by the first of May. Ox teams are much to be preferred. Provisions for the trip, and sufficient blankets for bedding, with such tools only as are necessary to repair a wagon, should be taken. Dry goods, groceries, furniture and farming utensils, of all kinds, are abundant in Oregon, and no one should think of taking such things with him. It must not, however, be supposed that no inconveniencies are to be experienced by emigrants after they arrive there.

Good Dairy Farms.

The best farms for making butter are those that lie fair to the sun, where the feed is sweet and of the best quality. Butter made from good sweet feed, will be of good color and of superior quality to that made from feed from pasturing that lies on the north side of the hill, where the sun shines but very little. The land is cold and wet, and the feed is sour and of poor quality, and the butter made from it will be light colored and of inferior quality to that made from good rich sweet feed. Dairymen should have plenty of good clear water, where the cows can have free access to it at all times. When cows are obliged to wade in the mud for water, and drink when there is a scanty supply, and drop their excrements in it, they are obliged to drink an impure mixture, that greatly affects the butter.

Cows should not be allowed to lie in close yards, in very warm weather; they should be returned to the pasture, or some convenient place where they have a good clean place to lie, and fresh air. When cows lie in wet and muddy yards, there will be more or less dirt fall from the cows into the milk, while milking, which gives the butter a very unpleasant flavor. All kinds of feed that are of a strong nature, such as turnips, and onion-tops, or any vegetable that has a strong flavor, ought to be avoided, for it is injurious to the flavor of the butter. In the spring every dairyman should feed his cows with a little Indian meal and water, every day, for two or three weeks before they come into milking, and from that time until they can get a good supply of grass. This not only improves the condition of the cows, but greatly increases the quantity of the butter, and improves its quality.

Dairymen should never undertake to keep more cows than they have plenty of feed for. Twenty cows, well fed, will yield much greater profit than forty poorly kept. Every farmer should be very particular to select such cows as give the richest milk, and that which will make good yellow butter. Every one knows that it is no more expence to keep good cows than it is to keep poor ones.

To have good cows and plenty of good feed, pure water, comfortable barns in winter, where they can be kept dry and warm, and good clean places for them in summer, is the first step towards carrying on the dairy business successfully.

How to Burn Coal.

The art of burning coal is not yet properly understood as it ought to be. Too much coal is usually placed in the stove, by which the draft is destroyed and the gases are imperfectly consumed. *The Miner's Journal* of Pottsville says there are two other errors in the way we burn coal, by which more than one-half is wasted. 1st. We have to shut the door of our stove or furnace, to make a temporary overcombustion at one time, and at another time we have to leave open the door and let in cool air to cool off. 2d. The gas that ascends our chimneys carries with it a deal of coal that is unburned, merely coal in vapor, which gives little heat for want of air to consume it. We lose the the most of this unconsumed vapor of coal when the door is shut. When it is open, the vapor is consumed, but the heat is reduced by a flood of cold air, and carried up the chimney. What is required then is an air-tight door over the ash-pit, through which you can let in just what air is necessary for quick or slow combustion as desired. The door that admits the coal should never be opened except to put coal in. A small flue should admit a stream of air heated by contact with the stove, to mix with the gas on top of the fire. In buying a stove, if you find that the stove or furnace door must be left open when you want to moderate your fire, reject it; for it is essentially wrong in its construction, and it will consume three tons of coal where one would answer if the draft door were air-tight.

Statistics of Marriages, Births, and Deaths.

From a report in the Springfield *Republican*, we derive a few statistical items as to marriages, births and deaths in Massachusetts, for the year 1850. The number of births during 1850 was 27,044, being an increase of 1,871. The number of males born was 14,137, females 13,392, and unknown 135.

The marriages for 1850 were 10,345, showing an increase of 3,409. As to the time of marriage, some months are much more favorable than others. In January there were 783 marriages, in February a less number, and in March only 392, the lowest on the list. May, however, improves on this, and 1,093 couple were made happy. From June to July the number diminishes, but increases in October to 1,022, and in November runs up to 1,418, decreasing in December to 819. The opening of summer and the approach of winter, therefore, appear the most favorable to matrimonial connections.

Some very queer statistics are given as to the marrying of widows, widowers, and bachelors. When bachelors marry widows, the age of the female is almost always the greater. Thus, of young men between 20 and 25 years of age, 15 married widows between 25 and 30; 11 do. between 20 and 35, and 8 do. between 40 and 45. Twenty-five young men from 25 to 30, married widows from 30 to 35, and 10 widows from 35 to 40. The reverse is true in the case of widowers and first marriages of females. Fifty widowers from 35 to 40 married ladies from 20 to 25. There was one exception in the case of a widower from 25 to 30, who married a maiden from 50 to 56. Of all married under 20, there were 187 men, and 2,253 women; from 20 to 25, 3,825 men, 4,316 women; from 25 to 30, 3,061 men, 1,629 women; from 75 to 80, 13 men, 1 woman.

The number of death in 1850, was 16,006; in 1849, 20,423. In 1850, 3,527 were cut down by that fell destroyer pulmonary consumption; 1288 died of dysentery, and 838 of lung fever. Among the diseases and the number who died of each, we find of casualty [illegible]0; drinking cold water 2; drowned 196; executed 1; lightning 3; suddenly 31; suicide 49.

The table showing the occupation of those who died, presents some very interesting facts in regard to the effect of occupation upon longevity of life. In 1850, the average of agriculturists who died was 65; laborers 44; mechanics 45½; merchants 47; paupers 61; professional men 50; public men 48; seamen 43½. This is very nearly the average for the seven years previous. Of mechanics, distillers seem to live the longest, averaging about 75. Barbers, grocers, millers, sailmakers, shipwrights and tobacconists seem to live longest of this class, averaging nearly 60, while cutlers, piano-forte makers, and stove dealers, average but about 30.

Of professional men, clergymen average 57, editors are, of course, worn out early, and in the seven years previous, (none died during 1850,) average 36; lawyers arrive at a respectable age, 51; physicians average 58; students average 26, and teachers 36.

Of public men, sheriffs and constables average 63; gentlemen 69; bank officers 63; sextons 57; railroad agents and conductors 30; brakemen 27; and 1 chimney sweep averaged 35.

Of females, housekeepers averaged 58, and operatives 26—a fact certainly deserving of attention. Dressmakers averaged about 32; milliners 35; tailoresses 41, and teachers 29.

A Veteran.—Daniel Weekes died at Shipharbour, Halifax Co., N. S., on the 29th of December last, in the 117th year of his age. Mr. Weekes was born on Long Island, on the 3d December, 1735, and served in the British army in which Wolfe fell, September 12, 1758, at which time he was 24 years old. He adhered to the Royal cause at the time of the Revolution, and received a grant of land at Shipharbour, on which he has since been settled. He brought up a family of 21 children, whose offspring to the third and fourth generation are settled around him, and scattered in many parts of the world, numbering some hundreds. In 1838 he enjoyed his second sight, and up to a couple of years ago, went daily bare-headed into the woods to cut wood and timber, an occupation he preferred above all others. Even when he became bed-ridden with age and weakness, he he retained full possession of his faculties—hearing and seeing—and endured but slight pain the two days before his death.

Census of Utah.—The Census of Utah is officially published in the Washington Republic and Intelligencer. From it we learn that the number of dwellings in the territory, when the census was taken, was 2,322; families the same; white male inhabitants, 6,022; white females, 5,308; total number whites, 11,330; free colored males, 12, and the same number of females; making the total free population 11,354. There are 26 slaves, all of whom reside in Utah County. The number of deaths during the year was 239; and the number of farms in the Territory was 929; number of manufacturing establishments, 16. The total population of the Territory, free and slave, amounts to 11,380. There are seven counties, respectively named Davis, Great Salt Lake, Iron, San Pete, Toole, Utah, and Weber. The most populous of these are Great Salt Lake, with 6,157 inhabitants; Utah, with 2,027; Weber, with 1,186; and Davis, with 1,134.

Temperance in Indiana.—A State Convention of the friends of Temperance in Indiana was recently held at Indianapolis, at which energetic steps were taken for the suppression of intemperance among the Hoosiers. Since the adjournment of the Convention a bill to regulate the sale of spirituous liquors has been reported to the Indiana Legislature, and, it is thought, will become a law. It prohibits the granting of licenses; provides for assessing fines on those selling or giving away intoxicating liquors to minors, and to all other persons, to be drank about the house or out house where the liquor is sold; first offense, a fine of ten dollars; second, twenty dollars; third, forty dollars; fourth, eighty dollars; fifth, and all subsequent offenses, one hundred dollars, the offender to stand committed until the fines are paid or replevined. It also provides that the wife, and all others injured by the sale of intoxicating liquors, may maintain an action against the vender who furnishes the liquor.

Verdict of Damages for Malpractice.—In the Court of Common Pleas, at Cambridge, Mass., the case of Twombly *vs.* Leach came up and occupied several days. This was an action against Dr. Leach for malpractice in performing a surgical operation upon Twombly's thumb, in consequence of which malpractice it was alleged she wholly lost the use of her hand. Some twenty distinguished doctors and surgeons testified in the case. The Court instructed the jury, that if they found in favor of the plaintiff, the measure of damages would be such amount as she would be entitled to receive for the pain, suffering and injury she had personally endured and received, and that the damage sustained by the loss of use of her hand would be subject to future consideration in an action in favor of her husband for the loss of the services of his wife. Verdict for the plaintiff—damages $250.

Price of Slaves.—The traffic in men and women seems to be quite brisk at the South just now. *The Fayetteville* (N. C.) *Observer* mentions an auction sale in Edgecomb County, at which "negro men sold at from $1,000 to $1,500, none at less than $1,000, and women at from $600 to $800." According to the same authority, 193 pieces of this 'peculiar' kind of property were disposed of at that sale. *The Augusta* (Ga.) *Constitutionalist* says, "That notwithstanding the tightness of the money market, the price of negroes in Georgia, as elsewhere in the South, continues to rule high. At the sale at Louisville, (Ga.,) on Tuesday, of the negroes of the late Charles Cunningham, Esq., one hundred and thirty-two in number, they brought in cash an average of over four hundred and sixty dollars. They were of all ages, from infants in the arms to very old negroes."

Salt-Mine.—There is a large salt-mine near Cracow, in Poland, which is eight hundred feet in depth. It is divided into three floors. On one of these (about two hundred feet down the mine) there is a chapel cut wholly out of salt. It is thirty feet long and eighteen feet high. The pulpit for the minister, and the seats for the people, the columns which support the roof, and all the other parts and furniture of the place, are hewn out of salt! We may imagine, that when lit up with candles it has a most curious appearance. The glistening walls and white benches strangely contrast with the dark clothes of the miners. In this mine also there are houses and stables formed in the same manner out of salt. Several hundreds of people are engaged at work in this mine, some of them not coming up to daylight for years together!

Keeping Cattle Warm.—Cattle will eat all that nature requires in a good warm barn, if it is judiciously fed to them, and they can have seasonable supplies of water. But nature will require more in an open barn, and more still in a cold yard. The fuel to feed the fires within will always bear a proportion to the cold atmosphere surrounding the surface of the body without, which is to be warmed, in order to keep the creature comfortable. It is like placing your stove outside of the house to warm the circumambient air, instead of placing it within your snug little parlor. The extra out-door appetite is caused mainly, if not entirely, by the extra exposure demanding extra fuel. [Granite Farmer.

VARIETY.

A bill has been introduced into the New Jersey Senate to exempt from execution a house and lot to the value of $1,000 in addition to the property already exempted by law. Such exemption to continue after the death of the householder, and so long as the same may be occupied by any member of said family. The bill provides that this property shall be recorded in a book to be called the Homestead Exemption Book, to be kept at the office of the Clerk of each county.

The most remarkable railroad accident of which we have any knowledge occurred on the Indianapolis and La Fayette road recently. Two hand cars were racing with several men on each; the forward car, in passing a point where a common road crossed the track, was thrown off the rails, and the other came upon it with its full force, killing three men and injuring several others.

Missouri iron is famous. Equally remarkable is the Pilot Knob in Madison county of that State. Pilot Knob is 700 feet high, and from the elevation of 500 feet to the summit *is a naked body of ore*, free of earth and stone, singularly traversed and intersected by cracks or veins, as if a freak of nature to facilitate the quarrying and removing the treasure. The property is owned and worked by a joint-stock company, whose possessions extend to 15,000 acres of land.

The proprietors of the Philadelphia Ledger have contracted with Messrs. R. Hoe & Co., of this city, for the construction of two mammoth eight-cylinder printing-presses. The cost of these presses will be forty thousand dollars—a seemingly large sum for a penny newspaper to pay for presses. The New York *Sun* and the Philadelphia *Ledger* have the largest circulation of any daily papers in the world.

A company is in course of formation, in England, for the purpose of carrying into operation a remarkable patent, which has for its object the manufacture of type by a process of die-sinking, in a metal of harder material than the alloy of lead and antimony at present employed in casting type in a mould. This is said to be the most important improvement which has taken place in the manufacture of type for the last three hundred years.

Cancer is said to have greatly increased in England during a few years, insomuch that a Cancer Hospital has just been established in London, and is already effecting an immense deal of good. In 1850, before this Hospital was established, no less than 4536 persons died in England of this frightful malady. Of these 3828 were males.

The report on our Steam Marine, lately made to Congress, states that 995,100 passengers were carried on the steamboats which navigate the Hudson during the year. It is known that 517,400 were carried on the Hudson River Railroad in the last half of the year, being at the rate of more than a million per annum, although the Railroad was but partially in use until October, and then in an unfinished state.

Gov. Hubbard, of Maine, said in his speech on the Liquor Law, at the late Convention: "He would not discuss the constitutionality of the law. He would only say, with regard to that, that if we can legislate for the extermination of ravenous beasts, we may for the extermination of the greatest of all evils, which reduces the human form divine to a condition worse than that of savages."

The aggregate value of the wines annually imported into the United States is about $2,000,000; of brandy, $3,000,000; of beer, $175,000; of tobacco, snuff and cigars, $1,750,000. Total, about 12,000,000 gallons, valued at say $7,000,000. The value of tea annually imported is $5,000,000; of coffee, $12,000,000; and of fruits (raisins, figs, almonds, &c.,) $1,000,000.

A man named Gable died recently in Indiana, who was a believer in the Rappers, had not taken any nourishment for two weeks, and had burnt his hands by holding them against the fire, for the purpose of taking the electricity out, as he said, while under extraordinary excitement. Exhaustion and excitement were the probable cause of his death.

Thurlow Weed, Esq., who is now in Paris, has discovered a painting of the Genesee Falls, executed in 1795 by a brother of Louis Phillippe, while they were passing through the country to Niagara Falls. The owner has consented, at the solicitation of Mr. Weed, that this ancient painting, the first ever made of the Falls, shall be presented to the City of Rochester.

Two persons, Thomas Donavan, charged with murder, and Francis Cady, committed for assault and battery with intent to kill, escaped from the jail of Orleans County, at Albion, on the 19th ult. They were the only prisoners in the prison, which is now left without a tenant. A reward of $100 is offered for their arrest.

The Directors of the South Boston Lunatic Hospital report that, of the 225 lunatic paupers who have been chargeable to the State during the past year, 197 were foreigners, and of the 28 Americans not one was a native of Massachusetts. The support of these paupers has cost them something over $19,000.

Nine ounces, says the *Scientific American*, of pure fresh lime, dissolved in forty gallons of water, will purify five hundred and sixty gallons of hard water; the precipitate is chalk. It takes sixteen hours for the water to settle, and all the impurities to fall to the bottom of the vessel which contains the water.

The Plaquemine (La.) *Sentinel*, of Dec. 30, says that rose-bushes in that place, with full-blown roses on them, were on that day thickly covered with glistening icicles. They presented a singular contrast, and a very rare sight for that latitude.

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DeRuyter, July 18, 1851.

Sabbath Tracts.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.

No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.

No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.

No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.

No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.

No. 8—The Sabbath Controversy: The True Issue. 4 pp.

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No. 13—The Bible Sabbath. 24 pp.

No. 14—Delaying Obedience. 4 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

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The Sabbath Recorder.

THE SABBATH & THE RESURRECTION.

From "An Examination of the Authority for a Change of the Weekly Sabbath at the Resurrection of Christ; proving that the Practice of the Church in substituting the First Day of the Week for the appointed Seventh Day, is unsanctioned by the New Testament Scriptures. By JAMES A. BEGG. Author of a Connected View of the Scripture Evidence of Christ's Speedy Return, &c." [Continued.

In reference to this text, [Acts xx. 7,] there is another consideration, which seems to be wholly overlooked. In the very next chapter we are informed that Paul, in practice, was accustomed to keep the Mosaic Law, which, of course, embraced the enjoined sanctification of the seventh day as the only Sabbath, and enforced *its* observance. That law comprehended the Fourth commandment, as it embodied all the Ten; the Sabbath, therefore, could not be disregarded by any one observing the law. At the time the Apostle was at Troas, he was on his way to Jerusalem—the writer of the Acts being one of his companions—and the ensuing chapter records his arrival there, and the reception he met with. Welcomed, though he was, by the brethren, as an honored instrument of his Lord, he is yet informed by the Apostle James, and all the elders, of a charge which had gone abroad concerning him, that he taught "all the Jews which are among the Gentiles *to forsake Moses*," and that they *ought not* "to walk after the customs." Acts xxi. 21. By whom this unfounded report had been originated, does not appear, but it seems to have been generally believed; it, however, received no credence from James and the elders, who suggested the most effectual method of disproof, that of Paul's immediately preparing, *by personal purification*, to offer sacrifice in the Temple. Such a recommendation, surely, would not have been given by one apostle to another, had he not both been convinced of the falsehood of the rumor, and the rightness, in itself, of the proposed means of refutation. It was instantly adopted, without scruple, by Paul, as an honest exposition of his views, and exhibition of his practice. The faith of Paul in the point referred to, as stated by James, and to be demonstrated to the satisfaction of the church of Jerusalem, was, "that thou thyself also *walkest orderly* and *keepest the Law*." Ver. 24. All were to receive ocular demonstration that the Apostle, though laboring chiefly among the Gentiles, had not, on that account, forsaken Moses, but that he "also," as did they, walked "orderly," in their sense of that word—that is, *he kept the Law*. Nor is the arrangement proposed or adopted for the purpose of evidencing a *change* of procedure; the *purification* and *sacrifices* are not to be the symbols of repentance for past neglect, but the disproof of fallacious reports of his previous conduct, while amongst the Gentiles. It would, therefore, have been, in his own estimation, truly *disorderly*, had Paul, at Troas, given countenance to any meeting substituting the first day of the week, as the Sabbath, for the day appointed of the Lord, in the Law.

By his acquiescing in James' proposal, Paul was doing no violence to his convictions. It is a fact acknowledged by all who have attended to the subject, that the apostolic Jewish church continued to attend the temple, observing there the law of Moses in all its details, and this until the temple was destroyed by the Romans. The followers of Christ, immediately after his ascension "*were continually in the temple*, praising and blessing God." Luke xxiv. 53. Afterwards, when their number had greatly increased, as we have already noticed, the record still is, of their "*continuing daily*, with one accord, in the temple." Acts ii. 46. And now, when Paul had come up to Jerusalem, after laboring much among the Gentiles, it was the regard which the church there had for God's law which rendered it desirable, in James' view, and that of the elders, that all should be disabused of the unfavorable impression made upon them concerning Paul, by the false allegation that he was teaching their brethren in other parts "to forsake Moses." To them neither the death nor the resurrection of Christ had diminished the value of the Mosaic ordinances, shadowing forth, in all its parts, the great work of our redemption, through Him. "Thou seest, brother," said James and the elders, "how many thousands of Jews there are which believe, and *and they are all zealous of the Law*. And they are informed of thee, that thou teachest all *the Jews* which are among the Gentiles, to *forsake Moses*, saying, that they ought not to circumcise their children, *neither to walk after the customs*. What is it, therefore? The multitude must needs come together; for they will hear that thou art come. Do, therefore, this, that we say to thee: We have four men which have a vow on them; then take *and purify thyself with them*, and be at charges with them, that they may shave their heads; and all may know, that those things whereof they were informed concerning thee are nothing; but *that thou thyself walkest orderly, and keepest the Law*." Acts xxi. 20—24.

All taking part in this transaction were men of God, lovers of Christ, and zealous for his glory. They saw nothing in the Law inimical to His cause, or unfitted to promote their sanctification. They had a personal interest in the worship appointed by God for His Temple. They not only recognized it as valuable, but, as such, obligatory upon them and all the descendants of Israel; they were, therefore, deeply interested in seeing it duly maintained. "They are all zealous of the Law," and they fear the consequences which would result from its being supposed that Paul, a Christian apostle, "taught *the Jews* among the Gentiles *to forsake Moses*." They state the decision issued concerning believing Gentiles, (ver. 25,) "that *they* observe no such thing;" but, for themselves, they are unanimous in observing the requirements of God's covenant. The Gentiles, as the children of Adam, had received *through him* the blessing of *the Sabbath*; but the Law, of which the Sabbath only formed a part, though a much-prized part, was given to Israel in "perpetual covenant." Of the stock of Israel, Paul, James, and the rest of the brethren, here, were; and the advice given is in accordance with the obligations resting on them all; and the proposal, immediately to purify and sacrifice, is accepted, without scruple, by the Apostle of the Gentiles, for the very purpose of making it evident to all that the charges circulated concerning him were unfounded, and that "*he walked orderly, keeping the Law*. "Then Paul took the men, and, *the next day*, purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, *until that an offering should be offered for every one of them*." Ver. 26.

Now, all this, following so immediately after the meeting at Troas, is instructive. The Sabbath enactment was engrossed in the law which Paul still kept, and for which all believing Jews were thus zealous; and for the apostle, in these circumstances, to have taken part in, or given countenance to, an assembly professedly changing the Sabbath, must have been viewed by him as *disorderly*. But he could not have done so; for this was not justly chargeable against the apostle; and he was ready to afford ocular demonstration to all, that he continued to keep the Law, though, with Christian light of its meaning. When, after this, as a prisoner, he reached Rome, he could, and did, aver to "the chief of the Jews" there, as recorded in the very last chapter of the Book of Acts, that he had "*committed nothing* against the people or *customs of our fathers*." Acts xxiii. 17. Would this have been true, if he had taught, by practice or precept, that the Sabbath had been changed from the Seventh day to the First?

Nor is it to be supposed that the Jewish Christian Church, under the guidance of the twelve Apostles, (who for a length of time all remained at Jerusalem,) and which was the pattern to other churches, and which gave forth the decision of the Lord, exempting believing Gentiles from circumcision, themselves erred, in this their devoted adherence to the Mosiac Law. On those so acting, be it remembered, the Lord the Spirit has set the seal of His special approval; for "then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and, *walking in the fear of the Lord, and the comfort of the Holy Ghost*, were multiplied." Acts ix. 31. And, when afterwards exposed to persecution, they are directed, in an Epistle addressed specially to them, to "call to remembrance the former days, in which, after ye were illuminated, ye *endured a great fight of afflictions*," (Heb. x. 32,) through fidelity to their Saviour.

It is also important, farther to observe, that not only have we this guarantee, that the Sabbath could not have been changed by a church zealous of the Law—including, in this number, its apostolic guides—but we have *express mention of the Sabbath itself*, throughout this Book of Acts, in terms which plainly imply its continuance. In numerous texts, the Seventh day—the Sabbath observed by unbelieving Jews—is still spoken of as "the Sabbath," which, had the Seventh day given place to the First, it could not have been. As, in such a case, the Seventh day would have ceased to be "the Sabbath;" instead of its continuing afterwards to be called so, we could only have had allusions to it, as having once held that distinguished place. But the references to this inspired history of the church, during upwards of thirty years of its progress subsequently to the ascension of our Lord, clearly imply that no such change had then been made. Let us briefly notice these.

When Paul and his companions came to Antioch, in Pisidia, they "went into the synagogue *on the Sabbath day*, and sat down. And, after the reading of the Law and the Prophets, the rulers of the synagogue" requested them to address the assembly, which Paul did. (Acts xiii. 14.) Here, it is neither the circumstance of their entering the Jewish synagogue, nor the fact of Paul's addressing those present, which arrests our attention. But, surely, most significant it should appear to all, that *the day* which *the Jews* were observing *as the Sabbath*, is still recognized and thus expressly called "the *Sabbath* day" by the inspired writer of the church's history—and this so very long after the ascension of our Lord. Paul himself, also, in the speech which he made on this occasion, speaks also of the Sabbath as still existing, and that in a connection still more remarkable. Referring to the death of Christ, he says: "They that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voice of the prophets, which are read *every Sabbath day*, they have fulfilled them, in condemning Him. And though they found no cause of death in Him, yet desired they Pilate that He should be slain. And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre. But God *raised Him from the dead*; and He was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the people." Acts xiii. 27—31. If it had been true that the Sabbath was changed at the resurrection of Christ, here was, indeed, a most favorable opportunity of testifying to the fact. Paul addresses a Jewish auditory in a Jewish synagogue, with the consent of their rulers. In their ignorance that any change of the Sabbath was designed, or had been effected, they were sanctifying, as formerly, the Seventh day, as still "the Sabbath day;" and Paul found them so doing. The apostle, with a correct estimate of the importance of the work of Christ, sets before them the truth concerning His death, yea, and of God's having "raised Him from the dead." If, then, it had been true, are we to suppose that he would not have added, that because of His resurrection on the First day of the week, God had changed the Sabbath to that day?

Suitable as was the occasion, and absolutely called for in such circumstances, Paul, whose spirit was stirred within him when at Athens among idolators, to declare unto them the God whom they ignorantly worshiped—Paul, whose zeal for the conversion of his brethren so often exposed him to contumely, led him into perils, and subjected him to sufferings—speaks now to his brethren, by their own invitation—tells them of the death of Christ, and of the triumph He received over death and the devil, when "God raised Him from the dead," and yet is altogether silent on what is now regarded as so distinguished a part of that triumph—the change of the Sabbath on account of His resurrection. Nor is this all. Instead of setting these brethren right in this respect, Paul, on this occasion did what, if now the church were right, directly tended to confirm the Jews in error. He not merely says nothing of the asserted change, but he also speaks of the Sabbath *they* observed as being still—just as it had been in the time of Pilate—truly "the Sabbath day." He does not say that their rulers fulfilled the sayings of the prophets, which *were* read on, what was then, before it was changed, the Sabbath day; but he identifies the Sabbath which had been then observed, with that which was still being observed while he spake—"the prophets which *are* read every Sabbath day." When were the Jews to be informed of the change of the Sabbath, (if changed it had been,) if not on such an occasion as this? And who could be expected to tell it to them, if Paul would not?

This was, indeed, a memorable meeting; and it led to another still more so. For Paul, having farther spoken of the Resurrection of Christ, and of David's prediction, that He should be so raised, and having warned them of the danger of despising such a Saviour, received an invitation to repeat his instructions. The interest excited is not, however, specially, nor chiefly, among the Jews; but, "when the Jews were gone out of the synagogue, *the Gentiles* besought them that these words might be preached to them *the next Sabbath*." Ver. 42. The day sanctified at the first, and given to Adam, was designed for a blessing to all his posterity; and, in the law of the Sabbath, afterwards promulgated to Israel from Sinai, "the stranger" within their gates was embraced. But so far had the Gentiles generally departed from God and His ways, that it is not a little interesting to read this Gentile entreaty, that a crucified and arisen Redeemer "might be preached to them *the next Sabbath*," rather than on some other day. The request was complied with; "and, *the next Sabbath day*, came almost the whole city to hear the word of God." Ver. 44. The day selected was thus wisely chosen. The effect of the discourse upon the Gentiles was also highly encouraging; for when, by reason of the opposition of the Jews, Paul and Barnabas were led to exclaim, "Lo, we turn to the Gentiles!" we are informed that "when the Gentiles heard this, they were glad, and glorified the word of the Lord." Ver. 45—48.

Still, in all this, we find as little intimation to the Gentiles as previously to the Jews, that now the Sabbath was changed from the Seventh day to the First. On the contrary, the seal of the inspiring spirit is, again, set to the fact, that no such change had then been made. *That* still was "the Sabbath day," upon which almost the whole city came together, else the Spirit of truth would not have called it so. Some instruction the Gentiles, also, might have been supposed to need, if they likewise had been under mistake as to which day was now the Sabbath; but they are left uninstructed, and we are misled, if that was not in truth, as it is called, "the next *Sabbath* day."

[To be concluded.

WORSHIP AMONG THE MOSLEMS.

The Mosques, or temples for religious worship among the Mahometans, are exceedingly numerous and of various sizes—some of them being capable of accommodating only 120 persons, while others—especially the Mosque of Omar in Jerusalem—cover an area much larger than the largest cathedral in Europe. The architecture of these buildings is the Saracenic. In Mahometan countries, the people are very particular in attending places of worship, and appear very devout and sincere—everything is conducted with the greatest solemnity and propriety. The interior of the Mosques is without ornament or furniture of any description. There is neither desk, pulpit, stool, or chair, nothing but the bare walls—the pavement is generally of marble, of different colors, forming a beautiful mosaic. On Friday, which is the Sabbath of the Mahometans, three sermons are delivered in the Mosques, by the muftis or priests. These sermons are sometimes founded on a text from the Koran, and sometimes originate in some local or historical incident, but never relate to doctrinal points—hence religious controversies are almost unknown among the Turks. Bells are not used to summon the people to public worship, but persons are chosen for the capacity and melody of their voices, called muezzins or criers, who ascend the balconies in the minarates of the Mosques, and proclaim with a loud voice, the hour of prayer, producing an interesting and solemn effect. On entering the Mosque, the slippers are left at the door, and no pomp or pageantry is witnessed in the interior of the building—not even if the Sultan himself is among the worshipers. Their worship is unattended with any music, being simplicity itself. [Boston Journal.

A FAITHFUL PASTOR.

An anecdote was told me by a well known Irish character, Thaddeus Conolly, who used to spend much of his time in wandering through Ireland, and instructing the lower classes in their native language. "I went," said he, "one Sunday into a church, to which a new incumbent had been appointed. The congregation did not exceed half a dozen, but the preacher delivered himself with as much energy and affection as if he were addressing a crowded audience. After service, I expressed to the clergyman my surprise that he should hold forth so fervently to such a small number." "Were there but one," said the rector, "my anxiety for his improvement would make me equally energetic." The following year Conolly went into the same church; the congregation was multiplied twenty fold; a third year he found the church full. [Dr. Gilly.

MY BOY.

BY REV. JOHN PIERPONT.

I cannot make him dead!
His fair sunshiny head
Is ever bounding round my study chair;
Yet when my eyes, now dim
With tears, I turn to him,
The vision vanishes—he is not there!

I walk my parlor floor,
And, through the open door,
I hear a footfall on the chamber stair;
I'm stepping toward the hall,
To give the boy a call,
And then bethink me that—he is not there!

I thread the crowded street,
A satchel'd lad I meet,
With the same beaming eyes and colored hair;
And, as he's running by,
Follow him with my eye,
Scarcely believing that—he is not there!

I know his face is hid
Under the coffin lid;
Closed are his eyes; cold is his forehead fair;
My hand that marble felt,
O'er it in prayer I knelt;
Yet my heart whispers that—he is not there!

I can not MAKE him dead!
When passing by his bed,
So long watched over with paternal care,
My spirit and my eye
Seek it inquiringly,
Before the thought comes that—he is not there!

When at the cool, grey break
Of day, from sleep I wake,
With my first breathing of the morning air,
My soul goes up, with joy,
To Him who gave my boy;
Then comes the sad thought that—he is not there!

When at the day's calm close,
Before we seek repose,
I'm with his mother, offering up our prayer,
Whate'er I may be SAYING,
I am, in spirit, praying
For our boy's spirit, though—he is not there!

Not there? Where, then, is he?
The form I used to see
Was but the RAIMENT that he used to wear.
The grave that now doth press,
Upon that cast-off dress,
Is but his wardrobe locked—HE is not there!

He lives!—In all the past
He lives; nor, to the last,
Of seeing him again will I despair;
In dreams I see him now,
And on his angel brow,
I see is written, "Thou shalt see me THERE!"

Yes, we all live to God!
FATHER, thy chastening rod
So help us, thine afflicted ones, to bear,
That in the spirit land,
Meeting at thy right hand
'Twill be our heaven to find that—he is THERE!

For the Sabbath Recorder.

THE PROVOCATION.

That there is to be a sanguinary, universal, and terrible war, more important in its consequences, and more conclusive and exterminating in its results, than any other ever experienced from the beginning of the world, is evident from all the prophets. It seems to be alluded to by them as *the* great conflict, in comparison with which all others have been mere preludes. It is called "*The day of the Lord*," "*The great day of the Lord*," "*The day of vengeance*," "*The time of trouble*," "*The day of decision*," &c. In reading the prophets on this subject, we are every where made to understand, that the Lord has a terrible controversy with the people, to express which language is apparently inadequate. All the figures of poetic prophecy seem exhausted in attempting a description of the sublime spectacle of a world in arms—summoned to the conflict, for the empire of the world—with the forces of the lamb, the kingdom which the God of heaven will set up, and to meet His terrible and retributive wrath.

The details, and the expressions used in the various descriptions of it, have induced some to conclude, that it was intended as a description of the Day of Judgment. I however conclude, that it is the same as brought to view in foregoing articles, or the war of "*Armageddon*." If such be the case, and it is a war of monarchs, for the perpetuation of the principles of monarchy, or the right of the *few* to dispose of the destinies of the many, without regard to their personal interests or happiness, the provocation is evident to all, and the retribution must be awful.

Taking, then, the position that the war consists of the *monarchs or despots* of the world, (for it is to be universal,) on the one side, contending for the principles of their governments, "the divine right of kings" to control, oppress, and enslave the world; and the *subjects* of the *kingdom of the stone*, "the *forces of the Lamb*," who is described in the Apocalyptic vision, Rev. 18 : 24, to avenge the wrongs and ruin of the world, effected by their ambition, tyranny, and cupidity; we have a cause equal to any description of retribution that physical forces could inflict.

The conflict may not be retributive merely, but for the disenthrallment of the people themselves, led forth for their own enlargement, on the principles of Bible morality and gospel fraternity. In looking over the history of the world, down to the present time, let the historian examine the woes and sufferings introduced in the detail of ancient as well as modern warfare, and he will then count the miseries, the wailings, the sorrow and blood, in those overwhelming wars, where cities were sacked, and given up to rapine and murder, to the violence of savage and unprincipled soldiery; whole nations carried into captivity, and subjected to wrongs and sufferings at which humanity weeps, and tyranny would blush. The whole system of wars for conquest, for power and dominion, is ascribed to the ambition and cupidity of despots. Nor is this all; they have been the principal propagators and supporters of the cruel superstitions of pagan and false religions, "with Moloch's horrid rites, besmeared with blood of human sacrifice, and parents' tears." They have pandered to the lusts of the Beast, and her that sat upon him, and made her "drunk with the blood of the saints and of the martyrs of Jesus"—those terrible persecutors, who have blackened the pages of history, the more firmly to hold their subjects in vassalage, and secure their loyalty, under the most appalling and extravagant demands; these are the provocations to the war.

The policy of the people, could they have spoken out for themselves, from the time of Nimrod down to the present, would have been *peace* and quietude, and non-intervention in the affairs of others. Contented with governments that would protect their rights, they would have been as industrious and happy as their fallen state would have admitted. Let the imagination extend itself over the whole catalogue of sufferings to which humanity has been subjected, and the conviction will be, that ninety-nine of a hundred cases of suffering from wrongs and privation, the miseries and woes of men, are traceable to a system of legalized oppression and wars, the offsprings of ambition, the ruling passion of monarchs. In the present enlightened state of the world, when the principles of Christianty should have been generally known, there are those who apologize for, and even advocate, the system of war, as ennobling, and developing man, and giving opportunity for great and generous emotions. The history of Europe for the last half century develops enough to kindle generous emotions, and make the heart sick in the retrospect; and no language is capable of expressing adequately the miseries and sorrows entailed. And even the peace establishments of Europe are said to cost the enormous amount of $500,000,000, taxed on the people, to enable their despotic rulers to keep them in subjection. A people once the masters of their destinies, and establishing governments in accordence with true democratic principles, under the rule of justice and brotherhood, such as our own professes, and the enormous expenditures for wars would cease. Wars for conquest once discarded, and defensive preparations would no longer be necessary.

In this conflict, which will soon engage the attention of the world, and which we are assured will terminate for the cause of universal emancipation, the Jews are made in the prophecies of scripture to sustain a conspicuous part. They are made to appear the principal party to the war; and the ten kingdoms are prominent on the other side. The probability is, that no other nation on earth has suffered so much as they, and the immediate cause of their suffering has been the monarchies represented in the image. From the time they were carried in captivity to Babylon, they have been under the yoke, till finally scattered over the face of the earth, continually suffering, but never able to repel or avenge their wrongs. They have, therefore, of all the nations on earth, the greatest account of wrongs to settle with the tyrants of the world.

Many speculations are indulged respecting the nature of the conflict, whether the description should be understood as implying a moral struggle, a spiritual warfare, or whether we are justified in considering it literally. To the last conclusion I feel myself compelled to come, as the only focus for all the rays of light to fall on in the scriptures of the Old and New Testaments, compared with the passing events and aspirations of the world. It is true, they are so highly figurative that it would betray folly in any one to attempt a detail; still, that all concur in the description of the general features of a literal conflict, which we have before contemplated, is evident.

Such being the case, we may learn the importance of taking a consistent stand in civil as well as in religious matters. Our patriotism will not excuse us in giving countenance to the government in framing oppressive laws, on in anywise upholding the principle of despotism, so clearly destined to an overthrow, overwhelming all its advocates in the general ruin. There is danger, indeed, that millions will be compelled, or induced by mistaken convictions of duty to their governments and rulers, to fall and be buried in the ruins of this gigantic Collossus, losing the highest hope on earth, if not the bliss of heaven.

It may be objected, that under our free institutions, there can be no danger. But it should be remembered, that this conflict is a war of principle, and the principles opposed to right and justice, and in favor of oppression, in any form of government, will not be successful. We are a fragment from the foot of the image, and have some of the iron of oppression in our laws, which enters into the souls of some of our fellows, which must be eradicated, or we must fall. The true principle of social intercourse—in the Old Testament, the religion of the Jew—and in the New Testament, the rule of Christian society—is the same—"*Thou shalt love thy neighbor as thyself*; and, "*Whatsoever ye would that men should do unto you, do ye even so to them*." By advocating and sustaining this principle in civil government, as well as in society, we may identify ourselves with that kingdom that is destined to fill the whole world, and stand forever. J. M.

LEARN TO BE SILENT.—It is a great art in the Christian life to learn to be silent. Under oppositions, injuries, still be silent. It is better to say nothing, than to speak in an excited or angry manner, even if the occasion seem to justify a degree of anger. By remaining silent, the mind is enabled to collect itself, and to call upon God in secret aspirations of prayer. And thus you will speak to the honor of your holy profession, as well as the good of those who have injured you, when you speak from God.

TWO GODLESS COLLEGES.

Girard College is a singular instance of the interposition of Providence to turn the wrath of man to His praise. The founder took special pains to guard against the introduction of religious teaching among the orphans who were to share his bounty, by making it a condition of the will that no clergyman should enter its walls. And yet, in the organization of the college, it was found practicable, without infringing on the condition of the will, to introduce devotional exercises and religious teaching without the presence of clergymen. A correspondent of the *Congregational Journal*, in describing a visit to the college, says he found a commodious chapel filled at an early hour each day, with over 300 young lads and their officers, "for prayer and praise and reading the Scriptures, and on the Sabbath, three times for regular worship and instruction in heavenly things. We found the Professors or Principal and teachers, as they are called, devout Christians, overseeing the [illegible] science and arts, but also the pure and holy principles of religion. The order, neatness, comforts, and plain and wholesome food and clothing furnished them, gave us great satisfaction."

The University of Virginia is another instance. The *Central Christian Herald* says:

"When Mr. Jefferson founded the University of Virginia, he determined that it should not come under the influence of the Christian religion. His experiment worked badly. It was soon found, that without religious influence, there could be no success, and arrangements were made to introduce a chaplain. The presence and labors of such an individual soon changed the state of affairs. Under the wise arrangements of the chaplain last year, a course of lectures was delivered on the Evidences of Christianity, by several clergymen of the Old School branch of the Presbyterian Church. These lectures, which were marked by learning, tact, and ability, in their delivery, have just been published by Messrs. Carter of New York, and will form a very valuable addition to our apologetic literature. Thus has God overruled the wrath of man, so that the very institution which was reared to uphold infidelity, has sent forth one of the ablest defenses of the divine origin of Christianity, of the present day."

MISSIONARIES HAPPY.

Many suppose that they who go to spend their days among the heathen are greatly to be pitied, they are so shut out from all that makes life happy with us. They indeed lack many things that we highly prize; sometimes they lack more of them than we can imagine, or they themselves describe; but they are not to be pitied. The station which they occupy is to be desired above all others. The condition of the man whom the people delight to honor, or his who possesses immense wealth, is not to be compared with that of the devoted missionary. What happiness it will afford them to be addressed by the Saviour, "Enter ye into the joy of your Lord!" What happiness will be their's as they "shall shine as the stars forever and ever!"

But they do not have to wait till the hour of death for the beginning of their joy. "Missionaries," says one who has had large opportunities for knowing, "are the happiest people on earth." A little while ago I heard a missionary, who was driven home by a failure of health, and who longs to return, tell a Sabbath school, "I was never so happy as when on heathen ground, and never expect to be again." And now Mrs. Bridgeman says to you in a letter from Shanghae, China, May 21, 1851: "It is six years to-day since I arrived in China. I cannot tell you, dear children, how thankful I am for the privilege of dwelling among this heathen people, and teaching them the blessed gospel." Then, partly from her own happiness in the work, and in part from the wretchedness of those who have not the gospel, she asks, "Who of you have consecrated yourselves to God in reference to the cause of missions? We read of many precious revivals in America. How many of you have been partakers of the blessings from on high? 'Freely you have received; freely give.'" [Dayspring.

LOSSES BY RELIGION.

Near London there dwelt an old couple. In early life they had been poor; but the husband became a Christian, and God blessed their industry, and they were living in a comfortable retirement, when one day a stranger called on them to ask their subscription to a charity. The old lady had less religion than her husband, and still hankered after some of the earnings which Thomas had forfeited from regard to the law of God. So, when the visitor asked their contributions, she interposed, and said, "Why, sir, we have lost a deal by religion since we first began; my husband knows that very well. Have we not, Thomas?"

After a solemn pause, Thomas answered, "Yes, Mary, we have. Before I got religion, Mary, I had an old slouched hat, a tattered coat, and mended shoes and stockings; but I have *lost* them long ago. And, Mary, you know that, poor as I was, I had a habit of getting drunk and quarreling with you; and that, you know, I have lost. And then I had a burdened conscience, and a wicked heart, and ten thousand guilty fears; but all are lost, completely lost, and, like a millstone, cast into the deepest sea. And, Mary, you have been a loser too, though not so great a loser as myself. Before we got religion, Mary, you had a washing-tray, in which you washed for hire; but since then, you have lost your washing-tray. And you had a gown and bonnet much the worse for wear; but you have lost them long ago. And you had many an aching heart concerning me at times, but these you happily have lost. And I could even wish that you had lost as much as I, for what we lose for religion will be an everlasting gain."

The inventory of losses by religion runs thus: a bad character; a guilty conscience; a troublesome temper; sundry evil habits, and a set of evil companions. The inventory of blessings gained by religion includes all that is worth having in time and eternity.

The Sabbath Recorder.

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"FOREKNOWLEDGE."

Reply to Bro. Hall—Concluded.

In the vocabulary of every-day life, *contingency* denotes that which comes without any design, foresight, or expectation on our part. On our part, we speak of contingencies; but with an infinite being, nothing can be contingent. This is so clear, that metaphysical writers have generally employed the term in a more restrained sense, viz. as denoting that which comes without necessity; "something which has absolutely no previous ground or reason, with which its existence has any fixed and certain connection." Our arguments have been, and will be, designed to show that, in this metaphysical sense of the term, a contingent event cannot have any existence. Consequently, those who maintain the doctrine of contingency, must, in the end, either abandon this metaphysical definition, and adopt the common one, or, like Socinus and his followers, conclude that the attribute of knowledge does not belong to the Almighty to the extent in which it is usually understood. Taking the word in its common acceptation, we can admit, without hesitation, that God foreknows some events *as* contingent.

In proof that a strict [illegible] is absolutely unknowable by any understanding, finite or infinite, we quoted the conclusive argument of President Edwards. But Bro. H. thinks, that "the rule of President E., if it have any force, must have it with respect to a *finite* mind, and not with respect to an *infinite* mind. *Self-evidence* to any mind has as much to do with the mind's *ability* to seize upon the evidence in the case as any thing else," &c. Now we thought, that the argument of Edwards made it clear, that "there is absolutely no evidence at all of the future existence of that event which is contingent, without all necessity;" and that "an increase of understanding, or of the capacity of discerning, has no tendency, and makes no advance, to a discerning any signs or evidences of it, let it be increased ever so much." (See our reply to Bro. C., Jan. 8.) The fallacy of this argument Bro. H. has not pointed out; and we would just remind him, that, whatever may be "the mind's *ability* to seize upon the evidence," it has no ability to seize upon evidence where there is none.

Besides, Bro. H. says, that "with God *fore*-knowledge is the same as *after* knowledge." Very well. Now, after an event has actually taken place, and so become a matter of after-knowledge, is it any longer contingent? Has not its past existence become a matter of necessity? Is not the proposition which affirms past existence of it, necessarily true? Wherefore, if foreknowledge is the same as after-knowledge, the proposition which affirms future existence of an event which is certain to take place, is necessarily true; and the futurition of it is necessary.

Another thing; when our brother says that "self-evidence must exist in exact proportion to the mind's *ability* to know," he surely does not mean, that there is no difference between self-evident truths and those which are evident from their connection with other truths. A proposition which is self-evident, requires not the aid of other truths [illegible] make it evident. The bare statement of it affords all the evidence of its truth that it can have. Let mathematics afford an illustration. *Two parallel lines will never meet, however far extended.* This is an axiom, or self-evident truth. It has all the evidence it can have in itself; and would continue to be evident, though every other truth in the world were proved false. But the proposition, *The three angles of a triangle are together equal to two right angles*, is a theorem, whose truth depends upon other truths previously established. Now it is true, that, while a finite mind arrives at a knowledge of the truth of this proposition by a process of reasoning, an infinite mind is under no necessity of resorting to such a process. The proposition is as clear to the Divine Mind, as an axiom is to us. But the *mode* in which an infinite being knows things, is one thing; the *objects* of his knowledge quite another. Now, if the mathematical proposition stated above does really depend upon other truths, and is so connected with them that it cannot be true without their aid, this *connection* is the object of the divine knowledge, whatever may be said about the mode of that knowledge; for God views things as they are. So in regard to all future human events; their futurition may be, and we doubt not is, self-evident to the Deity. But will they come into existence without causes to necessitate their existence? When they transpire, will they not be found to have been brought about under the influence of previously existing events? Will not their connection with these previous events then become manifest to human observation? If so, this connection is now the object of God's certain foreknowledge; for God views things as they are. Be it so, however, that all future events are self-evident to the Divine Mind; this does not weaken our position, but strengthens it. Self-evidence of such events is the real and infallible futurity of the events themselves.

Our correspondent talks about the "law of contingencies." He says, "To say that the Almighty cannot certainly foresee an event because it is *contingent*, is to say, that there are conditions in the law of contingencies which God cannot comprehend." We do not understand this language. If by contingency is meant nothing more than that which comes without any design, foresight, or expectation *on our part*, it is plain enough; and we are ready to say, that we hold to no such absurdity. But if contingency means what metaphysical writers usually mean by it—something which comes without necessity; "something which has absolutely no previous ground or reason, with which its existence has any fixed and certain connection"—we do not see how it can be subject to any law at all. "The law of contingencies," in this case, is language without meaning.

"God as certainly foresees what I *will* do as what He has *decreed* I *shall* do." If God certainly foresees what you *will* do, He foresees that you will certainly do it. And any proposition affirming that you will possibly not do it, he foresees or foreknows to be false. The absolute and unfrustrable certainty of your doing it, is the foundation of his certain foreknowledge of it. By how much you take away the certainty of the act itself, by so much you take away God's certain foreknowledge of it. And if the act is first certain before God can have any foreknowledge of it, some cause or power has made it certain—that is, has *necessitated* it—that is, has *decreed* it; otherwise, you have an effect without a cause.

We proceed to examine the argument from human responsibility. "Human *consciousness* is against the doctrine of *necessity*, in every instance where it affirms *human re*-[illegible] we have been somewhat puzzled to decide whether our brother does not mean *conscience* instead of consciousness. But, whichever be his meaning, we are not impressed with the truth of his argument, notwithstanding the solemnity with which he adjures us to confess the contrary. It is not the province of consciousness to say, whether the two propositions, All human actions are decreed, and, Man is responsible for his conduct, are contradictory. Bro. H. may *infer*, if he pleases, that man is not responsible if all human actions are decreed; but he must remember that *inferring* is not the office of *consciousness*, but of *reason*. Whether the reason which teaches him to draw this inference is *right* reason, is the very point under discussion.

In the opinion of our brother, the proposition which affirms the predetermination of all human actions, "refers the *power* to God," and "therefore the responsibility is with Him." Pray, how is this? Our system amply concedes that man has a *natural* power to do right. He possesses all the physical and intellectual capacities which are requisite for serving God; he has all needed opportunities for doing the things which are required of him; there is, therefore, no natural necessity for his doing wrong. Yet he lacks *moral* power; that is, he lacks the disposition. Hence, the only sense in which it is true that the proposition objected to "refers the power to God," is that it refers to Him the power to originate in man the moral power, or disposition to do right. And does this relieve man from responsibility? Does it throw the responsibility on God?

"Power and responsibility go hand in hand." "Responsibility and power must go together." "When the actions of men are controlled by God, responsibility is removed from them, unless they have forfeited the power of volition." But who denies that man has the power of volition? What we deny is, that man has the power to *originate* his volitions, or even to *change* them. Every man has the power to *exercise* volition, and uses the power constantly; it is a part of his very nature. But ask him to change his predominant inclination; in what way will he go about doing it? The very idea supposes a contradiction; for if he does it, he must be either voluntary, or involuntary, in doing it. If the latter, it is no exercise of free-agency; and if the former, he must have two opposing predominant inclinations at the same time—a thing impossible. Take a simple case for illustration. Here is a fifty-cent piece, and here is a double-eagle, or twenty-dollar gold piece. Both of them we lay down before our correspondent, and ask him which of the two he chooses to have. At once, he chooses the gold piece. Again we ask, if it is in his power to choose the other? Now we do not ask, if it is in his power to take the fifty-cent coin, put it in his pocket, and walk off with it, leaving the gold where it lies. We admit that it is. But, in the absence of all extrinsic causes to affect his volitions, is it in his power to *choose* the half-dollar? Does he *prefer* it to the other? Can he *originate* in himself any such preference? For this is what the question of human responsibility comes to, in reality. It is a question of volition; the merit of all human actions lying in that state of the heart, virtuous inclination, or choice, which prompts them. This being the case, Bro. H.'s solemn question is easily answered. Bro. Brown is conscious of exercising choice in regard to whatever is submitted to him; he possesses the "power of volition"; he does just as he chooses—just as his predominant inclination leads him to do. And on this account he feels himself a responsible agent. But his "consciousness" does not teach him that he has power to *originate* a volition; he never yet caught himself in the act.

As we do not deny that men have the "power of volition," so neither do we maintain that "they have forfeited this power, and that a control is exercised over them as a punishment." We believe that those who are suffering the pains of hell are as much free-agents as they ever were. In their place of punishment they go on sinning, and will forever; but they will do so, not because they have forfeited the power of volition, and are compelled to do so, but because it is their confirmed inclination. They lack the *moral* power to cease from sinning, and this is one great reason why their escape from that place of torment is impossible. The devil himself is a free-agent. He possesses all the natural capacities requisite for serving his Creator, but he is *such* a devil that he *cannot* cease from sin. But does not God hold him responsible for every sin he commits?

The reference which our correspondent makes to Mesmerism, will not answer his purpose. The mesmeric influence is physical; the magnetizer operates first upon the body—upon the nervous system—and through this medium throws a spell upon the will, for a time. No such power is employed by the Almighty in controlling the actions of rational creatures. God hardened Pharaoh's heart (Ex. 14: 8,) not by *positive efficiency*, nor by any thing analogous to mesmeric influence, but by that sovereign disposal of moral causes which was certain to bring about the result. But, by the way, does not the mesmeric phenomenon furnish an example of the "application of physical necessity to a moral agent"—the thing which our brother was so "astonished to hear from a man of Bro. Brown's 'acumen'?"

The instances which Bro. H. adduces from the Bible, to disprove the doctrine of necessity, are all perfectly reconcilable with the distinction between natural and moral necessity. Ananias and Sapphira acted voluntarily, and therefore freely, yet by that moral necessity which the covetousness of their hearts created. "*The poor—whensoever ye will ye may do them good.*" But when there is *will* to do so, there is no moral necessity to do otherwise. "*If we sin willfully after we have received the knowledge of the truth,*" &c. The devil sins, notwithstanding his knowledge of duty, and that too by a moral necessity. Nevertheless, he is guilty; awfully, wickedly, horribly guilty for every sin he commits. Moral necessity will not excuse him; neither will it excuse his children.

In view of the insinuation, that the distinction between natural and moral necessity is "more specious than solid," we have a simple question to propose. Is it *possible* for an unrenewed man to keep the law of God? Read Rom. 8: 7, and then answer. See also James 2: 10. But is he not guilty for not doing it? Does not every transgression and disobedience result from a depraved will? Is not his depraved will his wickedness? Or is it merely his misfortune? If it is not possible for him to keep the holy and just and good law of God, it is a case of moral inability. Yet that he has every natural power requisite for rendering obedience, Bro. Hull will not undertake to deny.

T. B. B.

BRITISH CORRESPONDENCE.

Meshullam and his Colony.

GLASGOW, January 23, 1852.

Deeply interesting are the statements in recent numbers of the *Sabbath Recorder* relative to the efforts of the Jewish Christian, John Meshullam, in the Holy City, and the fertile fields of Artos, in its neighborhood. To those observing God's holy Sabbath, it surely belongs to give all aid and encouragement possible, and to cultivate brotherly relation to that infant colony in their laying hold upon God's covenant. If an apostate church has been the occasion of stumbling to the Jew, through rejection of the Sabbath, it well becomes those who know the significance and importance of that institution, to seek to roll away the reproach which, in the eye of the Jews, has been heaped upon the "name that is above every name," through His disciples having falsely asserted that He had authorized its abolition or its change. Of all the numerous tokens which by-past years have furnished of the faithfulness of the Promiser, who says, "I will remember the land," this is doubtless the most important. Travelers of every country and of every class, (including those whose mission has mainly been to verify and elucidate the Divine Word,) have seen and written much of the evidences of the curse of God having lain heavy upon it. But how little have they seen or thought of the connection between the cause and the curse! How little have they considered of the condition under which that curse is to be converted into blessing! When Israel shall confess their iniquity, and that they have been brought into their enemies' lands because they "walked contrary" unto their God—when they have been humbled, and accept their punishment—"then," saith the Lord, "*then* will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. *The land also shall be left of them, and shall* ENJOY HER SABBATHS, *while she lieth desolate without them;* and they shall accept the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away. . . . . But I will for their sakes remember the covenant of their ancestors." Lev. xxvi. 40—46. While many of them are departing farther and farther from the law of their God, and, as foretold by the prophet, saying, "We will be as the nations," it is well to know that others there are who, humbling themselves, and accepting their punishment, are laying hold on Jehovah's covenant, and asking for "the old paths," that they may walk therein. Let us seek to strengthen such in their God, recalling to them His promise, "The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the breach, The Restorer of paths to dwell in. *If thou turn away thy foot from the Sabbath*, from doing thy pleasure on *my holy day; and call the Sabbath a delight, the holy of the Lord, honorable;* and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; *then shalt thou delight* in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isaiah lviii. 11—14.

God is surely opening the way, in that land even, for "*the sons of the stranger* that join themselves to the Lord, to serve Him, and to love the name of Lord, to be His servants, *every one that keepeth the* Sabbath from polluting it, and taketh hold of my covenant." Isaiah lvi. 6. The Turkish Sultan has recently issued a firman in favor of the Christian Protestants, allowing them to meet together freely as such; also permitting their births and marriages to be registered in the public registers. The Episcopal Church has its chapel on Mount Zion, with its Bishop of Jewish birth; and the London Church Missionary Society has resolved now to make Jerusalem their head quarters for the East; and one of their missionaries has already proceeded to his destination. Meanwhile, the Popish and Greek churches are contending for possession of the Holy Sepulchre. Russia on this point lately took up a menacing attitude towards the Porte—the Emperor being the head or Pope of the Eastern apostacy. It matters little which of them succeed in grasping this prize; but it will be much to the honor of the Sabbath-keepers, if in such a crisis they should so come to the help of the Lord against the mighty, as to encourage the hearts of His people to look to Him who is mighty to save.

J. A. BEGG.

WESTERN CORRESPONDENCE.

[The following letter to one of the editors of the Sabbath Recorder, gives so much information of general interest, that we take the liberty of printing it, although uncertain whether it was written with that view.]

SULLIVAN, Indiana, Jan. 18th, 1852.

I am this winter itinerating in the State of Indiana, on behalf of the American Bible Union; and I am gratified to be able to say, that I find many warm friends of the cause in almost every place where I have presented the subject at the West. I feel, myself, a growing interest in the cause; and from what I have learned and seen of the progress of public opinion upon the matter, together with the extensive and judicious arrangements which the Board of Managers have made for obtaining a corrected version of the Holy Scriptures in our own tongue, I have no doubt of the ultimate success of the Union, in bringing a better version of the blessed Book of God into extensive use among the churches of Christ. I hope to see the day when King James' version will be supplanted by a version more in accordance with the mind of King Jesus.

Of course my business is to advocate the cause of the Union, and do all I can to promote its interests. I travel simply in the name of the Union, and as its accredited agent; and sometimes I am not asked to what denomination I belong; sometimes it is taken for granted that I am simply a Baptist; at other times, I am asked to what church I belong; and as I inform them, it often leads to friendly conversation on the subject; and in this way I have found some facts in the history of Sabbath-keepers, that were new to me, and I presume to many of your readers, who feel a deep interest in these things.

In Manard County, Illinois, I became acquainted with a very respectable farmer of the name of James Taylor, a deacon of the Christian Church on Wolf Creek, who informed me, that his forefathers were Seventh-day Baptists in Maryland, and removed thence to Chester County, South Carolina, thence to Alabama, and thence to Kentucky; and that in all these migrations the Sabbath of Jehovah was maintained in the family until the present generation, who have now all conformed to the custom of this world; but, added he, if ever there was a pious woman in the world, my grandmother was one, and she strictly kept the Sabbath unto the day of her death. This information seemed to confirm the information given me by a traveling gentleman, some few years ago, of the existence of a Sabbath-keeping church in South Carolina. I have heard of the existence of a church under like circumstances in Missouri.

In this place, Sullivan, the county seat of Sullivan County, I have incidentally met with a number of Sabbath-keepers, adhering to the law of the Lord, and testifying to all around of the obligation of all men to remember the Sabbath of Jehovah. The head of this interesting group is Annanias Davis, a son of Nathan Davis, once of Salem, Virginia, whose family was part of the colony that removed from Squan River, in New Jersey, to Western Virginia, sixty-one years ago, at which time the subject of these remarks was nine years of age. The family name of his wife, who is in like manner zealous for the Sabbath observance, was Clayton, and she belonged to a family who were formerly connected with the same Christian fraternity. Annanias Davis removed from Vireto, Warren Co., Ohio, forty-three years ago, and thirteen years ago to this place, at that time a dense and almost unbroken forest. It being the center of the county, by vote of the inhabitants the county seat was removed here five years ago, which has given an increased value to their lands, and importance to their location. During the whole thirteen years of their residence here, they have not heard a Sabbath-keeper preach, nor even seen a single person of their own faith, nor read a Sabbath publication, the Bible alone excepted; and yet they have steadily kept to the "Ancient and Honorable Way." The posterity of this worthy couple now number sixty-five souls; their own children are five sons and four daughters, with their families, most of them observers of the Sabbath. From the information I gave them, they have concluded to send for the *Sabbath Recorder*. Having no public gifts among them, for nine years they lived without any church privileges; but for four years past most of them have united with the Christian Church in this place, with the express agreement, that they may keep Jehovah's holy day, and be subject to neither censure nor discipline for pursuing their worldly business on the first day of the week, so that they do not habitually neglect public worship in the church to which they belong. Their learning is chiefly the "one-book" learning; and that they have "*right smart.*" Although they have no public gifts, their honest and Christian behavior has gained for them a good report of all men where they are known. They have often been assailed by the opponents of the seventh-day Sabbath, but they have so successfully used the armor of righteousness as to put to silence their opposers; and a considerable portion of the community around them have learned to say, "If there is any day of rest binding by Scripture now, it is the seventh day."

S. D.

FAMILY PRAYER.

I believe that Family Prayer is very much neglected by the members of *our* denomination; and the reason I believe it, is, because I have for a few months past had opportunities of seeing that many families, in a number of churches, never have, while I have been in their midst as one of them, so much as once engaged in this duty, and I have tarried in the houses of some for two weeks.

Among all the duties that devolve upon Christians, there is perhaps none of more importance, none more interesting, than that of family prayer. The duty of attending to it is enforced in the Holy Scriptures, where parents are told, "*Train up your children in the nurture and admonition of the Lord.*" If parents are obligated to do *this*, then of course they are bound to use every instrumentality in their power; and family prayer is a very *important* instrumentality, and in the power of every parent to use. That it is an almost omnipotent instrumentality, I think I shall be able to show.

First—By the reactive energy of prayer, parents are prepared for giving better instructions to their children; are made more patient, more loving, more anxious for their spiritual welfare, and consequently more determined to check every inordinate desire, or any waywardness in their offspring.

Secondly—The associations of early childhood have almost the power of destiny upon the man or woman. *As are the associations of a child, so is the man*, amounts to almost an axiom. How seldom is it the case, that a young man, baptized from his infancy in the tears and prayers of pious parents, goes forth into the world a reckless reprobate. Those tears are remembered, and the tones of those prayers still ring in his ears, when distance or the grave separates him from his parents, rebuking every bad deed and approving every good. It was my lot to be deprived of a father when I was but two years old, but I had a praying mother. What an incalculable blessing! A praying mother! How do the tones of her voice, agonizing before God for her numerous family, still sound in my ears! I have dwelt with rapture on the lofty stains of Homer and Virgil in their own inimitable tongues; I have been pleased with the amorous sallies of Anachreon, and made sad by the mournful strains of Mœschus; I have been entranced by the eloquence of Demosthenes and Cicero, as it glows upon the pages of their writings, and awed by the sublime philosophy of Socrates and Plato; but when these are erased from memory's tablet, and no trace of them left, the prayers of that mother will still send up from the past their warnings and encouragements, never ceasing until they die away in the stillness of the tomb; and if, on the morning of the resurrection, I am gathered among the blest, it will be in answer to those same prayers. Such will be the testimony of thousands upon that day.

Thirdly—It is one important duty of parents to teach their children to pray. How can they do it better than by example? And where is there a more appropriate place than around the family altar?

I would have these exercises preceded by the reading of the Scriptures, and then every member of the family should be taught to bow, from the oldest to the prattler who has just learned to use his tiny limbs, while the older members, the parents first, and each child in his turn, shall engage in an earnest, comprehensive prayer. Were every family to practice this, there would be much less *dereliction from duty by young converts almost as soon as they make a profession of religion.*

Parents, and especially you who have neglected this solemn duty, will you candidly consider the foregoing suggestions, and wisely act in conformity to them? When such important results hang upon your decision, will you hesitate? Can you enjoy heaven when conscious that a child is suffering in torment, damned by your neglect? Methinks heaven were a poor boon under such circumstances; and yet such will be your case if you do not awake, provided you *obtain* that boon, for I see around me daily multitudes of your children pressing on to ruin. May God grant His mercy to all parents, that they may be able to know their duty and do it. MATHETES.

THE LIQUOR TRADE.

I wish to submit a question or two for the consideration of the readers of the *Recorder*, in respect to the "liquor traffic."

First—Which inflicts the greatest injury upon a given community, the man who sells three hundred dollars worth of spirituous liquors *to be used as a beverage*, or the man who *steals* three hundred dollars worth of property from the same community?

Second—Is it in agreement with that scripture which says, "Love worketh no ill to his neighbor," to sell spirituous liquors to be used as a beverage?

Third—Does the man who uses spirituous liquors as a beverage set a good and wholesome example in this respect before his neighbors?

N. V. HULL.

ALFRED CENTER, Feb. 12, 1852.

JOHN BUNYAN'S WORKS.

The *Christian Watchman and Reflector* says that the public are at length presented with an edition of John Bunyan's works, worthy of the immortal dreamer. An attempt was made to publish his works in 1692, but it failed after the issue of the first volume. The second attempt was in 1737, in two vols. folio, published by Samuel Wilson; this edition was republished in six volumes 8vo. in 1769, and in eight volumes 8vo. in 1771. In the same year, Galbraith's edition, in one volume folio, was issued. In 1768, an edition appeared under the supervision of Whitefield, in two volumes folio; and a dozen years later, an edition under the auspices of W. Mason and J. Ryland. These editions were more or less defective; and several others still more imperfect have appeared at different times in England and in this country. The edition now presented is issued under the care of George Offor, Esq., the accomplished editor of the copy of the first edition of Pilgrim's Progress, published by the Hanserd Knollys Society. Mr. Offor's qualifications for the work which he has assumed, are of the most ample character. For more than half a century the works of Bunyan have been a frequent companion in his leisure hours. The works included in this edition are sixty-two in number, and each is furnished with an introduction and notes. Mr. Offor has likewise given a sketch of Bunyan's life, times, and contemporaries. No expense or pains has been spared to make the undertaking entirely successful. The works are comprised in three volumes. Blackie & Son, Edinburgh, publishers. Vols. I. and II. are already issued.

COLONIZING: ANOTHER VIEW.—A correspondent, alluding to the articles which have recently appeared in the *Recorder* in favor of organizing a colony of Sabbath-keepers to settle on the Pacific coast, says:—

"No doubt this is a very efficient way of strengthening and building up the cause of truth; but it seems to me that our people have fallen into an error in selecting inland and remote points as the sphere of their labors. Light emanates from cities and large towns. 'The candle should not be hid under a bushel.' I believe that if Seventh-day Baptists from the East were to emigrate, in numbers large or small, to the cities and villages on the shore of the mighty Mississippi, or the growing and already populous cities of the Western States, the advancement of their cause would be far more rapid than hitherto. The facilities for doing business in such places are certainly far better, and the opportunities for improvement, and consequently for disseminating truth, are far greater, than in the inland and out-of-the-way places they usually select."

OUR WESTERN MISSIONS.—In answer to inquiries on the subject, we take this mothod of saying, that the Executive Board of the Seventh-day Baptist Missionary Society has appointed Eld. Lewis A. Davis to supply the church at Farmington, Ill., with preaching, and Eld. Stillman Coon to preach to the Society at Southampton, Ill.—the salaries of these brethren being paid one half by the Board and the other half by the brethren among whom they labor. The Board has also appropriated $100 a year to enable the church at Walworth, Wis., to maintain preaching, and Eld. O. P. Hull is now laboring in that field.

CARRYING OUT THE PRINCIPLE.—When the First Baptist Church in New York built their splendid meeting-house in Broome-st., some years ago, rooms were fitted up in connection with it for the Baptist Home Mission Society and the American and Foreign Bible Society, which were tendered to those Societies rent free. It is now stated, that the Bible Society, in consequence of its refusal to take part in the new version movement—a movement which the First Church generally approve—is to be ejected this spring.

MESHULLAM'S ASSISTANTS.—It has already been stated in the *Recorder*, that a company of persons sailed from Philadelphia last fall, intending to settle at or near Jerusalem, and assist John Meshullam in his efforts to benefit the Jews. We now learn that they arrived at Marseilles after a pleasant passage of sixty-four days, and were to re-embark immediately for Jaffa.

REVIVALS IN NEW YORK CITY.—Rev. Isaac Westcott, pastor of the Laight-Street Baptist Church, in a note to the N. Y. *Recorder*, says: "The Laight-Street Church is still enjoying tokens of the divine favor. Fifty have been converted to God, we trust, during the past few weeks, thirty-five of whom have been baptized." The Shiloh Church, also, reports a pleasing revival. Thirteen have been baptized, and more are awaiting the ordinance.

TOLERATION IN TURKEY.—The Sultan of Turkey has just issued a firman in favor of the Christian Protestants, allowing them to meet together freely, and permitting their marriages and births to be registered.

Proceedings in Congress last Week.

SECOND-DAY, FEB. 9.

In the SENATE, numerous petitions were presented, including one from ten Hungarian refugees, now in Iowa, praying for a grant of land, like that granted to their countrymen. The Army Register, and estimates of San Francisco fortifications, were received from the War Department. The resolution on the Irish State Prisoners was postponed, and Mr. Clarke's resolutions on Non-Intervention were taken up. Mr. Clarke of R. I., spoke on the subject at length, and against the doctrines urged by Kossuth. Gen. Cass took the floor. An executive session ensued, and afterward an adjournment.

In the HOUSE, petitions were presented from bank officers and members of the Legislature at Albany, for a Mint in New York; also, a memorial from Capt. Wilkes in favor of a new search for Sir John Franklin. A resolution inquiring into steamship contracts, was offered and adopted. A resolution looking toward a change in the Tarriff was voted down, and soon after the House adjourned.

THIRD-DAY, FEB 10.

In the SENATE, after hearing petitions and referring one or two bills, the Non-Intervention resolutions were taken up, and Mr. Cass made a speech, which occupied the remainder of the session, and in which he set forth very sound doctrines upon that question of International Law which has latterly been so much argued in this country. He goes for an official declaration of what this Republic holds to be true and right in that connection, leaving the question of positive intervention to be considered afterward, as circumstances may require.

In the HOUSE, the day was spent in discussing the reconsideration of a resolution, which had passed the day previous, asking the President to place the Regiment of Mounted Rifles in designated places. The vote was reconsidered, and then the resolution was laid on the table.

FOURTH-DAY, FEB. 11.

In the SENATE, numerous petitions were presented, including a batch for additional compensation for taking the Census. The correspondence concerning the Prometheus affair was received and ordered printed. The joint resolution relative to the Irish prisoners was taken up; Mr. Seward made a long and able speech in favor of it. When he had concluded, Messrs. Badger and Mason had to say a few words suggested by the interests of Slavery.

The HOUSE spent the whole day in talking about the Compromise, or "Peace Measures," as they are called. The discussion started from a motion to print a series of resolutions presented by Mr. Stratton, from the Legislature of New Jersey, sustaining the Compromise measures, and against any change, alteration, or repeal of the Fugitive Slave law, and promising to sustain the Executive in the stand which he has taken upon this subject. Messrs. Giddings and Stanley were the principal speakers.

FIFTH-DAY, FEB .12.

In the SENATE, the Resolution on the Irish State Prisoners was postponed. The New Jersey Senators defined their position and the position of their State in relation to the Compromise Measures. Mr. Seward proposed to pay the expenses of the Hungarians. Mr. Clemens then made a speech on Non-Intervention. He attacked Kossuth; repudiated his views; called up the history of England's wrongs inflicted on this country and Ireland; said we had no inducement to combine *with* England or *against* Russia, &c. &c. A motion to postpone till April was lost by vote of 15 to 24. The subject was then postponed till Monday week. An Executive Session followed, and then an adjournment.

In the HOUSE, a bill granting right of way and land to Missouri for Railroad purposes was discussed. The Prometheus Correspondence (sent to the Senate the day previous) was received; and, after talking a while on giving the laws of Congress a more general publication in newspapers, the House adjourned.

SIXTH-DAY, FEB. 13.

The SENATE spent the day in debating the bill to establish a Navy Yard at San Francisco, and one private bill. Without taking any vote, it adjourned to Second-day.

In the HOUSE, the Judiciary Committe were authorized to send for persons and papers in the case of Judge Watrous, of Texas, charged with malfeasance, and in considering, to no definite end, two private bills. Adjourned to Second-day.

LITTELL'S LIVING AGE.—Three numbers of *Littell's Living Age* fell in our way last week, and furnished the richest treat in the magazine line that we have enjoyed for many a day. It is one of the *live* periodicals, and cannot fail to interest *live* readers. Writing about it in 1845, John Quincy Adams said, "Of all the periodical journals devoted to literature and science, which abound in Europe and in this country, this has appeared to me the most useful. It contains, indeed, the exposition only of the current literature of the English language; but this, by its immense extent and comprehension, includes a portraiture of the human mind in the utmost expansion of the present age." What the *Living Age* was in 1845, it is in 1852. The following are the contents of the number for February 21:

1. Mary Stuart.—Westminster Review.
2. Spencer's Travel's in European Turkey.—Spectator.
3. Voyage of the Rattlesnake.—Examiner.
4. A Look into the Landes.—United Service Magazine.
5. Chinese in California.—Chamber's Journal.
6. Literature of the Ice.—United Service Magazine.
7. Leaves from the Note Book of a Naturalist, Part 12.

POETRY: To the City of New York, on its Reception of Kossuth; Dead Letters; To England; Memory.
SHORT ARTICLES: Wonderful Things put in Pawn; Moonlight in the Tropics.
NEW BOOKS.

Published once a week, by E. Littell & Co., Boston, at 12½ cents a number, or six dollars a year, in advance. Dewitt & Davenport, Tribune Buildings, agents for New York.

KIRK OF SCOTLAND.—The Established Church of Scotland, notwithstanding its severe loss by the secession of the Free Church, is possessed of zeal and energy enough to undertake a scheme of church extension at the cost of from £300,000 to £400,000, which they propose to raise by voluntary subscriptions.

California News.

The steamer Daniel Webster, from San Juan, arrived at New York on the 13th inst., bringing fifteen days later news from California. Her passengers were only 26 days and 19 hours from San Francisco to New York.

At San Juan de Nicaragua. Feb. 4, a terrible conflagration occurred, destroying about fifty houses, among them the United States Hotel.

A San Francisco paper of Jan. 15 says:—At present, the weather is clear, bright and beautiful, and good promise given to both miner and tiller of the soil of a bountiful harvest in future. Indeed, the gardens around the city are even now filled with almost every description of green and growing vegetables, which, ripening during every month in the year, will soon furnish abundantly and continuously our market with such supplies. During a walk last Sunday, in suburbs of the city, we saw rows of green peas four feet high and in full bloom, a few wild flowers on the hill sides, and various kinds of cultivated ones in the gardens.

The late rains and high waters have caused a cessation of mining on the rivers, but increased operations in the high dry land diggings, from which immense amounts of gold are being washed, much of the dirt having been dug and piled up during the past summer and fall. Quartz workings are progressing, notwithstanding the lack of sufficient capital among those engaging in it, unstable tenure of titles to their claims, and difficulty in obtaining the best kind of machinery.

A man named J. Q. Adams was shot at Sacramento City, on the 12th January, by a Mrs. Bond, whose daughter had been seduced by him. He had been arrested by the police for abducting the girl from her home, when the mother, a woman of unusual intellect and strength of purpose, proceeded to the Station-House, and having obtained an entrance, on the request to speak a few words with the prisoner, found him sitting in the ante-room in company with an officer. Approaching him, she asked if he intended to marry her daughter, and receiving an unsatisfactory response, drew a pistol and discharged it, the ball entering his side near the tenth rib, and lodging probably in the abdomen. Adams died on the following day, having in the mean time married his victim, whom he acknowledged to have seduced under a promise of marriage.

The Indian disturbances appear to be entirely at an end, and affairs are settled down into their accustomed channels.

European News.

The steamer Pacific, with four days later news from Europe, arrived at New York on the 12th inst.

The advices by the Pacific are commercially favorable. The improved feeling in Cotton and Breadstuffs continues, with an active demand. Money was easy at low rates. In the manufacturing districts, there was a good business doing.

Quite a panic has been raised in England on a rumor that Louis Napoleon was about to invade England. The London *Times* is filled with editorial and correspondential discussions on the subject, which is treated as quite a serious matter.

Louis Napoleon has committed no new trocities. He has lost a great many supporters by the confiscation of the Orleans property. The law abolishing titles of nobility has been rescinded.

The accounts from Ireland are gloomy.

There has been the most violent gale ever known in the British Channel.

The steamer Glasgow, from Glasgow for this port, put back to Greenock on the evening of the 27th ult., in distress. She had proceeded half way across the Atlantic, when she was struck by a heavy sea, on the 20th, which swept overboard Mr. Robertson, second officer, who was lost; also, after-companion, wheel-house, boats, bulwarks, &c.

The London *Times* of Jan. 16, has a telegraphic dispatch from Plymouth, dated at 7 the previous evening, which states that the port life-boat of the Amazon was picked up by a Dutch galliot in the Bay of Biscay, and the following persons on board have been landed at Plymouth: Rev. Wm. Blood, Mr. Gilley, Lieutenant Geylls; William Angus, second engineer; Isaac Roberts, boiler maker; C. Deudney, stoker; W. Wall, stoker; G. Webb, seaman; Wright, seamen; M'Innes, storekeeper; and Harris, boy.

Mr. Eliot Warburton, prior to the loss of the Amazon, published a new novel called "Darien: or the Merchant Prince," in which are related the incidents connected with two shipwrecks, and also the awful occurrence of a ship on fire. Mr. Warburton had insured his life for £10,000 before sailing in the Amazon.

A law has been recently passed in England compelling all kinds of Steam Machinery employed in factories, printing establishments, &c., to be so constructed as to consume their own smoke, under a penalty of from £2 to £5 for every day of delay in conforming to the law.

We observe in German papers the following illustration of religious liberty in Germany: One of the most respectable citizens of Schweinfurt, and member of a religious communion dissolved by the Government, declined to have his children confirmed according to the rites of the State Church, and was informed that if he persisted in keeping them away, he would be arrested.

A Spanish Journal mentions the following names as actually those of two clerks in the Ministry of Finance at Madrid: Don Epifanio Merurzururdua y Zengotila, Don Juan Nepamuceno de Burionagonatotorecagogeazcoechea.

Frederic Ricci, the composer, lately died in the prime of life and talent. He was stricken by apoplexy in the post-carriage between Warsaw and St. Petersburg.

Robert Burns, grandson of the Poet, was recently murdered by pirates, on the coast of Borneo.

Lady Byron, the widow of the Poet, is living at Southampton, England. She was Miss Milbanke.

A mummy has been discovered in the Crypt of St. Stephen's Chapel, London. It is supposed to be the remains of an old Bishop.

The mother of Thiers died on the 4th December, at Paris, two days after the *coup d'etat*, and while he was in prison.

NORTHERN TRAVEL.—Our first winter journey to Albany (says the editor of the N. Y. *Tribune*) was made via Newburgh, in 1838, and occupied three days; our second, in 1839 involved two days' hard riding, including most of the intervening night. On Monday we went up (via Hudson River Railroad) between 8 A. M. and 2 P. M., and yesterday we came down even quicker, leaving Saraotga Springs at 8½, (in company with passengers who left Castleton, Vt., three hours before,) left Albany a little past 11, and were set down in Chambers-st. at 4¼ P. M.—in time to do a pretty fair day's work. The Harlem Road, we understand, runs through from Albany and Troy in about the same time—five hours.

SUMMARY.

A very extensive and thorough movement in favor of the "Maine Law" is now agitating Philadelphia. About six weeks ago a primary meeting was held by Ministers of various denominations, which resulted in the appointment of a Committee to solicit the co-operation of the Clergy throughout the City and County, and also to hold public meetings on the subject. One hundred and sixteen Clergymen have signed the petition, and a meeting has been held each week in some one of the large churches, all of which have been crowded by a dignified and earnest auditory.

Several weeks ago, a Jewish lad, whose business was to sell jewelry about the city of Philadelphia, disappeared very strangely. Some two or three weeks afterward, the remains of a person about his size were found tied up in a bag, which had caught in the ice on the river. Last week two Poles were arrested as the murderers, and it is said that the chain of circumstantial evidence against the prisoners is perfect and overwhelming.

Mr. John Chancy, of Roxbury, Mass., while on his way to this City on Tuesday night, on board the steamer Massachusetts, was robbed of $337 in bills, of which $300 was in six $50 bills of the People's Bank of Roxbury—the remainder in small bills not remembered. Mr. C. says that when he went to bed he put his pocket-book inside his flannel, or in his bosom, and that he woke subsequently and found it lying on the edge of his berth, but the money was gone.

A dispatch from Charleston, S. C., dated Feb. 9, says: You have already heard about the four Massachusetts free negroes, convicted of an attempt to abduct a slave, and sold at Galveston, in consequence of their inability to pay the fines. Samuel Quall, of Ala., bought Anthony Hays for $325; Levana Smith for $370; William Brown for $505. He bought to re sell at Mobile. John Fourtkey, of Galveston, bought Jacob Thompson for $365, on speculation.

In New York, one day last week, William J. Haggerty, formerly a resident of Huron, Ohio, was fleeced out of $65 at a mock auction shop in Chatham, near William street. He thought he was buying a gold watch dirt cheap. Haggerty was waiting for a passage to California, and the $65 was all the money he had left after paying for his ticket. A Sixth Ward Police officer took pity upon the poor duped Buckeye, and obtained his money back from William Johnson, who was the auctioneer.

The Philadelphia Inquirer has been assured by a gentleman who recently returned from Europe, that large quantities of American coin are imported into France from the United States; and that, by a peculiar process, a considerable portion of gold is extracted, while the value of the silver is not impaired. Indeed, it is said that quite an extensive business is carried on in this way. The process is a peculiar one, and known only to a few scientific men in France.

A horse thief named Clay, recently arrested in Tippah County, Miss., and who turned State's evidence against his associates in iniquity, revealed the fact that horse-stealing is now reduced to a science, and that master, salesman, striker, runner and stealer constitute the different degrees of this new order. In his disclosures, he confessed himself to belong to a gang of horse-thieves, who operate from the Tombigbee, through Mississippi, Arkansas and Texas.

Gen. Martin, a member of the Senate of Louisiana, has introduced into that body a bill which proposes to place habitual drunkards in the same position, in regard to the management of their property and their family affairs, as that which the law assigns to lunatics and minors. They are to have curators, with powers of administration; they are to be incapable of sueing or being sued in their own names; they could not be members of a corporation, nor executors or administrators of an estate.

Five children of John Whipple, of Hamilton, Mass., were shockingly burned, on Wednesday evening, Feb. 4, by the bursting of a spirit lamp. They were sitting round a table, studying their lessons, when it exploded, and they were immediately enveloped in a sheet of fire. One ran and pitched into a snow bank; three were carried to the pump, and extinguished; and the fifth was soused in a tub of buttermilk. The youngest child has since died, and another is in a hopeless condition.

It is estimated from official returns and other sources of information, that the number of Indians inhabiting all parts of our country, amounts to about 418,000. Of this number 30,000 is the estimated number of those inhabiting the unexplored territories; 24,100 are the Indians of Texas; 92,130 belong to the tribes living in New Mexico; 32,231 are in California; 22,733 are in Oregon; 11,500 in Utah. Many of the New Mexican Indians are civilized, and have fixed habitations and towns.

Dr. A. H. Wilder, of Springfield, Mass., failed some time since, and went to California, leaving his wife and family to earn their daily bread for the time. A few days since the several creditors of the bankrupt met at the residence of their debtor's wife, in compliance with her invitation, when each found under his plate the amount of his claim. The husband had taken this method of paying his liabilities out of the first of his earnings on the Pacific.

Madame George Sand has, it is generally asserted, been ordered to leave France. Of all the eminent popular writers of the day, she is the only one remaining; Hugo, Dumas, Sue, all are in exile. The *Courrier du Bas Rhin* says that M. Hochstuhl, ex-Representative, who is included in the decree of banishment, has received a passport for America, to which country he will proceed *via* Hamburg.

It appears from the late report of the Board of Public Works of Virginia, that in that State 678 miles of railroads have been already completed, and that 637 miles are now under contract. The capital stock of the railroad companies amounts to $146,117,100, in which the State has an interest of $7,464,433 33. Besides her railroads, the State has 872 miles of canals already constructed.

The State of New Jersey appropriated during the past year $250,857 for the support of Common Schools. There are 1,615 School Districts in the State, where children are instructed an average of 9 months in the year. There are 145,529 children in the State between the ages of 6 and 18 years, of whom only 88,810 attend school.

James Thornton, one of the slaves of the late John McDonogh, to whom Mr. McDonogh in his will bequeathed freedom, has instituted proceedings in the Fifth District Court, at New Orleans, against the executors of the McDonogh estate, to procure his emancipation in accordance with the terms of the will.

On Wednesday morning, Feb. 11, while Henry S. McCombs, of Wilmington, Delaware, was standing in the depot of the New Jersey Railroad, at Jersey City, some expert rogue picked his pocket, which contained $2,000 in Delaware Bank notes.

In the Massachusetts Senate, a Committee has been appointed to inquire what action shall be taken to procure the restoration to freedom of the four negroes, citizens of Massachusetts, who were recently sold into slavery in Galveston, Texas, for attempting to abduct slaves.

The Neander Library, recently purchased by the University of Rochester, consists of 4500 volumes, and the price paid was $2,300. About 350 of the volumes are large folios, and many of the works in the collection are of the choicest and rarest editions. It is to be forwarded in the spring.

At the late session of the Superior Court in New Haven, Mrs. Mary M. Hubbard obtained a verdict of $2,250 damages against the town of Middletown, for an improper construction of a road, by which the carriage in which she was riding was overturned and she was much injured.

The steamship Isabel, Capt. Rollins, sailed from Charleston on the 8th inst., for Key West and Havana, with 384 passengers, mostly bound for California. Among the number were 55 slaves. The rush to the land of gold from all parts of the country is almost without parallel.

A Convention of Spiritualists is to take place shortly, at Cleveland, Ohio, at the urgent request of the spirits. The object is to call together the mediums, compare notes, counsel together in relation to recent manifestations, and strengthen the cause of Spiritualism.

A dispatch dated Providence, Wednesday, Feb. 11, 1852, says: The Maine Law, which was defeated in the House on the 30 ult., has passed the Senate, with an amendment submitting the question to a vote of the people. The vote in the Senate stood, Yeas, 16: Nays, 15.

In New York, the other day, an inquest was held upon the body of Adelia Banner, an infant thirteen months old, who died suddenly. The Jury rendered a verdict that the deceased came to its death by suffocation, occasioned by crying and holding its breath and not being able to regain it.

The bill for the Abolition of the Death Penalty has passed the Rhode Island House of Representatives by a vote of 44 to 20. Having previously passed the Senate, it is now, with the Governor's signature, a law of Rhode Island.

Mr. G. S. Warren, a returned Californian, and citizen of Geneva, Wisconsin, died in Philadelphia on Tuesday evening, Feb. 10, after a severe illness. On the first attack of sickness, he was robbed of his watch, clothes, and $400 in money.

No street in Constantinople has a name, nor is there a lamp in it, yet there are 500,000 inhabitants! There is not a post office nor a mail route in all Turkey, nor a church bell; but there are at least two dogs to every inhabitant.

The late severe cold weather has injured the prospects of an abundant fruit crop during the ensuing season. Letters and papers from the South state that the principal orange groves of the States bordering on the Gulf have been entirely destroyed.

A consultation of physicians and surgeons has decided that the bilndness of the king of Hanover is incurable. The *Boston Post* thereupon remarks, that people have long since concluded that all kings are incurably blind.

The Prometheus affair is settled by apology. Mr. Crampton, Chargé d'Affaires *ad interim*, is authorized to settle all causes of dispute with England, relative to Central America.

The proprietors of the Wahtopee Mill, at Fall River, have raised the wages of their weavers about ten per cent. The other mills in the place followed the example to some extent.

In the Assembly of New York, on the 10th inst., a bill was reported granting $5,000 a year for encouraging colored emigration to Liberia from this State.

A resolution has been introduced into the Legislature of Ohio, to loan all the arms belonging te the State to Hungary, to be returned after her independence.

Rev. Mr. Hill, of the Methodist Church in Hartford, has been compelled to pay $67 and costs, for marrying a girl under 18 years of age.

Mr. and Mrs. Sauerbier, a Mr. Fouse, and two children, at St. Louis, on the 27th ult. came to their death by suffocation produced by the bursting of a gas-pipe.

A free colored woman was committed to jail at Richmond, Va., and condemned to receive thirty-nine lashes, on the fifth inst. The crime alleged was that of being found without papers.

Mr. McWilliams, a Railroad Conductor, who ejected a colored man, named Thompson, from the cars at Elmira, N. Y., in August last, has been tried for the offense, and fined $75.

The Court-House at Marion, Crittenden Co., Ark., was burned down last month, and all the court books, papers, books of record, &c., destroyed.

The Colonization Society of New Jersey propose to purchase a tract of land in Liberia, comprising 160,000 acres, and call it "New Jersey." It is thought the sum necessary to effect the purchase (only $750) can be raised without difficulty.

A branch of the slave trade was lately seen in full operation at Galveston, Texas. Four freemen of Massachusetts were there sold into perpetual bondage for having given another man a little aid in the pursuit of happiness.

We continue to receive accounts of disasters all along the Mississippi river from the breaking up and heavy flow of the ice. The whole amount of property destroyed is estimated not to fall short of $250,000.

The earnings of the Erie Road are large for the season, and the downward freight is as large as the Road has facilities to move. The receipts for February will probably exceed $200,000, although it has only 24 working days.

In the Superior Court at Baltimore, Feb. 13, in the case of Mary Ann Donnelly *vs.* William P. Keller, for seduction, the jury returned a verdict for complainant. Damages $2,500.

We hear from Charleston that a cargo of Slaves has been shipped from that city for California, and we are credibly informed that similar exportations are about to be made to New Mexico.

A bill to prohibit colored mechanics or masons from making contracts for the erection of buildings, &c., has been introduced into the lower House of the Alabama Legislatnre, and will probably pass both branches.

The railroad riots at Steubenville, between the Corkonians and Fardowners, have been renewed. James Casey a Corkonian, has been killed. Several of the Fardowners have been arrested.

The Corporation of Galway, Ireland, are to send a block of their native marble, with a suitable inscription, to be placed in the National Monument to the memory of Washington.

Governor Hunt offers a reward of $250 for the arrest of a colored man, named Jonah Seman, charged with the murder of a child, near Poughkeepsie, on the 30th ult.

Judge McLean, of the U. S. Supreme Court, pays $3,000 a year taxes on his property in Cincinnati. Mr. Longworth, the wealthy vine-dresser in that city, pays $17,500 a year.

A baggage car on the Pennsylvania Rail road, with its contents, including the mails, was destroyed by fire recently.

It is said that, during the last twenty years, Hon. Abbott Lawrence and his brother Amos have given away over a million of dollars.

The Baptist State Convention of Mississippi have resolved to raise $100,000 for endowing a College in that State.

Seven negroes have been committed for beating and maltreating the family of Mr. Place, of Waterloo.

Information has been received at the State Department of the pardon and release of Mr. Thrasher by the Spanish Government.

MARRIED.

On Monday, February 9th, at Washington, Coventry, R. I., by Rev. Albert Sheldon, JOHN VARS, of the firm of Vars & Follansbee, New York, to MARY A., only daughter of Henry R. Remington, Esq., of the former place.

At North Brookfield, N. Y., on Sabbath evening, Feb. 7th, 1852, by A. M. Covey, Esq., Mr. THOMAS SAFFORD to Miss MARY MORGAN, all of Brookfield.

At Marlboro, N. J., on the 2d inst., by Eld. David Clawson, Mr. WILLIAM HIGBEE to Miss EMMA ANN AYARS.

In West Union, by Eld. N. V. Hull, Feb. 5, Mr. MILO BURDICK, of Alfred, to Miss SARAH SHERMAN, of West Union.

DIED.

On the 27th ult., at the residence of Abel B. Davis, Widow PHEBE AYARS, relict of Dea. Phineas Ayars. Funeral services at the meeting-house at Marlboro, on the 29th. Sermon from 1 Cor. 15: 51—"We shall not all sleep, but we shall all be changed."

In Verona, New York, Feb. 10th, of typhus fever, at the residence of her brother Mr. Russell Witter, Miss EMILY WITTER, aged 47 years. Sister Witter was a member of the Seventh-day Baptist Church in Adams. She united with that church in early life, and remained a member of it until removed by death to join the church above. C. C.

In Verona, on the 12th inst., of scarlet fever, OSCAR, son of Daniel and Anna Williams, aged 9 years. "The flower fadeth."

LETTERS.

J. Nash, J. B. Kenyon, H. Stanley, W. M. Fahnestock, J. C. Maxson, N. V. Hull, T. Tomlinson, I. Babcock, A. M. Covey, J. M. Wardner, H. I. Garthwaite, B. G. Stillman, J. B. Wells, E. S. Burdick, J. Green, E. R. Clarke, D. C. Green, W. B. Gillett, H. W. Stillman, T. P. Lanphear, J. Hubbard, D. Clawson, H. H. Baker, E. Burdick (received,) C. Chester (have written you,) Abram Burger, T. E. Babcock (28 in first letter.)

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	Freight.	Pass.	Pass.
Leave White House	3.45 A.M.	6.30 A.M.	1.45 P.M.
Somerville	5 00	7.00	2.15
Boundbrook	5.15	7.10	2.25
Plainfield	5.45	7.25	2.45
Westfield	6.30	7.40	3.00
Elizabetht'n		8.15	12.45

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Miscellaneous.

The Dog Market of Paris.

From "A Faggot of French Sticks; or, Paris in 1851," by Sir Francis Head.

At Paris, on one day in every week, namely, on *Sunday*, there is a dog market, held in a place which, on Wednesdays and Saturdays, is a horse market, and which, wearing, as is lawful in heraldry, its highest title, is called "the horse market."

On proceeding there on Sunday, at about half-past 1 o'clock, I found myself in a rectangular open space, 240 yards long by 44 yards broad, surrounded by a high wall, divided lengthways down the middle by a stout oaken post and rail fence, on each side of which was a paved road, bounded by grass, shaded by a triple row of trees. In the center of the oak fence was a large fountain of water. Beneath the trees, and parallel with the two paved roads, were stout oaken rails divided into pens, each bearing the name of the horse-dealer to whom it belonged, and which, even if empty, no one unauthorized by himself can use. The horses, affixed to these rails by rings which continue the whole length of the market, stand shaded by the trees. Near to them is an office on which is painted, in large black letters, "Office of the veterinary surgeon and of the inspector charged with the superintendence of the horse market."

At the entrance of the market there exists a little wooden office, on which is written, in letters bearing in size about the same proportion to those of the above superscription that a dog does to a horse, "The concierge receives the description of lost dogs, and endeavors to recover them. Apply under the archway in front, to the left."

Taking off my hat, I introduced myself as a stranger seeking for information to the concierge, or keeper of the dog market, before whose tiny office were arranged on tables—several were hanging on both sides of the door—a great variety of muzzles, to be hired for the day by dogs, none of whom are allowed, under any pretext, to enter the market without one.

After talking some time to the concierge, during the short intervals in which he was not professedly engaged, I entered the market, in which I found about 280 arrant curs, all wearing very odd-looking wire nose-gear, which, projecting about two inches beneath their lower jaws, gave their mouths the appearence of being what is called. "underhung."

Dogs were barking—dogs were yelping—dogs were squealing in all directions. Several were surrounded by a crowd of spectators silently gaping down at them. In one direction I saw a fox-dog—retained by a string tied to the oaken horse-rails—on his hind legs, pawing with both feet to get to another dog about twenty yards off, that appeared equally anxious to come to him. On the ground there lay panting a large, coarse-looking Newfoundland dog; near him a basket of fat puppies whining; behind them a woman nursing one of the family in her lap. A servant-maid, as she kept strolling about, was leading, as if it had been a child, an Italian greyhound. One sandy-colored dog, little bigger than a very large rat, and with cropped ears, which made him look as sharp as a flea, I was assured was a year old. Near him stood a dog barking to get at his master, dressed in a blouse, who had not only tied him to a post, but who every now and then "sacrebleued" him for barking. Beside him, looking at the faithful creature with infinitely kinder feelings, was standing in wooden sabots, with a crimson-colored handkerchief wound round her head so as to leave the ends sticking out, the dog's master's wife—in short, his own "missus," who evidently did not like to see him sold. In another direction I observed a great mastiff standing near two women; one of whom held in her arms two puppies, the other a small dog with very lank rough hair, that stuck out all around him like the prickles of a hedgehog.

Close to a very savage looking yard-dog, tied to a rail, which no one seemed disposed to approach, two women were seated on the ground, each with a dog in her lap. Near them a stout, tall peasant, in a blouse, held out and up in one hand, at arm's-length, a puppy, looking, in comparison to his own size, like a mouse. On the ground were seated several men, with baskets full of yellow, greasy looking cakes; beside them appeared stretched out for sale an immense dog-skin.

The owner of every dog pays for the use of the muzzle—if he has hired one—five sous, but the animal himself is admitted in the market free; whereas on Wednesdays and Saturdays each horse pays 10 sous, carriages on two wheels 15 sous, on four wheels 25 sous, goats and asses 4 sous apiece.

"Haste Makes Waste."

We always feel like preaching a sermon from this text, when we perambulate the market in search of butter. In all the stalls devoted to the sale of this necessary of New England life, it is very seldom that a really good article can be found, but there is every variety of poor butter, in abundance. Now and then a firkin may be found put up in rather tolerable shape—such as would almost pass current with those who know what really good butter is—but it is an exception to the general rule. On the other hand, there are hundreds of tuns of butter sold every year in our market at half the price it would bring were a little more labor bestowed upon it by the housewives in the country. In no one article do our farmers so greatly mistake their true interests, as in sending poor butter to market. We tasted of a lot yesterday, which was offered at ten cents a pound, because it was rancid, but which would have brought double that price readily, had it been properly cared for when it was made. The process of making butter is simple and easy, and the only difference between good and poor butter, in nine cases out of ten, is just the difference in labor bestowed in working out the buttermilk. If the butter be thoroughly worked in a cool place, it assumes something of the consistency of wax, and will keep for years without becoming rancid. Yet not one firkin in a hundred sent to market can be cut without the buttermilk following the knife.

The English diary women understand these things better. They never throw away one-half the rightful price of their diary products in order to spare their elbows. You seldom see any poor butter in an English market town. Not only is all the buttermilk excluded, but the butter receives a very rich and mellow flavor by reason of slightly scalding the milk before it is set away in the pans. This process costs very little labor, and in the warm season particularly, it greatly increases the quantity as well as the quality of the cream. We hope that, at no distant period, the English mode will be adopted universally in this country. Whenever it is, the profits of our national industry will be greatly enhanced, and the hills and valleys of New England will be converted into almost universal diary farms. Few branches of industry are more profitable than the diary, when it is rightly understood.

The remark that applies to butter, applies also to two-thirds of the cheese manufactured, and one-half at least, of the hams cured in this country. We have perambulated the whole market without being able to find a really good American cheese, made in the ordinary mode, and have been compelled to purchase a rather poor imitation of English cheese, or pay a high price for a "pine apple cheese," made very much in the shape of a wooden nutmeg. Nearly all the good cheese made in this country now, is sent abroad, and the poor remains at home, because foreigners know better than to purchase it.

As to bacon, we buy it as we should a ticket in the lottery—about six fears to one hope. Most of the bacon in our market, is salted altogether too much. Occasionally we get hold of a good leg of bacon properly cured, and we thank our lucky stars for it. It costs no more to cure it properly than improperly—why don't you all do it then? [Bost. Mail.

The Aztec Children.

The following article will give our readers a pretty good idea of the history of these children. We extract it from the New York correspondence of the *National Intelligencer*, of Washington city. As for a description of the children themselves, nothing that we have ever read or that has been written about them, gives one anything like a just conception of their strikingly singular and interesting appearance.

"While sauntering down Broadway, not many days ago, somewhat after the manner of a *flaneur*, I had my attention arrested at the fine building of the New York 'Society Library,' by a placard unusually modest in its typography, the object of which was to inform the public that an exhibition was being held in the said building of two 'Aztec Pigmies,' purporting to be specimens of a pigmy race of the human species, recently discovered in Central America by a Senor Pedro Velasquez, of San Salvador. It was not without a lurking suspicion of being imposed upon by some such hoax as that palmed upon the curiosity-hunters by Mr. Barnum's 'mermaid,' or the 'wooly horse,' that I entered the exhibition room; where, however, all doubts and misgivings were hushed, if not satisfied, by the spectacle that met our eyes, of two tiny and copper colored specimens of humanity, frisking and capering on an elevated platform with an agility of movement and litheness of limb perfectly surprising in creatures of such diminutive proportions—the boy being a little over two feet in height and the girl a little less, while both together weigh only thirty-seven pounds. One could hadly help fancying at first that some adventurous traveler had discovered Lilliput, or at least a colony of Lilliputians, such as those whom that favorite of our childhood, Capt. Lemuel Guliver, describes in his extraordinary and veracious narrative; and, in fact, a memoir, containing an account of an expedition into Central America, and almost equaling in its detail of romantic adventure the celebrated fiction of the Dean of St. Patrick's, was placed in my hands, the purport of which I lay before your readers.

"No reader of Mr. Stephens' Incidents of Travel in Central America, Chiapas and Yucatan, has forgotten, it is presumed, the animated account of a series of conversations he held with an intelligent and hospitable Padre of Santa Cruz del Quiche. But the most exciting statement of all was the Padre's assurance that from the topmost range of the Cordilleras he had in his youth espied 'a large city, spread over a great space, with turrets white and glittering in the sun,' evidently inhabited by Indians of the same character and in the same social condition as those of the whole adjoining country at the time of its discovery and conquest. The interest awakened in his mind by this intelligence is described by Mr. Stephens as the 'most thrilling he ever experienced.' 'One look at that city,' he adds, 'would be worth ten years of every day life. If he is right, a place is left where Indians and a city exist, as Cortez and Alvarado found them; there are living men who can solve the mystery that hangs over the ruined cities of America, who can perhaps go to Copan and read the inscriptions on its monuments!'

"Mr. Stephens afterwards proceeds to state the many corroborating circumstances that incline him to believe the Padre's statement authentic; in more than one place the belief is expressed that the race of the aboriginal inhabitants of Central America is not extinct, but still exists, scattered perhaps and retired, like our own Indians, into wildernesses which have never yet been penetrated by a white man, but not lost; living as their father did, erecting the same buildings of 'lime and stone,' 'with ornaments of sculpture and plastered,' 'large courts,' and 'lofty towers, with high range of steps,' and still carving on tablets of stone the same mysterious hieroglyphs, and still inhabiting secluded cities, composed entirely of 'unconquered, unvisited, and unsought aborigines.' It is now stated that such a city, named 'Iximaya,' has actually been discovered in Central America, by three determined explorers, Messrs. Huertis, Hammond, and Velasquez; while the imperfect and unauthenticated narrative of their adventure presented to the public would be incredible if we had no attestation of its truth, it yet becomes not only plausible but *seemingly* unquestionable in the presence of these unique specimens of our species, for whose origin, complexion, features, size, and general appearance we can furnish no explanation except by receiving the record of Senor Velasquez as authentic and genuine.

"I have not space in this letter to describe the city of Iximaya, with its wonders, as detailed by its reputed discoverer, which however strange, are certainly not more so than the pigmy creatures now on exhibition in this city. When the three travelors above named had procured admission in this city, a place of residence was assigned them in the vacant wing of a spacious and sumptuous structure, which had been appropriated from time immemorial to the surviving remnant of an ancient and singular order, under the care of the priesthood, called *Kaanas*. Fobidden by inviolable sacred laws form intermarrying with any person but those of their own caste, they had here dwindled down, in the course of centuries, to a few individuals, dwarfish in size and feeble in intellect, and were kept by the priests to act as *mimes*, or bacchanals, in certain ceremonies of the old Aztec worship. Mr. Hammond having died of a wound received in an encounter with the Iximayans, and Huestis having been sacrificed to the sanguinary deities of their religion, Senor Velasquez contrived to escape from the city, and persuaded a priest to accompany him in his flight, to whom it is represented the guardianship of these two *Kaanas*, or mimes, was entrusted, and who would not desert them in his fugitive departure from Iximaya, but insisted upon taking them with him.

"The priest Valpeor died, however, from the exposure and privations incident to his journey, leaving Senor Velasquez with the two Aztec children, who succeeded in bring them safely to San Salvador, his native city. They are lively, playful, and affectionate, and though at first unable to articulate a single sound expressive of their ideas, either to each other or strangers, they are now begining to acquire a few words of English, and manifest a considerable facility in the apprehension of the questions proposed to them by the inquisitive visitors who flock to see them. The boy is supposed to be seventeen years old, and the girl about ten; but it is difficult, of course, to ascertain with exactness the precise age of either. I should not neglect to state that the general features, shape of the head, and sitting posture of these Aztec pigmies bear a most striking likeness to the figures that are so profusely sketched in the engravings contained in 'Stephens' Central America.' There are some who trace a likeness between these children and the profiles of Assyrian faces contained in Layard's 'Nineveh,' which, if not fanciful, may be a confirmation of the tradition said to be prevalent in Iximaya, which assigns and Assyrian origin to the inhabitants of the city, and thus, too, confirming the statement of Mr. Prescott in his 'Conquest of Mexico,' that 'the coincidences in the religion, art, &c., of the Aztecs and the Nations of Eastern Asia are sufficiently strong to authorize a belief that the civilization of the former was, in some degree, influenced by the latter.'"

Weaving in Iron.

Strange as this idea may seem, it is no more strange than true, that iron, of a thickness that would make it appear impossible that it could be worked by any other agency than the forge, the anvil, and the hammer, is now, by the aid of new and powerful machinery, woven into the most beautiful patterns, and the designs varied with almost the same facility as in the weaving of a carpet, or a table cover. The specimens that we have seen, excel in beauty and finish any iron railing that we have ever seen, and do not cost more than half the ordinary cost of even cast iron railing. Many of the first class counting-houses and offices in New York are now fitted up with this railing, in preference to any other heretofore or at present in use. The uses of invention, however, are not confined to railings, as the most tasteful verandahs, window gratings, garden fences, etc., are made by it. The coal miners of Pennsylvania, prefer it above all other modes for their screens. Charleston and New Orleans each have parks enclosed with it, and many of the rich southerners have their flower conservatories enclosed in the same manner. In fact, wherever it has been introduced, it has come into almost unlimited favor. The peculiar advantage it possesses over all other kinds of railing is that in its manufacture the rod or wires is so crimped that, in the weaving process, they are crossed in a manner that one binds the other, thus giving a mutual support to the whole, that renders it more durable than work twenty times its weight, made in the old way.

Mr. John Wickersham, the ingenious inventor, also manufactures a superior article of iron wire farm fences, that cost but a little, will last a man a life time, are easily conctructed. In thinly-wooded countries, they will come into rapid demand as they already are in many parts of Europe. Add to these, one more article. Mr. Wickersham manufactures a bedstead of iron, so constructed that it can be shut up during the day-time, and will require but a few inches of room from the wall out, is bug-proof, and easily managed. [Register.

Indian Method of Hunting Wild Bees.

The Canadians adopt an ingenious plan for discovering the trees that are stored with honey. They collect a number of bees off the flowers in the forest, and confine them in a small box, at the bottom of which is a honeycomb, and in the lid a square of glass, large enough to admit the light in every part.

When the bees seem satiated with honey, two or three are allowed to escape, and the direction which they take is attentively watched, until they become lost in the distance. The hunter then proceeds toward the spot where they disappear, and liberating one or two more of the little captives, he also marks their course.

This process is repeated, until the other bees, instead of following the same direction as their predecessors, take the direct opposite course, by which the hunter is convinced that he has overshot the object of his pursuit. It is a well known fact that, if you take a bee from a flower situated at any given distance south of the tree to which the bee belongs, and carry it in the closest confinement to an equal distance on the north side of the tree, he will, when liberated, fly in a circle for a moment, and then make his course direct for his sweet home, without deviating in the least to the right hand or the left.

Thus the hunter is very soon able to detect the tree which contains the honey; then by placing on a heated brick a piece of honeycomb, the ordor, when melting, is so strong and alluring, as to entice the bees to come down from their citadel. When the tree is cut down, the quantity of honey found in its excavated trunk, seldom fails to compensate the hunter for his perseverance.

EXPEDITION TO JAPAN.—A Washington letter writer says that great reserve is practiced by the Navy Department in regard to the proposed Naval Expedition to Japan. The expedition will depart under the command of Commodore Perry, as soon as the vessels can be got ready—probably about the first of March. The steam-frigate Mississippi will be Commodore Perry's flag ship. The Cumberland and St. Lawrence will form a part of his squadron. It is believed that the object of the expedition is to make a favorable impression as to the naval power of the United States upon the Emperor of Japan, and that it is to go to the port and City of Jeddo, which is at the head of a navigable bay, and is, according to English authorities, accessible. The city contains more than a million inhabitants, and is one of the richest and most magnificent cities of the East. It is the seat of a vast commerce and extensive manufactures, and is the residence of the Emperor and of the nobles of the Empire. This Government asks of the Emperor to open his ports to our commerce, and to treat with hospitality those of our seamen who may be cast on his shores.

Temperance Resolutions.

A Mass Meeting of the Friends of Temperance was held at Metropolitan Hall, New York, on the evening of the 10th inst., at which stirring addresses were delivered by Rev. Drs. Peck, Patton, and Tyng, Rev. Mr. Chapin, Hon. E. D. Culver, and John Hawkins. The following resolutions, adopted on the occasion, will show the character and design of the movement:—

Resolved, That the startling facts revealed by the Police and Prison reports, the Alms-House statistics, and other official documents, that at least three-fourths of the paupers and criminals in the State have been made such by Intemperance, ought to be carefully considered by all good men, that the source of these evils may be ascertained, and, if possible, a remedy applied.

Resolved, That the official reports of the City Government, which show that in 1851 there were, by reason of Intemperance, more than 30,000 arrests and 20,000 commitments to prison, 36 arrests for murder, two policemen murdered while in discharge of duty, and more than *One Million Dollars* added to the City taxes; while less than $50,000 has been received for the 5,000 licenses to sell rum, fully demonstrate that the present system of licensing the liquor traffic which causes all this intemperance, taxation, pauperism, and crime, is one of most consummate folly and incalculable pecuniary as well as moral detriment to the body politic.

Resolved, That as the sale of intoxicating drinks is, in its legitimate operations, the primary and producing cause of all the wide-spread intemperance in our land, and all the taxation, pauperism and crime that flow from it, it must be an immoral and wicked business, that no man has has a right to follow, and that ought not to be justified and screened from the public odium it deserves, by any State law, by any license or other action of the officers of Government.

Resolved, That all those State laws and municipal regulations which authorize the sale of intoxicating drinks, by attempting to make that traffic legally right which is in itself morally wrong, must tend directly to stupify the public conscience and corrupt the public morals; they ought therefore to be displaced from among the laws and ordinances of a free, virtuous, and intelligent people, by the enactment of such laws as shall prohibit and suppress the sale of intoxicating liquors to be used as a beverage.

Resolved, That expressions of gratitude and honor are due to all the Justices of the U. S. Supreme Court, who so harmoniously affirmed and so ably maintained the right of each State in the Union to prohibit entirely the sale of intoxicating liquors within its territory; and to destroy the article that would injure the morals and happiness of the people, just as they would "seize the infected cargo and throw it overboard," if its being landed would endanger the health of the community or of individuals.

Resolved, That the people of this State, and of this City in particular, have a right to demand, and we hereby do demand, from the present Legislature, that protection from the evils of Intemperance, and from the ravages of the Liquor Traffic, which can be given only by the enactment of a law similar in its main provisions and fully equivalent in its operations to the MAINE LAW.

Resolved, That those Members of the present Legislature who shall give their influence and their votes in favor of a law similar to the Maine Law will deserve and shall receive our gratitude and our future support.

Resolved, That should such a law be proposed in the Legislature for the State, excluding from its operations the City of New York, we protest most firmly against any such exclusion of this City, and we call upon, not only the Legislators from this City, but upon the Senators and Assemblymen from other counties, and upon all the friends of Temperance throughout the State, to make common cause with us in this City, and to refuse to receive any law on this subject that does not apply equally to all the cities, towns, and villages of the State.

A Robin Story.

This incident occurred in the garden of Mr. John Bromham, which is a large one, reaching from his house in Olive street, over to Warren street. While he was attending to some part of it, near his house, a robin flew about him, apparently in great excitement. He took but little notice of it at first; but the bird persevered in every effort to attract attention, and was soon successful. Mr. B. remembered that there was a robin's nest in a tree at the end of the garden, thought there might be some trouble there, and started in that direction. The bird accompanied him, keeping close by his side, and chattering violently all the way. On approaching the nest he found the female bird equally agitated, and on taking deliberate observation, discovered a very young robin sitting on the high fence, and a cat below intently watching it, and ready to pounce upon it on the failure of its attempts to reach the tree.

Mr. Bromham drove away the cat, when the two birds instantly came to the assistance of their young one, encouraged it to try its new-fledged wings for the tree, which it did, and safely reached its nest, to the great apparent delight of the whole feathered family. The bird had seen enough of Mr. B. to know that he would not injure it or its progeny—it knew that he could protect them, and knew how to attract his attention and lead him to the scene of danger—and it knew that it would not be safe for it to encourage its young one to make any effort to reach the tree, while the dreaded enemy was below, ready to pounce upon it, in case of its failure. Is not all this very near akin to human reason? [N. H. Pal.

The Judiciary Committee of the Indiana House of Representatives have been instructed to report a bill providing for an annual appropriation to aid in the removal of free colored persons from that State to Liberia.

Medal for Henry Clay.

Henry Clay's New York friends have been for some time past engaged in getting up for him a magnificent Gold Medal, which was presented to him at Washington on the 9th inst. The following description of it we copy from the N. Y. *Tribune*:—

The obverse side has but a single feature, and that is an exquisitely finished and remarkably correct medallion head of Henry Clay, modeled from life, by the American Sculptor, Mr. T. D. Jones, under the direction of Mr. C. C. Wright. This head is in very bold relief, and is justly considered as the most perfect likeness of the great statesman ever made. The head is surrounded, at the verge of the medal, by a finely executed wreath; the intermediate surface being plain and highly polished.

On the reverse side, in plain lettering, we have the following dates in Mr. Clay's history:

SENATE, 1806.
SPEAKER, 1811.
WAR OF 1812 WITH GREAT BRITAIN.
GHENT, 1814.
SPANISH AMERICA, 1818 AND 1822.
MISSOURI COMPROMISE, 1821.
AMERICAN SYSTEM, 1824.
GREECE, 1824.
SECRETARY OF STATE, 1825.
PANAMA INSTRUCTIONS, 1826.
TARIFF COMPROMISE, 1833.
PUBLIC DOMAIN, 1833—1841.
PEACE WITH FRANCE PRESERVED, 1833.
COMPROMISE, 1850.

Around this suggestive inscription is an exquisitely wrought border or wreath, representing six of the staple productions of the country, viz: Hemp, Indian Corn, Tobacco, Rice, Wheat, and Cotton.

The medal is of the largest size ever made in this country, the diameter being three and a half inches. The weight of gold is sixteen ounces, all of it pure California metal. The dies were made entirely by Mr. C. C. Wright, and the case and all other work was executed under his supervision. It was begun a year ago.

The case is of silver, finely engraved and chased, and is in excellent keeping with the medal itself. On one side of the case is a large engraving of the Capitol at Washington, as it will appear when the additions are completed. On the other side is a fine view of Ashland, the homestead of Mr. Clay, and a representation of the Monument on the Cumberland Road, erected in memory of Mr. Clay's unwearying efforts as the champion of Internal Improvements. The medal is firmly set in this case, which opens on either side.

GREAT LAND CASE DECIDED.—*The Louisville Journal* says it has been permitted to make the following extracts from a private letter written by a gentleman formerly of that city, who has been residing at Hot Springs for several years:—

"The great Hot Springs case is at last settled, after a lawsuit of thirty years' standing. It has been in litigation ever since this country belonged to the Indians. Ludovicus Belding's heirs have proved up a pre-emption claim, and have entered the quarter of a section that covers all of the hot springs—eighty odd in number—and the whole of the town of Hot Springs, which contains about 150 or 200 inhabitants. Major W. H Gaines, who married one of the heirs, has carried on the suit and brought it to a successful close: for which he receives, for his wife's part, one-half of the property. Major G. is a brother of Jno. P. Gaines, Governor Oregon. The Hot Springs property is worth at least $200,000. In its present unimproved condition the rents amount to $7,000 annually."

EVADING THE LIQUOR LAW.—The most ingenious attempts are continually made to evade the operation of the famous Maine Liquor Law; and it requires the utmost vigilence on the part of the officers of justice to thwart these devices of the rum-loving transgressors. The last dodge we have heard of was the filling of a coffin with bottles of liquor, which was taken to Portland. It was supposed, of course, that no one would think of examining a coffin to find the ardent. However, the sharp eyes of the officers detected the fraud, and the liquor was confiscated. A Down-East paper states that a famous liquor dealer has put up in quart bottles a vast quantity of pure Holland gin. These bottles are labeled with the name of some wonderful medicine which is advertised in all the newspapers as a cure for all diseases. The knowing ones have only to be a little unwell, and procure a bottle of this famous cure-all, in order to obtain what liquor they wish.

THE ACORN.—If an acorn be suspended by a piece of thread within half an inch of the surface of some water contained in a hyacinth glass, and so permitted to remain without being disturbed, it will, in a few months, burst and throw a root into the water, and shoot upwards its straight and tapering stem, with beautiful little green leaves. A young oak tree growing in this way on the mantle-shelf of a room is a very elegant and interesting object. I have seen several oak trees, and also a chestnut tree, thus growing; but all of them, however, have died after a few months, probably owing to the water not having been changed sufficiently often to afford them the necessary quantity of nourishment for the matter contained in it.

There will be five Sundays in the present month of February—the month commencing and ending on that day. This will not occur again until 1880. After that it will not occur again until 1920, as the year 1900, when it should occur will not be a leap year, owing to the necessity of dropping a day at the end of each century.

Coal of an exceedingly fine quality has been found one hundred and seventy-five miles up the Minnesota River. It is said to abound there in great quantities. Every report, every exploration, every day, adds some new and interesting feature to the value of the lands lately acquired from the Sioux Nation.

On the 29th ult., the laborers on the Great Western Railroad, on Burlington Hights, Canada West, found part of the head and the tusk of an elephant, beneath the strata of stone and gravel. The tusk measured six feet nine inches in length, and 13 inches in circumference.

The British Government have bought 450 of Colt's revolving fire-arms to use in fighting the Kaffirs in South Africa.

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The Terms for 1851 and 1852 are as follows:—
The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3 " " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term. Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.
Tuition should be arranged before entering classes.

Geography, Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

EXTRAS.

Chemical Experiments,	$1 00
Drawing,	1 00
Monochromatic Painting	3 00
Oil Painting,	5 00
Writing and Stationery,	0 50
Vocal Music, Elementary,	1 00
Advanced Class,	2 00
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Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

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The Sabbath Recorder.

THE SABBATH & THE RESURRECTION.

From "An Examination of the Authority for a Change of the Weekly Sabbath at the Resurrection of Christ; proving that the Practice of the Church in substituting the First Day of the Week for the appointed Seventh Day, is unsanctioned by the New Testament Scriptures. By JAMES A. BEGG, Author of a Connected View of the Scripture Evidence of Christ's Speedy Return, &c." [Concluded.

The same remark applies to an observation made by the apostle James, in the assembly at Jerusalem, which determined that the believing Gentiles should not be circumcised. In proposing to write to these Gentiles to abstain from pollutions which, in their unconverted state, they were prone to indulge, but from which the Jews were free, being instructed by their Law, the apostle enforces his proposal, by the words, "for Moses, of old time, hath, in every city, them that preach him, being read in the synagogues *every Sabbath day.*" Acts xv. 21. Here, again, the Sabbath recognized and observed by the Jews, is, by this Christian apostle, still spoken of as "the Sabbath day," which it really would not have been, and, therefore, could not, with truth, have been so called, if the Sabbath had now been changed. To neither Jew nor Gentile, unbeliever nor convert, is a single word ever said of a First-day Sabbath; while, ever and anon, the Original Sabbath is thus alluded to, as such still.

Again, Paul, and others, having visited Phillipi, and "abiding certain days" there, it is recorded that, "*on the Sabbath* we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women who resorted thither." Acts xvi. 13. It is not our present object to dwell on the result of the teaching. We only point to the day on which it was imparted. It is, again, the unchanged Sabbath, that is, by the inspired penman, so called. The place was a substitute for a Jewish synagogue, used by the Jews where they had none; and the Sabbath observed by these Jews, so found, still bears, unrivalled, the hallowed title. The translation calls it "the Sabbath;" in the margin "day" is added, that word being expressed in the original, in which also "Sabbath" is in the plural, intended to express, as we understand it, that Paul had taught there more than one Sabbath day, before the conversion of Lydia, which ensued.

To those who make so much of the mere mention of a single meeting at Troas, on the first day of the week, as they suppose, it surely ought to appear not a little remarkable, that Apostles of the Lord, and writers guided by His Spirit, should thus continue to speak of the Seventh day as still "the Sabbath," without the least qualification, without one single word, spoken or written, of such a change as their tradition so confidently asserts. To those who truly love the law and guidance of their Lord, we trust it will be acknowledged as proof that the past and present practice of the church are opposed to each other, and lead such to return to the obedience which Christianity enjoins.

But we have not yet finished our enumeration of "Sabbaths," referred to in the history of the Apostolic church. In the next chapter, we read that, in their journey, "they came to Thessalonica, where was a synagogue of the Jews; and Paul, as his manner was, went in unto them, and, *three Sabbath days*, reasoned with them, out of the Scriptures; opening and alledging that Christ must needs have suffered and risen again from the dead." Acts xvii. 1—3. It is not the fact of Paul's "manner" of visiting the Jewish synagogues, at the time of their assemblies, that leads us to cite the text. The nature of his instructions, is, however, worthy of note. He shows them that "Christ must needs have suffered, and *risen again from the dead*." Here, indeed, is the statement of Christ's resurrection, and this proved from the Old Testament "Scriptures;" but not a word of a changed Sabbath, on that account. His reasoning with them "out of the Scriptures" admitted not of this, though it did for his opening and alledging that Christ must needs have "risen again from the dead," for the change *has no predicted record there.* And these three days which he spent in the synagogue of the Jews, and which they regarded as days hallowed to the Lord, the inspired penman once more informs us, were in reality, "three Sabbath days."

So, likewise, when Paul came to Corinth, he there, also, "reasoned in the synagogue, *every Sabbath*, and persuaded the Jews and the Greeks." Acts xviii. 4. Unchanged, therefore, the "Sabbath" still; for to the latest period the writer speaks of "every Sabbath," just as other penmen before the death of Christ. Thus, then, for the *one* instance, (Acts xx. 7,) by the Church supposed to make mention of the first day, without intimation, however, of any kind, of the Sabbath having been affected thereby, we thus have, in the same Book, (the only inspired historical record of the church's order and progress, under the superintendence of apostles, and prophets, and evangelists, and pastors, and teachers,) *eight* direct, undoubted, references to *the Seventh day*, as still "the Sabbath day." Not merely is it spoken of as so considered by the erring Jews, or as having formerly been the true Sabbath, now however, for an important reason altered to another day—it continues ever to be called, and that in the most unqualified manner, by all those appointed and endowed to be the church's guides, "the Sabbath day."

And, when so naming it, the circumstances and the subjects treated, were often such as might well have led to the explicit declaration of the alledged transfer, had such taken place. Reference, as we have seen, is repeatedly made in the narratives to the *resurrection* of Christ, without a word being spoken of any effect which this had, or would afterwards have, in regard to the Sabbath. After that event, even Jesus himself reminded His disciples how He had previously pointed their attention to the statements of Moses and the Prophets concerning Him, and how it thus "behooved Christ to suffer, and to rise from the dead *the third day*," Luke xxiv. 36. Paul also intimated to Agrippa, that Moses and the Prophets foretold that Christ should suffer, and "that He should be *the First* that should rise from the dead." Acts xxvi. 23. Appeal is likewise made by Peter, in his address to Cornelius, to the fact of His having been raised up "the third day." Acts x. 40. And Paul reminds the church at Corinth, "that He rose again *the third day*, according to the Scriptures." 1 Cor. xv. 4. Yet, not even on such occasions, is there uttered a single word intimating or implying that that event had, in any way, affected the weekly Sabbath. By one and all of the inspired penmen, of the New Testament, the Sabbath of the Lord is left exactly as it was found; for, however common the assumption, no one, we think, who attentively considers the evidence adduced, will believe that the intimation that John "was in the Spirit on the Lord's day," (Rev. i. 10,) can refer to the First day of the week, written at a period when, as the whole testimony on the point proves, the Seventh day continued to be the only Christian Sabbath. If we were to understand the words as in allusion to the weekly Sabbath, this could only be to the Seventh day, the day which really was "the Sabbath day," and called by the Lord, through His prophet, "*My* holy day." Is. lviii. 13.

The alledged change is altogther imaginary; no competent authority has pronounced against, or interfered with, the weekly Sabbath. The resurrection of Christ has been wrested from its true place in the economy of redemption; and, in order to invest with unsanctioned interest, an untrue tradition, the meaning of that glorious event has been misinterpreted, and the expressive type which tells so significantly, and so assuringly, of our resurrection joy and glory, through Him who is our Head, has been sadly marred, to the church itself. Nor is this the only evil resulting from the church's unfaithfulness in this respect. In His Sabbath, God has established a memorial of Himself as the Great Creator; and, through its observance by His people, has sought to keep before the world's eye, a protest against the atheism which refuses to give to Him the full and undivided glory of His workmanship. This protest—entrusted by the Lord to the keeping of His people, to be weekly exhibited to the world, for their good—the church has refused to maintain. Yet is it as much needed as ever. Amongst ourselves, it seems more than ever so. Besides the practical atheism, which, for sin's sake, hides God from view, we have now to bear testimony against an arrogant speculative atheism, boasting a philosophic origin, and drawing its strength from science, falsely so called. Against this growing wickedness, in the varied aspects already assumed, or still to be so, we not only require to be upon our guard, but zealously also to bear, in God's appointed way, a full and faithful testimony. The conflict between light and darkness, prophecy foreshows, will yet prove more severe. The coming day will try men's faith, and will demand their faithfulness. God's Spirit can and will sustain; but for the full enjoyment of that high blessedness, His approval is ever requisite.

Friends of the Redeemer, suffert he exhortation of one who, too long in your condition, but who, now, perceiving its evil issue, has an earnest desire that others also may discern the path of acknowledged righteousness, and be encouraged to walk therein. Consider, we beseech you, your real position. Destitute entirely of scriptural authority, tradition is the only foundation on which prevailing practice rests. Its only sanction is that of erring men, in our own and other times—wide spread and of long continuance, indeed, but all the more dishonoring to God by the universality of that which is opposed to His revealed will—for neither time nor numbers can sanctify sin. With the Saviour's solemn rebukes of those, who, whilst He was on earth, made void the Law of God by their traditions, sounding in our ears, can we expect to receive His approval if we are found to do the same? What though such traditionary observance of the First day professes to seek the honor of His name! May He not, still, to our confusion, ask, Who hath required this at your hand? Jehovah is Himself the Guardian of His glory, and those alone promote it truly, who yield themselves in filial love to that *obedience*, through faith, which He requires. "If ye love me," says the Saviour, "*keep my commandments.*" And "he that hath my commandments, *and keepeth them*, he it is that loveth me." For, "if a man love me, *he will keep my words.*" But, "he that *loveth me not*, keepeth *not* my sayings." And it is only "*if ye keep my commandments, ye shall abide in my love*; even as I have kept my Father's commandments, and abide in His love." John xiv. 15, 21, 23, 24; xv. 10.

Brethren, let us not be ignorant of, or indifferent to, the obligations laid upon us, nor neglectful of the strength in which alone they can be performed aright. Called to be the light of the world, if the light that is in us be darkness, through us the world even will be misled. But we are not merely called to be lights, but valiant soldiers, also, of the Lord Jesus Christ. In this, as in every other controversy between God and the devil, the solemn question is, "Who is on the Lord's side?" There is no neutrality; nor is it desirable for us that there should be. If we are called to warfare, in Jehovah's cause, it is in His strength; and, if we abide under His banner, we shall prevail. But woe unto those who strive in their own strength, or in a cause which God acknowledgeth not.

Greviously, alas! hath the church hitherto sinned, in thrusting from her the commandment of the Lord, which, as if with special reference to what has so long prevailed, calls us to "*Remember* the Sabbath day to keep it holy," for the important reason that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the Seventh day; *wherefore* the Lord *blessed* the Sabbath day, and hallowed it." Exod. xx. 10, 11. A memorial of His creation, and of the order in which he gave it being, has been entrusted to the guardianship of His church, through every age. Sanctified and blessed originally to man in innocence, yet continued to Adam and his seed after the fall, the Sabbath—"made for *man*," and coeval with the world's existence—is still committed to our care; and still there abides its "blessing," to every son of man that layeth hold on it. Glory be to the Lord our God, the blessing pronounced on the day which first beheld His finished work, still stands unrevoked, and beyond man's power to transfer, for any reason of his devising. Yea, blessed is the man that doeth this, "that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." "Also the sons of the stranger that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer." Is. lvi. 1—7. The Lord ever hath honored those who honor Him, and graciously He provides for those who trust in Him. This, indeed, is blessed encouragement to those whose understandings being opened to understand the Scriptures, perceive combined against them the world and the church—the world in enmity to all truth, the church in love with her own traditions. Called to witness, in Sabbatic rest, for God's creative power and goodness, such will remember the mighty deliverances He hath wrought in every age, and the certainty of His promise to make provision for us according to our need. They will also know that His is no vain or thankless service. Present upholding is vouchsafed, and future glory promised, to those who, abiding truly in Him, as the soldiers of Christ, continue steadfast in His cause, until He come again.

For the Sabbath Recorder.

THE TRIUMPH.

In the foregoing articles, we have contemplated a terrible war, foretold by all the prophets, under various names and figures, which has been alluded to in the Evangelists, and so minutely described in the Apocalypse as to enable the Bible student to discover, amid the high-wrought figures with which these descriptions abound, the characters of the *parties* to be engaged, the *principles* for which they contend, the *provocation* to the war, its *sanguinary* nature, and its glorious *triumph.*

The Scriptures present the Jews in the front view, in describing the struggle; probably from the fact that they, throughout, are used to represent a *principle*, and through them the promises apply to the people of God, of whatever country, as well as to themselves particularly as a nation; and also from the consideration that they, of all the nations of of earth known to the world in the time of the predictions, should remain a distinct people, with principles unchanged, at the close of the drama.

The kingdom of Israel was swallowed up of the Assyrian empire about 721 B. C., Judah about 588, since which time they have had no king but such as their oppressors placed over them. They have, therefore, been in a state of vassalage 2440 years, and of the suffering foretold by Moses and the prophets, they have drunk to the dregs. Subjugated by the *Assyrians*, they have been under each successive monarchy—the *Medo-Persian, Macedonian* or *Grecian*, and *Roman*; and under the last, and the ten kingdoms into which that empire was divided, their sufferings have been more, perhaps, then *all* who have suffered for *principle*, of every other creed or nation, put together. The Pagan, the Mahomedan, the Papal, and even Infidel and Protestant monarchies have been equally vindictive and relentless in their persecutions of the Jews.

I will only ask the reader now to take his Bible, and trace the fearful predictions against the Jews for their sins, in a few of the instances, viz., Lev. xxvi. 33, 36, 39, 44; Deut. iv. 27; xxviii. 25, 28, 29, 32, 34, 37, 45, 48, 58, 59, 63, 68; and let these suffice till I name a *few* of the cases in which these predictions have been fulfilled. After their dispersion, in an attempt to return to their own land, their whole forces of thousands were exterminated. They were banished from Judea, and by an edict of the Emperor, it was death to a Jew to set his foot in Jerusalem. But those prophecies, given thousands of years ago, are fulfilled in the present day. They are scattered among the nations, from one end of the earth to the other, the very names of which were not known in the time of the prophecies. They abound in all the nations of Europe and Asia, and in Africa; no nation is known, that deserves the name, which does not contain them. In America they are everywhere found, and in the United States only have they enjoyed security. In the first century, Jerusalem was razed to the ground, all their cities and their country were ravaged, the people were driven from their own homes, and wandered throughout the world. One of the Emperors of *Rome* ordered 500,000 of them slain. Persecutions raged through four or five centuries, till they dispersed as fugitives into other countries for repose. Banished from Rome at one time after having had their ears cut off; banished from Alexandria in the fifth century into Persia. Many, having sought rest in vain, were allured to the standard of a false Messiah, in the sixth century, hoping thereby to regain their country. Extermination followed by the swords of their enemies, and in many cases they were hunted from the very caverns in the wilderness where they sought safety and repose. In Spain they were terribly persecuted in the seventh century, and finally expelled. In France they were required to renounce their religion, or be despoiled of their goods. Mahomet subdued, robbed, and then expelled them from Arabia; and throughout his dominions, in the succeeding century, laws were passed encouraging apostacy by giving to any child, on his professing Mahomedanism, the property of his parents or brethren. But this catalogue, scarcely commenced, is oppressive, and we turn from the consideration of so long a period of suffering. With the account of their oppressions, sufferings, banishments, and massacres, which have been from time to time inflicted, in some of the kingdoms of Europe, our credulity would be shocked, if these statements were not well sustained by evidence. But I will pause, and allow the imagination to follow them over *all the nations of the world*, and extend their sufferings for more than *two thousand years*; and, overwhelmed at the view of their accumulated wrongs, who could but exclaim, "Though God has been just, the nations have been cruel?" And cruel will be the retribution, as sure as God is just. Here we discover the fearful account to be settled, for crushed humanity represented by that people.

The Jews represent a *principle*, and that principle one dictated by the God of Israel; and as they have suffered for adhering to that *principle*, their cause is the cause of God, and He will avenge it. However grievoulsy they have sinned against God, the nations have persecuted them for their *principles*, which they both hate and fear, as contemning their authority, and as dangerous to their power; for, while they sojourn among them, and persist in remaining a distinct people, and recognizing no other *sovereign* than God and His Anointed, they must necessarily favor no other than a popular government. They have steadily and perseveringly opposed the pretensions of *Paganism, Popery* and *Mahomedism*; and their own nation's government is based on the law and the prophets, which are comprehended in these two precepts, worthy of their Author, and eternal like Him: "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind*," "and the second is like unto it, *Thou shalt love thy neighbor as thyself.*" Matt. xxii. 37, 40, Deut. vi. 5, Lev. xix. 18; or, "*Whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets.*" Matt. vii. 12. These principles also govern the followers of the Lamb, who are the called, the chosen, and the faithful. Rev. xiii. 14. These are the principles which will govern the kingdom which the God of heaven will set up, at the termination of this dreadful issue, which is now beginning to agitate the world.

The conflict once past, and the triumph won, a new state of things will follow. The proud colossus fallen, burying in its ruins the power of the beast and the false prophet—the dragon chained, and a seal set upon him, that he should deceive the nations no more—(this binding of Satan appears to have a *national* object,)—he shall no more cheat the nations out of their liberty by the delusion of the divine right of kings to make them grind in the prison-house of despotism, and give their labor and tears and blood, to support and pamper oppression; nor to turn their religious sympathies into superstition, to rivet their chains, and sustain the pretensions of tyrants. "For the kingdom and dominion, and the greatness of the kingdom, *under the whole heavens*, shall be given to the people of the saints of the most High," and they shall possess it.

No more shall the expenses of standing armies, and navies, and fortresses, eat out the substance of nations, for they were only necessary for the support of despotism, and as a defense against its ambition and cupidity. A conference of nations can settle the claims of justice, and the people dispose of their own domestic concerns. Non-intervention will be the principle, as well as the policy, of nations. No more great and extensive governments, or powerful unions, or alliances of nations; for their necessity, as a balance of power, will have ceased, and their machinery will be onerous. Peace and security will prevail, and the world become a paradise so far as the condition of fallen humanity will admit.

The nations of the earth, divided into chosen communities, of dimensions convenient for national purposes, will overspread the world. Contented and happy in their own unmolested pursuits, they will dwell side by side, like families of the same household. The poor will see a friend in every face, and the oppressed and down-trodden slave will rise to the condition of a man and a brother. No overshadowing aristocracies will monopolize the portion of the landless, or seek to revel in luxury at the expense of the poor.

The church will rejoice in her present enlargement and in anticipation of her glorious future. Infidelity will be dumb. The machinations of the beast and false prophet will no more oppress the church. Faith, pure and clear, will sustain every heart, and joy and hope irradiate the countenance of all her members; and the song of angels will again go up from ten thousand voices, "*Glory to God in the highest, on earth peace, and good will toward men.*"

The lovers of God, of truth, and humanity, who have labored and toiled and bled, to bring about this state of things, and shall be permitted to view, (though it be from Pisgah's top,) this glorious triumph, must view it with unspeakable satisfaction.

What a vision will enrapture the soul of the toil-worn missionary, who has labored to fertilize the valleys of Palestine, and introduce the water of life to the perishing children of Abraham, as from every quarter they are returning from their long captivity. When, from the mountains of Judea, which he has ascended to view the gathering hosts who have pitched their tents below, with the faith of the prophets in his heart, and the tear of joy sparkling in his eye, he will exclaim, "From the top of the rock I see him! and from the hills I behold him"—"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!"—"Who can count the dust of Jacob, or number the fourth part of Israel?"—"So the people shall dwell alone, and shall not be reckoned among the nations"—"God is not a man, that he should lie; or the son of a man that he should repent. Hath he said, and shall he not do it; or hath he spoken, and shall he not make it good?"—"He hath not beheld iniquity in Jacob, or perverseness in Israel"—"The Lord his God is with him, and the shout of a king is among them"—"According to this time, it shall be said of Jacob, What hath God wrought!"

This picture, though delightful, is not overdrawn, but must fall far short of the reality. It is the necessary consequence of the downfall of monarchy and despotic governments and institutions—the fall of the beast with his image and the false prophet—and of the establishment of constitutional and popular governments, founded on the immutable principles of the Gospel and Bible morality. These results, in all their parts, are clearly guarantied in the purposes of God revealed to his prophets. Daniel's prophecy, though promulgated in the time when the Babylonish Empire was in the zenith of its glory, has been fulfilled, down to the present time, with literal exactness; and who can doubt, that the closing scene will transpire, when the world can see the image standing in the *condition* described, and the engine preparing to strike the decisive blow?

Here I leave the subject, that the reader may supply from his own resources what is wanting in the description. The glorious personal reign of Christ, so rich a theme of prophetic imagery, and so fondly cherished by primitive Christains, I have not entered upon. What that reign will be, and the privileges and glories of Paradise restored, may baffle the powers of more brilliant minds to describe. I have only approached the vestibule of that kingdom, and traced the events foretold to the most literal and necessary results, to prepare the kingdom for the reception of the King of kings. These desirable results are in the use of means, and will cost the world toil and suffering. Statesmen, philanthropists, and Christians, have a wide field and an open door, a rich and sure reward. With a singleness of purpose tending to the same result, we may all unite to hasten the consummation, to shorten the period of sorrow, and the woes of crushed humanity. J. M.

HONESTY IN LITTLE THINGS.

The following curious account of a pratical sermon is copied from the *Vermont Chronicle*:—

A brother in the ministry took occasion to preach on the passage in Luke 16 : 10 : "He that is unjust in the least is unjust also in much." The theme was, "that men who take advantage in small things of others, have the very element of character to wrong the community and individuals in great things, where the prospect of escaping detection or censure is as little to be dreaded." The preacher exposed the various ways by which people wrong others; such as borrowing by mistakes in making change; by errors in accounts; by escaping taxes and custom-house duties; by managing to escape postage; by finding articles and never seeking owners; and by injuring articles borrowed, and never making the fact known to the owner when returned. One lady the next day met her pastor, and said, "I have been up to Mr.——, to rectify an error he made in giving me change a few weeks ago, for I felt bitterly your reproof yesterday." Another individual went to Boston to pay for an article not in her bill, which she noticed was not charged when she paid it. A man, going home from meeting, said to his companion, "I do not believe there was a man in the meeting-house to-day, who did not feel condemned." After applying the sermon to a score or more of his acquaintances, he continued: "Did not the pastor utter something about finding a pair of wheels?" "I believe not, Neighbor A. He spoke of keeping little things, which had been found." "Well, I thought two or three times he said something about finding a pair of wheels, and really supposed he meant me. I found a pair down in my lot a while ago." "Do you," said his companion, "know who they belong to? Mr. B. lost them a short time ago." The owner was soon in possession of his wheels.

BUNYAN IN PRISON.

The sight of a man in the cell of a prison is always sad, even though he is suffering for his wicked acts. But when an innocent man is seen there, or one whose only offense is that he would not do wrong, we forget the cruelty of his oppressors in our admiration of his patience and firmness.

John Bunyan was confined for the greater part of twelve years in a jail, for preaching Christ and Him crucified, as the only foundation of a sinner's hope! He was torn from his family, and deprived of his liberty, and cast into prison, only because he could not refrain from preaching the gospel of the grace of God to dying men!

One of his biographers says, "that the thoughts of parting with his wife and poor children, and the remembrance of the many hardships, miseries and wants, that his family must meet with, but, above all, his poor blind child, who lay nearer his heart than all he had beside, were agonizing to him." His own record of his feelings, when thinking of his blind Mary, is very affecting:

"Poor child, thought I, what sorrow art thou likely to have for thy portion in this world. Thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot endure that the wind should blow upon thee. But yet, recalling myself, thought I, I must venture all with God, though it goeth to the quick to leave you."

"The company of his poor blind child," says another biographer, "was a sweet consolation to him in the prison, while with her by his side, he worked at the tagged laces which were his only means of contributing to the support of his family." [Penny Gazette.

THE FOUR ANGELS.

Though brief and vain be thy path of pain,
  Though dark and dull thy span,
Yet spirits four, for evermore,
  Are busied with thee, O man!

Thy *Guardian Angel!* from heaven he sped,
  When thy race of life was begun;
And he stood by thy bed with noiseless tread
  When the mother hailed her son.

Oh! wert thou not dear in the eyes of the Lord]
  When He sent from beside His throne
A spirit to guide, and to aid and preside?
  Be precious in thine own.

The *Accusing Spirit* next glides by,
  Divinely commissioned too,
To watch and to note, and report on high
  All you think, and say, and do.

No pause, no check to his search is given,
  No rest his vigilance wins;
From heaven to earth, from earth to heaven,
  With his burden of many sins.

The *Recording Angel* never descends,
  Fixed by the throne on high;
But they know him well on whom he bends
  The glance of his hopeless eye.

He sits at his task with his terrible face,
  And his fingers of flamelets made;
On diamond tables the records they trace
  In letters that never shall fade!

The *Angel of Death!* behold him come,
  With its calm and pasionless eye!
On a deep dun cloud, in a vapory shroud,
  Still onward—nearer—nigh.

No halo is seen around his brow,
  No wings on his shoulders hung;
But with torch reversed and expiring now,
  And one stern word on his tongue.

That word is, "Come!" no struggling here;
  His arm is round thee cast;
But if with the second and third thou art clear,
  Thou never need'st dread the last!

Then pass 'neath the arch, on that awful march
  Where millions before have trod;
And fear no wrath, in that narrow path,
  If you walked on earth with God!

But where is the Angel who led thee on
  In life's rough and perilous way?—
His task is over, his mission is done,
  He can no longer stay.

"I go," he cries, "be strong, farewell!
  "Thou must *die alone* to-night;
"Near the grave's long shadows I may not dwell,
  "We shall meet in the halls of light!"

"A BOW AT A VENTURE."

The history of the church in modern times is full of incidents, showing the importance of little things in the accomplishment of God's purposes. There was one man of extraordinary genius, who plunged into wickedness with a greediness which as much surpassed that of ordinary men, as his genius surpassed their dullness. One day we were told that a woman, "a notorious sinner herself, was so shocked at the oaths he uttered that she told him he was the most ungodly fellow that she had seen in her life, and that he was enough to spoil all the youth in the town, if they came into his company."

It cut him to the heart, and it seems to have been the very thing which started him from the "City of Destruction" towards the "Celestial City." Follow this man until you find him in London, preaching with such singular felicity, that a mitred bishop, a favorite of the king, and one of the most learned men in the kingdom, hears him with delight. The king sneeringly asks his favorite how he can demean himself so much as to hear a tinker preach? The bishop replied, "May it please your majesty, if I could preach like that tinker, I would willingly give up all my learning."

And need it be said that the man so affected by the words of that notorious sinner was John Bunyan; and whilst the Pilgrims' Progress arrests the attention of the young, the middle-aged, and the old mingles the fascinations of genius with the choicest wisdom an piety, and stereotypes its invaluable lessons on the hearts of multitudes, so long will we see the mighty consequences of that rebuke, uttered two hundred years ago in the town of Bedford.

About half a century ago, a young lady was on her way to the Sabbath school in London, when she met a dirty and ragged boy. She spoke to him kindly, and led him to the Sabbath school. Behold the simple act which gave to China her Morrison, whose name shall shine out with increasing lustre as the millions of that great people shall come gradually into the kingdom of Christ.

Henry Martyn once found a fellow student reading a drama to the daughter of a dying man in order to calm her grief, and he uttered a sharp rebuke for such unfit consolation. That rebuke led to the young man's conversion, and he became Martyn's co-laborer as a missionary to India.

Martyn himself was once conversing with the good Dr. Simeon, who dropped a casual remark on the great good accomplished in India by that excellent Baptist missionary, Dr. Carey. That simple remark became the pivot on which turned the future conduct of Henry Martyn, sending him away from the joys of home and friendship, to lay his splendid attainments and his life on the altar of Christ, as a foreign missionary. And when the day of judgment shall have come, when the influence of Martyn's translation of the Bible shall be measured in the conversion of the myriads of Southern Asia, when a multitude of ministers and missionaries shall tell of the impulses recevied in the way of holiness from reading his life and writings, when an unnumbered multitude of private Christians shall repeat the story of new baptisms of the Holy Ghost from the same instrumentality—then shall we begin to see the importance of that single remark of Dr. Simeon. The "bow drawn at a venture" had done great execution.

This thought is commended to the Christian parent, the Sabbath school teacher, the tract distributor, and to every Christian who is trying to do good. The true philosophy of each one is, "Cast thy bread on the waters," and then fall back on the appended promise, "for thou shalt find it after many days." Let all, in view of the importance of little things in producing great results, in faith and with prayer, often draw a bow at a venture, in the belief that in another world we may find that the insignificant instrumentality has been honored of God. [N. Y. Evan.

The Sabbath Recorder.

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TRUTH AND ERROR.

Nothing is more certain, than that the divisions in the Christian world are contrary to the will of God. The Bible does not command one man to be a Presbyterian, and another a Baptist. It does not enjoin one man to keep the Sabbath, and another to keep Sunday. It does not impose the Calvinistic form of doctrine upon one, and the Arminian upon another. It does not declare the divinity of Christ to one, and the opposite doctrine to another. These contrarieties exist in the minds of men, but not in the scriptures of truth.

Of these contrarieties, the one is truth, and is no lie; the other is a lie, without any admixture of truth; or else the Bible reveals nothing on the subject. For instance, the doctrine which teaches that Jesus Christ is truly God, is either true or false. If it is true, then the doctrine which declares him to be only a man, is false—it is a lie. And vice versa, if the doctrine which declares his simple humanity is truth, then that which proclaims his divinity is a lie. The only other alternative is, that the Bible teaches nothing on the subject; that is, does not teach us who or what he is. The same may be said in regard to other controverted points.

Now it is very certain, that all error is of the devil. John 8: 44. Those who teach false doctrine, are therefore doing the devil's work; and those who receive the doctrine, are submitting themselves to the guidance of the devil. This may seem harsh, but is it any more so than the scriptures of truth? It cannot be denied, that "*whosoever committeth sin is of the devil;*" for the Bible says so in express terms. 1 John 3: 8. Nevertheless, it seems to be thought by many, that sin in the conduct has no necessary connection with error in the mind. Because some sin notwithstanding their knowledge of the truth, (James 4: 17, Rom. 1: 18, Heb. 10: 26,) and others are generally upright notwithstanding their mistakes, the false conclusion is drawn, that error may be held without incurring much danger; in short, that it is of little importance whether we hold truth or not.

But how can the devil influence any one to sin, without first blinding the mind? 2 Cor. 4: 4. Is there any other way in which it is possible for him to lead men into transgression? This was the way in which he prevailed with our first parents. "*The woman being* DECEIVED *was in the transgression.*" 1 Tim. 2: 14. She was made to think, that partaking of the forbidden fruit would be for her good; and, at last, Adam was made to think so too. To this day, sin maintains its ascendancy in the same way. We talk of "lusts" in the heart urging men to sin; but it must be borne in mind that these are "DECEITFUL *lusts.*" And if we conceive of their drawing people into sin without first exercising their power to deceive the mind, we form an altogether erroneous judgment. They have no power whatever, except in connection with some false view or opinion. Is it not clear, then, that false doctrine is of the devil, and that whoever receives it yields himself to the guidance of the devil?

But are all those who hold false doctrine necessarily the *servants* of the devil? We have admitted already, that some maintain a generally upright behavior notwithstanding their errors. Their uprightness, however, is attributable to the truth which they hold, under the influence of which they rise superior to those sins into which their errors would otherwise lead them. The character of a man is determined, not by a few circumstances, but by his general or habitual conduct. He whose general aim is to glorify God, must be regarded, not as the servant of the devil, but as the servant of Christ. He may frequently fall into sin, but as it is not his *habit* to do so, he does not commit sin in that sense which characterizes him as a servant of sin, (John 8: 34,) but, on the contrary, as one that abideth in Christ and is born of God, sinneth not. 1 John 3: 6, 9. Nevertheless, the mere fact that he falls into sin sometimes, shows that he is at such times under the influence of error. The *understanding* is darkened. Eph. 4: 18. For though we talk about pride, avarice, sensuality, ambition, prejudice, we do not in strictness mean that these are distinct faculties of the mind, but that they signify the ill state of the reasoning faculty. And whenever any thing is imputed to the strength and violence of our passions, strictly speaking, it only means the weakness and low condition of our reason at that time. For reason governs as fully when our actions and tempers are bad, as when they are sound and good. The only difference is, that reason acting well governs in the one case, and reason acting ill governs in the other. If we could find one who never committed any sin at all, but was absolutely perfect according to the law of God, we should find one who was entirely free from error, his reasoning faculty always acting well, without any failure. Hence, if it can be admitted that the children of God are not absolutely perfect, it must also be admitted, that they are, more or less, the subjects of deception.

Should this view be thought inconsistent with the well-known fact, that men often act directly contrary to what they know to be right—that they "know to do good, and do it not"—that they "hold the truth in unrighteousness,"—"sin willfully after receiving the knowledge of the truth," &c.—we think a little reflection will show the contrary. Men are said to have a knowledge of duty, but to be unwilling to do it, when they are able to apply the rule of duty to others, or to mankind in general, while with regard to their own personal concern in it they are perfectly blind. Thus, a man given to debauchery may have such a clear knowledge of the sin of it, that he can condemn it in every body else without hesitation. He can descant upon its diabolical nature, and awful consequences, with the eloquence of an apostle. In others he sees no excuse for it whatever. But in view of the temptation for himself to indulge, his reason invents a thousand apologies. *He* is differently circumstanced; *his* case is peculiar; *his* constitution demands the indulgence. So of every other sin, in regard to which a person's knowledge is better than the state of his heart. In our Saviour's time, the Scribes and Pharisees were well versed in the knowledge of duty. "*If ye were blind, ye should have no sin.*" John 9: 41. Nevertheless, they were "*blind guides;*" "*fools, and blind;*" "*blind leaders of the blind.*" To just such people Paul refers, when he speaks of those who "*know the will of God, and approve the things that are more excellent, being instructed out of the law;*" and he shows, that though they had keenness enough to instruct others, they could not instruct themselves. "*Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.*" Rom. 2: 1, 17, &c.

But we are digressing too far. If imperfection of character necessarily supposes error of judgment, we do not "unchristianize" those who hold false doctrine, notwithstanding we may be well convinced that their doctrine is of the devil, as all false doctrine is. We no more reject them as unbelievers, and servants of sin, than we do those of our own sect or denomination, in whom we may discover imperfections of character. All we intend by it is to vindicate the God of truth. "*Let God be true, but every man a liar.*" His truth is not responsible for the various conflicting opinions that prevail in the Christian world. They originate with Satan, and are perpetuated by the selfishness of the human heart. Those who ask, Why does God leave His people under the influence of so much selfishness? might as well ask, why He does not render them perfect at once? But the very fact that all error is of the devil, should make the Christian diligent and unceasing in his inquiries after truth, lest unconsciously he should be doing the devil's work. Truth, even the least atom of it, should be esteemed more precious than gold. He should buy it, no matter at what cost; he can never buy truth too dear. He should refuse to sell it, no matter what may be offered for it; no sum can compensate the loss of it. Prov. 23: 23.

T. B. B.

THE COLONY—AGAIN.

To the Editors of the Sabbath Recorder:—

The remarks of your correspondent induce me again to refer to the subject of which he speaks. It is true, that the influence of our little denomination never can be what it might and should be, while they are scattered in small parties about interior agricultural districts, almost without intercourse with the world, contending for the right to worship according to the dictates of conscience, sometimes dragged to prison and robbed of what little property they possess, for obedience to what they believe to be the law of God—"Six days shalt thou labor," &c.

Wherever Sabbath-keepers have located in conspicuous places, they have been so few as to exert no political influence, and their rights have been disregarded; they have been compelled to contend with obstacles in their business, and annoyances on the Sabbath, that none but those of the firmest determination could withstand; and even these often compromise with their pecuniary interest to such a degree as to weaken their influence; and their children are likely to be even less scrupulous than they.

Our people are not censurable for selecting inland and out-of-the-way places. The more out of the way the better, unless they can settle in more important places in sufficient numbers and influence to secure to themselves equal privileges with their neighbors. They have preferred to dwell, like the Vaudois, in the fastnesses of the mountains, rather than to be decoyed into commercial places to the desertion of those principles for which their forefathers for more than two hundred years have contended so earnestly. The Stennetts, Burnside, and other eminent leaders, were not able to rally their churches successfully against the seductions of London; and the house at Newport, where a hundred years ago those pious patriots whose names have given a lustre to the history of Rhode Island, and the inscriptions upon whose tomb-stones are a perpetual reproach to their degenerate descendants, is now occupied by people of "quite another color." No; I never saw a conscientious Sabbath-keeper come to our large cities to settle, but my sympathies were strongly exercised for him, as memory recalled all the trials and temptations through which he must pass.

We are now scattered through all the Free States, and yet are not sufficiently strong in any one to demand our natural rights. I am told that Providence will take care of us, and in His own time will direct all to His glory; but to be governed by a blind dependence upon Providence, and not to recognize the truth, that God works through laws, which he has designed for us to understand, is worthy only the fatalism of the Mahomedan. I would that some Moses might appear to lead us, as the Sabbath-keepers of old, to some spot on the earth where we could be felt and heard. I fear that nothing short of another Moses would ever accomplish so magnificent a result.

Your correspondent recommends the Mississippi Valley as the proper place for a colony. However this may be, I do not see how it is to be effected, while the people already there are just the ones who are most anxious to go to Oregon. All eyes are now turned to the shores of the Pacific. There has been, is, and will be for years to come, a current in that direction which a man may stem, but which he cannot divert. Not a steamer has left our shores for months that has not carried away to California some of our young men. I would not divert this current if I could; I would take advantage of the fact, and out of a seeming evil, I would endeavor to effect a great good. Who can say that this very movement is not the appointed way of Providence? Certainly, the course of freedom and thought grows more irresistible as it moves westward. The evils of the present movement are chiefly the demoralizing influences of a camp life, away from the restraints which are imposed by the presence of woman. I would that their wives and mothers were with them, to check the follies and vulgarities, to keep the heart pure at its altar, and remind the wanderer of his duties. The great majority of those who go out as adventurers will ultimately make that country their home, but scattered over a wide region, unknown to each other, and unknown to the society in which they were reared. Who can doubt it?

I have received many letters in reference to the proposed colony. A general preference is expressed for Oregon; and there are certainly reasons for this preference. Oregon has the elements for one of the most prosperous States the world has ever seen. Its climate has no superior. The winters, even in its northern part, are almost without frost; nor are the summers excessively warm. It is remarkable for its healthfulness. Its soil is very fertile; its mineral resources, although scarcely inquired into, are proved abundant; while a market will always be found with her more richly-endowed but profligate sister. The land has never yet been sold, but is given to actual settlers in limited quantities; and Oregon will present practically the advantages of the land-reform measures. Her population consists of neither the very rich nor the very poor; the first have no disposition to go there, and the last have not the means. Oregon is soon to become a State; a constitution and laws are to be framed. It is destined to be to the vast shores of the Pacific what New England has been to those of the Atlantic. The empires of Eastern Asia are to be galvanized into new life by her christianized republicanism; their people are already mingling with ours by hundreds; and the islands of the sea, whose inhabitants have been forced to judge of our Christian civilization by the low specimens which frequent them, will take larger views of christianity. Have not *we* especial reason to seize the opportunity? The population of Oregon is yet sparse, the laws are yet to be formed, and her towns are yet small. A small force early, will be as effectual as a much larger one later. Our missionary field in China is but fourteen days distant. The Society Islands are, through a mistake of the missionaries, Sabbath-keepers; a family or two stationed there, or the intercourse of our own people, may be productive of great benefit there.

I am asked as to the best mode of going out, and the expense. A vessel of six hundred tons can be bought for about $10,000, which will accommodate fifty families. Freight could be charged the usual rates, which would pay the expense of victualing the ship, and taking her out. The vessel could then be sold, and the chief part of the original outlay refunded. I shall be able in a few days to furnish more particular information to those who desire it. The time employed in going out in this way would of course depend on the winds and the sailing qualities of the ship. Five months are a sufficient allowance for an ordinary sailer. The safety of the voyage may be estimated by the fact that with the 30,000 who performed it the same year with myself, no serious accident occurred. By this mode of conveyance, a greater amount of such goods as will secure comfort in a new settlement can be carried than by any other mode. Should a vessel leave here in October, she would pass the Cape in summer, and reach the coast in April, allowing for the longest passage, by which means the storms will be avoided off the Cape, and the best season will be secured for the beginning of a settlement. From the best means I have of judging, this route is preferable to that by the "Plains." This must be determined by those who are most interested. An agreement as to the mode of getting there is of less importance than the location which shall be determined upon. Whatever I can do to aid in the undertaking, I will do cheerfully; but I have no disposition to be assuming. The greatest obstacle to the accomplishment of the undertaking is the difficulty there is of comparing views and determining upon a course, where the parties are so far apart, without some one incurring the liability of the charge of officiousness.

It will be seen, by reference to the circular of the late delegate from Oregon to Congress, published in the *Sabbath Recorder* for Dec. 26, 1850, that the provision granting 320 acres to every married man who settles in that territory, expires on the first of December, 1853. There is no time to lose. Whatever is done should be done promptly. A small light party should go out this spring, by the nearest route, to examine the relative merits of various points, and report at the earliest possible time. I have received assurances from a considerable number of their readiness to embark in the proposed colony, but a few more are wanted.

Yours respectfully, J. D. B. STILLMAN.

"CANDIDATES" FOR THE MINISTRY.—There are no less than six thousand men in Protestant Germany, who, having finished their theological studies, and undergone the examination required by the rules of the university, have obtained the title of "candidates" for the ministry, but have no regular pastoral duties. They are doing nothing in their profession; and though the moral vineyard is perishing for lack of cultivation, they are "standing all the day idle." This is a shame to a Protestant ministry.

CARRYING OUT THE PRINCIPLE.—When the First Baptist Church in New York built their splendid meeting-house in Broome-st., some years ago, rooms were fitted up in connection with it for the Baptist Home Mission Society and the American and Foreign Bible Society, which were tendered to those Societies rent free. It is now stated, that the Bible Society, in consequence of its refusal to take part in the new version movement—a movement which the First Church generally approve—is to be ejected this spring.

To the Editors of the Sabbath Recorder:—

The above paragraph, in your paper of last week, gives an erroneous impression of the action of the First Baptist Church in reference to the Bible Rooms. The facts of the case are few and simple.

The First Baptist Church has for ten years permitted the American and Foreign Bible Society to occupy the premises in question at a merely nominal rent. Last May the Board of that Society, in connection with five Trustees, not members of the Church, endeavored to fasten a *lease* of twenty-one years upon the premises, at one dollar a year. Public indignation compelled the Society to rescind this lease, but at the same time both the Board and the Society put forth a still more offensive and injurious claim—*that of a perpetual lease.*

At the next ensuing meeting of the Corporators of the Church, unanimous resolutions were passed expressive of their disapprobation of such proceedings; but no notice has ever been taken of the matter by the Board or the Society. The Pastor of the Church, although specially commissioned to present the protest of that body against the Society's proceedings, was contemptuously refused a hearing at the Annual Meeting, and in every possible way the Society and the Board have indicated their determination to hold the Rooms as their own by right, and thus destroy the value of the property more than even by a lease of twenty-one years.

Under these circumstances, the Trustees, to protect their property, were compelled to order the Society to quit the premises, and the Church acquiesced in the views of the Trustees.

A FRIEND OF TRUTH.

TEMPERANCE BANQUET.

The National Temperance Society held a Banquet at Metropolitan Hall, N. Y., on the evening of the 18th inst. The eatables were of course, "all that could be desired." The intellectual part of the entertainment consisted of speeches by Gen. Houston, Hon. Horace Mann, Rev. Messrs. Crugler and Chambers, Hon. Neal Dow (Mayor of Portland and author of the Maine Liquor Law,) Rev. E. H. Chapin, "Father Taylor" of Boston, Henry Ward Beecher, and P. T. Barnum. The following were among the regular "sentiments:"—

The Liquor Traffic—We hold to it no other relation than that of strenuous and uncompromising opposition; we aim to undermine it by the most vigorous and unceasing moral influences, to cleave it down by prohibitory legal enactments, and to take away its power of resuscitation by the destruction of the contraband article.

The Maine Law for the Suppression of Tippling Houses—It infringes no man's just and lawful rights—it interrupts no proper or legitimate branch of trade; but, like laws for the destruction of the implements of gaming and counterfeiting, it operates only for the public good. We hail with joy the day, *not distant*, when it shall be enrolled among the *main laws* of every State in the Union and of every country in the World.

Our National Government—Eight years ago, it offered protection to the Indians by forbidding the sale of ardent spirits among them, and authorizing the summary destruction of all such liquors if carried into their territory. Has not the time come when Temperance men should support such candidates only for Congress or for the Presidency as will pledge themselves to protect, not only the Indians, but their constituents, by the enactment of laws which shall positively prohibit the importation of foreign liquors into the country.

Temperance and Politics, One and Inseparable—What God and the Constitution of our country have joined together, let no body of men put asunder.

LENT IN NEW YORK.—The season of Lent opens with the 25th inst., and Archbishop Hughes has issued his instructions as to the manner of keeping it. All the week days of Lent, from Ash Wednesday to Easter Sunday, are fast days of precept, on one meal, with the allowance of a moderate collation in the evening. "It is not allowed to use fish with flesh meat at the same meal. There is no prohibition to use eggs, butter, or cheese, provided the rules of quantity prescribed by the fast, be complied with. The church excuses from the obligation of fasting (but not of abstinence from flesh meat, except in special cases of sickness, or the like,) the infirm, those whose duties are of an exhausting or laborious character, persons who are only attaining their growth," &c., &c.

LENT AT WASHINGTON.—A correspondent of the N. Y. *Tribune*, writing from Washington, under date of Feb. 17, says:—

"The people hereabouts are so pre-eminently godly, that they suspend their festivities when *Lent* begins. And this pious time approaches. The consequence is, that an immense amount of gayety is driven into a small corner of time. There is hurrying to and fro in hot haste; silks rustle and satins glisten; carriages whirl, door bells ring; servants fly, and everybody *goes it* on the neck-or-nothing maxim; in order that as little as possible of enjoyment may be lost before the gate of Lent swings on its hinges, and shuts everybody up at home. There are many humbugs at Washington, but the snubbing of the gay world by the Lent people, is one of the biggest."

SABBATH-KEEPERS AT TOWNSEND, O.—Bro. Ichabod Babcock, of Townsend, Sandusky Co., Ohio, authorizes us to say, that there are a few Seventh-day Baptists residing there, who would be glad to be visited by ministers, colporteurs, or Sabbath-keeping families, traveling through that section of country.

CHURCH STATISTICS.—Few persons have an adequate idea of the importance of full and correct statistics of Churches and Associations. It was impressed upon us, recently, in attempting to prepare a complete list of Seventh-day Baptist Churches, with their ministers, licentiates, deacons, clerks, post-offices, date of organization, and present number of members. Of the churches in the North-Western or Wisconsin Association we can find no statistics collected during the last two years; and within that time the churches at Farmington, Berlin, and one or two others, have been received, of which we have no statistics. Only one of the two churches on Hughes' River is referred to in recent minutes of the Association to which they both naturally belong. The churches at Madison and Fredonia have not been heard from in several years. Will the Clerks of future Associations think of this; and when churches are reported as having been disbanded, let the minutes state the fact; and when they make no report, state the fact, and give their statistics when last heard from?

SUNDAY-KEEPING ON THE PENNSYLVANIA CANALS.—The Canal Board of Pennsylvania have passed a resolution, closing the several divisions of the Pennsylvania Canal every Saturday night at 12 o'clock, and requiring that they remain closed until 11 o'clock on Sunday night, *except for the passage of packet boats.* This *exception* shows how much *principle* is involved in the movement. If it is wicked for a freight-boat, with its half a dozen hands, to travel on Sunday, why not for a packet-boat, with twice as many hands, and hundreds of passengers? If it "robs" the lock-tender of his "right to the Sabbath" to require him to open his lock for a freight-boat on Sunday, why not to open it for a packet-boat? Some of the sticklers for Sunday are sharp at hair-splitting.

METHODIST PAPERS.—It is well known, that the Methodist papers have a very wide circulation. One reason is, they are fewer in number than those of other denominations; another reason is, that among the Methodists, ministers and laymen take a decided interest in the circulation of their papers. Witness the following, which we copy from one of them:—

"A few of our brethren are working nobly for the *Advocate.* Br. See, from Iowa, writes that he expects to send us fifty subscribers. Br. Gossard, from Winchester, Ohio, sends us sixty-two subscribers, and says that his colleague, Br. Bennet, and himself, hope to raise the list to *one hundred.* Br. Kelley, from Independence, Mo., sends us eight subscribers for the *Advocate*, and three for the Repository, and says that is equal to one for every member of his charge. Who can surpass this?"

THE HIGHER-LAW HERESY.—We have already stated, on the authority of newspaper reports, that the Regents of the Michigan University have dismissed one or more Professors for preaching the "higher-law" doctrine. The following resolution is going the rounds as having been adopted by them; but we have some doubts of its genuineness:—

Whereas, Rev. D. D. Whedon has not only publicly preached, but openly advocated the *doctrine called the higher law*—a doctrine unauthorized by the Bible, at war with the principles and precepts of Christ, subversive of civil Government and society, and the legal rights of individuals; therefore, *Resolved*, That Rev. D. D. Whedon be and is hereby removed.

ONE WAY TO SETTLE A CONTROVERSY.—The Tennessee *Baptist* mentions a new mode of settling a theological controversy. It says that a bond of a thousand dollars, endorsed by several wealthy members of the Baptist Church, was placed in the hands of impartial men, to be given to any person who 'would find in the Word of God authority for infant sprinkling.' It is added, that this reward 'has four times been offered, and as many times forced the acknowledgment that God's Word contains no precept for the practice.'

TROUBLE IN BROWN UNIVERSITY.—There has been trouble in Brown University, at Providence, R. I., and three of the Professors, admitted to be among the most efficient teachers in the institution, have resigned their offices. The causes are variously stated to the public, but we hear from many quarters that a dictatorial and overbearing disposition on the part of President Wayland, and an unwillingness on the part of the resigning Professors to act as spies against the students, were prominent in originating the difficulty.

THE SABBATH AND THE RESURRECTION.—The conclusion of Mr. Begg's pamphlet on this subject, will be found on our first page to-day. Those who have read the articles carefully from week to week, must have derived from them a great deal of valuable information, which could not be found in ordinary treatises on the Sabbath. The articles he has promised us on the history of the change of the Sabbath, and which have never yet been printed, will be looked for with interest.

CHINESE CHARACTER.—Dr. Wiley, of the Methodist Mission, writes: "When we read their moral maxims and book-notions of religion, we judge them to be a polished people, endowed with high moral sense, and just ready to assume a Christian character; but when we study their morality and superstitions in actual life, we cannot hesitate to pronounce them destitute of moral principle, and inveterately attached to their miserable superstitions, and assign them their true place among the most degraded idolaters of the heathen world."

A PASTORAL PATRIARCH.—A writer in the *Puritan Recorder* states that the ninety-eighth anniversary of Rev. Dr. Nott's birth, was observed by a numerous company of his parishioners and friends, at his house in Franklin, Conn., January 23d, 1852. There were about one hundred and twenty persons present, whose overflowing baskets of the richest provisions, &c., showed the abiding esteem in which the people hold their venerable pastor. When all things were ready for the service, the aged divine, trembling under the blast of ninety-eight winters, leaning on the arm of his grand-daughter, stood at the end of a long table groaning under the weight of eatables, and invoked the blessing of God in appropriate terms. He also led in prayer, near the close of the pleasant and cheerful interview. The entertainment finally wound up with singing. The Doctor's bodily health is still good, though now the oldest pastor in the Union. He has ceased to perform most of the active duties of the pastoral office; and "we regard him as the most perfect model of a good old man which our eyes have ever looked upon."

THE BRITISH IN BURMAH.—Letters dated at Rangoon, Nov. 28, 1851, announce the arrival at that place, on the 25th, of two steamers and a frigate of fifty guns, from Calcutta, dispatched by the government of British India, to gain redress for the outrages inflicted by the Governor of Rangoon on the persons and property of British subjects. Commodore Lambert, to whom the negotiation was entrusted, sent a letter to the Governor, which was delivered by the captain of the frigate. The extent of his demands is uncertain. On his arrival, he found evidence of injuries so much exceeding in number and severity those in view of which his instructions had been framed, that he deferred further action till he should have communicated with the Marquis of Dalhousie. It is believed that the removal of the present Governor at Rangoon, and the residence of an English diplomatic agent, will be insisted on, with redress for past outrages; in default of which, war will at once be commenced, with no uncertain issue.

PROFESSOR STUART ON THE MAINE LIQUOR LAW.—"I feel as if I should be glad of trumpet lungs, which would enable me, ascending some lofty eminence in that State, to make my voice heard over its whole domain. I should tell the people that, first of all, 'I thank and praise my God, that by his holy providence there is one people on the face of this wicked world who dare to do their duty boldly, faithfully, and thoroughly.' I would exhort them manfully, courageously and perseveringly to go on as they have begun. The whole world of sober and thinking men will not only justify, but applaud them. In my view, they have bound their brow with a laurel fresher and more imperishable than that which the conqueror of kingdoms binds on his brow. His is steeped in blood; theirs is the emblem of life and salvation to thousands and millions of their fellow men."

TEMPERANCE MOVEMENT IN NEW YORK.—The National Temperance Society held its sixth quarterly meeting in New York on the evening of the 19th inst. Rev. Mr. Warren, Secretary of the Society, read the quarterly report. One of the prominent efforts of the Society has been the employment of a large number of men to circulate petitions for a Maine Law. These petitions were signed by 25,000 bona fide names; of which 15,000 were men, and most of them voters. In about a week another monster petition will go up; this one is signed by many of the heaviest merchants and the most distinguished professional men of the City, including about one hundred ministers of the gospel. Such has been the effect of those petitions already sent in, that several very heavy orders some time ago sent to France for Brandies and Wines have been countermanded.

LIQUOR LAW IN NEW JERSEY.—The Maine Liquor Law, with some modifications, was reported in the Legislature of New Jersey on the 18th inst. It is to be subject to the popular approval. Liquor may be manufactured under it, but not for sale; and it can only be sold by persons appointed for the purpose, for medicinal and mechanical uses. Unauthorized persons are fined $10 for the first, and $20 for every subsequent offense. Manufacturers are fined $100 for the first, and $200 for subsequent offenses, and a limited imprisonment. Private houses cannot be searched, except on affidavit that there is reason to believe that liquor is sold there. Notes, bonds, &c., given in payment for liquor, are void.

TEMPERANCE IN WISCONSIN.—The Anti-Temperance folks in Milwaukee recently held a meeting and adopted a memorial to the Legislature, setting forth the fearful disasters which so frequently result from the injudicious use of *cold water* as a beverage, and asking the Legislature, in view thereof, to enact that any man who drinks a glass of water, except on the prescription of a physician, shall pay a fine of $1,000. Whereupon *The Free Democrat* drily observes—

"We presume if nobody drank any more cold water than the authors of this memorial, such a law would occasion very little inconvenience."

THE LIQUOR LAW IN RHODE ISLAND.—Between them, the two Houses of the Rhode Island Legislature have managed to defeat the Liquor Law for the present. One House passed it with a proviso submitting it to the direct vote of the people; the other House struck out that proviso, and inserted another prescribing that it should not go into operation until next May (after election;) each House insisted on its own proviso; and so the bill was killed—and *nobody* is responsible.

THE MAINE LAW IN THE LEGISLATURE OF NEW YORK.—The Legislature of New York has before it a bill prohibiting the sale of intoxicating liquors, which contains the leading features of the Maine Liquor Law. Of its passage this winter, there is much reason to doubt. There would not be, however, if the temperance people were as wide awake as the rumsellers.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, FEB. 16.

In the Senate, among the numerous petitions presented was one of 100 citizens of Rhode Island, stating that, as Congress was about to interpose its kind offices in behalf of suffering convicts in other countries, they hoped something would be done for those in prison in the United States, especially for those in prison at Washington, Boynton and Sears, convicted of aiding slaves to escape. Mr. Underwood reported a bill making Land Warrants assignable, and recommending that the Senate do not agree with the House amendments. A bill granting land to Iowa in aid of the construction of certain railroads therein, was taken up, and Mr. Bell of Tennessee took occasion to relieve himself of a speech on the subject, which occupied the remainder of the session.

In the House of Representatives, a resolution was adopted, setting apart the third week in April for the consideration of the Territorial Bills. Mr. Hendricks, from the Committee on Mileage, introduced a bill regulating the mileage of the Delegate from Oregon. The bill proposes to repeal the proviso on a law which allows him $2,500 for mileage, as no restriction is placed on that of other members. Several persons spoke on the question, but no result was reached.

THIRD-DAY, FEB. 10.

In the Senate, a letter was presented and read from Louis Kossuth, expressing his gratitude to the government and people of the United States for what they have done on his behalf. The question of printing it was referred to the printing Committee. A petition was presented from Ohio, praying the recognition of the Republic of Liberia, and for the establishment of a line of mail steamers to Liberia. Several private petitions were presented and reports made. The bill granting land to Iowa for railroad purposes was taken up, and Mr. Hunter of Virginia spoke in reply to Senators Sumner and Bell. A short Executive Session closed the day's labors.

The House spent the whole day in discussing a proposition to remove the limit of $2,500 as the amount of mileage for the delegate from Oregon.

FOURTH-DAY, FEB. 18.

In the Senate, Mr. Fish (N. Y.) presented a Memorial from Henry Grinnell, of New York, asking the United States to accept, free of charge, his two vessels—the Advance and Rescue—and praying that they and a small steam-propeller be fitted out for another search for Sir John Franklin; also, the petition of 300 citizens of New York, in favor of the same object. A long discussion arose on a report from the Committee on Printing, in favor of printing Kossuth's letter, read the day previous. The Southern Senators, with the exception of Downs and Soulé, of Louisiana, and McRea, of Mississippi, opposed the printing. The vote was finally taken, and it was ordered printed by one majority. The Yeas were all Northern Senators, with the three exceptions above. The Nays were all Southern Senators, with the exceptions of Clarke of Rhode Island, Fish of New York, Miller of New Jersey, and Upham of Vermont. After some miscellaneous business, the Iowa Land bill was taken up, and Mr. Underwood spoke for some time upon it, but gave way for an adjournment before concluding.

The House passed the bill to relieve the delegate from Oregon, who has received *only* $2,500 mileage for one trip to Washington. The remainder of the day was spent in considering the bill granting the right of way and a donation of public lands to Missouri, to aid in the construction of a railroad from St. Josephs to Hannibal, and one from St. Louis to the southern line of that State.

FIFTH-DAY, FEB. 19.

In the Senate, some sixty petitions were presented for additional compensation to Assistant Marshals engaged in taking the Census. The Oregon Mileage case (in connection with the bill from the House) was discussed and dropped. Mr. Seward introduced a bill to expedite the discharge of cargoes from steamships. The Iowa Railroad bill was discussed by Mr. Underwood till the adjournment.

The House was engaged generally in discussing a bill granting right of way and lands to Missouri for railroad purposes. Miller, of Mo., Rantoul, of Mass., Moore, of La., and Ficklin, of Ill., all spoke warmly in favor of the measure.

SIXTH-DAY. FEB. 20.

In the Senate, numerous petitions were presented, of which several were from New York in support of Mr. Grinnell's application to Government in behalf of a new expedition to go in search of Sir John Franklin. Documents relative to the Wheeling Bridge case were presented, and referred to the Judiciary Committee. The private calendar was then taken up, and after passing one or two private bills, the Senate adjourned till Second-day.

The House was occupied during the early part of the session in considering private bills. The Kossuth and Long correspondence, for which the House called some time ago, was presented, and ordered printed. Adjourned till Third-day.

The Erie Railroad Accident.—The Coroner's Jury called to investigate the causes of the recent accident on the Erie Railroad at Deposit, made up the following verdict:—

The Jury, after a particular and thorough investigation of the circumstances attending the death of Patrick Mooney and Miss Mosina, an Indian girl, at Deposit Station, on the New York and Erie Railroad, on February 18, 1852, find that the deceased were passengers in the mail passenger train of that day, and that they were either in the cars or attempting to jump from them, when a freight train going East at great speed, ran into said passenger train, while standing at this station, by which deceased were either crushed or scalded to death.

By the evidence before us, it appears that the freight train followed the passenger train, leaving the summit 15 minutes after the passenger train; that the freight train, after running about a mile, became unmanageable; after all the brakes being applied, the engine reversed, and back steam being applied, by reason of the snow and frost on the rails the speed of the train could not be checked; that the Engineer of the freight train, by the usual signal of the whistle, *in time* called the Station-man at Deposit to turn the train off the main track and avoid the collision, but the switch-man, who is under the control of the Station-Agent, was not at the switch.

In conclusion, the Jury find great cause of censure against the Railroad Company, by reason of allowing freight trains to immediately follow passenger trains, up or down grades; knowing that freight trains have, at several times previously, become unmanageable on this grade, and run by this station at the highest speed.

There was a sad accident on the New York and Erie Railroad on the 17th inst. A rail broke as the train was on a curve, and threw the hindmost car into the Delaware River. Two persons were killed, and several others wounded.

In reference to the late accident and loss of life on the Erie Road, it is said that this is the only instance in sixteen months where a passenger has been killed on the Road.

California News.

Five days later news from California was received in New York last week, by way of Panama.

Many persons were waiting on the Isthmus for passage to San Francisco, and salt provisions were selling there at very high rates for ships' stores; ten barrels of beef having been sold at $1,000 by Garrison & Fritz.

At San Francisco, the trials growing out of the voyage of the ship Challenge are still progressing before the U. S. District Court.

In the District Court, Jan. 8th, Daniel F. Whilliden, a steerage passenger by the steamship Northerner on her passage to San Francisco in September last, brought an action against Henry Randall, her commander, claiming damages in $20,000, for assault and false imprisonment.

On the evening of Jan. 10, while the messenger of Adams & Co.'s Express was crossing the plank that led from the steamer New World to her wharf, it slipped from its fastenings, and precipitated him into the water. He carried down a bag of gold dust, valued at $26,000, which was recovered a day or two afterwards, with the help of a sub-marine armor, being found imbedded in the mud to the depth of three feet. The party recovering it, demanded and received the exorbitant sum of $3,000.

A dreadful tragedy was recently enacted at Perry's Camp, on the Calaveras River. A difficulty originated at a fandango, at which Americans and Mexicans were gathered. Knives were drawn, and pistols fired, and the affray resulted in the killing of Alexander McDowell, and the wounding of James Pagmall. The next day, the Americans, being terribly exasperated, captured two of the Mexicans known to have been concerned in the fight, and after a trial hung them at 8 o'clock in the evening.

A Settlers' and Miners' Convention has assembled in Sacramento, and has continued in session from day to day. A series of resolutions were adopted, setting forth the views of the Convention relative to the disposition proper to be made of the mineral and agricultural lands of the State. They claim that the public domain should be donated to actual settlers, in parcels of 160 acres; that, in the settlement of private land claims, "it is the duty of Government to give no more vitality to any concession or grant than it already possesses," under the Mexican law, and that no latitude should be given in the confirmation of such grants; that the Board of Land Commissioners should not receive the former customs of California as evidence in the settlement of titles; that the swamp and tule lands should in no instance be granted in large quantities; that, in regard to city and town lots, actual occupants should have the right to purchase at nominal rates.

European News.

The steamer Canada, with four days later news from Europe, arrived at New York on the 18th inst.

England is still excited with the apprehension of a French invasion.

Lord Normandy has resigned his post as Ambassador in Paris, which he has held for six years. Lord Cowley, Minister at Frankfort, will succeed to the post which is become vacant by the resignation of the Marquis of Normandy.

Intelligence has been received from Christchurch, that the port life-boat of the unfortunate steamship Amazon was picked up and taken into Christchurch, and now remains in charge of the Coast Guard at that port. It will be recollected, that both the larboard and starboard life-boats forward were stated to be on fire by many of the survivors who have already reached England; it is supposed, therefore, that the boat at Christchurch is the one in which Lieut. Grylls and his party succeeded in getting clear of the Amazon, and has been sent adrift either from the Dutch galliot which picked up the party in the Bay of Biscay, or from the revenue cutter which received the 13 persons from the Dutch vessel, and took them into Plymouth. The mail bags of the unfortunate steamer Amazon, have been washed ashore.

Another shocking colliery explosion has occurred at Ringley, near Manchester, resulting in the immediate death of three colliers, besides 14 others more or less burnt, of whom two are at the point of death, and three others in a dangerous state. In all, 17 persons have suffered from this sad occurrence.

There had been a great strike of the laborers in the iron trades. They had held a meeting to take such measures for their future support as might be deemed necessary.

A document has been published, showing that in one shape or other the Duke of Wellington has received £2,613,675 of the public money, including interest on £769,000 Parliamentary grants. His Grace now holds six public offices, the pay for which amounts to £8,365 15*s*. per annum.

From France we have repetitions of the accounts of arrests for political offenses.

By the decrees of the President of the French Republic confiscating the property of the Orleans family, the children of his majesty the King of the Belgians, are deprived of an income of 400,000f.

A letter dated at St. Petersburgh, Jan. 11, in the Hamburg *Borsenhalle*, of Jan. 23, says: By an imperial ukase, the exportation of corn from every port of the Empire is prohibited until further orders.

Seven Days Later.—The steamer Cambria, with European news to Feb. 7th, arrived at Halifax on the 20th inst.

The British Parliament was formally opened by the Queen in person, on the 3d inst., when she delivered a very pretty speech, containing, as usual, but little information, except that her country is very prosperous, and her people very happy.

In the House of Commons, Sir Benjamin Hall asked for an explanation of the causes of Lord Palmerston's resignation, which the Premier immediately gave, asserting that Lord Palmerston was refractory—treated the Queen's interrogations with contemptuous silence—acted independently of his colleagues—and unreservedly approved the recent illegal *coup d'etat* of Louis Napoleon. To this Palmerston replied at some length.

Nothing of moment had taken place in the House of Lords.

A most awful disaster had taken place at a quarry at Holmsforth, in Yorkshire, by the bursting of a reservoir, by which from sixty to one hundred persons lost their lives, and damage to a great extent had been done to the factories in the neighborhood. The late heavy flood is the cause assigned for the disaster.

A movement in favor of the liberation of the Irish exiles was going forward in the chief cities and towns in the south and west.

Father Mathew had been seriously indisposed, but the last advices left him convalescent.

Affairs in France continued quiet. The confiscation of the Orleans property had called forth an energetic protest from the executors of Louis Philippe. The Abbe Lacordaire and M. Laersdiere, two of the most popular French preachers, had received orders to leave France. Paris letters state that spies are present at all social festivals. The second Court Martial, sitting at Lyons, had condemned a commercial traveler, named Guillet, to two years' imprisonment, and a fine of ten thousand francs, for using abusive language toward the President.

Accounts from Spain state that an attempt had been made on the life of the Queen. On the 2d of February, she took her first airing since her confinement, and was on her way to the Church of De Allocha, to be churched, when an assassin fired a pistol at her, the ball from which struck the Queen's shoulder. He was arrested. The last accounts state that the Queen was progressing favorably.

Steamboats between New York and Albany.—All the steamboats belonging to the People's Line are now undergoing repairs and alterations. They are to be newly furnished and otherwise improved to keep up with the fashions of the day. The owners, in anticipation of a formidable opposition from the rival railroads now connecting this city with Albany, intend, on the opening of the river, to submit for the inspection of the public six commodious and magnificent vessels, equal to any in the world, either in point of beauty of structure, elegance of furniture and equipment, or speed. These boats will form three daily lines between New York and Albany. The 7 A. M. line will be composed of the New World and the Alida. The 7 P. M. line Rip Van Winkle and the Oregon. It is intended that these boats shall carry emigrants and freight. The railroad or express line will leave Albany at 8 P. M., on the arrival of the Western trains, and New York at 7 P. M. This line will consist of the Isaac Newton and the Hendrick Hudson, and will carry only first class passengers and no freight. From the improvements in the machinery of the night boats, together with new boilers, it is expected that they will be able to make the run one hour and a half quicker than they made it last season. We learn that it is the intention to put the fare at fifty cents on the opening, and to keep it at that during the entire season.

Fruits meet for Repentance.—*The Pennsylvanian* says that Mr. Lucius B. Cobden, a hotel-keeper in South Twelfth-st., Philadelphia, has, under the influence of the present temperance movement, become a consistent teetotaler, and resolves to sell no more of the "ardent." To show that he really is in earnest, he made a general crash and smash of his liquor utensils Wednesday morning, on the pavement before his front door. Casks of Jamaica, apple-brandy, old rye and plebian whisky; bottles of prime Cognac, port, claret and champaigne; decanters, dimi johns, tumblers and wine glasses, with everything else breakable, were reduced to a fragmentary or atomic condition.

SUMMARY.

Mr. H. N. Houghton, of Bergen, New Jersey, has taken measures to secure a patent for a bridge to extend over navigable rivers, and to avoid all the objections heretofore brought against such structures. *The Scientific American* of the 14th inst. contains a plan and description of this bridge. The nature of the invention consists in erecting piers of a great hight, and placing a double track railroad on the same, sufficiently high to allow the masts of ships to pass freely underneath during the highest freshets or tides. A suspension carriage (or carriages) is employed; it is hung to run on the track above, and the platform of it is hung so far below the track on the piers, as to allow persons and carriages to pass on the suspension carriage or platform, from the main track, and to be propelled to the other side.

A gentleman in Charleston, is said to have made a valuable discovery in the art of Daguerreotyping. The advantage claimed for a picture taken by the new process is, that it requires no glass to protect it, inasmuch as it is covered with a transparent enameled surface, which renders the picture impervious to the effects of the atmosphere, and less liable to be rubbed off; in fact, the more friction that is used on the surface, the brighter and clearer the picture becomes, and so durable is it that it can be sent in a letter any distance, without the possibility of its being scratched or defaced.

A trial about the right of property in a calf, lately took place at Burlington, Iowa. The difficulty lay in the color of the calf's tail; the witnesses of the plantiff swore the tail was white; those of the defendant, that it was black. The Court was occupied two days with the case; the jury staid out till midnight, and could not agree, and a new trial is to be had; the costs amount to $300.

The *Augusta* (Me.) *Farmer* says that two barrels marked "new corn meal" came into the depot in that city, by Carpenter's express, directed to no one. Marshal Jones, happening to be round, thought that it looked like a suspicious heap. "It may be meal," said he, "but there can be no harm in examining into it." Accordingly he waited upon the Express man, and took the barrels into his own custody. On opening them each one contained another barrel surrounded by a little "new corn meal"—one of them full of rum, and the other full of brandy. As they were directed to nobody, nobody has lost any thing.

Mortimer Livingston, F. W. Edmonds, Auguste Belmont, Watts Sherman, and Alfred Pell, have been appointed trustees to obtain subscriptions to the amount of $200,000, for the purpose of erecting a building for the World's Fair, to be held in this City. Two classes of subscribers are provided for: One, those who subscribe solely with a view to promote the enterprise, seeking no other profit; these are to have their money refunded from the first receipts of the exhibition. The other class are subscribers for personal profit, being entitled, in proportion to their subscriptions, to one-half the profits of the exhibition.

An Association has been formed under the title of "The New York and Liberia Emigration and Agricultural Association," by a part of the colored population of this City, numbering in all 250 members. The object they have in view is the promotion of emigration and agriculture in the Republic of Liberia. To carry out their plans for the amelioration of their race, they are in need of funds, and have petitioned Congress for an appropriation of $25,000, to be expended by the Society in purchasing land, and fitting out and preparing emigrants for the Republic.

Hon. John E. Hinman, Mayor of Utica, N. Y., has issued an address to the citizens, warning them of the dangers of incendiarism, which still continue, notwithstanding the terrible fate of one of the convicted. The Mayor says, that since the burning of the planing machine, September 20, 1851, (4½ months,) there have been eleven fires—all but one the work of incendiaries; that the fire brigade and the most respected citizens who co-operate with them, are insulted by rowdies and obstructed in their work, &c.

Messrs. James G. King & Sons paid a few days ago, we understand, $250,000, on account of the purchase by English capitalists of the Mariposa Estate of Col. Fremont. The purchase was concluded and completed on 31st January last, between Mr. E. Flandin, the agent of Col. Fremont, and Mr. Denny Sargent, the agent of the purchasers. Col. Benton acted as Attorney for Col. Fremont. An agent has been sent to California to take possession. The tract of land disposed of by Col. Fremont measures 45,000 acres.

A Mr. Nichols has just gained a verdict of $3,300 against the Auburn and Syracuse Railroad as damages for an injury to Mrs. Nichols, by a collision which happened on the Railroad between Auburn and Syracuse, nearly four years since. Mrs. N. was injured on the back part of her head, but at the time it was thought so slightly that nothing serious would result from it. Subsequently, however, it was found that she had sustained a severe injury, for very soon after the accident she became a raving maniac, and has continued insane ever since.

Several of the Jurors in the late Forrest Divorce Case have had their shillings, which they received as their reward for about thirty-five days' labor, polished, engraved, and mounted as watch-seals. One man has on his shilling, "Kept in memorial of the innocence of Mrs. Forrest." Another has: "The reward for thirty-five days' service as a Juror in the case of Forrest *vs.* Forrest."

A dispatch dated Cincinnati, Thursday, Feb. 19, 1852, says the Ladies' Hungarian Association, to the number of 800, assembled to-day in the saloon of the Burnet House, and were presented to Kossuth. Mrs. Telfor addressed Kossuth on the part of the Association, and presented him with $800. He made an appropriate reply. To-morrow Kossuth is to be presented with $1,400 by an Association of Germans.

In a new edition of the regulations of the Post-Office, about to be published, it is provided, that in every case where the writer of a letter chooses to protect it from the chance of being opened at the Department, and destroyed as a dead letter, he can do so by prepaying the postage, and writing legibly on the sealed side the words *"to be preserved,"* in which case it will be rescued from the liability of being committed to the flames, and its seal with remain intact.

A colored man entered an omnibus in Charleston, S. C., the other night. At the conclusion of his ride he handed his "fip" to the driver, who, discovering the complexion of his "fare" by the hand, held the door fast by the strap, drove around to the office of the Captain of the guard, and gave him in charge, to await the sentence to be awarded his offense by the Mayor.

A month or two since, a little girl in Boston fell, striking the side of her head, near the forehead, on a stone. The injury was thought to be slight; but she soon found her sight growing defective, until now she is nearly if not totally blind. It is supposed the optic nerves were injured by the blow.

The supply of Mexican Land Warrants in this market, is reduced to a very limited number, which are held at $120 to $130. There is, however, but small demand, as all parties are waiting for the passage of the bill making the new warrants assignable.

The *Opinione* of Turin, of the 12th, publishes a sentence of the court-martial sitting at Modena, by which seventeen persons convicted of robbery were condemned to death. It adds that the sentence was executed on the spot.

A bill has been introduced into the Louisiana House of Representatives to establish free schools throughout the State; and an act has passed the same House to admit the public statistics and digests of other States in evidence.

Mrs. Montague, of Marengo County, Ala., has received from a slave in California a lump of pure gold, just as it was picked up, weighing about three pounds, and valued at something over $600.

On the 4th Jan., the Pope gave his benediction to a quantity of baby-clothes, which he is sending as a present to the young Princess of Spain. The articles are exceedingly rich and beautifully worked.

A literary gentleman in London writes to a friend in this City as follows: "We have had enough of Bloomers here of late. They serve at the bars of public houses, dressed in pants, straw hats, and ostrich feathers; also in the cigar and coffee shops—the sign-board being, *"A genuine Bloomer serves constantly here."*

The steamship United States sailed from New York for Chagres on the 19th inst., having on board 462 California-bound passengers, among whom were Wm. H. Redfield and his companions Crandall, Bond, and Maxson, from Wisconsin.

The Newark Advertiser announces the formation of a new Bank, under the general law of New Jersey, which is to be designated as The Merchants' Bank of Bridgeton, Cumberland County. The bills are in circulation already.

An immense train is reported by *The Troy Whig* as having passed over the Hudson River Railroad on Monday. It was more than a mile in length, and comprised 95 cars and two locomotives.

At Cleveland, Ohio, last week, a speck of a riot was created in consequence of the finding of portions of human bodies near the Homeopathic Medical College. The Military Companies had to be called out to quell it.

The steamship Daniel Webster, with 551 passengers for California, sailed from New York last Sixth-day. Quite a number of the passengers were from Westerly, R. I., and Plainfield, N. J.

Mr. Stevenson has surveyed the line of the Cairo Railway. The two branches of the Nile are to be crossed by a pontoon bridge. The Pasha has given orders for 18,000 laborers to be put upon the works.

A new election law has passed the Rhode Island Senate, which provides that any man whose name is not on the voting list, may, on the day of election, vote *upon his own oath to his qualifications!*

The owners of the elephant Columbus have sued the town of Adams, in Massachusetts, for $20,000 damages, for the defective bridge which caused the death of their elephant.

Large meetings have recently been held in Rochester, Elmira, and other towns in western New York, to take measures for the establishment of an Agricultural and Mechanical College.

A train of six cars on the Georgia Central Railroad, took fire on the 12th inst., and were destroyed with all their contents, consisting of 250 bales of cotton.

The *Staats Courant* publishes a decree which commands the abolition of flogging in the army of the Netherlands. This prohibition extends to all the military, without distinction of arms.

The number of persons who perished by the recent earthquakes in Albania and Dalmatia is stated to have been 975, most of whom were women and children.

The last accounts from St. Petersburgh state that the weather there was extraordinarily mild; the thermometer of Reaumur stood at three degrees above zero.

President Fillmore has received an autograph letter from Louis Napoleon, expressing a desire to cultivate friendly relations with the United States.

The late Lewis Raphael, Esq., the brother of the late Alexander Raphael, Esq., M. P. for St. Albans, has bequeathed, it is said, £10,000 to Cardinal Wiseman.

An Irishman was recently killed by a Dutchman at Berlin, Wis., in a quarrel about the possession of a shanty.

We understand that the telegraph line from Buffalo to Detroit, through Canada, will be in operation within a month.

The Maine Liquor Law, which had passed the popular body of the Rhode Island Legislature, was lost in the Senate, Yeas 11, Nays 20.

The Clergy of the Reformed Dutch Church of New York and vicinity announce the annual concert of prayer for colleges for the 26th inst.

The tomb of Washington's mother, in Fredericksburg, Va., is said to be in a dilapidated condition.

MARRIED.

In Leonardsville, N. Y., on the 16th inst., by Eld. W. B. Maxson, Mr. Horace Denison to Miss Minerva B. Smith, both of Brookfield, Madison Co., N. Y.

In Leonardsville, on the 18th, by the same, Mr. David Babcock to Mrs. Lydia Cheesbro, both of Brookfield, N. Y.

In West Genesee, N. Y., on the 9th inst., by Eld. Henry P. Green, Mr. Sylvanus Vincent, of Genesee, to Miss Laura Brown, of Clarksville.

In Hopkinton, R. I., by Eld. D. Coon, Feb. 14th, 1852, Mr. John E. Holberton to Miss Mary E. Thompson, all of Westerly.

In Shiloh, N. J., on the 12th inst., by Eld. Wm. M. Jones, Mr. Jarman A. Davis to Mrs. Maria Ayers.

DIED.

At his residence, near Meadville, Pa., on the 7th of November last, Deacon Lewis Dunham, in the 60th year of his age. Bro. D. was a highly valued member of the Seventh-day Baptist Church in Hayfield, Pa., and continued, to the day of his death, to cherish a lively interest in its welfare. He had been in declining health for some years, but was not supposed to be in any immediate danger. The day he died, he was apparently better than usual. A short time after tea, while seated in his chair, he discovered that he was bleeding at the lungs, and made the remark, "I am bleeding again." His family gathered around him immediately, and, in answer to the inquiry if any thing could be done for him, he replied, "Nothing, I am going." He leaned his head on the arm of Mrs. D., and expired without a struggle. He leaves a numerous family, and a large circle of friends, to mourn his death.

At Potter Hill, R. I., on the 17th inst., after a brief illness of fever, George Potter, only son of Joseph Potter, aged 29 years.

LETTERS.

Wm. Stillman, N. V. Hull, J. Greene, H. H. Baker, W. B. Maxson, C Chester, D. W. Satterlee, S. J. Clarke, H. P. Greene, A. C. Potter, H. W. Stillman, D. Coon, D. Babcock Jr., L. M. Cottrell (yes.)

RECEIPTS.

FOR SABBATH RECORDER:

J. F. Stillman, Westerly, R. I.		$2 00 to vol.	8	No. 52
N. W. Phillips	"	2 00	8	52
A. B. Burdick	"	2 00	8	52
Amos Stillman	"	2 00	8	52
F. D. Ayres	"	2 00	8	52
Wm. Stillman	"	2 00	8	52
G. W. Wilcox	"	2 00	8	52
Daniel Larkin	"	2 00	8	52
Wm. E. Palmer, Hopkinton, R. I.		2 00	9	36
Maxson Johnson	"	2 00	8	52
Phineas Stillman	"	4 00	8	52
Daniel Babcock, Jr.	"	2 00	8	52
George Gardner, Lowell		4 00	9	20
Wm. M. Saunders, Alfred		2 00	8	52
W. H. Johnstone, New York		1 00	8	44

FOR SEVENTH-DAY BAPTIST MEMORIAL:

N. Y. Hull, for subscribers in Alfred, N. Y. 2 00

BENEDICT W. ROGERS, Treasurer.

New York Market—February 23, 1852.

Ashes—Pots $5 00; Pear's 6 12.

Flour and Meal—Flour, 4 94 a 5 06 for common to straight State, 5 12 for good Ohio and favorite State, 5 00 a 5 25 for Michigan and Indiana. Rye Flour 3 75. Corn Meal, 3 37 for Jersey, 3 56 for Brandywine. Buckwheat 2 12 a 2 37 for 100 lbs.

Grain—Wheat, 1 03 a 1 06 for Long Island, 1 09 for red Southern, 1 20 for prime white Genesee. Barley 78 a 81c. Rye 75 a 76c. Oats, 37 a 38c. for Jersey, 43 a 46c. for State. Corn, 69c. for Western mixed and Southern yellow.

Provisions—Pork, 13 62 and 14 12 for prime, 15 50 a 15 75 for mess. Beef, 5 00 a 6 00 for prime, 9 00 a 12 00 for mess. Lard 9 a 10c. Butter is in good demand at previous prices. Cheese 6¼ a 7½c.

Beeswax—Prime yellow 25¾c.

Feathers—39½c. for prime Ohio.

Hay—75 a 80c. per 100 lbs. River.

Hops—27 a 30c.

Lumber—14 00 for Spruce and Pine.

Seeds—Clover 9½ a 10c. Flaxseed 1 50 for 56 lbs. Timothy 16 a 18 00 for mowed, 20 00 a 22 00 for reaped.

Wool—Domestic Fleece 37 a 40c.

Receipts for the Missionary Society.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his last report in the Recorder:—

Western Association, by D. R. Stillman, Treas.	$20 00
3d Church in Brookfield, by E. Maxson	5 00
A Friend of Foreign Missions	5 00
Estate of Lydia Green, by Geo. Maxson	100 00
Church at Independence, by T. E. Babcock	18 00
Wm. A. Rogers, DeRuyter	1 00

A. D. TITSWORTH, Treas.

New York and Erie Railroad.

DURING the Winter, trains will leave New York for Dunkirk as follows:—Mail Train at 8 A. M. Day Express Train at 12 M. Emigrant Train at 5 P. M. Evening Express Train at 5 P. M.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures, which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

Postage.—The postage on *The Sabbath-School Visitor*, it being under 300 square inches, is one fourth the rates of larger monthly papers, viz.: For the entire year, under 50 miles, 1¼ cents; over 50 and within 300 miles, 2½ cents; over 300 and within 1,000 miles, 3¾ cents; over 1,000 and within 2,000 miles, 5 cents.

The Seventh-day Baptist Memorial;

A
QUARTERLY MAGAZINE
OF
Biography, History, Statistics, &c.

Terms—$1 00 a Year, 25 Cents a Number.

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Postage.—The *Memorial* weighs less than three ounces. The postage on it, for any distance under 500 miles, is three cents per number; for any distance over 500 miles and not over 1,500, six cents. *Regular subscribers*, who pay the postage quarterly *in advance*, are entitled to receive it for *one half* these rates: that is, for 1½ cents per number under 500 miles, and 3 cents over 500 and not over 1,500.

☞ Communications, orders, and remittances, should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co. have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Two Living Aztec Children.

A NEW AND ABSOLUTELY UNIQUE RACE OF MANKIND.—The most extraordinary and inexplicable phenomena that the history of the human race has yet produced, can be seen for a few weeks at the large Exhibition Room of the Society Library, corner of Broadway and Leonard-street. They were recently taken from a newly-discovered and idolatrous people in Central America, by whom they were kept with superstitious veneration, distinct and secluded as a caste of their priesthood, and employed as Mimes and Bacchanals in their Pagan ceremonies and worship.

They are male and female. The latter measuring 29½ inches in height, weighing 17 lbs.; the former is 33 inches high, and weighs 20 lbs.

From repeated and careful examination, the best Physiologists state the older to be 12 or 13 years of age; the younger about 10 years.

They differ altogether from examples of the dwarf kind, and from children; affording complete and undeniable illustration of a *Piamean variety of the Human Race!*

Tickets of Admission 25 cents. Children under 10 years, half price. Season Tickets, $1 00. Doors open each day, from 11 until 1, and from 7 until 9 o'clock. dec184t

Central Railroad of New Jersey.

Winter Arrangements, commencing Monday, Nov. 3, 1851.

THIS Road extends from ELIZABETHPORT, 35 miles, to WHITE HOUSE, N. J, reducing the staging between the terminus of the Road and EASTON to 25 miles.

This line leaves New York by steamboat Red Jacket from pier No 1 North River, and connects with trains on the New Jersey Railroad, which leave New York from foot of Cortland-st.

Trains Up.

Leave New York, foot Cortland-st., at 9 A. M. and 4.30 P. M. By steamboat, Pier 1 N. R., at 11 A. M. and 4.10 P. M.

Trains Down.

	Freight.	Pass.	Pass.
Leave White House	3.45 A. M.	6.30 A. M.	1.45 P. M.
Somerville	5 00	7.00	2.15
Boundbrook	5.15	7.10	2.25
Plainfield	5.45	7.25	2.45
Westfield	6.30	7.40	3.00
Elizabetht'n		8.15	12.45

STAGES will be in readiness on the arrival of the 9 A M train from New York at the White House to convey passengers to Easton, Wilkesbarre, Bethlehem, Allentown, and Mauch Chunk, Penn, and to Clinton, Flemington, Lebanon, Milford, and Belvidere, N. J.

Miscellaneous.

Louis Napoleon.

Charles Louis Napoleon, now President of France, is the son of Louis Bonaparte, (a brother of the Emperor,) and of Hortense Beuharnias, daughter of Josephine Beuharnias, who subsequently became wife of Napoleon and Empress of France. It will be seen, therefore, how intimately he is allied with that period which all Frenchmen still revert to as the best days of their greatness and glory. He was born at Paris on the 20th of April, 1808, and is consequently now nearly 44 years of age. He was a special favorite of his uncle, the Emperor, who, while fondling him on his knee, used to charge him that his first duty was to him, and his second to France. He spent a great portion of his youth among the mountains of Switzerland, with his unfortunate mother. Having obtained a general and military education in these romantic valleys, with military comrades, the exciting news of revolution awakened his youthful ambition. Escaping from Austrian clutches in the brief Italian movement of 1831, he returned to his studies until his restless ambition drove him from private life to scenes of insurrection and revolution. On the 30th of October, 1831, he raised the standard of unsuccessful revolt before the walls of the French frontier town of Strasbourg. For this act of insubordination the government banished him to America. He was brought to our shores by a French ship of war; but immediately on his arrival here he took passage to England. He resided alternately at London and with his mother in Switzerland.

In 1840, France was again under the influence of one of those popular frenzies which seem to seize upon it periodically, the cause of the excitement being the expected arrival of the remains of the Emperor from St. Helena. Availing himself of the Napoleonic fever thus originated, Louis Napoleon resolved to land in France, effect a revolution, and drive out the Orleans family. On Sunday, the 14th of August, 1840, the steamer "City of Edinburgh," a small chartered vessel, dropped down the Thames from London, with what seemed a pleasure party of foreigners on board. It was the party of the Quixotic adventures of Louis Napoleon. On the 6th they landed near Boulogne. This act of folly soon terminated in their capture; and being brought to trial before the Chamber of Peers, they were found guilty, and condemned to various terms of imprisonment. Prince Louis was sentenced for life, and, with the Court Montholon, was sent to the Fortress of Ham. From this prison he escaped in the guise of a common laborer, on the 25th of May, 1846. Soon after the escaping of the Prince, the other prisoners were liberated and their offense soon forgotten.

Scarcely had the Revolution of February, 1848, occurred, when rising from their haunts in all parts of Europe, the various members of the Bonaparte family hurried to the scene of action. France received them with open arms. The result of the general election of France, on the 10th of December, 1848, is well known. The Strasbourg and Boulogne adventurer, the former prisoner of Ham, was raised by the suffrages of five millions of people to the Presidency of the French Republic.

Eventful as his history has thus far been, recent occurrences indicate that another and a still more eventful chapter is yet to follow.

[Cincinnati Atlas.

The Spider.

One day a spider fell by accident into a large glass vase, which had laid for a long time forgotten in a library. It was a large domestic spider, with a large oval abdomen, and its blackish back was marked with two longitudinal lines of yellow spots. The animal, caught in the transparent snare, began to run around the bottom of its prison with all the rapidity of its eight feet. When it ascertained that no mode of egress was to be thus found, it tried to climb the clear, slippery walls of its cage, but its sharp crooked claws greatly resembling those of lions and tigers, slided on the smooth crystal; and, after spending a quarter of an hour in a useless struggle, the spider fell back, fatigued and discouraged into the middle of the vase. The owner of the library, feeling curious to ascertain how the matter would end, removed the vase and its tenant to a shady corner, where he could watch the latter without disturbing her. She remained immovable, coiled up, and to all appearance dead, until nightfall. Then the observer, who was reclining in his arm-chair, heard a gentle rustling noise proceeding from the vase. He approached it with a light, and instantly the spider resumed the appearance of death. He therefore deferred watching the prisoner until the following morning. When he visited her then, he found the bottom of the vase and the sides all around to the height of an inch, variegated with myriads of small, rough, white, spots, placed at almost geometrical distances. The spider was reposing in the center.

On the following day silver threads were drawn from the white points, and formed the warp of the web; on the third morning the woof was interlaced, and the delicate fabric, strengthened at regular spaces by additional threads, covered the whole bottom of the vase.

After all her toil, the poor spider herself was still without a lodging. She had a carpet on which she could walk in comfort, and a hunting net spread out, but still she wanted an apartment for retirement and a bed for repose. With great difficulty and patience, she succeeded in affixing to four or five threads placed above her web about thirty of the little white spots which I have already mentioned. These formed the ridge of a roof sloping towards the web, and which was interlaced with such a multitude of fine silky threads, that it at length became a retreat impervious to the eye, and even to the moisture. Some drops of water thrown on it rolled harmlessly off, and fell like wandering pearls on the horizontal web, when they gradually evaporated. The spider had drawn threads to the length, according to calculation, of two thousand feet, from six little orifices in the abdomen, which secreted a grayish liquid, transformed instantaneously by contact with the air into silken threads, pliant, and of marvelous solidity, especially when we consider their extreme tenuity. A spider's line, if not broken by a jerk, will sustain a weight of one twelfth of an ounce!

As soon as her establishment was finished, our friend spent her days and nights near the mouth of her den, watching with unexampled patience for the arrival of some chance of prey All in vain! Files were still scarce, and besides, there was nothing within the vase to attract them. Two months passed thus, and the poor prisoner grew extremely thin. At length one day, touched with compassion, the observer caught a fly, and threw it on the web, where it struggled violently. Then the famished spider hastened toward it, seized it adoritly with her eight paws, chocked it between her powerful crooked jaws, and retired with it into her den. An hour afterwards she came out, carrying the relics of the fly, which she threw into the remotest corner of her web, and covered them over with a tissue vail, so as to conceal this miniature charnel-house from sight.

Every day, at the same hour, the master of the library threw a fly into the vase, and the spider repeated her former manœuvers, with this difference, that she soon ceased to show any symptom of alarm when the hand of her feeder approached her.

After some time, instead of waiting until he had withdrawn, she used to start instantly on her prey, and eat it on the spot, without caring to retreat into her den. Curious to ascertain how far this familiarity would extend, he held a fly by the wing, and offered it to the spider. On the first occassion she retreated terrified, and hid herself in her nest; but the next day, being pressed by hunger, she seized the fly from between her purveyor's fingers, and carried it off. After ten similar experiments, she became so tame that she fearlessly sucked the fly while still held by its captor.

At length, when her master offered his finger, she used to creep on it, and thus leave the vase. She would run up his arm, and across his breast, and take a fly from his other hand, which he used to extend as far off as possible.

The naturalist became very fond of his guest, and in order to try further experiments, he one day caught a fine male spider, and placed him carefully on the edge of the web. Presently the lady of the land came out of her mansion, and advanced towards him; he also came forward, when suddenly he paused with manifest tokens of fear. The cruel dame rushed on him like a lioness on her prey, caught him, strangled him, and finished by devouring him!

Her master, curious to ascertain whether this piece of barbarity was the result of particular aversion to this ill-fated male, threw a second into the vase. Alas! he shared the fate of his predecessors; and during a month this feminine cannibal lived on the bodies of her destined mates. At the end of that time, she grew tired of eating spiders, but not of killing them, and returned to her natural fly diet with evident pleasure.

No feeling of remorse seemed to trouble the enjoyment of this ruthless murderess; but the hour of retribution arrived.

One fine summer morning, the library window being left open, a swallow flew into the room, hovered over the vase, saw the spider, and, with one vigorous dart of his beak, left the naturalist to lament the loss of his interesting pet and companion. Justice compels us to add, however, that his experiments savored too much of cruelty.

Marl as an Ameliorator of the Soil.

Marl is a compound of the carbonate of lime mixed with clay, silica, shells, and other inorganic substances in various proportions. The matters intermingled and the amount of each determine its quality and value, and give rise to the several names by which it is known. The *calcareous marls* are those containing the most carbonate of lime, and consequently the richest kind. *Marl*, properly so called, has about half its weight in calcareous substances. *Clayey marl* is that which contains three or four times as much clay as marl, and *marly clay*, is that which has but a small portion of calcareous carbonate. The marls are also distinguished by their colors —white, gray, blue, &c.—and there are numerous varieties besides those above named, which it is unnecessary to describe.

Marl, like lime, strictly speaking, is not a manure. When added to the soil its acts as an ameliorator in improving its texture and modifying its natural condition, rather than by giving materials for the growth of vegetation. Its action upon the soil and the benefits derived from its application, are akin to those of lime, for it is in fact, but the carbonate of lime reduced to powder, and mixed with earthy matter. It slakes and expands when exposed to the air, and in common with lime, possesses the property of rendering stiff soils friable and easier of cultivation, and of giving more compactness to those too sandy and light. It also promotes the decomposition of vegetable matter, neutralizes acids, and induces the formation of the nitrates requisite to the highest fertility. It gives activity to the inert vegetable matters often present in barren soils, as its successful employment in the renovation of over-cropped and worn-out lands in many districts in this country, particularly along the sea-board and in the South-Western States most abundantly prove.

This substance cannot always be distinguished by the eye alone, but its tests are very simple and can readily be applied. The presence of calcareous matter in any soil is shown by its effervescence upon the application of an acid. Common vinegar will produce this effect. But to ascertain the amount of carbonate of lime in any specimen of marl or earth, we take a set of delicate scales, and after drying, without hardening, one hundred grains of the earth to be tried, put in a vessel with water sufficient to crumble it to the consistence of naturally moist earth. Upon this a few drops of nitric acid are thrown, and the mixture worked over with a wooden spatula —effervescence immediately takes place, and the carbonic acid gas escapes. This last is replaced by the nitric acid, which then forms nitrate of lime. This nitrate has the property of remaining suspended in water, and may by successive washings be removed from the earthy matter, which, in the process, should be allowed to settle at the bottom of the vessel. The residuum is nothing more than clay and silica, the weight of which, as compared with the quantity submitted to the test, will determine the proportion of calcareous matter present in the marl—the carbonic acid gas and lime composing it having been removed by the process.

Upon calcareous soils, marl would, of course, be of little benefit unless the clayey kinds were used as a corrective and ameliorator of the lighter sands. In this case, so large a quantity would need be added that the expense would generally prevent the application. Upon all soils which would be improved by the application of lime, there is no question but marl may be used with immediate and important benefits. It is found in many places in this State, and its cheapness —as it is to be procured at the mere cost of digging and carting—should incite to its use, that we may test, by actual experiment, whether it will produce the effects here which it has in other localities.

As to the amount to be applied, sandy lands need much less than clayey, and it is upon the latter that it produces the most decided effect. From twenty to sixty wagon loads per acre, are generally employed. It is best applied when it can be drawn out in the fall or winter and left in heaps until spring, as then it can be spread more easily and evenly over the surface.

Going to California.

'All the world' seems bent on a trip to the Gold Region. If there were steamship accommodation on the Panama and Nicaragua lines for taking fifty thousand passengers through in the course of the next two months, we believe it would all be eagerly taken up. An immense army will this year cross the Plains and the Sierra; and, though many will perish or stop on the way, we cannot estimate the emigrants during 1852 to California at less than one hundred thousand; and, should means of transportation be provided, and the news from the Pacific continue cheering, it may even exceed that number.

—We believe in California, and always did. Our judgment was early made up and proclaimed, that its product of gold would exceed that of any other country known to History. We believe it has in the main a good climate and an abundance of fruitful soil, though it has probably more that is rugged and impracticable. And we do not doubt that, for those who go well prepared and provided, there are as good chances in California now as there ever were. Yet the rage of the Fever at present is rather appalling. What are all these thousands to *do* in California? Gold-washing must, in the nature of things, grow less and less productive: there will be rich 'pockets' and 'holes' for years yet; but a good deal of the ground has been gone over, and fifty thousand diggers in 1852 can hardly hope to average as much of the shining sand as five thousand did in 1849. Many will do well; but washing must naturally grow less fruitful and more precarious. Quartz Mining, or rock-chrushing, seems to be generally doing very well; but there will hardly be one set of adequate machinery in the Gold Region this summer to every thousand gold-seekers. How are all the rest to be employed?

We do not doubt the luck of a strong, willing, two-handed man, who knows how to chop, team, plow, dig, blast, &c., and can do three or four of them *well*. A first-rate blacksmith, sawyer, carpenter or builder, who can turn his hand readily to something else where his own trade happens to be glutted, will be apt to get along. But we hear of men setting out for California who have never been able to hold their own here, and who have very little rough and ready capacity for manual labor. Most of these, we apprehend, will rue the day they left their Atlantic homes. Even dainty women are trying to get across, with the idea that there must be chances for them to make fortunes on the Sacramento. So there may be; but for any but the stoutest sort of rugged workers, who can cook, wash, make beds, mend clothes, and don't mind doing each exposed to a burning sun or a pouring rain—for the miners' houses in the diggings are often *very* primitive—we fear California will prove anything but an Eden.

Friends all over the country! be careful! Remember that 'all is not gold that glitters.' If you don't know how to make a good living here, we fear you will hardly improve your condition by crossing the continent. Do not go empty-handed; do not trust blindly to luck; and do not fancy yourselves ruined if obliged to stay on this side. There are very good 'placers' even here for those who know how and are willing to work. Try one!

[N. Y. Tribune.

Interesting Incident.

On the afternoon of the 30th ult., Kossuth, though in feeble health, addressed the citizens of Alleghany City, Pa., in the Associate Reformed Church of that city, Rev. Dr. Pressley's. At the close of his (Kossuth's) address, the Rev. Doctor rose and said that some months ago a lady, a member of his congregation, had named a child after Gov. Kossuth, at a time when she had entertained no expectation of ever having the happpiness of seeing him. She wished now that the child might be presented to him. Gov. Kossuth expressing the pleasure which it would afford him, the little stranger—"Louis Kossuth Johnston"—apparently about six months old, was brought forward, and very affectionately received by Kossuth, who said, in a tone of the deepest feeling: May he be wiser—may he be happier than his namesake. But one pride I am permitted to feel. May he love his country as I love mine—love justice and freedom as I, and be honest as I, before God, believe that I am.

The enthusiasm of the audience at this point could no longer be repressed, but manifested itself in the tears of the women and the applause of the men. At the close of this affecting incident the meeting dispersed.

English Luxury.

Few of us, whose lives are passed in republican simplicity, have any definite idea of the amount of wealth and splendor that surrounds many of the English nobles in their princely residences. An intelligent American, writing from England, describes some of these things.

The Earl of Spencer's homestead, about sixty miles from London, comprises ten thousand acres, tastefully divided into parks, meadows, pastures, woods, and gardens. His library, called the finest private library in the world, contains fifty thousand volumes. Extensive and elegant stables, green-houses and conservatories, gamekeeper's house, dairy house, dog-kennels, porter's lodge, and farm-houses without number, go to complete the establishment. Hundreds of sheep and cattle graze in the parks about the house.

The Duke of Richmond's home farm, at Goodwood, sixty miles from London, consists of twenty-three thousand acres, or over thirty-five square miles. And this in crowded England, which has a population of sixteen millions, and an area of fifty thousand square miles, or just thirty-two millions of acres, giving, were the land divided, but two acres to each inhabitant. The residence of the Duke is a perfect palace. One extensive hall is covered with yellow silk and pictures in the richest and most costly tapestry. The dishes and plates upon the table are all of porcelain, silver, and gold. Twenty-five race-horse stand in the stable, each being assigned to the care of a special groom. A grotto near the house, the ladies spent six years in adorning. An aviary is supplied with almost every variety of rare and elegant birds. Large herds of cattle, sheep, and deer are spread over the immense lawns.

The Duke of Devonshire's place, at Chatsworth, is said to excel in magnificence any other in the kingdom. The income of the Duke is one million of dollars a year, and he is said to spend it all. In the grounds about the house are kept four hundred head of cattle, and fourteen hundred deer. The kitchen-garden contains twelve acres, and is filled with almost every species of fruit and vegetables A vast *arboretum* connected with the establishment is designed to contain a sample of every tree that grows. There is also a glass conservatory, 387 feet in length, 112 in breadth, 67 in hight, covered by seventy-six thousand square feet of glass, and warmed by seven miles of pipe conveying hot water. One plant was obtained from India by a special messenger, and is valued at ten thousand dollars. One of the fountains near the house plays 276 feet high—said to be the highest jet in the world. Chatsworth contains thirty-five hundred acres, but the Duke owns ninety-six thousand acres in the county of Derbyshire. Within, the entire is one vast scene of paintings, sculpture, mosaic-works, carved wainscoting, and all the elegancies and luxuries within the reach of almost boundless wealth and highly refined taste.

Buckwheat as Manure—Wire-Worm.

The following experiment, communicated by a Pennsylvanian farmer to the Germantown *Telegraph*, shows most conclusively the value of buckwheat as an ameliorator of exhausted soils. This crop is said also to effect the destruction of wire-worms, when grown upon soils in which they abound.

"Last season I broke up about one acre of light, poor, sward land, which had been so much exhausted by long cropping as not to repay the expense of fencing and tillage by the scanty and meagre crop which it produced, when worked with the greatest care. It was ploughed just as the grass was in blossom, rolled, harrowed thoroughly, and sowed in buckwheat, half a bushel to the acre. As soon as the grain commenced blossoming, the roller was taken on, and the crop rolled or laid for ploughing in. This was performed with two horses, and the ground again rolled, harrowed, and suffered to remain till last spring, when it was limed lightly, and sowed with oats. The crop was remarkably fine, and much more vigorous than the same kind of grain, sowed about the same time, on land considered much richer, and in better heart.

"The experiment will, by its result, go far to confirm the belief that old soils, which have become almost hopelessly and irremediably worn out, may, by this process, be rendered speedily productive. There are, probably, in this State, thousands and tens of thousands of acres of arable soil, which are annually becoming poorer, and which require the adoption of *some* process to secure them from utter sterility and ruin. By ploughing in some green crop, say buckwheat, clover, green corn, or millet, and cropping judiciously for a few years, such lands will be vastly improved, in my opinion, and rendered fit for a course of culture which will secure ample profits to the owner, and without any very heavy outlay for labor or manure."

Newspaper Debts.—In a case recently tried in Philadelphia, where a suit was brought by the Germantown *Telegraph* against a subscriber, for twelve years' subscription, the Judge charged the jury, as reported by the Philadelphia papers, as follows:—

"When a person subscribes for a paper, and give directions where it shall be left, he is bound to pay for it, unless he prescribes the time for which it shall be left. If a subscriber wishes to discontinue the paper, it is his duty to square his accounts and then give notice of a discontinuance. If a paper is sent to a person through the post office, and he takes it out, he is bound to pay for it. If a subscriber changes his residence, it does not follow that the carrier must take notice of it; and a delivery of the paper at the place where he was directed to leave it, is a delivery to the subscriber, unless the publisher receives notice to discontinue or send it to another place."

A Word to Young Men.—Of the three modes of using tobacco, smoking is that which seems to have insinuated itself most extensively among the youth of our community. Tobacco employed in this way, being drawn in with the vital breath, conveys its poisonous influences into ever part of the lungs. There the noxious fluid is entangled in the minute spongy air-cells, and has time to exert its pernicious influence on the blood—not in vivifying but in vitiating it. The blood imbibes the stimulant narcotic principle and circulates it through the whole system. It produces, in consequence, a febrile action in those of delicate habits. Where there is any tendency to phthisis and the tubercular desposit in the lungs, debility of these organs, consequent on the use of tobacco in this way, must favor the deposit of tuberculous matter, and thus sow the seeds of consumption. This practice impairs the natural taste and relish for food, lessens the appetite, and weakens the powers of the stomach.

[N. Y. Tribune.

Statistics of Labor in Paris.—The following are a few facts lately pointed out by M. Blanqui, in his last lecture on Political Economy, at the Conservatoir des Arts et Metiers, where he is a Professor of that science. Parisian industry produces annually from fourteen to fifteen hundred millions of francs' worth of goods of various species. There are 325 principal branches of industry, 64,000 patented masters, 342,530 workpeople, of whom 204,000 are men, 112,000 women, and 26,530 children. Proceeding then to the study of special branches of industry, the Professor noticed that of bronze work, unrivaled in the world, and producing twenty millions; hat making, sixteen millions; glove making, fourteen millions. The wages vary among this immense population of workpeople from twenty centimes (2d.) a day to from 35f. to 40f. (from 28s. to 32s.) The average wages are 3f. 80 (3s 2d.) a day for a man, and for a woman 1f. 65 (1s 4½d.)

The greatest number of bushels of Wheat produced by any one county of Ohio in 1850, was 1,314,741. The greatest number of bushels of Corn, was 2,918,958. Brown was the banner county for Wheat, and Ross for Corn.

VARIETY.

A letter in the Richmond *Times* states that a few days ago, while several men were engaged in blasting out limestone, near Buchanan, Botetourt County, they discovered a cave, with a entrance of some six or eight feet in height, and upwards of one hundred long, with two apartments. In the first they found some earthenware, and a large stone cross; on the cross there was some carving, but it was so much defaced by the hand of time, that it was scarcely discernable. A number of citizens, with a lantern subsequently entered the second apartment, where they found a skeleton seated on a large iron chest, with its back resting against the wall. On opening this chest they found it to contain *gold coin*, perfectly smooth on one side, and a cross with some characters on it on the other. The gold in the chest by weight is worth seven hundred and eighty-three dollars.

A report will soon be presented to the Imperial Geological Society of Vienna relative to the production of Gold in Austria. Austria produces the most gold of any European State. It amounts yearly to 7,500 marks, which promises a sum of 603,000 ducats. Much of this is obtained by the Gipseys by sand-washing in Hungary and Siebenburgen. There are two ways in which the gold is found—one is in the deposits of sand and soil; the other in the strata of ore. The latter is the most common method of finding it in Hungary and Siebenburgen. A famous place for finding it in Hungary, is near Weisskirchen, where, by the Convent of Slatiska, a piece of gold was found, weighing ¾ of a mark, and worth 62 ducats. The Gipseys are very clumsy in gold-getting.

A Gibraltar letter from John E. Gowan, of Boston, contractor for raising the remains of the U. S. steamer Missouri, which took fire and sunk at Gibraltar in 1843, says that the work is going on successfully. By a series of submarine explosions he had deepened the water to such an extent that any vessel can now float over the wreck with perfect safety, although, when he arrived, there was not over two feet of water above various portions of machinery, such as wheels, cranks, shaft, and the timbers of the sunken vessel. He has removed nearly all her machinery, and is now rapidly breaking the hull in pieces, and hoisting them to the surface of the water.

Elder Knapp, while preaching recently in Rockford, Illinois, observed many of his congregation sleeping. He stopped in his sermon, and requested the deacons to pass the contribution boxes, saying that he learned the society had not yet raised money enough to pay for the new bell, adding that there were some there who he knew would like to pay for their lodging, the usual price of which was twenty-five cents. About forty dollars were raised. He then finished his sermon.

A melancholy accident occurred lately in Venice. The *Hercules* of a Circus *Troupe* performing there was in the habit of holding three men upon his shoulders, in the form of a pyramid. One evening he unfortunately tripped, lost his balance, and the highest man of all fell violently to the stage, struck his head, and was instantly killed; the second was fatally injured in his breast, and a frightful panic ensued among the spectators. The victims were fathers of children whom they have educated to the same profession.

Representations have been made by a cultivator in the Rhine Provinces, that he has in his garden a bulbous plant called the Russian Potato, four or five feet in hight, and yielding a third more sugar than the beet-root. It is of inestimable value to a region unfavorable to the growth of the beet, and it is afforded at a much cheaper rate. Measures are taking to bring it into notice.

By far the greatest Plank Road project in this country, says *The Detroit Tribune*, is that from Milwaukie to Mackinac, through the Counties Saginaw, Midland, Gladwin, Clare, Missaukee Omena, Calkasca, Antrim, Charlevox and Sheboygan. The line of said road is some two hundred miles long, extending through an unbroken wilderness.

The value of the taxable property of the Territory of Minnesota, returned by the Assessors, is between $1,200,000 and $1,300,000, and has increased fifty per cent. within the last year. About 80,000 acres of land have been entered, in one form or another, at the Land Office during the same time.

The amount of specie manifested at the Custom-House, and shipped from San Francisco for the six months ending Dec. 31, 1851, was $24,234,155. The amount of duties collected during the same time was $1,012,128. During the last six months of the year 1851, the clearances exceeded the arrivals by 51,006 tuns.

The amount given by the King of Prussia to the support of the Protestant Bishopric in Jerusalem, amounts to upward of $125,000, (about £18,000,) out of which sum the actual Bishop receives his annual salary of $4,200 (about £650.)

A poor old cooper, of Ollerton, Notts, says the *Derby Mercury*, who for several years has earned his bread by the sweat of his brow, has, we are informed, by a late decision of the Court of Chancery, been declared entitled to property to the extent of £30,000.

The Wetumpka (Ala.) *Guard*, in an article on the Penitentiary, says: "It is a fact that of the one hundred and sixty now in the prison, the use of liquor, and the habit of getting drunk, has been the cause, directly or indirectly, of the committing of over two-thirds."

The Judiciary Committee of the Indiana House of Representatives have been instructed, by a vote of the House, to report a bill providing for an annual appropriation to aid in the removal of free colored persons from that State to Liberia.

Mr. Seydell, naval architect at Stettin, and Mr. Ruthven, an English engineer, have constructed a ship which is impelled neither by wind, oars, nor steam, but by retro-active hydraulic power. The essay they have made is said to have entirely succeeded.

Flavel Clark, a soldier of the Revolution, died at his residence in Mohawk on the 29th ult., aged 91 years. Jeremiah Sweet, also a Revolutionary veteran, died at Granville, Washington Co., on the 8th inst., in the 90th year of his age.

The Board of Aldermen have rejected for the fourth time, a resolution inviting Kossuth to visit Louisville. The vote was unanimous.

The Vice-President of the French Republic has resigned.

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The Terms for 1851 and 1852 are as follows:—
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" Third " March 17 " " June 29.

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In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term. Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

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DeRuyter, July 18, 1851.

Sabbath Tracts.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
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No. 8—The Sabbath Controversy: The True Issue. 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet, First printed in London, in 1658. 60 pp.
An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

For the Sabbath Recorder.

THE MOTHER OF LAMARTINE.

When a man, great, good, or original, arises, we have a desire to know the first secret influences that awakened his latent powers, and gave the particular bent to his mind. We wish to know of his infantile training—his home scenes—to know what first attracted or repulsed him—who it was that first discovered the peculiar characteristics of his intellect—what part his parents took in his education, and in giving the peculiar bent to his genius.

Morally great men almost universally ascribe their greatness to early impulses given them by their mothers. These early impressions of maternal affection and influence, become a part of the child—a kind of second nature—growing with their growth, and strengthening with their strength. As clay in the hands of the potter, so is the infantile mind in the hands of the mother; and, as is the mold given to the plastic mind, so will be the general outline in its more firm, unyielding stages. In the language of Lamartine, "Happy is he on whom God has conferred the blessing of having sprung from a good and pious family. It is the chiefest blessing of his lot. . . . The future fate of the child depends upon the house in which he is born. His soul is nourished and grows above all by the impressions which are made on his memory. Our mother's look is a portion of our soul. Which among us is there, who, on seeing that look again, merely in a dream or in thought, does not feel a something descending on his soul, which soothes its trouble, and diffuses serenity around it?" Her voice, her look, her every act, comes to us in the strife, labor, and anxiety of a busy life, soothing and encouraging us amidst the hardest conflicts. In that period when the bustle and fever of life are over, and the quietness of age leads to contemplation, we look back to those days when a mother's smile beamed continually upon our pathway, as the happiest days of life.

Biography continually points to the influence of home in youthful years, as one of the great influences that controls and directs in after life. Most of our ministers, missionaries, and reformers—most of our eminent statesmen, that have advanced and elevated the social and political condition of nations—have been blessed with like-minded parents—at least, have had pious mothers, whose prayers and examples have descended like holy dews upon their heads throughout their earthly journey.

Alphonse De Lamartine adds another example to the list. He says: "God has conferred on me the privilege of being born in one of those favored families, which are, as it were, sanctuaries of piety." His strength of mind and of character—his love of liberty—his patriotism—his poetic fire and inspiration—his mellowness of soul—his religious sensibility—in a word, his greatness—is but the development of that character implanted by his mother.

She was born at St. Cloud, "and was brought up there along with the king, Louis Philippe, in that respectful familiarity which springs up between children nearly of the same age, and sharing the same lessons and the same sports." She suffered much in the revolution of 1789. Her husband was cast into prison, and she gave many and touching examples of conjugal and maternal love. On being liberated from prison, his scrupulousness prevented his taking advantage of the right of primogeniture by the revolution, and he was reduced to a state "which wavered between frugal competence and pinching poverty." This rendered the early years of Alphonse humble and severe; yet, from their associations, sweet. Necessity thus concurred with his mother's inclination in regard to his education.

The basis of his physical education was exercise, neatness, simplicity of clothing, and rigorous frugality in respect to food. His exercise and clothing were the same as the children of the peasantry. His mother never permitted him to eat any meat until he left home for college. His food was milk, bread, vegetables, and fruit. She thought, and Lamartine still thinks, that "this hardening of the heart with regard to the gentlest animals, our companions, our aids, our brothers in labor, and even in affection here below, that these immolations, this appetite for blood, this sight of palpitating flesh, are made to brutalize and to render ferocious the instincts of the heart."

She manifested but little anxiety about what is usually termed an education. She asked, as the first thing, that he should be truthful and good, and she labored to attract him to these virtues by a continual manifestation of them in her own character. She labored, by example as well as by precept, to make him "a happy child, with a healthy mind, and a loving soul—a creature of God, and not a puppet of men." She thought that in all conditions of life, it is necessary first to make a man, and when the man is made—that is to say, a being intelligent, sensible, and placed in just relations to himself, to other men, and to God—it matters little whether he be a prince or a workman; he is that which he ought to be. What he is is good, and his mother's work is accomplished." All that he was taught in childhood, was taught as a recompense, not as a task—taught amid pleasures and sports, not as a labor.

She was endowed by nature with a mind naturally pious, tender, and with the most sensitive and vivid imagination. "All her thoughts were sentiments, and every sentiment was an image." With a luminous imagination and loving heart, she made all nature appear to her children luminous and lovely, and led them from nature up to nature's God, and made them feel that He was a God of love. She was a woman rather of soul than of profound intellect. She believed humbly, loved ardently, hoped firmly. She wrote much, but not for the public eye. It was the "intimate communings with herself and with God."

She spent much time in labors of love among the sick and needy of the neighboring peasantry. For their sakes, she made medicine a study, and was daily engaged in making prescriptions, preparing medicines, waiting upon the sick, dressing their wounds, supplying their bodily wants, and administering consolation to their spirits. Each morning her house was thronged with the sick, or their friends, who came to seek advice and aid. In all her errands of mercy, her children were her constant companions. They went with her to the sick room, assisted in administering to the wants of the afflicted, or were sent to carry food or medicine, so that they were familiarly known, for six or eight miles around, as the children, the messengers, the angels of "*the lady*." For her labors, she desired no reward but the "blessings of the poor, and the approbation of God." These she obtained—with a treasure in heaven.

Her piety was a constant and brightly-burning flame. "One might say, that she lived in God, as much as it is permitted to any creature so to do. There was not one of the phases of her soul which was not unceasingly turned towards the ray from on high." "The unceasing stream of love, of adoration, of gratitude, and prayer, which gushed from her heart, was her sole and natural preaching. Prayer—but rapid, lyric, winged prayer—was associated in our minds with the slightest acts of the day." "God formed, as it were, one of our circle. We never remembered not to have known Him. There never was a day when we had not been spoken to of Him. What she attached the greatest importance to, was to direct my thoughts unceasingly towards God, and to give life and energy to these thoughts by implanting in my soul a constant sense of the presence of God, so that my religion became a pleasure to me, and my faith a communion with the Invisible One."

Such was the mother of Lamartine, as described by himself; and the influence of her teachings and character were not lost upon him in after life. Whatever happened to him of joy or sorrow, whatever has been his situation in life, whatever position he has occupied among his countrymen, he has ever turned to his mother as the guiding star of his destiny. Whether wandering amid the linden groves of Macon, or beneath the cedars of Lebanon; whether standing amid the ruins of Jerusalem, or bowing in prayer upon Olivet or Calvary; whether from the Tribune, the Hotel de Ville, or in the streets of Paris, staying by his eloquence the surgings of the revolution; whether acting as a pilgrim, statesman, orator, or poet, he feels that the spirit of his mother is with him, smiles upon him, and that he "holds communion with her in the regions of eternity." ALLEGAN.

PERSONAL EFFORTS.

The following incident, showing the blessed results of faithful personal efforts and earnest prayer for the conversion of men, is worthy of record.

The writer has just commenced laboring one half of the time as a minister of the gospel in the place where it occurred. One Friday evening, as he was making calls among the people, he entered a house in which lives a Scotchman and his family. The wife is a member of the Wesleyan church, the husband of the Congregational. In conversation, during the evening, he related, in substance, the following, "which," said he, "I have often thought of putting in print."

"Seven years ago next February, I was building for myself a small log-house. There were three other men at work with me upon the building. It was nearly completed. One afternoon, just as we were about closing work, I saw a man on horseback coming along the road. As he came against the house, and saw us at work, he stopped and spoke. My fellow-laborers were not pious; one or two of them were apparently much hardened in sin. The colporteur—for the stranger was one—told us he wanted we should come off from the building and pray. This request was made with so much earnestness and sincerity, as to impress our minds. We hastened down. He said a few words to us, and then requested us to kneel and pray to God. Down he fell, among the chips and dirt, upon his knees. He prayed. If ever I heard a prayer, that was one. It seemed as though God's presence could be felt. When we arose, he gave two of our number a tract; his stock of books and tracts was nearly exhausted—and, with a few more words in conversation, left us. The next day he addressed a congregation in the place. I was present to hear him then, but have seen and heard nothing from him since.

A short time after the occurrence at the log-house, at a religious meeting, Mr. W., one of my fellow-laborers upon the house, who knelt during the colporteur's prayer, and received from him a tract, arose and surprised the audience by expressing his love for Jesus Christ, the Saviour of sinners. He referred to Mr. S., the colporteur—his prayer and conversation and the tract, as the agency used by God in his conversion. He afterwards united with the church on profession of his faith in Christ, and still keeps that tract choice as a remembrance of him who gave it."

On the Sunday following the Friday before referred to, the writer was introduced to Mr. W., who remarked, his face brightening with a smile, and his eye assuming a peculiar lustre, "I shall always remember the circumstances of my conversion. I shall remember the man who was the instrument of it—the prayer he made—the feelings I then had. It set me thinking on my way home that night. I wish there were a great many more such men as he. It would be a good thing if there were."

That colporteur is not aware, probably, of the result of the effort made at the new log-house. But he then laid up for himself treasures in heaven. From this incident we see the good effect produced by faithful personal effort and prayer for the conversion of men. "Blessed are ye that sow beside all waters." Unto such shall be given, in the day of the Lord Jesus, a crown of rejoicing, sparkling with gems.

A PASTOR'S MORNING WALK.

We cut the following from the *Pesbyterian*. It teaches a good lesson on written and unwritten sermons, doctrinal and practical preaching, on pastoral study and pastoral visiting, with a happy incidental notice of the ribbons on the minister's wife's bonnet.

Mr. Jones was the pastor of a church in a small country village. In its seclusion but little bustle of business was known, and each individual was consequently much interested in the concerns of every other individual of the parish. The pastor and his family were the prominent objects of scrutiny, and all felt at liberty not only to make his public exercises, but his domestic arrangements, the subject of free remark. This was done, not from unfriendly feeling, for he was much beloved by his people, but in the absence of other engrossing topics of common interest, the movements of the pastor and his family became of primary importance.

One pleasant morning in the month of April Mr. Jones took his cane and set off to visit, as was his custom, the families of his charge. He first entered the house of a family, the mother of which was a member of his church, but the father was an irreligious man, and but seldom seen at public worship on the Sabbath. He had conversed but a few minutes with this pious mother before her husband entered, and with the well-meaning, but blunt and careless air of a reckless man, addressed him:

"Good morning, sir; good morning. Happy to see you. I had the pleasure of hearing you preach yesterday afternoon, sir."

"Yes; I observed that you were at church, and was pleased to see it."

"Well, Mr. Jones, I am a plain man, and you must excuse me if I am pretty honest in my way of talking. If you always preached as you did yesterday, I should go to church oftener. You preached yesterday afternoon without notes, and that is what I call *preaching*. When a man goes up into his pulpit, and *reads* off a sermon, why, I may just as well stay at home and read a sermon out of a book. If you would always preach without notes, I should almost always go to church."

"I think, myself," said Mr. Jones, "that extempore preaching is, on many accounts, preferable to written sermons; but still extempore preaching will not suit all. I should be perfectly willing to preach without notes all the time, if I thought it would be equally profitable to my people."

"Well," said the man laughing, "if you will let me know when you are going to preach without notes, I will always come and hear you. But it is against my religion to go and hear men *read* instead of *preach*."

After a little further conversation, Mr. Jones bade them good morning, and continued his walk. Though the man had addressed him in rude style, he knew that there was no intentional disrespect, and he was too much accustomed to such rencontres to allow his feelings to be much disturbed. Yet he could not help mourning over the strength and unreasonableness of men's prejudices.

The next door he knocked at was that of a lawyer, who was telling every one by his conduct that he had a most profound respect for himself. In self-respect he went to church upon the Sabbath; in self-respect he attentively listened to the preacher; in self-respect he bowed, in dignified courtesy, to his more humble neighbors. He did many things which were honorable and of good report, not because he feared God, but because he respected himself. A little girl opened the door, and ushered Mr. Jones into the house, and then went to the wing of the house which contained the office of the lawyer, to inform him that the clergyman had called.

"Good morning, Mr. Jones," said this respectable gentleman, in slow and courteous accents. "I am happy to see you this morning, and to have an opportunity of telling you how much we were gratified with your *forenoon* sermon yesterday, (placing special accent on the word forenoon.) I trust you will not think, Mr. Jones, that I intend to flatter you, when I say that your *forenoon* sermon was an admirably written discourse. That is the kind of preaching, Mr. Jones, which elevates the people; it improves their minds, it cultivates their taste. A discourse *well digested* and *carefully written*, is substantial food to the mind. You will pardon me, Mr. Jones, for making the remark, but I think that clergymen generally, if they have not time to write out two sermons a week, had better exchange a little more frequently, so that they never will be under the necessity of preaching extempore."

Mr. Jones was a man of acute sensibilities. He felt such remarks, but under the teachings of his Saviour he had learned self-control. Natural feeling recoiled from the insult of such supercilious remarks. He, however, was sufficiently acquainted with human nature to know the folly of arguing with such a mind, and therefore quietly endeavored to waive the subject, and, bidding the family good morning, (for the lady of the house had, during the conversation, entered,) he escaped further torture.

"How do you do, Mr. Jones?" exclaimed a man who was ploughing in the field by the road-side. Mr. Jones raised his eyes from the ground, for he had been walking along almost lost in thought, and kindly responded to his salutation. The farmer was a member of the church, active and useful, but want of humility was his infirmity. Mr. Jones inquired of him respecting the state of religion, if there was anything of particular interest among his neighbors or in his family.

"Why, yes, sir," said the farmer; "yes, things look more encouraging. My neighbors are more ready to talk upon the subject of religion than they have been for some time. It appears to me that all we want now is, forcible appeals to the heart. I know there are some persons who like doctrinal sermons, and I suppose they are important in their place; but the trouble of our folks is, that they know their duty, but they won't do it. It isn't *enlightening* that they want; it isn't *instruction*, but melting appeals to the heart to make them *feel*. That is my view of the matter, Mr. Jones."

"There certainly is some good sense in what you say, but a man cannot *feel* unless he *believes*. We must convince a man of his danger before he can feel it. We must convince him of God's goodness before he can feel gratitude. All correct feeling must be founded on correct belief."

"True, sir; true," said the farmer; "but if I may be so bold, it appears to me you preach doctrinal sermons a little too much, Mr. Jones. I have been reading some of Whitefield's sermons lately, and I am taken with them mightily; all heart, sir, all heart. And only see how successful he was! It is really astonishing."

Mr. Jones continued the conversation a little while longer, to lead the man to more correct views of himself, and then went on his way. As he was passing the door of his aged deacon, he thought he would step in a minute and chat with him. The deacon was eighty years of age, a man of old fashions, and deeply versed in theological lore. The good old man gave his pastor a cordial greeting, for he loved him; but he thought the times were sadly degenerate. He took down from his shelf a musty old volume of sermons, preached some half century ago, and placing it in the hands of Mr. Jones, said:

"There is a very interesting volume, which I have been reading lately. It is a real treat to me to get hold of good, old fashioned, doctrinal sermons. The fact is, Mr. Jones, you modern preachers are altogether out of the way. The *doctrines* are the very marrow of the gospel. And it is *doctrinal preaching* that we want to enlighten the public mind. Now I have lived eighty years, Mr. Jones, and have seen the effect of all kinds of preaching, and you may depend upon it, that the great thing needed is to have men well *indoctrinated*. The public mind wants enlightening; it needs instruction. Now, I like your preaching as well as any body's I hear in modern times; but I do think it would be a great improvement if you would preach doctrinal sermons more. Shan't I lend you this volume, sir? Perhaps you would like to look it over."

Mr. Jones smiled at the *delicate hint* which his good deacon supposed he was giving, and, taking the book, endeavored to lead the conversation to subjects of practical godliness, and, after uniting with the venerable deacon in prayer, continued his parochial calls.

In the middle of the little village there was a millner's shop, where Mr. Jones occasionally called, to converse with the females whom he could see no where else. The front shop was arranged with articles for sale; and a little room behind it, connected by a door, was the sewing room of the females who made the millinery of the village. As Mr. Jones entered the door of the outer shop, he heard the voice of a female in the sewing room exclaim, "Well, now don't you think it is very improper for a minister's wife to dress as Mrs. Jones does? Last Sabbath she had two large bows upon her bonnet; I do think it is inconsistent with the spirit of the gospel for Christian people, and especially for ministers' wives, to be so much given to dress. It will do very well for worldly people, but it is scandalous for Christians to act so."

"Why, Mary," said another, "I was working last week for Mrs. Bentley, and she said that she thought it was too bad for Mrs. Jones to dress so meanly. She was finding fault with that very bonnet, and said that Mrs. Jones acted as though she thought there was sin in every pretty color. And you know Mrs. Bentley is not at all gay in her dress. She says Mrs. Jones is a lady, and it is proper that she should dress as one, and she feels provoked to see her assuming such a demure appearance."

"Well," replied Mary, "I cannot help what Mrs. Bentley thinks, but I think that a minister's wife ought to avoid every ornament whatever, and if I have a good opportunity, I shall make bold to tell Mrs. Jones my mind upon the subject."

Mr. Jones was a very unwilling listener to this conversation, and endeavored, by walking about the shop, to make a noise to attract their notice. But the inmates of the back shop were too much interested in their discussion to hear him. He therefore quietly left the shop, and went on his way. He felt pained at heart to think there was no possibility of pursuing a course which would not be made by some the occasion of confirming themselves in sin. He knew that his wife was ready to do anything which she thought would promote the spiritual welfare of the people, and he walked along, sad and disheartened to see how many obstacles were hedging up his way.

He went home to his study, and felt discouraged, rather than animated, by his morning walk. He took up his pen to write, but it moved tardily and heavily along the paper, as he thought, "There are not a few of my people who will not be profited by written sermons." He laid down his pen and endeavored to arrange his thoughts for extemporaneous address. But the ardor and the energy of his mind were paralyzed as he thought there are not a few who would look with cold disdain upon such efforts, and who could exert and influence upon the minds of others to prevent the possibility of good. He kneeled in prayer. "O God! it is my desire, while I live, to glorify thee. Wilt thou give me wisdom to pursue that course which is best adapted to do good in this place? My mind is disturbed and disquieted. Wilt thou in mercy soothe it? I am undecided and perplexed. O! make the path of duty plain. I hope that I am willing to bear censure, to take up the cross, but O! lead me, that I may know what my duty is, and that I may not spend my life in vain." He was here interrupted by a tap at the door. He rose from his knees to open the door, and admitted a parishioner who had been for some weeks absent from the village. "How do you do, Mr. Jones?" said the new visitor; "I have come to tell you the good news from P——. I have been there for some time, and they have quite a revival of religion there." "I am glad to see you," said Mr. Jones; "I understood that there was more than usual interest in that place, and have felt anxious to hear from them."

"O!" said the visitor, "they have a most precious minister there. He is the most faithful and active man I ever saw. He is all the time among his people; from morning till night visiting from house to house. It appears to me that such activity and zeal as he possesses must be successful any where. People cannot be unconcerned when the importance of religion is so incessantly urged upon them in their homes."

Now, the fact happened to be, that there was no particular interest in Mr Jones' parish at that time, and he was not in the habit of spending his *whole time* in parochial visiting. He, however, paid no attention to those *gentle hints*, for he did not consider it necessary to enter upon a defense of his views of duty. His good parishioner supposed, therefore, that he had been rather too obscure in his hints, and was growing more and more personal in his allusions, when we was interrupted by the entrance of another visitor. Mr. ——, who last entered, was a gentleman of sincere piety and refined mind. He was fond of close reasoning, and his sensitive feelings shrunk from every departure from good taste. After the usual salutations, "Well, Mr. Jones," said he, "I had the pleasure of hearing Mr. C—— preach last Sabbath. He certainly is a most eloquent preacher. I never heard so thrilling a sermon in my life. They say he is the most indefatigable student in the region. You always find him in his study. I understand he devotes ten hours a day to his books. And now, though so young, he has risen to be one of the most eminent men in the country. How wretchedly those ministers mistake it, who fritter away their time in running about from house to house! There is the minister of P——, for instance, they say he is a very friendly man indeed, and talks very pleasantly in the family, but it is no matter what text he takes, he always preaches the same sermon. Some of the people tell me that they would give a great deal to have a more eloquent preacher. After all, the men who spend most of their time in their study, and give all their energies to preparation for the pulpit, are the men who do most good."

Now, the fact happened to be with Mr. Jones, that though he loved his study, he did not feel it to be proper for him to spend his *whole time* with his books. He considered it important to give a considerable portion of his time to parochial visiting. It may well be supposed that the sentiments expressed by Mr. D—— did not accord with those of the first visitor. They were immediately engaged in an ardent dispute. Mr. Jones smiled as he listened a few moments to their contest, and then pleasantly suggested to them the propriety of embracing some other time and place for their discussion.

As they withdrew, Mr. Jones found his own mind lightened of its transient load, and with a cheerful heart he resolved, as he had done a thousand times before, that he would do that which he thought right, and leave others to say and think what they pleased.

THE GRIP OF FAITH.

John Welsh, one of the early reformers of Scotland, born 1570, has given a lively picture of faith, which may serve to encourage some trembling believer.

"It is not the quantity of thy faith that shall save thee. A drop of water is as true water as the whole ocean. So a little faith is as true faith as the greatest. A child eight days old is as really a man as one of sixty years; a spark of fire is as true fire as a great flame; a sickly man is as truly living as a well man. So it is not the measure of thy faith that saves thee; *it is the blood that it grips to, that saves thee;* as the weak hand of a child that leads the spoon to the mouth, will feed as well as the strongest arm of a man; for it is not the hand that feeds thee, albeit it put the meat into thy mouth, but it is the meat carried into thy stomach that feeds thee. *So, if thou canst grip Christ never so weakly, he will not let thee perish.*

"All that looked to the brazen serpent, never so far off, they were healed of the sting of the fiery serpent; yet all saw not alike clearly, for some were near hand, and some were far off. Those that were near hand might see more clearly than those that were far off; nevertheless, those that were far off were as soon healed of the sting, when they looked to the serpent, as those that were near hand; for it was not their look that made them whole, but He whom the serpent did represent. So if thou canst look to Christ never so meanly, he can take away the sting of thy conscience, if thou believest; the weakest hand can take away a gift as well as the strongest. Now, Christ is the gift, and weak faith may grip him as well as strong faith; and Christ is as truly thine when thou hast weak faith, as when thou hast come to these triumphant joys through the strength of faith." Let every trembling sinner grip Christ by faith.

WHITEFIELD'S FIRST SERMON.

Whitefield began with as small a stock of sermons as of worldly wealth. It had been his intention to have prepared at least a hundred wherewith to commence his ministry. He found himself with only one; it proved a fruitful one; for, having lent it to a neighboring clergyman, to convince him how very unfit he was, as he really believed himself to be, for the work of preaching, the clergyman divided it into two, which he preached morning and evening to his congregation, and sent it back with a guinea for its use. With this sermon he first appeared in the pulpit in the church of St. Mary de Crypt, where he had been baptized, and where he first received the sacrament. Curiosity had brought together a large congregation; and he now, he says, felt the unspeakable advantage of having been accustomed to public speaking when a boy at school, and of exhorting and teaching the poor people at Oxford. More than this—he felt what he believed to be a sense of the Divine presence, and kindling as he went on in this belief, spoke, as he thought, with some degree of gospel authority. A few of his hearers mocked; but upon the greater number a strong impression was produced, and complaint was made to the bishop that fifteen persons were driven mad by the sermon. The good man replied, that he wished the madness might not be forgotten before the next Sunday. [Southey's Wesley.

"I LOVE TO STEAL AWHILE AWAY."

In the collection of Village Hymns by Dr. Nettleton, is one which probably more than all the rest, has been read and sung. Those familiar with that collection, need only be reminded of the first line:

"I love to steal awhile away," &c.

With most Christians, its words throughout are household; and next to the pious breathings of David, come home to their experience, and give wings to their aspirations. The spirit of the hymn, so Christian and subdued, so pure and hopeful in thought, so beautiful in expression, and true in fact, makes it one of the few things not soon to die. Probably few of the thousands whom it has refreshed and delighted, know its author is still living. In the quiet town of Monson, not far from Springfield, Mass., she may be found, and though her "toilsome day" is drawing to a close, she has still a hand and heart ready for every good work.

The occasion of the hymn, as related by herself, was this: At one time she had to walk in the lowliest vale. She was pressed sore with poverty, and obliged to struggle hard to help support a large family, part of whom were invalids, with several small children. In one of the darkest periods, shut up in a small, unfinished house, where not a retired spot could be found; invaded by sickness, and anxiously toiling from morning till night, when the cares of the day were over, she used to steal out to a quiet and shady retreat, and there, on her knees, "where none but God was near," she would pour out her soul and draw from the living well. *There* she gathered strength for the "*toilsome day*."

Her visits to this loved spot, so regular at the evening hour, drew the attention of a neighbor—a lady of wealth and influence. This lady, (long since gone to her rest in heaven,) after observing her for a time, was led to pass censure in the presence of others, and more than intimated, that instead of rambling out in the evening, she had better be at *home*, with her children. Nothing, of course, could be more crushing to a sensitive heart. She was grieved beyond measure, that an hour's relief from most exhausting labors, employed in communing with the God she adored, should be construed into a neglect of her family. Grieved and sorrowful, she sat down at evening with a babe in her arms—the tears of anguish, as she said, rolling from her eyes, and wrote her "*Apology for her twilight rambles*," intending the next day to send it to the lady whose words had so lacerated her heart. But feeling keenly the contrast of *condition*, she never had courage to send it, and laid it by, supposing forever. It never once occurred to her that a *hymn* could come out of it, till about the time Dr. Nettleton was preparing his collection, when a friend, in looking over her manuscripts to find something suitable for that collection, was overjoyed to bring this gem to light, and at once had it inserted. None but herself, not even her husband, knew of the hymn, till it was published. Some stanzas were stricken from the original copy, and alterations made in others—alterations necessary for its general use, but which, if the circumstances could always be known, we might wish had not been made—as in the first stanza:

"I love to steal awhile away
From every cumb'ring care."

What can be more touching, in *view of the circumstances*, than the original, which reads:

"I love to steal awhile away
From *little ones* and care,
And spend the hours of setting day
In humble, grateful prayer."

In the original copy were nine stanzas, from which selection was made, and some left behind, which, to say the least, are equal to any published, as for example, the *seventh*, in allusion to death:

"I love to meditate on death—
When will his message come,
With kindly smile, to steal my breath,
And *waft an exile home?*"

It may be well to add, that a pen gifted as *such* a hymn would indicate, has not been wholly idle. [N. Y. Observer.

The Sabbath Recorder.

New York, March 4, 1852.

IMPORTANCE OF TRUTH.

In our remarks, last week, upon "Truth and Error," we admitted that there were some who maintained a generally upright behavior, notwithstanding their adherence to false doctrine in some particulars. But the drift of our reasoning was to show that they were upright, only so far as sound views exerted an influence upon them, and that the *tendency* of error was always to sin. If false doctrine, by deceiving the understanding, leads men to do wrong, it is evident, that the only way to deliver men from the power of sin, is to impart to them the knowledge of the truth. "*The truth shall make you free.*" John 8: 32. Their alienation from the life of God is "*through the ignorance that is in them, having the understanding darkened.*" Eph. 4: 18.

If this be so, what an important agency in the regeneration of fallen humanity, is the ministry of the gospel! Men may say what they please against missions to the heathen, but it were madness to expect "the DARK *places of the earth*" to become any thing else than "*the habitations of cruelty,*" so long as the Book of Divine Revelation is kept from them. It is true, God has power over the minds of men, to turn them in whatever direction He chooses; and some may think, therefore, that nothing is necessary on our part, but to pray to Him to exert that power, and that in his own good time he will do it. But we believe that whatever influence God exercises upon the mind, is of such a nature, that it is exactly adapted to the mind's constitution; and, for this reason, we have no expectation that He will ever bring the heathen to cease from sinning, till they by the law are made to know that they are sinners—till they are made to have something more than that general knowledge of duty, which enables them to "accuse and excuse one another"—to have such a knowledge of it as will stop every man's mouth, and make him feel that he is personally guilty before God. And as we have never heard of any prophet being raised up among them to declare the will of God, nor of any messenger being sent down from heaven for the purpose, nor of any other miracle by way of communicating to them the knowledge of duty, we conclude that God expects those who have received the gospel to carry it to them. We should draw this cocnlusion, even if there were no command on the subject. We are as firmly convinced of the power of God to direct the minds of men in whatever direction seems good to him, as any one can be; yet we have no expectation that they will quit sinning, till their abominations are shown to them. It is in accordance with the constitution of things, that we teach one another.

Again, how important it is, that "the priest's lips should keep knowledge!" How important that his ministry should be conducted with an eye to the *instruction* of the people! We mean, not merely instruction in the nature of God's law in general, and in the danger of transgressing it, but in the bearing which it has upon particular sins, and upon particular persons on account of their sins. Unless it is a close, personal, heart-searching ministry, so as to make the hearer feel as David did under the preaching of Nathan, "*Thou art the man,*" it is not properly an instructive ministry. We may discourse upon sin and holiness in general, upon the divine attributes, and upon the divinity of Christ, upon the Judgment-day, and upon the Resurrection; yet, if we do not search out particular sins, and make the subjects of them feel that they have no excuse, we do not really instruct them—we do not make them wise unto salvation. "*Let there be light;*" and, by God's blessing, it shall be "*the light of life.*"

Very important, again, is it, to "train up a child in the way he should go." And God's truth being the great means—the *only* means, in fact—by which the soul is freed from sin's power, causing the child to read and to commit to memory the Scriptures, as he grows up, not omitting to show him the application which they have to his own state, is a method of instruction which nothing else will adequately supply. "When he is old, he will not depart from it." When tempted to break the Sabbath, he will call to mind how many times he has repeated that commandment, "Remember the Sabbath-day, to keep it holy." If tempted to secure to himself the advantage in trade by cheating his neighbor, he will remember the command, "Thou shalt not steal." Tempted to uncleanness and debauchery, he will remember that "whoremongers and adulterers God will judge;" and that "drunkards inherit not the kingdom of God." He will remember that he has read and repeated these things many-a-time, and thus "by the word of God's lips he will keep himself from the paths of the destroyer." As the Saviour repelled the assaults of Satan by saying, "It is written," so will one who from a child has been instructed in the Scriptures, guard himself, and walk uprightly. T. B. B.

"Foreknowledge."—We have received from Bro. Hull two more communications on this subject, and had intended to give one of them an insertion in our present issue. But its great length forbids its appearance on our editorial page, accompanied with any remarks of our own; and this, together with an accumulation of other matter, must be our apology for its postponement till next week. T. B. B.

CHURCH ORDER.

To the Editors of the Sabbath Recorder:—

I wish to ask two questions, which it would be gratifying to me to have some brother answer:

1. Would it be a deviation from the faith of Seventh-day Baptists for a proper administrator to administer the ordinance of baptism to an individual who gave evidence of a change of heart, but did not keep the seventh day of the week as the Sabbath?

2. Would an individual who was an ordained deacon, and licensed to preach the gospel, be a proper administrator to administer the ordinance of baptism? C. R.

Reply.

We shall not undertake to answer these questions on behalf of the Seventh-day Baptist denomination, but we are willing to give our own views. We consider—

1. That according to the New Testament, the ordination of a brother to the ministry originates with the church of which he is a member. That whatever agency may be called to aid in formally inducting him into the office, whether it be a council of ministers, presbytery, or any thing else, the act is truly the act of the church. From the church he receives his ordination, and by the church it can be taken away.

2. That, by virtue of this his ordination, he has a right to administer the ordinance of baptism to such as the church may have examined, and agreed to receive into its fellowship. He has no right to baptize them first, and then demand their reception by the church. He acts as the servant of the church.

3. That, by virtue of his ordination, he has a right to go out beyond the precincts of the church, and preach the gospel; and if any who hear him *believe* the message, he has a right to baptize them, though he has no right to demand their reception into fellowship by the church that sent him out. They may voluntarily enter into an organization by themselves; and when they do so, and statedly meet together for worship, and observe the ordinances of the gospel, they become thereby a church, according to the New Testament model, and may ordain one of their number as pastor, if they choose.

4. That, by virtue of his ordination, he has the right to baptize any one, whom, after suitable examination, he may honestly consider a believer in Jesus Christ. Whether the professed intention of the candidate to keep the first day of the week instead of the Sabbath should be taken as invalidating his claim to the character of a believer, must be determined by circumstances. It is certainly the minister's duty to do all in his power to convince the candidate of his obligation to obey the law of the Sabbath; but if, after having done so, the candidate appears unable to see it, yet gives proof, notwithstanding, that the love of God is shed abroad in his heart, we do not see that it is right to refuse him the ordinance any longer. "*If thou believest with all thine heart, thou mayest.*" Acts 8: 37.

5. That, as the minister receives his ordination, in virtue of which he has the right to administer baptism, from the church, so the church, having resolved to receive into its fellowship one or more persons who have made application, may by vote depute, appoint, or ordain any one of its number to administer the ordinance of baptism to them. It is not orderly, however, to do so, when the minister is present, to whom, by virtue of his ordination, the work of baptizing belongs. The church may do so, when destitute of a regularly ordained minister; and they may appoint one of their deacons, or any other brother, to perform the duty. T. B. B.

DOCTRINES TO BE TAUGHT THE JEWS.

In a recent article on the subject of a Mission to Palestine, a question was raised as to the doctrines and practices which should be insisted upon in teaching the Jews. Referring to that question, Eld. Elias Burdick writes as follows:—

"In my opinion, the course pursued by the Apostles in receiving them and walking in fellowship with them, is our only proper guide. In relation to circumcision, there is nothing plainer than that, as a *religious rite,* it was entirely set aside by the Apostles, and never to be practiced on the Gentiles to accommodate the feelings of the Jews. But whether the Jews should be allowed, when christianized, to practice it as a *national rite,* is quite another question. The covenant of circumcision made with Abraham, in the 17th chapter of Genesis, was declared to be an *everlasting covenant,* and the land of Canaan was given to his posterity for an everlasting possession. They have never yet possessed all the land of promise, the countries of Moab and Ammon in particular. And there is nothing plainer in prophecy, than that they will yet possess *all* their promised inheritance. Will they possess it without complying with the terms of the covenant? Paul circumcised Timothy, who was of Jewish descent by one of his parents; but he resisted the circumcision of Titus, who was not of Jewish origin, at the risk of his own life. My opinion then is, that the Jews should be left to their own decision about practicing it as a *national rite,* but never fellowshiped in making anything *more* of it, or in *enjoining* it on others.

"In regard to other national institutions, Paul clearly shows, in the 14th chapter of Romans, that they may observe such holy days as they choose, if they will not enforce them upon others. The Apostles themselves observed their principal national feasts; though, it is evident, they did not offer the sacrifices which were formerly connected with them. What is more reasonable, than that they be allowed to commemorate the great events of special interest to their nation? But every thing of a typical character should be laid aside.

"In regard to diversity of opinion on unfulfilled prophecy, there seems to be no occasion for disfellowship among brethren, unless it results in diversity of practice, or a subversion of the fundamental principles of the gospel."

BRITISH CORRESPONDENCE.

A Sabbath-keeper in London—Opening of Parliament—French Affairs—The Holy Sepulchre, &c.

GLASGOW, February 6, 1852.

Having little to record of efforts towards *Sunday* sanctification in this country at present, I am the more at liberty to occupy a portion of the space afforded me with a rather remarkable testimony by an unknown brother Sabbath-observer in London. It is difficult, as most are aware, to get access to the columns of the journals which uphold the Sunday; and any public testimony thus given must be made at great expense. As an evidence of zeal, as well as of fidelity to the cause of truth, it was with no common interest that I this week read in the London "*Athenæum,*" a *literary* periodical of the highest standing in the land, the following advertisement, conspicuously printed:—

"THE AUTHORITY FOR THE NON-OBSERVANCE OF THE SEVENTH DAY.—It is universally admitted, that at the creation of the world, Almighty God '*blessed and sanctified the Seventh Day;*' this He did, without exemption of any nation, or limitation to any time; the command, therefore, is universal and imperative.

"It is asserted, that though our blessed Lord or His Apostles are not recorded in Holy Scripture to have commanded, yet the Apostles and first Christians, in addition to their observance of the Seventh Day as a Sabbath, are recorded to have observed a second day in each week as a day for assembling together for religious purposes, namely, the First Day of the Week; and further, it is asserted, that this day, in Holy Scripture, is called 'The Lord's Day.'

"This is all that Holy Scripture does, or is asserted to record on this subject; and as our inquiry has relation to a command of God, we cannot give heed unto tradition, without incurring our blessed Lord's condemnation of the men of His time, whom He condemned not for any fallacy in the argument they had constructed, but for the impiety of constructing any argument on tradition to change any command of God. See Mark vii. 13.

"It therefore appears, that there is no authority for the non-observance of the Seventh Day, above Dogmatic Teaching, or the Edict of a Living Infallible Head.

May Almighty God grant us to consider, Whether if the non-observance of the Seventh Day is not preached by St. Paul—and where does he preach it?—we are not cursed by the apostle if we so preach, even though we claim to have powers equal to the *angels of heaven.* See Galatians i. 8. HERMAN HEINFETTER.

"17 FENCHURCH STREET, 1*st Sabbath of* 1852."

From the style and name of this brother, he is probably a foreigner; but he seems from other evidence also to be a *student* of Scripture; for the advertisement which immediately follows, in the same journal, is the announcement of a "Literal Translation of the Epistles of James and Peter, on Definite Rules of Translation, and an English Version of the same," by the same author.

Our Parliament has opened, and the Queen's speech, of the usual vagueness, has been delivered. The Prime Minister and the late Secretary of State for Foreign Affairs have given their respective versions of the circumstances which led to the dismissal of the latter from the Cabinet. The differences seem to have been more of a personal than political character; it is, however, much to be feared, that the exchange of Earl Granville for Lord Palmerston in the Government is one unfavorable to the interests of Protestantism abroad, if not for civil liberty also. It seems ominous that, cotemporaneous with the Earl's acceptance of office in London, was the dismissal of the Free Church Missionaries to the Jews at Pesth. British subjects as these men were, the Austrian Government ordered their immediate departure from the Austrain States, and that by a prescribed route, excluding them from Vienna. Their petition for longer delay, on account of the state of their families, was refused. They have since reached London; but the influence in their favor, we fear, is not great at the Office for Foreign Affairs, although no charge whatever was brought against them, or reason assigned for their summary removal. Their labors had been confined to the Jews at Pesth, and their success encouraging. More recently, a Sunday School for children there, conducted by one of the Jewish converts, has been shut by order of the Government, and an interdict has been laid upon the dissemination of the Scriptures, and the confiscation of those imported into Hungary has been imposed.

In France, matters do not amend. The same high-handed despotism prevails. Thirty thousand persons are stated to be imprisoned in that country for political offenses. In the forthcoming elections, "universal suffrage" is to wear a new aspect. The President intends to nominate the candidates for the Legislative Assembly, and universal suffrage will be enjoyed by the people to say "Yes" or "No," to those so nominated. The new sovereign President says he does not intend to be "following the old erroneous ways." A question, however, suggests itself, Will the people long bear his new erroneous ways? The answer is alone with God, who for his own purposes can make the worm *a sharp thrashing instrument with teeth,* when he has a work of judgment to execute. Meanwhile, it can hardly be supposed, that even "the Prince President" is without fears for himself. An attempt has been made upon his life by the wife of an ex-prefect. By his decree confiscating the property of the late King of the French and his family, an opposition has been created on the part of influential parties, who had previously expressed favorable opinions of his usurpation. Even M. de Montalembert, who so formally gave in his adhesion, and who is the Jesuit organ with the Government, resigned his place as member of the Consultative Commission—although, as he explained in a published letter, that Commission "has not been consulted on any of the acts of the Executive." The priesthood, however, seem to continue their influence in behalf of the President, and he, it may therefore be presumed, will load them with favors in return.

The Papal Church and the Eastern Church (with the Emperor of Russia at its head,) have lately been conflicting for ascendancy relative to the regulation of the Holy Sepulchre at Jerusalem. The dispute, which occasioned considerable trouble at Constantinople, has, however, been got settled, and it is chiefly worthy of note now as one of the many evidences of increased interest in Immanuel's land, which we expect to progress until it become the scene-ground on which the claims of Christ and Antichrist will be decided preparatory of the reign there, in visible glory, of the Prince of Peace—the Son of David and the Son of God. The King of Prussia has recently sent out M. Valentiner, formerly pastor of Holstein, to take the oversight of the German Protestants in the Holy City. That king's Protestantism has of late assumed a rather dubious character; but he has long taken a deep interest in the Jerusalem Mission, and is at joint expense with our Episcopal Establishment for its maintenance. Our Puseyites have never got reconciled to the Jerusalem Bishopric, as they consider that it evidences disrespect to the Episcopal *ordination* of the eastern churches. The *Morning Chronicle,* the organ of the party, speaking on the subject, last month, said of these apostate churches, they "have a religion that suits them *well enough,* which produces certain substantial Christian virtues, which is molded into and reflects the national character." The power of vital godliness is little evinced among those churches, if we can place credit in the representations of travelers, and it becomes us not to speak of any thing less than a living faith, producing an examplary conversation, as suiting "well enough" the disciple of Christ. If contentedness with their condition only is meant to be implied, the remark would equally apply to Mahomedan or Pagan communities. J. A. BEGG.

MESHULLAM'S COLONY.

A few months ago, seven practical agriculturists, under the direction of Chas. A. Miner, left this country for Jerusalem, with a view of aiding John Meshullam in his efforts to benefit the Jews of Palestine, by inducing them to till the soil, and by teaching them in a practical way the doctrines of Christianity. They took with them farming tools, seeds, &c., and expected to commence operations at once in the vicinity of Jerusalem. Their agent in this country, (Mr. James L. Boyd, of No. 222 North Ninth-st., Philadelphia,) has sent us extracts from letters written to Mr. Miner by John Meshullam and his son Elijah, about the time that this company set sail. We very cheerfully comply with his request to give them a place in the *Recorder.*

Letter of John Meshullam.

JERUSALEM, 1851.

BELOVED CHRISTIAN FRIENDS,—On Sept. 21st we received your welcome communication of the 21st of July, and I willingly embrace the offered opportunity to dispatch the news I can afford at present. My son, Elijah, on whom I depend to give a regular statement of my affairs and progress, has this year been uncommonly occupied in his medical duties, so that he could not answer your letter immediately.

I had, in my last letter, informed you of the sale of our hotel, furniture, &c., and of our entire settlement in Artoss (Bethlehem.) Here I soon found my presence necessary, to reinstate the order and tranquillity that had been marred by my personal absence; my directions having been entrusted to the charge of unruly (Arab) men, who began to strive against one another, would have been productive of the worst results, had I not taken them by surprise, and made them relent their proceedings. My first object, after quelling the quarrels of my laborers, was to build some enclosures round my lands, and continue raising the various American productions I received, and my success redounds in thankfulness to those friends who gratuitously presented them to me.

My farm is wonderfully progressing, and maintaining its verdure, notwithstanding the sultry dryness of the surrounding country. I have added to my establishment two new rooms, conveniently situated on the eastern part of the valley, so that, in all, I am proprietor of three neat rooms for lodging, one for keeping my sheep, and another for provender; adjoining these I have a small enclosure for poultry, and further down the valley a stall for the cows, horses, &c. I have recently also added a camel to my domestic animals, as the most convenient beast to carry my vegetables to the city. It being the first year of the entire establishment at Artoss, I received frequent and repeated visits from the English residents of Jerusalem, and from my brethren; the latter are, beyond all doubt, persuaded that my object will one day be effectual in leading the Jews to follow my example, were it not for the strictness of the bigoted Rabbis, of whom those that are minded to labor fear greatly, particularly of forfeiting by it *their* allowance. As it is, my farm would already be crowded with poor Jewish laborers. All I could promise them at present, would be a mutual share of my productions, but could not afford to allow them means for the private wants of their families.

Respecting the purchase of land, I beg to suggest, that the Arabs are ever willing to dispose of as much soil as one has means for purchasing; but my circumstances at present *being very limited,* I cannot soar above my limits. You could easily buy up a fine large tract of land for the sum of £80, ($400,) being the amount of 8,000 piastres in Turkish money, which would render the purchase a permanent possession, granted by Government; but you are aware, that land must be purchased through the medium of a rajah, (or Turkish subject,) as foreigners are not allowed to buy land on their own account. This amount, however, would be far from affording the animal subsistence of a family, as the work required beforehand would be great to clear it of stones, &c., and make it ready to undergo a thorough, good ploughing. To purchase land manured, and ready-worked for sowing, requires higher price, and this would vary according to the circumstances of the seller: one must always take his occasion when land is to be sold; to buy cheap, he must be stocked with ready money. This year, had I only £80 ($400) in hand, I could not only have purchased a tract of land, but also hired several pieces in addition.

I will also venture to add, that if I were now stocked with sufficient means, I could—much more than I have hitherto—aid the poor, inquiring Jews, whose families I have repeatedly supplied with various products from my farm; but further than this I have no prospect yet to do for them. A poor woman (with a large family) recently applied to me, and I gave her twelve measures of wheat for their support, for which she was very thankful; and my poor brethren generally are united in prayers for my prosperity, and I trust that God is well pleased with our poor and weak efforts for ameliorating, in the least degree, the starving condition of the sons of Israel.

But what is of the first and greatest importance, beloved friends, is, that well-supplied co-workers should be HERE to hold up my feeble hands in this great labor. I shall be happy to hear from you by the first opportunity that offers, and especially to know how long you will have to tarry in America. This news will be most important to me, for I am left alone, without assistance, (excepting Arab helps,) and I soon fear that the extensive tract of land—that I leased in view of your speedy coming—will leave me without means to carry it on without early aid of American men and means. I therefore am anxiously awaiting your arrival in Palestine—and beg to know how far I may proceed. I remain yours and the servant of Jesus Christ, JOHN MESHULLAM.

Letter of Elijah Meshullam.

My pressing duties as druggist in the English Medical Dispensary, brings me in constant contact with the numberless poor, sickly, famishing Jews, who, owing to their poverty and scanty mode of living, are mostly the prepared victims of the distressing and fatal malady that prevails annually in this uncleansed city of the East. I have dispensed medicines to as many as 1400 patients, nearly all Jews. Many of these poor outcasts and wretched people have, from time to time, entreated me to recommend their condition to the sympathy and charity of American friends of Israel. The Jews in Palestine are indeed, collectively, a poor set of people, mutually laboring under various calamities, oppressed by their bigoted Latin and Greek Catholic neighbors, and still frequently harrassed by the depraved sons of the "bond-woman," the reckless, self-conceited Mahomedans; and individually they afford a striking picture of patient endurance of privation and wretchedness, such as none can realize but those who have to visit the hateful Jewish Quarter, and witness their condition and wants, in these miserable, dark-vaulted, and subterranean abodes, and behold a series of misfortunes and woe, that must move the hearts of Christians to their claims upon them as worthy of their greatest commiseration and charity. Some of these, my poor brethren, have addressed in terms so movingly appealing to the heart, to introduce their case before any charitable community of American friends, who may take an interest in remedying their condition and state. These are principally those who are personally known to me, who have large families, with a very scanty allowance from the "Rabbi's fund," and scarcely any means to support them. I have, therefore, in conformity to my promise to them, considered it my duty to introduce their plea and complaints before you, and all other friends who are actuated with a love for the temporal, as well as the spiritual welfare of the Jews. Should American friends be moved to promote this charitable purpose, I would say, that clothing of the common sort, such as trousers, shirts, vests, drawers, stockings, &c., and flannel and woolen stuffs for female dress, and any unsaleable cotton goods, would be highly acceptable and prized by these needy applicants. I am perhaps too bold in my requests on their behalf, but "the love of Christ constraineth me" to feel for their wants as if they were my own. In my father's last letter, we mentioned the case of one Mordecai, (who is an inquirer into Christianity,) with his family of little children, whose necessities are very pressing, from their scanty clothing exposing them to the cutting chills of winter, and to the burning heat of summer. These things I would prefer should be directed to me personally, as it would more effectually satisfy the applicants that I had performed my promise, and thus probably tend to win them over to have an interest in our Christian work of love.

The retirement of my father with his family to Artoss, has created a great sensation among the gentle-folks in the city, at the hazard of my father venturing to reside among the wild Arabs in the open valley of Bethlehem, depending only on the products of a farmer's life. But he, on the other side, being fully aware what he was about, and, to use his own words, "that even should his American friends desert the cause of Zion—which I believe they are engaged and laboring to establish—my own mind would still remain the same, unaltered, and I would, as hitherto, persevere ALONE with my ever-present Help—'the Divine assistance;'" knowing that the God of his father Abraham will never leave him nor forsake him—but make friends out of the natural enemies of Israel, even the wild and untamed Arabs.

I trust, therefore, that friends in America will not conclude that my father is at all discouraged in the work, which now constitutes his only support, and the avenue through which he expects to help his brethren unto Christ's benefits; but he daily loses many opportunities to improve his position to that end; first, from a want of sufficient means; secondly, from want of intelligent assistance.

I am, dear friends, yours truly,

ELIJAH MESHULLAM.

Another Victim.—Rev. Calvin Fairbanks, charged with stealing negroes, has been tried at Louisville, Ky., found guilty, and sentenced to be imprisoned in the Penitentiary for fifteen years.

"SPIRITUAL MANIFESTATIONS."

In the *New York Herald* of the 26th ult. we find the following:—

"On Tuesday evening, Dr. Scott gave a lecture on 'Spiritual Manifestations,' at Montague Hall, Brooklyn. He was accompanied on the stand by the Rev. Mr. Harris, pastor of the Seventh-day Baptist Church in Eleventh Street, New York," &c.

Mr. Harris is *not* the pastor of the Seventh-day Baptist Church in New York, nor does he hold any ecclesiastical connection whatever with our denomination. The Seventh-day Baptists of this city hold their meetings weekly on *Saturday*—the seventh day of the week. Not being in the occupancy of their house of worship on the first day of the week, it has been their custom to rent it on that day to other congregations. In this way, the congregation over which Mr. H. presides has occupied it the past year, the same as the Episcopalians did previously. As a people, we disclaim all connection with "Spiritual Manifestations." Those who wish to become acquainted with our religious character, we trust, will not look to the *Herald* for information. T. B. B.

Revival in Boston.—*The Christian Watchman and Reflector* says that the revival in Boston not only continues but expands. Several of the Orthodox Congregational and Methodist churches are sharing in the rich fruits of the present harvest season. The agency of morning prayer meetings, and that of the union prayer meeting, which has been continued through months past, is believed to have exerted a happy influence in the commencement and promotion of this work. In fact, no agency appears to have been more honored by the Holy Spirit than that of the quiet, unostentatious meeting for conference and prayer. But little extra preaching has been had.

Revivals.—*Zion's Herald* reports revivals among the Methodists at Scarboro, Me., and at Saxonville, Chester Factories, Holmes Hole, and Salem, Mass. In Saxonville, the revival has been progressing for the last four months. The number received into the Methodist church on trial is one hundred. The Orthodox Congregational society in the same village has shared largely in the work.

The *Morning Star* gives intelligence of a number of revivals in Free-Will Baptist societies in different States. We notice among these, Pike; and First Columbus, N. Y.; Marcellon, Wisconsin; West Bolton, Vt.; North Bangor, Me.; Sparta, Alpine and Waverley, Michigan; and Hawpatch, Indiana.

Sunday Labor in Canada.—The *Hamilton* (Canada) *Gazette* says that because it appeared, by the evidence at the inquest lately held on the bodies of the ten men killed at Burlington Heights, on the line of the Great Western Railroad, that some of the men had worked on the Sunday before, and on one or two Sundays previous, the Mayor has issued his proclamation, enjoining the due observance of the Sunday. Also, that said proclamation be put up in some conspicuous place, in every hotel within the limits of the city. The foreman who was working on the Sunday has been brought before the city magistrate and heavily fined.

National Anti-Slavery Convention.—The Committees of the Ladies and Gentlemen of Cincinnati favorable to calling a Convention of the Friends of Freedom, have issued a call, inviting Delegates from all parts of the Union, at Cincinnati, April 27, 28, and 29, "to inquire what more can be done for the three millions of slaves in these United States, and to take such advance measures as a pure Christianity, a true patriotism, and an exalted charity, require of sound-hearted philanthropists." The call is signed by Christian A. Donaldson, Wm. A. Brisbane, Mrs. Sarah H. Ernest, Julia Harwood, and others, and the hospitalities of the city are offered to all who will be in attendance at the proposed Convention.

The Memory of Cooper.—A meeting in memory of the American novelist James Fennimore Cooper, and to aid in the erection of a statue to his name, was held in New York on the evening of Feb. 25. Daniel Webster presided, and a lengthy oration was delivered by Wm. Cullen Bryant, which was followed by brief addresses from several other persons, all in a strain of admiration for Cooper, over whose faults the grave seems to have thrown a mantle.

Sunday Railway Traveling.—Hereafter the night express passenger trains on the New York and Erie Railroad will run both ways every day (Sundays included) between Dunkirk and Elmira, and between New York and Elmira they will run as usual. The public are likely soon to be accomodated with facilities for traveling on Sundays as well as on other days.

Anti-Liquor-Law Meeting.—The opponents of the Liquor Law now before the Legislature of New York, held a mass meeting at Metropolitan Hall, New York, on the evening of Sixth-day last. The attendance was quite respectable for numbers, and the speeches of course spirited.

The Assembly of New York, last Sabbath morning, after a sitting of some nineteen hours, ejected from his seat Col. E. L. Snow, of New York. The controversy really turned on the temperance and anti-temperance question—Mr. S. being a leading advocate of the Maine Liquor Law.

Prof. Park says there is annually preached in the United States an amount which, if published, would make 120,000,000 octavo pages.

More than one-sixth of the deaths in Boston during the past two years, have been by that fearful scourge, consumption.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, FEB. 23.

In the SENATE, numerous petitions were presented, among which were several against Sunday Mails, and one praying Congress to protest against the violation of the law of nations by armed interventions. Various reports on private bills were then made. Mr. Geyer, from the Judiciary Committee, to whom was referred the petition from Rhode Island asking for the liberation of Drayton and Sears, now confined in Washington Jail for aiding slaves to escape from their masters, reported the same back, and asked to be discharged from the further consideration of the subject, which was agreed to. The private bills ordered to be engrossed on Friday, were taken up and passed, and then the Senate adjourned.

The HOUSE was not in session.

THIRD-DAY, FEB. 24.

The SENATE listened to a large number petitions, including several against Sunday Mails. A bill was reported to increase the pay of the army and navy engaged in California and Oregon. The bill granting land to Iowa for railroad purposes was then taken up, and Mr. Geyer made a long speech in favor of it.

In the HOUSE, Mr. Briggs presented the memorial of the Chamber of Commerce of New York asking for the removal of the Mint from Philadelphia to New York. The House then resumed the consideration of the bill granting the right of way and a donation of public land to Missouri to aid in the construction of a Railroad from St. Josephs to Hannibal and from St. Louis to the western line of that State. Mr. Orr spoke in favor of it; and Mr. Welch gave notice of an amendment, which he prefaced with remarks. Before he concluded, the morning hour had expired, and the House went into Committee on the bill explanatory of the Bounty Land Law of 1850, and for other purposes. Amendments were offered and debated in five-minutes speeches, but no conclusion was arrived at when the Committee rose.

FOURTH-DAY, FEB. 25.

In the SENATE, Mr. Hunter reported a Bill to establish a Branch Mint in New York, with a proviso, "that the act shall not take effect until the Legislature of New York shall have passed such a law as may protect all the property, real and personal, connected with the Mint, from all taxation without the consent of the United States; nor shall this act be in force until the Government of the city of New York shall tender such a site for the Mint as may be satisfactory to the Secretary of the Treasury, and make to the United States a clear title to the same by proper conveyances." A bill amending the present warehousing system was also reported. The Iowa Railroad Bill was then taken up, and Mr. Geyer concluded his speech in favor of it. Mr. Underwood followed in support and defense of his amendment, which distributes among the seventeen States in which no Public Lands lie, 15,000,000 of acres of land.

The HOUSE spent the morning hour in discussing a bill giving the right of way and donations of public lands to aid in the construction of the St. Louis and St. Josephs Railroad in Missouri; Mr. Welch of Ohio, and Mr. Bennett of New York being the principal speakers. Then, after a short time spent in considering Kossuth's letter of thanks, the House went into Committee of the Whole on the State of the Union, and took up the bill explanatory of the Bounty Land Act of September, 1850. After having debated the bill at some length, and voted on an amendment, the Committee rose, and the bill was reported to the House; whereupon a motion to adjourn was made and carried.

FIFTH-DAY, FEB. 26.

In the SENATE, after the presentation of petitions, a Select Committee on Mexican claims was chosen. Then followed a personal explanation by Mr. Rhett, on remarks of Messrs. Cass and Clemens. Finally, the non-intervention resolutions were taken up, and Mr. Miller read a speech in favor of the present policy of non-intervention. Mr. Seward then obtained the floor, and the subject was postponed till the 29th of March.

The HOUSE had under consideration the bill explanatory of the Bounty Land Law of Sept. 1850, and for the purpose of providing additional compensation to Land Officers who locate the Warrants, and extending the provisions of the law to a new class of cases. It was amended, and read a third time, but pending the question of its passage, the House adjourned.

SIXTH-DAY, FEB. 27.

In the SENATE, the whole day was taken up by a bitter personal explanation between Senators Rhett of South Carolina and Clemens of Alabama. It is quite likely that a duel may result from it.

The HOUSE took up the Bill explanatory of the Bounty Land Law of 1850; and pending the question of its passage, Mr. Fowler moved to lay it on the table—a motion which carried—100 ayes, 84 noes; so the bill was killed. A bill was passed to extend the time of the Commission on Brazilian claims. Mr. Churchwell (Tenn.) introduced a bill granting Public Lands to the several States, for a permanent and efficient system of Common Schools. Mr. Chandler (Pa.) introduced a bill granting Public Lands to Pennsylvania, to aid in the construction of the Sunbury and Erie Railroad. Both were referred to the Committee of the Whole on the State of the Union. The House then went into Committee of the Whole on Private Bills. Several were reported without action, when the House adjourned till Second-day.

SABBATH-DAY, FEB. 28.

The SENATE galleries were crowded in expectation of the continuance of the Rhett and Clemens controversy. Clemens finished his speech, and Rhett replied. In demeanor and language, the latter had decidedly the advantage. He stated that he should not challenge Mr. Clemens, for the reason that his religious convictions are opposed to fighting duels. He has long been a member of a church, and, as such, fears to offend God more than to incur the disapprobation of man. Mr. Clemens admitted the validity of this excuse, and said that had he known Mr. Rhett was a church member, he would not have used such provoking language toward him. The subject was finally postponed for two weeks, and the Senate adjourned.

European News.

The steamer Atlantic, with four days later news from Europe, arrived at New York Feb. 26.

Lord John Russell had introduced his new Reform Bill into the House of Commons. It enlarges the boroughs which are notoriously small, that is, those with only 500 inhabitants, but studiously avoids everything like equal electoral districts. It reduces the property qualification of voters, so that householders, in towns and cities, occupying tenements that pay £2 rent, shall be endowed with the franchise, as are persons paying £20 rent in the country. Hitherto £10 rent has been the qualification in town, and £50 in the country. All who pay £2 direct taxes are also to be voters under this bill. The property qualification for members is to be abolished, and that clause in the oath of office which requires a member to profess himself a Christian, is to be stricken out.

Of the recent disaster at Holmfirth, the following particulars are given:—

"At the village of Holmfirth, near Huddersfield, a reservo r used for supplying the woolen mills and a number of the dwellings in the neighborhood with water, and known as the Holme Reservoir, on Thursday morning, Feb. 8th, about 1 o'clock, burst with a tremendous roar, and the water rushed down the valley with terrific force, carrying away an immense mill, built of stone, with all its heavy machinery, &c., several out-buildings, two rows of new houses at Holmfirth, and part of the village of Hinchliffe Mills. Nearly all the inhabitants were asleep at the time, and were swept to a considerable distance, a number of bodies having been taken from the river fifteen miles from the spot.

"In the neighborhood of Holmfirth, upward of sixty lifeless bodies have been found, and it is likely that many more will yet be discovered when the waters further subside. In one row of houses swept away, there were fifty-four persons. Holmfirth presented a scene of ruin and desolation such as has seldom been witnessed in this country. The number of lives sacrificed by the flood in the neighborhood of Holmfirth is now ascertained to be upward of 100, and the damage sustained is estimated at the enormous sum of £600,000. One family, said to be worth £30,000 the day previous to the bursting of the embankment, has been left penniless, their entire property having been swept away by the devastating deluge which poured upon it.

"At Holmebridge, a little further down the river, the church was inundated, the pews being lifted from their position and thrown transversely in rows across the aisle; the walls inclosing the yard were thrown down; gravestones were torn up, and coffins and corpses floated out of the new graves down the river. Near the center of Holmfirth, at Upper Bridge, the flood burst through the Elephant and Castle public house, and made a complete wreck of the furniture, but the inhabitants escaped. The battlements of the bridge were carried away. A three-story house adjoining the bridge, with its owner, Mr. Haner Bailey, tailor, and his wife and two children, were all swept away. Mr. Bailey was afterward rescued, but his family perished.

"On the night of the occurrence, it is said that upward of fifty people were on the embankment watching the result, amid the driving storm, of the constant influx of water. Had it not been that some of these parties rushed down the valley and roused the people from their slumbers, many more lives would have been sacrificed. The rushing torrent of water, however, overtook them a little beyond the entrance of the populous town of Holmfirth."

Feargus O'Connor, the Chartist Member of Parliament, has been sent to prison for seven days, by a Bow-st. Police Magistrate, for assaulting a Police Constable. Feargus is supposed to be crazy.

A dispatch is published, which Lord Granville, the new Foreign Secretary, has addressed to Foreign Courts, in reference to the revolutionary proceedings of refugees in England. He says the Government can't expel them, but will restrain them by all legal means, and that it would be unfair if the Continental Governments should molest honest English travelers because their exiles receive hospitality in England.

The Queen of Spain has recovered from the wound inflicted at the late attempt to kill her.

The *Austrian Lloyd* states that Patacki, the Hungarian who was arrested at Rendsburg on a charge of attempting to seduce some Hungarian regiments from their allegiance to the Emperor, and of being an agent of Kossuth and Mazzini, and who, upon these charges, had been sentenced to death by an Austrian court-martial on the 30th ult., was executed on the 5th inst. On the same day a person named Goslar was executed, upon a charge of high treason, by conspiring to bring about a revolution.

A powder magazine at Loudden, near Lidingobro, Sweden, exploded on the 24th. The shock shattered several thousand panes of glass in the city of Stockholm, particularly in the palace. The magazine contained 2,800 cwt. of gunpowder, and the loss is estimated at 115,000 thalers. Two bodies only have been found among the ruins.

Three Days Later.

The steamship Africa, with three days later news from Europe, arrived at New York last Sabbath.

Nothing important in Parliment. There had been a discussion as to applying the Parliamentary Reform Bill to Scotland and Ireland. Leave was given to bring in a bill to that effect.

Mr. Layard, who was long attached to the Embassy at Constantinople, but who is better known by his discoveries at Nineveh, has been appointed Under Secretary of State for Foreign Affairs.

A body has been washed ashore at Bedford, North Devon, supposed to be that of one of the Amazon unfortunates. Two casks of oil, much charred, were found floating at sea off Weymouth and Shoreham.

In France, the decree ordering the liberation of some of the political prisoners has led to some disturbance in some of the Departments where the population is badly disposed. The people understood that a general amnesty was proclaimed, and that the authorities were placing every obstacle in its way.

The Swiss journals mention that the Government of the Republic is in a state of great alarm on account of a new note which has been sent to it by the French Government. The latter not only insists on the expulsion of all the French refugees who are suspected of plotting against the Government of their country—to which demand the Swiss Government at once, and without the slightest hesitation, gave its consent—but it insists on the Swiss government closing all unions, and on its employing energetic measures against any popular manifestations which have been got up in that country for the purpose of forcing the Government to have new elections.

An order has been issued forbidding the entry of any more English Bibles into Austria, and the schools established by the Missionaries have been closed by the police.

The Italian journals state that in the village of Temu, a short distance from Bergamo, a terrible fire broke out during the night, and two hundred dwellings were consumed. The old women and many cattle perished, and nearly forty persons were more or less hurt while endeavoring to extinguish the flames.

A horrible accident has happened at Mayence, on the Rhine. A party of Austrian sappers, on leaving their work in the passages under the fortifications, locked in one of their comrades by mistake. On his non-appearance it was supposed he had deserted, and no search was made in the excavations. The place was not opened until six days afterwards, and the man was found still alive, though he had bitten the flesh of his arms in hunger or madness. He died a few hours afterward.

California News.

The steamships Prometheus and Crescent City, from San Juan and Chagres, arrived at New York on the 28th and 29th Feb., bringing California dates to Feb. 2, and nearly two million dollars in gold dust.

The mining news from California is favorable. There had been more rain, and the washings were doing well. Quartz mining was attracting large attention, and the results of the mills which were working were such as to attract capital to similar enterprises. Gold dust was more plenty in San Francisco, and the tendency was downward. The standard price was $17 50 per oz.

The San Francisco Custom-House books show that $34,000,000 in gold dust was shipped from that port during the year ending Dec. 25, 1851.

A few bloody rencontres have taken place in various parts of the State, but these occurrences are each month growing more rare.

Col. Fremont came passenger by this arrival. He brings his wife and daughter, with whom he proposes making the tour of Europe.

An important piece of intelligence reaches us by the way of the Dalles, in Oregon, which states that great excitement exists among the Mormons at the Great Salt Lake. The difficulties between that people and our Government agents have made them resolve upon defending themselves against further interference with their affairs on the part of the General Government.

The Panama *Echo* says:—"We have conversed with very many of the passengers now here, and ascertain that the amount of funds calculated upon by them, to defray their expenses to San Francisco, fell far below the liable cost. They say, that the general impression of their own communities is defective in the same way. Once more, then, we would say, that no man desiring to go to California should have one cent less than $250 after arriving at Chagres, even for traveling in the cheapest style. Parties should have just as much in proportion for each individual member. Those who have it to bring, should not come with less than $300—and those who have not $250 had much better stay at home, whatever their situation be."

"China" is the name of a large settlement near Jackson, composed entirely of Celestials. They are a very quiet and industrious community, and have done much toward unfolding the vast resources of this County. A large number of Chinese passed through Mokelumne the past week, en route for the camp above named. Additions from the late arrivals from Hong Kong are daily flocking into this County, and before long we may expect to see quite a town where Little China now stands.

The farmers of Ion Valley are making extensive preparations for putting in heavy crops during the present year. Large quantities of ground are already plowed and sown with every description of vegetables, the staples being corn, oats, barley and hay. Beef is remarkably scarce in this place at the present time, and a few herds of good cattle would sell well. Bullocks are now worth from 18 to 20 cents per pound, on foot.

A ledge of Marble and Limestone has recently been discovered twenty-five miles above Sacramento on the Placerville road. The specimens exhibited us, are beautifully variegated, and the lime burned is of the finest quality for building. The deposit is sufficiently extensive to afford an exhaustless supply.

Terrible Tragedy in Iowa.

A dispatch dated St. Louis, Wednesday, Feb. 25, 1852, says: We learn from Burlington, Iowa, that a terrible tragedy was enacted on Friday last, near Fort Snelling, which for fiendishness and cold-blooded atrocity has seldom been equaled. It appears that some five years since a man named Wm. Wingate, and possessed of considerable property, settled with his family in Pottawattomie County, in Iowa, and took up a large tract of land. Soon after he became a convert to Mormonism, and abandoned his family, but about a year since returned and claimed possession of his property, which was all yielded to him by his sons, two of whom had married during his absence; and the mother and sons refusing the overtures toward a reconciliation, removed and settled a short distance from Fort Snelling. Wingate seems, since that time, to have associated himself with a gang of half-breeds, of the most lawless character, and on Thursday last, in company with several of them, again visited his family, and claimed shelter. His sons offered every hospitality to him, but would not admit his companions, and they all accordingly left together, but on Friday night returned again, and on being refused admittance, and the door being closed against them, they fired upon the inmates, killing Mrs. Wingate and the eldest of the two young men. They subsequently set fire to the building, and as the surviving inmates attempted to escape, the two young women were killed, and the dwelling and outhouses then burned to ashes.

FROM THE CAPE OF GOOD HOPE.—The bark Ocean Wave, from Cape Town, Cape of Good Hope, arrived at Boston Feb. 25th, bringing intelligence to Jan. 1st.

The war at the Cape still progresses. The latest accounts from the Interior bring but little news, but what there is, is discouraging. The English force on the Kei amounts to 4,000 men, but they had made no progress, and had suffered much. The enemy, in the mean time, were acting with increased audacity near the border forts.

The whole country is flooded, owing to excessive rains, and much property has been destroyed. The troops were without tents, wagons, or any shelter whatever. The Cape Town paper says: It seems as if Heaven was fighting against them, for when success was almost within their grasp, the clouds opened their deluge upon them, preventing all military operations.

During the year 1851 there were about 20 engagements, of more or less magnitude, between the English and the Kaffirs; the loss of the former being less than 500, while the latter have been killed by thousands. Still they do not appear to be any the less numerous.

Accounts have been received from an expedition sent to explore the interior of Southern Africa. Large rivers, fertile valleys, and powerful black tribes, are described.

FORTUNES OF A CALIFORNIAN.—Many of our readers will remember the account published in all the newspapers, nearly two years ago, of a California emigrant, who crossed the plains "on foot and alone," with a *wheelbarrow*, conveying all his earthly goods, that is, his provisions, clothes, tools, &c., in that humble vehicle, and outstripping in his march numbers who started for the land of gold with more showy and expensive appointments. His name was Brookmire, and he is an Irishman by birth. His residence, says *The Syracuse Journal*, is at Warren, in Pennsylvania, where he left a wife and family of children in very indigent circumstances, when he went over the Rocky Mountains to "try his fortune." Brookmire has lately returned from California, with about $15,000 of the "dust," all of which he dug and washed out with his own hands. And, as it is very apt to pour when it rains, his wife received legacies during his absence to the amount of $10,000, falling to her upon the death of some relations in Scotland.

THE CAPITAL OF UTAH.—A writer in *The National Intelligencer* states that Brigham Young and his associates, being well satisfied that upon a fair representation of facts to Government by the returned Judges, the civil authority of the Territory would be withdrawn from their control, have, with their usual cunning, located the capital in one of the most out-of-the way, inconvenient and unsafe districts to be found within the limits of the Territory, with the view not only to expose the officers who might be sent there to Indian hostilities, but to remove them so far from Salt Lake City as to prevent their taking cognizance of crime and offenses there, over which the Church claims to exercise exclusive jurisdiction. Recent letters from Salt Lake City announce these as the reasons for the act.

SUMMARY.

A melancholy event occurred near Lockport on Saturday, Feb. 21. The house of William Gibson took fire, he and his wife being absent, and their only three children were smothered to death. The eldest was five years, and the youngest but one year old. Mr. Gibson, at great personal risk, succeeded in saving the bodies of his unfortunate children, and the distracted mother was with difficulty prevented from plunging into the flames.

Dr. Ray, Principal of the Rhode Island Insane Hospital, reports its flourishing condition. The number of patients is 127; 54 have been discharged during the year; 26 have recovered, 8 improved, 4 unimproved, and 16 have died. The Dr. estimates the number of insane persons in the State at 420, of whom only 180 are receiving the benefits of the hospital.

A letter from John E. Gowan, Esq., the contractor for removing the remains of the U. S. steam frigate Missouri, dated Gibralter, Jan. 14, states that all the machinery has been removed, except the shafts, which would be taken out in the spring. The light which has been kept for eight years over the wreck has been dispensed with.

The emigration to California is having a disastrous effect upon the western farmers in the prices of labor. In Jackson County, Michigan, 500 young men, it is stated, are going to the gold country. The excitement is similar in the surrounding counties, and farmers have to pay $26 a month and board for working hands.

Since the first day of November last, the agent of the California Steam Transportation Co., in Cleveland, has sent to his employers $95,000 which was received by him for passage money from persons bound to California. This immense amount of money has been received from persons principally in Ohio and Indiana.

A correspondent of *The Boston Traveler* states it as a fact, that Biela's Comet was rent in twain in November, 1845. The two pieces were seen, both from Europe and America; one brighter and larger than the other, and side by side they retired in the same path the unbroken comet would have pursued.

The Southern Press says that there are twelve thousand marriageable girls in Lowell. This last year there were only six hundred married, and *The Press* makes the melancholy reflection that at this rate it would take twenty years for them all to get married—and a large majority would become old maids.

A bill is before the Louisiana Legislature requiring every person desirous of emancipating a slave, to give a bond to the Governor, before doing so, for his transportation beyond the limits of the State. In case such slave neglects to leave the State, he is to forfeit his freedom.

Notice was lately given by an agent or owner from the South, of a colored man residing in New York, whom he claimed to be a slave. The party, with others, went to where he was supposed to be, but it was ascertained that the man had left the City about fifteen days ago.

In New York, on Sixth-day last, Otto Grunzig was hung for the murder of his wife. His execution had been postponed by the Governor once or twice, to enable his friends to collect testimony in his favor which was alledged to exist.

In 1840 the population of Long Island was only 110,315; in 1850 it had reached to the number of 211,557, and in all probability in 1860 the population will exceed 400,000. At the present time Long Island has a larger population than any one of the seven small States, which have two Senators each in Congress.

On the 12th of January last, a band of 70 robbers, well mounted and armed, fell upon a village in the State of Jalisco, Mexico, and plundered its people of above $30,000 worth of plate and horses. A pleasant state of society that.

A dispatch dated Indianapolis, Wednesday, Feb. 25, 1852, says: Hon. Ethan Allen Brown, who had acted during yesterday as one of the Vice-Presidents of the Indiana Democratic Convention, died last night, a few moments after reaching his hotel, without a struggle.

A young man named Haines has been arrested at Middletown, Va., on charge of having robbed the U. S. mail. It is said that the robberies are quite extensive, and that Haines acknowledges his guilt.

Fourteen bags, containing in all $7,500 in specie, were found buried in the sand at Falmouth, Mass., on Saturday night, Feb. 21. This is supposed to be about one-half of the specie alleged to have been stolen from the wreck of the bark Missouri.

The oldest inhabitant of Minnesota is Jean Baptiste Farribault, of Moadota, who visited St. Peters County in 1798. He is about 80 years of age. More than 60 years ago he emigrated from Canada as one of the North-west Fur Company.

The steamship Baltic, the largest of Collins' Line, has been on a week's excursion to Washington, to show the Congressmen what American steamships are, and induce them to make liberal appropriations for the support of the line.

Within the last year, forty-eight ships have been added to the fleet of whalers belonging to New Bedford. Nearly half the importation of sperm and whale oil, for the whole country, is entered at that port.

On Sunday morning Feb. 29, the steeple of the Unitarian Church, Syracuse, N. Y., was blown down, falling upon the body of the house and and adjoining dwelling house, which were crushed.—Loss $6000.

A colony of planters is organizing in South Carolina, with from five to eight hundred slaves. They have sent a memorial to the California Legislature, asking leave to settle there with their slaves.

New York Market—March 1, 1852.

Ashes—Pots $5 00; Pearls 6 12.

Flour and Meal—Flour, 4 81 a 4 94 for common to straight State; 4 87 a 5 18 for Michigan and Indiana. Rye Flour 3 81. Corn Meal 3 37 a 3 44 for Jersey, 3 46 for Brandywine. Buckwheat 2 00 a 2 25 for 100 lbs.

Grain—Not much doing in Wheat, and very little Western and Genesee in market; white Southern 1 13, white Long Island 1 10. Rye 76c. Barley 76 a 80c. Barley Malt 96c. a 1 00. Oats 37 a 38c. for Jersey, 40 a 45c. for State. Corn, 66c. for Southern and Jersey yellow.

Provisions—Pork, 13 62 a 14 00 for prime, 15 50 a 15 75 for mess. Beef, 5 00 a 6 00 for prime, 9 00 a 12 00 for mess. Lard 9c. Butter 12 a 16c. for Ohio, 18 a 22c. for Western New York. Cheese 6½ a 7½c.

Lumber—Spruce and Pine are firm at 14 00 a 14 50.

Wool—There has been a slight decline in Wool, say 2c. At a sale at Uxbridge, last week, 150,000 lbs. domestic Fleece realized from 34 to 50c., averaging 37c. A lot of domestic Saxony Fleece brought 37c. in private.

DIED.

On the 17th ult., at Potter's Hill, Westerly, R. I., of pleurisy, GEORGE POTTER, 29 years of age, the son of Joseph and Mary Potter. His health had not been as good as usual for several weeks, and from the time he was attacked with the complaint above named, he lived only about ten days. He was a member of the first Seventh-day Baptist Church in Hopkinton, R. I., and was justly esteemed as one of the most promising young men in the vicinity; especially because, to a retiring and unassuming disposition, and sound judgment, were joined in him a strong attachment to the cause of Christ, and a deportment so uniformly discreet and kind as to win the esteem of all who knew him. And he having been so suddenly taken from our midst, the recollection of those valuable traits of character induces a feeling of sympathy for his afflicted parents, who are left childless by this painful event.

As it has been requested that the following lines should be forwarded for insertion in the *Sabbath Recorder*, in connection with the above notice, it may be proper to say, that they formed part of the discourse preached on the death of Bro. Potter, from the text—"All flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away." 1 Peter 1: 24

As grows the grass in yonder meadow wide,
Where the clear river's nurt'ring waters glide,
When June's warm sunshine brightens vale and hill,
And flowers of promise fringe each winding rill;
So man comes forth beneath a favoring sky,
Grows up maturing, till the admiring eye,
Pleased with the grace and dignity he wears,
Dotes on, and in that grace and glory shares.
And on him loved-one, father, mother, build
A train of hopes, which gay-plumed Fancy gilds,
And decorates in splendor from the store
Wrought by her genius from her tinsel ore.
Yet, as the grass so fresh, and oderous flowers,
Warmed by the sun, and nourished by the showers,
Fall in their beauty at the mower's feet,
Or wither from the drought and burning heat,
Or fade, touched by the frost of autumn eves,
As when she dips in blood the proud oak's leaves;
So fades man's glory; and his dying sighs
We hear, while Fancy's vision from us flies.
We see no more that form, except in dreams;
Nor see that eye's soft light, except it gleams
From where in kindred orbs it sometimes glows,
And for a moment the same radiance shows.
We hear that voice no more; its tones were hushed,
When Death's dread dead-fall, like an av'lanch crushed
The noble frame-work and symmetric form
Of man, as when the driving, drenching storm,
Beats on the lofty, rocky mountain's brow,
And 'neath the jutting cliff, as with a plough,
Gorging its ancient bed, its dreadful fall
Shivers the mountain pine, so straight, so tall,
And lays its waving tassels on the ground,
And through the forest sends the trembling sound;
Then all is silent, and the forests sleep,
While roots and branches for the body weep.
Yes, such is flesh; and such its glory here.
But think not thus, at last, ends man's career;
For, while we brood in sadness o'er him slain,
He listens to the soul-entrancing strain,
Chanted by angels on yon flowery mount,
And drinks, where flow life's waters from their fount.
Such *is* our Brother, as we fondly hope;
Though so untimely passed this earthly cope.
Oh, the conception! Oh, the hope sublime!
Oh, the vast gain! Eternity for time!
Then, man, look up; oh! haste where endless life
Succeeds the present scene of death and strife;
And build thy habitation in that clime,
Beyond the reach of death—the dirge of time;
Where, in thy Maker's image, thou mayest grow,
And in the brightness of His glory glow.
L. C.

At the residence of her son, Welcome B. Babcock, in Hopkinton, R. I., Feb. 19, of lung fever, Widow LOIS BABCOCK, in the 59th year of her age. She became a member of the first Seventh-day Baptist Church in Hopkinton in the year 1837, where she remained an honor to the cause of Christ, until she was removed to join the church triumphant, and left her children to mourn the loss of an affectionate mother. "The memory of the just is blessed." D. C.

In Westerly, R. I., Nov. 8, of fits and brain fever, LUCY ANN PHILLIPS, in the 18th year of her age.

In Plainfield, Otsego Co., N. Y., Feb. 26th, of canker rash, CHARLES STILLMAN, only son of Julius and Caroline Bevin, aged 2 years and 5 months.

LETTERS.

H. W. Stillman, B. Church, S. U. Stillman, T. A. Hamlin, D. C. Coon, Wm. Cook, S. S. Griswold, N. V. Hull, L. Crandall, D. Coon, D. C. Burdick, J. Bailey, J. F. Randolph, W. M. Jones, E. Harris, H. A. Hull, J. Saunders, S. Babcock, C. R. Burdick, C. Potter.

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Charles Potter	1 00	W. B. Gillett, on account	5 00
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- Engraving of the Seventh-day Baptist Meeting-House at Newport, R. I.

POSTAGE.—The *Memorial* weighs less than three ounces. The postage on it, for any distance under 500 miles, is three cents per number; for any distance over 500 miles and not over 1,500, six cents. *Regular subscribers*, who pay the postage quarterly *in advance*, are entitled to receive it for *one half* these rates; that is, for 1½ cents per number under 500 miles, and 3 cents over 500 and not over 1,500.

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A NEW AND ABSOLUTELY UNIQUE RACE OF MANKIND.—The most extraordinary and inexplicable phenomena that the history of the human race has yet produced, can be seen for a few weeks at the large Exhibition Room of the Society Library, corner of Broadway and Leonard-street. They were recently taken from a newly-discovered and idolatrous people in Central America, by whom they were kept with superstitious veneration, distinct and secluded as a caste of their priesthood, and employed as Mimes and Bacchanals in their Pagan ceremonies and worship.

They are male and female. The latter measuring 29½ inches in height, weighing 17 lbs.; the former is 33 inches high, and weighs 20 lbs.

From repeated and careful examination, the best Physiologists state the older to be 12 or 13 years of age; the younger about 10 years.

They differ altogether from examples of the dwarf kind, and from children; affording complete and undeniable illustration of a *Piamean variety of the Human Race!*

Tickets of Admission 25 cents. Children under 10 years, half price. Season Tickets, $1 00. Doors open each day, from 11 until 1, and from 7 until 9 o'clock. dec184t

Central Railroad of New Jersey.

Winter Arrangements, commencing Monday, Nov. 3, 1851.

THIS Road extends from ELIZABETHPORT, 35 miles, to WHITE HOUSE, N J, reducing the staging between the terminus of the Road and EASTON to 25 miles.

This line leaves New York by steamboat Red Jacket from pier No 1 North River, and connects with trains on the New Jersey Railroad, which leave New York from foot of Cortland-st.

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Leave New York, foot Cortland-st., at 9 A. M. and 4.30 P. M. By steamboat, Pier 1 N. R., at 11 A. M. and 4.10 P. M.

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	Freight.	Pass.	Pass.
Leave White House	3.45 A.M.	6.30 A.M.	1.45 P.M.
Somerville	5.00	7.00	2.15
Boundbrook	5.15	7.10	2.25
Plainfield	5.45	7.25	2.45
Westfield	6.30	7.40	3.00
Elizabetht'n		8.15	12.45

STAGES will be in readiness on the arrival of the 9 A M train from New York at the White House to convey passengers to Easton, Wilkesbarre, Bethlehem, Allentown, and Mauch Chunk, Penn, and to Clinton, Flemington, Lebanon, Milford and Belvidere, N.J.

Miscellaneous.

☞ FRANCIS C. WOODWORTH, editor of the *Youth's Cabinet*, sailed in the steamer of Feb. 21st, for a six-months' tour of Europe. During his absence, he will furnish notices of his adventures for each number of his magazine, and will also correspond regularly with one or two New York papers. The following adieu to his country, we copy from *Woodworth's Youth's Cabinet* for March:

"The Friends I leave behind Me."

BY FRANCIS C. WOODWORTH.

Adieu, Columbia, adieu!
Though I must leave thee, yet I love thee,
And my fond heart shall still be true,
True to the flag that floats above thee.
Where'er I roam, or far or near,
Shall memory oft of thee remind me;
My spirit still will linger here,
Amid the friends I leave behind me.

Home of my sires! beneath thy breast
Lost ones, too fondly loved, are sleeping;
Land of all lands on earth the best,
I leave these treasures in thy keeping.
Until this hour I never knew
How strong the cords of love could bind me—
How dear the home I bid adieu—
How dear the friends I leave behind me.

My home, my native land, adieu!
I'll bless thee ever, till I perish.
Shall I return, and shall I view
Again the forms of those I cherish?
I cannot tell; yet this I know:
Whate'er the lot by Heaven assigned me—
Or life or death, or weal or woe—
I'll bless the friends I leave behind me.

The Maine Liquor Law in New York.

In the Assembly of New York, on the 24th of February, Mr. Snow, from the Select Committee on Temperance and Intemperance, presented a Report, accompanied with a Bill, embodying the principal features of the Maine Liquor Law. An effort was made to lay it on the table for a week, but was defeated by a majority of *six*. It was then referred to the Committee of the Whole, with a resolution to print ten thousand copies. As the subject is in itself vastly important, and is likely to be extensively discussed, every person ought to make himself familiar with it. We therefore copy the Bill entire.

AN ACT entitled an Act to prevent pauperism, crime, and taxation, by the suppression of drinking and tippling houses.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. No person shall be allowed, at any time, to sell, by himself, his clerk, servant, or agent, directly or indirectly, or to sell or furnish, under pretense of giving any spirituous or intoxicating liquors, or any mixed liquors, a part of which is spirituous or intoxicating, except as hereinafter provided.

SEC. 2. The Supervisor of any town, and the Mayor of any city, on the first Tuesday of June, annually, or as soon thereafter as may be convenient, may appoint some suitable person, who shall not be an inn or tavern keeper, in each town and city, or ward of any city, as the agent of said town, city, or ward, to sell at some central and convenient place within said town, city, or ward, spirits, wines, or other intoxicating liquors to be used for medicinal, mechanical and sacramental purposes, and no other; and said agent shall receive such compensation for his services as the officer appointing him shall prescribe; and shall, in the sale of such liquors, conform to such rules and regulations as the Supervisor or the Mayor aforesaid shall prescribe for that purpose. And such agent, appointed as aforesaid, shall hold his situation for one year, unless sooner removed by the officer from whom he received his appointment, as he may be at any time, at the pleasure of said officer.

SEC. 3. Such agent shall receive a certificate from the officer by whom he has been appointed, authorizing him, as the agent of such town, city, or ward, to sell intoxicating liquors for medicinal, mechanical, or sacramental purposes only; but such certificate shall not be delivered to the person so appointed, until he shall have executed and delivered to said officer a bond, with two good and sufficient sureties in the sum of six hundred dollars, in substance as follows:

Know all men that we, as principal, and and as sureties, are held and firmly bound to the inhabitants of the town of , (or city, as the case may be,) in the sum of six hundred dollars, to be paid them, to which payment we bind ourselves, our heirs, executors, and adminstrators firmly by these presents. Sealed with our seals, and dated this day of A. D. . The condition of the obligation is such that, whereas, the above bounden has been duly appointed an agent for the Town, City, or Ward, intoxicating liquors for medicinal, mechanical, or sacramental purposes, and no other, until the of A. D. , unless sooner removed from such agency. Now, if the said shall in all respects conform to the provisions of the law, relating to the business for which he is appointed, and to such rules and regulations as now are, or shall be from time to time, established by the officer making the appointment, then this obligation to be void, otherwise to remain in full force.

SEC. 4. If any person, by himself, clerk, servant or agent, shall at any time sell any spirituous or intoxicating liquors, or any mixed liquors, part of which are intoxicating, in violation of the provisions of this act, (always excepting the manufacturer or importer, who may sell to such agent or agents, or to persons engaged in chemical or mechanical employments, for their specific objects, or to such person or persons as may be conducting or transporting the liquor or liquors to some place in or out of the State for lawful sale,) he shall forfeit and pay on the first conviction ten dollars and the cost of prosecution, and shall stand committed until the same be paid; on the second conviction he shall pay twenty dollars and the cost of prosecution, and shall stand committed until the same be paid; on the third and every subsequent conviction he shall pay twenty dollars and the cost of prosecution, and shall be imprisoned in the common jail not less than three months nor more than six months; and if any clerk, servant, agent or other person in the employment or on the premises of another, shall violate the provisions of this section, he shall be held equally guilty with the principal, and on conviction shall suffer the same penalty.

SEC. 5. Any forfeiture or penalty arising under the above section may be recovered by the action of debt or complaint before any Justice of the Peace, or Judge, or any municipal or police court, in the county where the offense was committed. And the forfeiture so recovered shall go to the town or city where the convicted party resides, for the use of the poor, after deducting the costs of prosecution, including counsel fees; and the prosecutor or complainant may be admitted as a witness on the trial. And if any Supervisor or Mayor shall approve of the commencement of any such suit, by endorsing his name upon the summons or complaint, the defendant shall in no event recover any costs. And it shall be the duty of the Mayor and Aldermen, or Overseer of the Poor of any city, and the Supervisor and Overseer of the poor of any town, to commence action against any person guilty of a violation of any of the provisions of this act, on being informed of the same, and being furnished with proof of the fact.

SEC. 6. In case the Mayor, or any Alderman, or Overseer of the Poor, or Supervisor of any city or ward, or the Supervisor or Overseer of the Poor of any town shall fail to perform the duties assigned him by the last preceding section, any other person may assume and perform the same in the name of the Overseer of the Poor or Supervisor by giving security to the Court or officer before whom he prosecutes, for the payment of all costs if he shall fail to recover judgment, and making oath that such Overseer or Supervisor has had (10) ten days notice of the offense and has neglected to prosecute the same; and in all cases of such recovery under this section, one half of the sum recovered shall go to the complainant or person prosecuting in the name of such Supervisor or Overseer of the Poor.

SEC. 7. If any person shall claim an appeal from a judgment rendered against him by any Judge or Justice, on trial of such action or complaint, he shall, before the appeal be allowed, recognize in the sum of one hundred dollars, with too good and sufficient sureties in every case so appealed, to prosecute his appeal, and to pay all costs, fines, and penalties that may be awarded against him upon a final disposition of suit or complaint. And before his appeal shall be allowed, he shall also in every case give a bond, with two other good and sufficient sureties, running to the town or city where the offense was committed, in the sum of two hundred dollars, that he will not, during the pendency of such appeal, violate any of the provisions of this act. And no recognizance or bond shall be taken in cases arising under this act, except by the Justice or Judge before whom the trial was had. The forfeiture for all bonds and recognizance given in pursuance of this act, shall go to the town or city where the offense was committed, for the use of the poor; and if the recognizances and bonds mentioned in this section shall not be given within forty-eight, hours after the judgment, the appeal shall not be allowed; the defendant in the meantime to stand committed.

SEC. 8. The Mayor of any city, and the Supervisor of any town, whenever complaint shall be made to them that a breach of the conditions of the bond given by any person appointed under this act, has been committed, shall notify the person complained of, and if, upon a hearing of the parties, it shall appear that any breach has been committed, they shall revoke and make void his appointment. And whenever a breach of any bond given to the inhabitants of any city or town in pursuance of any of the provisions of this act, shall be made known to the Mayor and Aldermen, or Supervisor, or shall in any manner come to their knowledge, they, or some one of them, shall, at the expense and for the use of said city or town, cause the bond to be put in suit, in any court proper to try the same.

SEC. 9. No person engaged in the unlawful traffic in intoxicating liquors, shall be competent to sit upon any Jury in any case arising under this act. And when information shall be communicated to the Court that any member of any panel is engaged in such traffic, or that he is believed to be so engaged, the Court shall inquire of the Juryman of whom such belief is entertained, and no answer which he shall make shall be used against him in any case arising under this act; but if he shall answer falsely, he shall be incapable of serving on any Jury in this State; but he may decline to answer, in which case he shall be discharged by the Court from all further attendance as a Juryman.

SEC. 10. All cases arising under this act, whether by action, indictment, or complaint, shall take prcedence in said court of all other business, except those criminal cases in which the parties are actually under arrest awaiting a trial; and the court and prosecuting officer shall not have authority to enter a notle prosequi, or to put the cause over in any case arising under this act, except when the purposes of justice shall require it.

SEC. 11. If any three persons, voters in the town or city where the complaint shall be made, shall, before any Justice of the Peace or Judge of any Municipal or Police Court, make complaint, under oath or affirmation, that they have reason to believe, and do believe, that spirituous or intoxicating liquors, by some person not authorized to sell the same in said city, ward or town, under the provisions of this act, are kept, or deposited, in any store, shop, warehouse or other building, vessel, float or place in said city, ward or town, said Justice or Judge shall issue his warrant of search to any Sheriff, City Marshal or Deputy, or to any Constable, or Special Marshal or Constable to be appointed by the Judge or Court, who shall proceed to search the premises described in said warrant, and if any spirituous or intoxicating liquors are found therein, he shall seize the same and convey them to some proper place of security, where he shall keep them until final action is had thereon. But no dwelling house in which, or in part of which, a shop is not kept, shall be searched, unless at least one of said complainants shall testify to some act of sale of intoxicating liquors therein, by the occupant thereof, or by his consent or permission, within a least one month of the time of making said complaints, and contrary to this act. And the owner or keeper of liquors, seized as aforesaid, if he shall be known to the officer seizing the same, shall be summoned forthwith before the Justice or Judge by whose warrant the liquor was seized, and if he fails to appear, or unless he can show by positive proof that he lawfully holds under the provisions of this act, they shall be declared forfeited, and shall be destroyed by authority of the written order to that effect, of said Justice or Judge, and in his presence, or in the presence of some person appointed by him to witness the destruction thereof, and who shall join with the officers by whom they shall have been destroyed in attesting the facts upon the back of the order by authority of which it was done. And the person in whose possession the liquor was found shall pay the costs, or stand committed until paid.

SEC. 12. It shall be the duty of any Mayor, Alderman, Supervisior, Assessor, City Marshal or Deputy or Constable, or Police Officer, if he shall have information that any intoxicating liquors are kept or sold in any tent, shanty, hut or place of any kind, for selling refreshments in any public place on or near the ground of any cattle show, agricultural exhibition, military muster, or public occasion of any kind, to search such suspected place, and if such officer shall find upon the premises any intoxicating drinks, he shall seize them and arrest the keeper or keepers of such place, and take them forthwith, or as soon as may be, before any Justice or Judge of a Municipal or Police Court, with the liquors so found or seized; and upon proof that such liquors are intoxicating, that they were found in the possession of the accused, in a tent, shanty or other place as aforesaid, he or they shall pay the costs of prosecution, and shall be sentenced to imprisonment in the county jail for thirty days, and the liquors so seized shall be destroyed by order of said Justice or Judge.

SEC. 13. If any person arrested under the preceeding section, and sentenced as aforesaid, shall claim an appeal, before his appeal shall be allowed he shall give a bond in the sum of one hundred dollars, with two good and sufficient sureties, that he will prosecute his appeal and pay all fines, costs and penalties which may be awarded against him. And if, on such appeal, the verdict of the Jury shall be against him, he shall, in addition to the penalty awarded by the lower Court, pay a fine of twenty dollars. In all cases of appeal, under this act, from the judgment of a Justice or Judge of any Municipal or Police Court, to the County Court, they shall be conducted in say County Court by the prosecuting officer of the Government, and said officer shall be entitled to receive all costs taxable to the State in criminal proceedings under this act, in addition to the salary allowed to such officer by law; but no costs, in such cases, shall be remitted or reduced by the prosecuting officer of the Court. In any suit, complaint, indictment, or other proceeding against any person for a violation of any of the provisions of this act, other than for the first offense, it shall not be requisite to set forth, particularly, the record of a former conviction, but it shall be sufficient to alledge, briefly that such person has been convicted of a violation of the fourth section of this act, and such allegation, in any civil or criminal process, in any stage of the proceedings before final judgment, may be amended without terms, and as a matter of right.

SEC. 14. All payments or compensations for liquors sold in violation of law, whether in money, labor or other property, either real or personal, shall be held and considered to have been received in violation of law and without consideration, and against law, equity and a good conscience; and all sales, transfers and conveyances, mortgages, liens, attachments, pledges and securities of every kind, which either in whole or in part shall have been for, or on account of spirituous or intoxicating liquors, shall be utterly null and void against all persons and in all cases, and no rights of any kind shall be acquired thereby; and in any action, either at law or equity, touching such real or personal estate, the purchaser of such liquors may be a witness for either party. And no action of any kind shall be maintained in any Court in this State, either in whole or in part, for intoxicating or spirituous liquors sold in any other State or country whatever; nor shall any action of any kind be had or maintained in any Court in this State, for the recovery or possession of intoxicating or spirituous liquors, or the value thereof.

SEC. 15. All acts inconsistent with this act are hereby repealed. This act shall take effect on the first Monday of July next, and no license to sell intoxicating drinks shall be valid from and after that day.

An Interesting Story.

Dr. Kane, widely known as one of the heroes who sailed in search of Sir John Franklin with Mr. Grinnell's Expedition, has led a life of unexampled adventure, as the following account of it, up to his departure upon the Arctic expedition, shows:—

No American, of his age, has ever seen so much of the perils of the world, or of the world itself. He was Surgeon of the American Legation to China, and on his way to the Celestial regions, he spent some weeks on a foot-tramp through the orange groves of Brazil, and about a month in tiger-hunting near Bombay. Hence, after a dozen unsuccessful attempts to smuggle himself in the forbidden lands of China, he went over to the Phillippines, and by the aid of the good Monks of the interior of Manilla, explored its fastnesses and volcanic wonders. He was the first man to descend into the great crater of the Tael, lowered down two hundred feet over the brink, by a bamboo rope tied round his middle, and brought back a bottle full of its sulphur waters, burning off his boots in the lava cinders. Leaving China, after a second visit, in which he encountered shipwreck, he passed to India as physician of the Dremendhar Dagore, and was palanquined for some three months through the wonders of its mountain architecture, the ancient glorious of Candy, the stupendous passes of the Ghaut county, visiting Madras, Poncicherry and every spot that we have read of in the trial of Warren Hastings. Next, to Upper Egypt and Abyssinia, crossing the desert on his camel to the basis of Jupiter Ammon, climbing at break-neck risk to the topstone of the sounding Colossus of Memnon, and exploring the tombs of the Pharaohs for a fortnight or three weeks, with Prof. Lepsius and his associates. Wrecked again while passing down the Nile, and wounded, in an encounter near Alexandria, he pushed across to Greece, and traversed every scene of classic interest, climbing to the Hippocrene Spring, and sleeping on the shore of Marathon. He returned by Italy, France, and England, only to rest a few weeks, before a cruise on the coast of Africa. Renewing here some acquaintances which had been formed in Brazil, he was allowed to inspect the entire machinery of the slave-trade, and to pass up into the interior, under the *firman* of Desouza, the great intermediary between the chiefs of the slave-making districts and the Brazilian carriers. The coast fever was his pay for this trip, and he was sent home by Commodore Read, invalided. Imperfectly patched up from the effects of this visitation, he volunteered for service with the army in Mexico, and was ordered, with dispatches, on a dare-devil race, through the country our troops had left, to overtake Gen. Scott. Availing himself, at Perote, of a miscreant escort of jail-birds, that Gen. Worth had employed as a spy company, he got into a series of fights, in the last of which he received the swords of Gen. Gaona and Gen. Torrejon, and had his horse killed under him, and was himself desperately wounded, while protecting the lives of his prisoners against his own men. Since then he has been cruising, and practicing hydrography on the Coast Survey, up to the moment of receiving his telegraphic dispatch, accepting his urgent proffer of services for the Arctic Expedition. He had the rice fever in the Canton River, the plague in Egypt, the yellow fever at Rio, the congestive at Puebla, and the African fever on the coast. These, and wounds, and an organic disease of the heart, which he has had from boyhood, have been his preparations for the hazards he is encountering now.

Correspondence of the National Intelligencer.

Baron Humboldt.

At Leipsic I was favored by Dr. Flugel with a letter of introduction to Baron Humboldt, in which some mention was made of my wandering on the east coast of Africa and in California. During my stay in Berlin I heard so much about the annoyance to which the great old traveler is subjected by the intrusive visits of tourists, who had no claims upon his attention, that I had some misgivings about the propriety of delivering my letter. I thought the matter over some time before I could satisfy myself that I had a right to one moment of a life so valuable as his, and now so near its close. However, I went down to Potsdam, and wandered about the gardens of the palace till I felt inspired by the music of the Prussian band and the bracing air of the morning. After all, thought I, it will make no great difference. I might as well have a little of Baron Humboldt's time as the King, who no doubt bores him every day talking about Cosmos.

Kings are not expected to understand Cosmos; besides, the King of Prussia has never slushed down a topmast, or captured a whale, or chased the great elephant in Africa, wherein I have the advantage of him. So, to make an end of it, I called upon Baron Humboldt, and was received with great kindness and cordiality. Giving me his hand as he advanced to meet me, he said—no matter—a great many good natured things, that made me feel very happy, and very well satisfied with myself and the world generally. It was only 8½ o'clock, and yet he had already commenced his labors. The unfinished manuscripts lay upon his table, giving evidence of his great industry.

There is some thing quite enchanting in the simplicity of his manners and the expression of genuine benevolence that characterized his venerable features. As he talked of the world, its progress, and the destiny of mankind, his fine eyes flashed with all the enthusiasm of by-gone years, and his whole countenance seemed to grow with intellect. He dwelt with a peculiar interest upon the Isthmus of Panama, the projects for crossing through Nicaragua, the discovery and effect of the gold mines in California, the ancient ruins upon the Gila river, the opening of a new commerce with China, and the progress of civilization in the western continent, drawing upon the rich stores of his memory for rare and curious facts, and throwing a flood of light upon every subject; evincing at times a versatility of knowledge, a power of comprehension, and a readiness of application truly wonderful. But it was not the greatness of his intellect and knowledge that charmed me. It was his enthusiasm, his entire freedom from all the affectation of greatness, the unguarded flow of thought and language, the beautiful expression of goodness, sincerity, and earnestness that played upon his features.

I thought if ever true greatness, in all its essential attributes was stamped upon the human brow, his bore the mark. It was with strange feelings that I listened to the voice of the venerable man, whose works I had read in early youth, whose wanderings had filled my mind with the love of travel and of the wonderful revelations of nature, and whose name seemed to be of a past age. Several times I rose to take my leave, but he always had something kind to say, which prevented me from leaving, till at length, after an interview of an hour, I had to apologize once more for occupying so much of his time. "Don't say a word," said he, "you are most welcome. I am an old man, a mere wreck, as you see. I have but little longer to stay here; some more work to accomplish, and I am done forever in this world. I wish you great success. God bless you!" Such is Alexander Von Humboldt, the author of Cosmos.

Ernest Kiss.

This is the singular name of a singular man, and one of the most distinguished of the Hungarian Generals, who were taken prisoners and executed by the Austrians in the late war. The following notice of him is condensed from an interesting account of Hungarian Generals, published in a foreign journal:—

Ernest Kiss was a wealthy proprietor, owning twenty-three villages, and was a man of excessive personal elegance as well as of chivalric courage. He regularly sent his linen all the way from Hungary to Paris to be washed, and was in similar respects a D'Orsay as well as a Bayard. His coolness in danger was remarkable; and it is told of him that on one day, within reach of an Austrian battery, making an observation, he ordered his servant to bring him a cup of chocolate. A shot took it from his hand and killed his horse. "Clumsy rascals!" said Kiss, "they have upset my breakfast." When taken out with three others to be shot, he was superbly dressed. The order was given to fire, and his companions fell, while he stood untouched. "You have forgotten me," said Kiss, in his usual tone of voice. The corporal of the platoon then stepped up and fired, and the ball striking him in the forehead, he fell dead without a struggle.

SUGAR FROM CONNECTICUT.—A resident of New York has taken out a patent for making sugar out of Indian corn and oil of vitriol. The process, though familiar to all chemists, is doubtless novel to most of our readers. A quantity of corn meal is placed in a boiler, to which is added nearly an equal quantity, by measure, of water, together with a small proportion of common oil of vitriol or sulphuric acid. The mixture is then boiled at a very high temperature, when common brown sugar is produced, held in solution of course, with the acid. A quantity of common chalk is now thrown in, which has the effect to remove the vitriol from the sugar, the vitriol uniting to the chalk, and falling with it as sediment to the bottom of the boiler. The liquid sugar is then drained off into another vessel, boiled down to molasses, and finally chrystalized and clarified in the usual manner. [N. Y. Courier.

Revival of the California Fever.

The late glowing accounts from California have in a measure revived the spirit of adventure, so prevalent two and three years ago. Men are again becoming dissatisfied with the slow and toilsome accumulation of riches, and are anxious to stake all on the issue of a desperate adventure. Not satisfied to travel moderately and ploddingly the road to *certain* wealth, they are anxious to dash along on a canter, at the risk of life and limb. Profitable occupations are thrown aside, comfortable dwellings are converted into ready money, interesting and dependent families are left to shift as best they may their way through the world for years, and the very equilibrium of society is disturbed by a spirit of rash and desperate adventure—adventure which looks not to the consequences, and heeds not the warning voice of reason or conscience.

The four years that are now past have revealed some of the saddest consequences of unbridled adventure the world ever saw. A few have returned rejoicing in the smiles of an indulgent fortune; others have returned with blasted hopes and ruined prospects, while thousands are mingling their own with the "dust" they sought to hoard. We can never realize the terrible consequences, near and remote, of these desperate expeditions.

And now the demon of wild adventure is abroad again, and enlisting thousands under his banner. A cotemporary says that "last week, at one hotel in New York, there were two hundred persons waiting for the steamer Cherokee to sail. A great portion of them were from Maine. A Lowell man informs the *Boston Traveler* that no less than seventy-five persons belonging to that city left New York last week for California."

At this late day—with already *two hundred and fifty thousand* people toiling at the mines—the more accessible "placers" all exhausted, and the consequent necessity of large investments to make even a beginning, to say nothing of subsequent uncertainty of productiveness—with every profession, art, and trade thronged to more than repletion, and the impossibility of realizing—even in case of an "opening"—more than five or six dallars per day—what, let us ask, are the probabilities of realizing a fortune by those who go there depending upon the simple might of a strong arm?

VARIETY.

A little son and daughter of the late Mr. Charles Gregory, of Norwich, Conn., went on the ice to slide last Wednesday, when the little girl broke through and fell into the water. She called to her brother for help, and the little fellow ran to assist her, when he too fell in, and both were drowned. Their mother is left a widow, poor and childless. Her husband was drowned a few years since.

Among the remarkable gold specimens noticed in the last California papers, are two lumps from Sonora, at or near the locations of the Sonora Mining Co., picked up by a Mr. Street, of that vicinity, since the late rains, one of the value of $1,100, and the other $900. Another lump, weighing 91 ounces, valued at $1,500, were found at Holden's Garden, Sonora.

Letters have been received from Copiapo, Chili, dated Dec. 30, which state that on the Friday previous an attack was made on that city by the rebel troops, who succeeded in overturning the existing Government. The occasion had been celebrated by illuminations and bonfires.

Near St. Albans, Vt., the only daughter of a blind mother and decrepit father, rushed before a train of cars, was run over and killed. Cause, seduction under an unfulfilled promise of marriage. How much better than a murderer is the villain who ruined this girl?

The Annual Report of the Pennsylvania Hospital for the Insane, states that during the year 1851 these were 204 patients admitted into the Hospital, and 201 discharged. Of these 107 were discharged cured; 13 much improved; 32 improved; 23 stationary; and 26 died.

Samuel Olney, a teacher in one of the public schools in North Providence, R. I., was fined ten dollars and costs in the Court of Magistrates for severely flogging Charles E. Peckham, aged eleven years, son of Charles Peckham, and a pupil of Olney.

The Illinois papers say that Mr. Charles Denton, of Peoria, has invented a reaping machine which surpasses McCormick's, cutting the grain, whether standing or lodged, green or dry, upon rough or uneaven surface, laying it in bundles, and doing it well.

The water level in Lake Superior is higher this winter than it has been for a long period. At the mouth of the Ontonagon River, it is sweeping over the marks of the ancient boundaries, and uprooting trees of 20 or 30 years' growth.

A Custom-House Officer lately seized six bottles of Gin, *(Schiedam Schnapps,)* marked S. C. & Co., while on their passage from the Provinces towards Bangor. The seizure was for a violation of the United States revenue laws.

The Alabama Legislature have passed resolutions instructing their Representatives at Washington to urge upon Congress the propriety of building a ship canal across the Peninsula of Florida.

Levi Cole, the Westerly Bank robber, pleaded guilty before the Supreme Court at Kingston, on the 19th ult., and was sentenced to four years' imprisonment.

The wife of A. B. Johnson, President of the Ontario Branch Bank, Utica, N. Y., was recently burned (it is feared fatally) by her clothes taking fire in her own parlor.

The wife of Mr. James Roe, at Brooklyn, Ill., shot a man named Davidson dead at that place, on the 23d ult., for insulting her.

Accounts from St. John, N. B., to Jan. 29, state that, owing to the extreme cold weather, the herring fishery has proved a failure.

The late Miss Lind gave $50 to the head waiter of the house in which she was married in Boston, and $30 each to the other servants.

Gov. Allen has signed the bill abolishing capital punishment in Rhode Island, and it has now become a law.

At Massillon, a young lady "medium" was arrested for causing rappings in church during divine service.

The bill before the Senate of Indiana, in favor of the Maine Liquor Law, has been defeated.

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The Terms for 1851 and 1852 are as follows:—
The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3 " " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one or two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term, Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

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DERUYTER, July 18, 1851.

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THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
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The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

For the Sabbath Recorder.

FOREKNOWLEDGE.

DEAR BROTHER BROWN:

I sincerely regret my dullness of perception in not possessing myself of your real meaning in the use of the term *necessity* as employed in this controversy, and also my awkwardness in expressing my opinion thereof. Please accept of this apology, and also of my thanks for the patience thus far shown me. And be pleased, also, to accept of this exhortation, from your short-coming but well meaning brother, to "let patience have her perfect work"—an abundant need of which, I fear, you will experience while this controversy lasts. But of one thing I am assured, and that is, my *intentions* have been upright. Permit me, therefore, to entreat you to believe that the failure is to be attributed to *necessity* rather than to *free-will!*

Availing myself of the pleasure arising from the hope that the book of delinquencies is canceled, I will now say, "Let us anew our journey pursue;" and, in the *spirit* of the sentiment, I will proceed to say, that in your reply to my article, which appeared in the *Recorder* of Feb. 12, my attention is again callled to the *kind* of necessity referred to in this controversy. You say, "But we use it in the sense in which it is employed by President Edwards, viz. to denote *the full and fixed connection between the things signified by the subject and predicate of a proposition which affirms something to be true.* An implied or supposed opposition of the will does not enter into this definition of necessity." Again you say, "The FULL AND FIXED CONNECTION of things, therefore, is what we mean by necessity. The idea of *compulsion*, or opposition of the will, is not included."

I understand, then, that there is a correlation existing between all of the several events of human life—that there is a "*fixed*" connection between volition and the result, and a "*fixed*" connection between *motive* and the volition. Once more: This *necessity*, or *fixed connection*, does *not* in its operations in any degree *force* or *compel* the will; *but the will always acts in harmony with it.* On the one side of this controversy, (as I understand it,) it is asserted that the *certainty* of the foreknowledge of future events rests upon the idea of a 'fixed' connection existing between the events foreseen; otherwise God's foreknowledge would not be *perfect.* In other words, there is a *causing* power controlling human volitions. The words of Edwards are, "By *determining* the will, if the phrase be used with any meaning, must be intended causing that the act of the will or choice should be thus and not otherwise; and the will is said to be determined, when, in consequence of some action or influence, its choice is directed to, and fixed upon, some particular object; as when we speak of the determination of motion, we mean causing the body to be in such a direction, rather than in another, the determination of the will supposes an effect, which must have a cause. If the will be determined there is a determiner." Mark, then, President Edwards himself says, "If the will be determined there is a determiner."

But that we may keep the chain of argument unbroken, let us next inquire what "determines" the will? This he states to be motive. He says, "By *motive* I mean the whole of that which moves, excites, or invites the mind to volition, whether that be one thing singly, or many things conjointly. And when I speak of the *strongest motive*, I have respect to the strength of the whole that operates to induce a particular act of volition, whether that be the strength of one thing alone or of many together." And "*that motive which, as it stands in view of the mind, is the strongest, determines the will.*" I have now quoted sufficient to justify me in saying, that the *self*-determining power of the will is by *Edwards* discarded. For, according to him, volitions are *caused* by *motives*; therefore the will has not a *self-determining* power.

I have opposed this sentiment in two particulars. (1.) That in order to *certain* foreknowledge, this law of "*necessity*" is not necessary—that God can as *certainly* foresee future *contingent* events as any other—that the idea that God can only conjecture such events is a fallacy. (2.) That the doctrine of *necessity*, as held by Edwards, is *destructive* of the doctrine of *human responsibility.* I by no means charge him with *designing* this. He has labored sufficiently hard to clear his system of this charge to convince all men to the contrary. *It is the misfortune of his system itself.*

I wish first to notice this second objection, and to offer some arguments in support of it. But, first, what is Edwards' theory of human responsibility? Is it not that the creature is responsible for his actions *because they are the results of his volitions?* I certainly so understand him. But, says the objector, is it not *true* that responsibility rests with volition? Certainly. Well, then, says he, where is the difference between you and him? I answer, the difference is that with him volition is "caused;" with me it is *free.* Now, when I say the first is *caused*, I do not mean that it is *forced.* I will amplify and illustrate. With respect to human action, *volition* sustains the relation of *cause.* Now no man would predicate responsibility of the *effect*; it must lie with the *cause.* But if there lies back of volition a *cause*, then volition is an *effect*, not an *independent cause.* If, then, volition is an *effect*, and not an independent *cause*, responsibility cannot be predicable of it. To say that responsibility attaches to the will because *it* moves to action, because responsibility must attach to the moving power, is not to clear the question of its difficulty, for we must first inquire into the *nature* of the will's agency. If the will is *free* in that matter, then the answer is just.

But here is another question presented: What is meant by freedom of the will? The Calvinist answers, The will is free when it is not *forced.* To which answer I object. I affirm, that freedom lies in the *self-determining* power of the will. (One thing, at least I am certain, will be granted, and that is that there is a wide difference in the freedom of these two cases.) But now, to make good my objection, suppose I wish the services of a neighbor, and in order to obtain them, I mesmerize him, and then by a mysterious influence *incline* his will so that he *willingly* serves me; would that be a fair case of *free* volition? Or, let us look at it in another light. I place a man in the presence of temptations to do wrong; I however forbid him to yield to these temptations; he will never yield until he *wills* to do so; his will has no power to act without *motives*, but the presence of certain motives *will* CAUSE the will to act. Now I present the motives, and these motives *cause* the will to act; I do not say *force* the will, but *incline* it—cause it to act. Is will *free* in this instance, in such a sense as to make it *responsible?* But in answering this question let the reader have before his mind the idea that there is a *necessary*, a "*fixed* CONNECTION," between the *motive* and the *volition.* Does not universal consciousness affirm, that in this last instance the man so influenced is clear from guilt? And if I were to proceed to inflict punishment upon him, would I not be charged, and justly so, with *tyranny?* And when this charge is made, is it a *sufficient* answer to say, "If he had not willed, he would not have acted?"

Now, with respect to that paragraph in my last communication where I spoke of *physical* and *moral* necessity, and Bro. B. thinks that perhaps I thought that I had made him look "quite ridiculous," I meant simply to say, that when you come to sift the matter thoroughly, you might just as well predicate responsibility of human volitions where these volitions are the result of the application of *physical* force or power, as to predicate responsibility of volitions where the *self-determining* power is denied. And now, if it can be shown, that the *results* would be changed, whether you apply physical or moral influence, *provided you take away the self-determining power of the will*, I should be glad to see it.

(A.) But let us bring this doctrine to a point of infinite interest to our fallen race, and see its application in that instance. According to this doctrine, we are, by a "*fixed connection*," in a state of alienation from God. We naturally *hate* his authority; our desires are after sin; all of the motives about us that "*cause*" our volitions, are on the side of rebellion; and however it may be for our interest to serve God—and this may be perfectly apparent to our intelligence—yet we have no desire (will) to do so. Sufficient motives to do so have not been presented. But whenever the right motives (that is, *sufficient* motives) are presented, we *will* to serve him, and then, by a "*fixed connection*," we *do* serve him. Now, the conditioning and presentation of these *motives* are with God. If he shall but present these motives with the proper conditions, then, by the law of a "*fixed connection*," we *will* to serve him. But one of these conditionating circumstances here contemplated is, that by his almighty power the Spirit of Life is implanted in the soul. Now no motive could be sufficient to *cause* volitions in the way of serving God, were it not for the implantation of the "Spirit of Life," as above stated; *therefore, in the absence of this, no motive can induce him to a godly life.* Now all men alike *heir* this depravity and alienation from God, and this by the law of a "*fixed connection.*" But to some men he graciously imparts this "Spirit of Life," which by a law of a "*full and fixed connection*" *causes* them to serve him. But with respect to the rest, he passes them by, though they were no more aliens from him than were the others, and leaves them in a condition (of his own appointing) where, by this law of a "*fixed connection*," they are *caused* to continue in that state of enmity and rebellion, so that in the end *they are doomed to an unending perdition*, while the others inherit *eternal life.* But what are the words of the decree upon which these latter are received to eternal life? They are, "Well done, *good* and *faithful* servants," &c. But how were they *good* and *faithful* servants? Why, by a law of a "FULL AND FIXED CONNECTION," over which, in its operations, they had not the slightest control, they were *caused* to be *good* and *faithful.* But how with respect to the former? What is the language of the decree that dooms them to perdition? It is this, "*Wicked* and *slothful* servants," . . . "you *ought*, therefore," &c. But what made them *wicked* and *slothful* servants? Why, because of the operations of a law of a "FULL AND FIXED CONNECTION," *over which they had no more control than the African over has the color of his skin*, they were CAUSED to be *wicked* and *slothful* servants. If God can be *just*, and thus discriminate, saying one and condemning another, I pray him, in mercy to me, *cause me to see it!* I can reconcile the painfulness of *mystery* in the divine government, but the painfulness of CONTRADICTION, *who can endure it?*

Bro. Brown has introduced, in support of his view of *necessity*, several passages of Scripture in which this and kindred words occur; and he says that it is "clear" that they are used in the sense he contends for. If this were so, we should readily confess to being routed from our position. But we do not so understand them. The first passage is from Luke 23: 17—"OF NECESSITY *he must release one at the feast.*" On the word necessity Mr. *Cruden* remarks, "The word necessary, or such as are equivalent to it, as *must, must needs*, do not always denote an absolute necessity, but a necessity of decency, or of duty, or merely something useful and advantageous, as, for example, Luke 14: 14, 18, 'I have bought a piece of ground, and I must needs go and see it,' that is, it is convenient that I go and see it; Rom. 13: 5, 'Ye must needs be subject,' that is, *it is your duty, as well as interest, so to be*; and Luke 23: 17, 'Of necessity he must release one at the feast,' that is, *it has been a custom observed among us for a long time, and it is proper to have it continued.*" It will be seen, that two of Bro. Brown's quotations are included in this, and the interpretation seems to be so *clear*, and yet *simple*, that I will add nothing to what the learned author has said, trusting it will be satisfactory. The word "*compel*" is next introduced in the following passage, "I am become a fool in glorying; ye have *compelled* me." 2 Cor. 12: 11. Also, Gal. 2: 14, "Why COMPELLEST thou the Gentiles to live as do the Jews." Each of the other passages seems to present the same sentiment with those above quoted; and to answer those quoted is to answer the whole. I see here presented, as reasons why the above-mentioned acts were performed, *strong* influences in each case; *but not a single instance where these influences* MIGHT *not have been overcome.* If not, then I deny the existence of *responsibility* in these instances, because volition is not *free.* The *argument* upon this is in a former part of this article.

I will *close* this article with a few reflections upon the term *contingent.* Bro. Brown says, "As standing opposed simply to necessity, we think we have some idea of its meaning. But when again it is made synonymous with *freedom* or *free agency*, we are thrown somewhat into the fog. Does Bro. H. mean by a contingent event, one that takes place without a cause?" *Ans.* (1.) I use it not as opposed to *certainty*, but *necessity.* (2.) I use it synonymous with *freedom?* (3.) I do not mean by it an event which takes places without a *cause*, but an event which has a cause, *and that cause* FREE VOLITION.

But, as I have not space to enlarge upon this point, perhaps this will be as convenient a place in the argument to make a "close for the present," as I shall have. Therefore adieu.

N. V. HULL.

ALFRED CENTER, Feb. 19.

CURIOUS CHINESE CUSTOMS.

To the Editors of the Sabbath Recorder:—

The following I copy from *The North China Herald.* It may not contain much besides what you have already seen; yet, as facts are confirmed by the mouth of two or three witnesses, I thought it might not be uninteresting.

N. W.

On the morning of Monday, August 11th, groups of three men in each might have been seen passing along the streets of Shanghae and its suburbs—one beating a small gong to apprise the inhabitants of their approach, and the other two carrying large strings of gilt paper on a bamboo pole across their shoulders. On inquiring as to the object, I was told that on that day, the middle of the seventh month by the Chinese reckoning, every family was expected to contribute a quota of gilt paper, to be transformed into money by the action of fire, for the use of those spirits in the other world who had no near relatives or friends living to keep them in funds. It was an all-souls day.

The origin of the custom I learned to be as follows: The first monarch of the Ming dynasty was born of very poor and obscure parents, but, by means of his vigorous abilities, overcame the untoward circumstances of birth and fortune, and finally reached the throne. His parents died during his childhood, and he was never able to ascertain the place of their burial; so, upon his accession to power, being desirous to sacrifice to his ancestors, he commanded his officers throughout the empire to prepare offerings, and burn paper money in every place, so that he might be certain they would, at some place or other, wherever their shades might be, get a portion of what was designed for them, and thus not be left unprovided for in the spirit land. This, it is said, occurred about 500 years ago, and thus originated the practice of making offerings for the ghosts of all who die away from home, and whose friends never know the place of their graves. This custom is observed three times a year. The gilt paper that is collected during the day is strung on long poles, and at night is carried to the many burial grounds in and around the city, and burned at every few rods all along the streets and paths, so as to give every forlorn spirit a share wherever it may roam. Some carrying torches and lanterns, and some playing on various kinds of musical (?) instruments, give the procession quite an imposing appearance in the darkness of the night, as they wend their way along the streets and among the solitary dwellings of the dead.

On the same day, but without any apparent connection between the ceremonies, five of the principal idols of the city are taken from the chief temples, placed in large sedan chairs, and carried about through the most public streets during the day, and at nightfall are brought to a small temple on the bank of the *Yang-king-pang* out-side of the north gate. Men dressed in the fantastic costumes of former ages, carrying flags and boards containing inscriptions in large gilt characters, some with gongs, others with long pieces of bamboo rattling along the pavements, and others still carrying large lanterns, follow in the train of these idols as their attendants. Beside these are large numbers of persons, of both sexes and all ages, wearing red garments from head to foot, having iron chains around their necks, and hand-cuffed—with disheveled hair—the poorer walking, and those who can afford it riding in sedans. These are persons who, having been sick, have vowed to the idols that if they recovered they would regard themselves as criminals, deserving to be punished, but spared through the compassion of the gods; and they follow in the procession in fulfillment of their vows. Besides these, multitudes of people crowd the streets through which the procession passes, to witness the scene. The occasion is a general holiday throughout the city. Towards night I went to the small temple above mentioned, and found the place thronged. One idol had already been brought in. As the others approached, one after another, the attendants who followed them shouted and prostrated themselves on the ground. Then, as each idol was placed with its sedan in the position assigned to it, small tables, filled with a variety of articles of food of choice kinds, were set before them as offerings, with the belief that the idol actually feasted upon what was set before him. If he did, he was satisfied with a marvelonsly small quantity, or else the same food was eaten twice, for it is certain that the *bona fide* flesh and blood attendants of his godship ate it afterwards without perceiving any diminution. The usual accompaniments of gilt paper, incense sticks, and wax candles, were burnt in profusion, while hundreds of these poor deluded heathen came and worshiped most devoutly before their senseless blocks. A mandarin with his train, who it seems was master of ceremonies, came in about sun-down, and prostrated himself, bowing his head to the ground nine times before each of the five idols separately; and just at this juncture a pile of gilt paper, eight or nine feet high, was set on fire outside the temple, a little to the eastward of the entrance. The five images remained there and were worshiped by multitudes till midnight, when they were carried back to their residence at the *Ching-wong-meau.*

PROFESSORS OF RELIGION:

What the World expects of them.

[Copied for the Recorder from an old work—author unknown.]

It is very well known, however blind sinners are to their own characters, and however different they themselves appear in the sight of God, that they are very watchful and discerning of the faults of professors of religion. The Apostle Paul, in speaking of the requisite qualifications for a bishop, says, "He must have a good report of them which are without, lest he fall into reproach and the snare of the devil." That is, he must commend himself to their consciences, by exhibiting in his deportment the spirit and temper of the gospel of Christ. This is what Christ meant when he commanded his disciples to let their light so shine before men, that they may see their good works, and glorify their Father which is in heaven. For a minister or professor of religion to have a good report of them which are without, is widely different from what is meant by "all men's speaking well of him." Too many, at the present day, both ministers and professors, have this latter kind of "good report," which is more evidence of their conformity *to* the world, than of their *renouncing* it, and having their affections placed on things above.

The world expect that professors of religion will lead a very different life from what they do themselves—that they will avoid the worldly and profane as much as possible, and choose the society of Christians—that they will frequent the place where Christians meet, and avoid parties of pleasure and dissipation—that they will choose the Bible and religious books before all others, and be ready to engage in religious conversation on all occasions—that they will bridle their tongues when others are engaged in an unprofitable use of it, as in spreading slander—that they will be faithful to their friends, and forgive their enemies, having that charity which "hopeth all things, endureth all things, is not easily provoked, thinketh no evil, vaunteth not itself, is not puffed up." Farther, the world expect that professors of religion will not pursue their worldly concerns with that eagerness, hurry, and bustle, that those do who rely on their own strength and wisdom for success. Christians profess to trust in Providence, and to believe that God regards even the hairs of their heads; and that if they use the proper means, their Heavenly Father will provide all that is needful for them to have here, or to prepare them for future felicity. Therefore they expect to find in them more integrity in their dealings, and less of that over-reaching and equivocating way, so frequently practiced by men of the world. They profess to love their neighbor as themselves, and to do good, as they have opportunity, to all men. They are therefore expected to manifest a corresponding disposition on all occasions, without "conferring with flesh and blood," and to contribute to the temporal as well as the spiritual necessities of their fellows. What an inconsistency is a close, pinching, crabbed Christian! Such dishoner their divine Master, and give the world a clue to their character, which all their pretensions to religion cannot evade. Many professors seem to forget religion among wordly people, and bring themselves down to the standard of worldly principles and manners, thinking it is not of much consequence to appear religious before those who care nothing about it, having a willingness at the same time to gratify their own evil propensities. But it is *not* sufficient that we be religious among Christians only, and at stated seasons. These very people who rejoice to have professors conform to their practices, know what belongs to the Christian character, and will rise up in judgment against them in the last day. It falls to the lot of many professors to be mostly among those who do not profess religion. It may be unpleasant in many respects, if they are Christians indeed; but God has not placed them in a situation where they are incapable of serving Him. They are to let their *light shine*, and He will make what use of it He pleases; either to condemn their conduct, or to bring them to the knowledge of the truth. There is a reward for such as confess Christ before men, by being living witnesses to the truth. There is also a curse for such as deny Him before men; who, as the Apostle says, "are even the enemies of the cross of Christ," who have a *name* to live, and are dead, as to spiritual things.

ANECDOTE OF QUEEN VICTORIA.—The editor of the *Gospel Banner*, in the last number of his "Walks in the Crystal Palace," relates the following incident as happening under his own observation; it speaks well for the spontaneous emotions of the Queen's heart:—"We never saw any persons speak to her in the palace, but some of her own party; nor did we ever hear her direct her discourse to any others except in one instance. An unfortunate, lame girl, fearing to be in the way of her majesty, attempted to run from her presence, but fell in the act. The Queen sprang towards the girl, raised her up from the floor, pressed a kiss upon her pale cheek, spoke a word of kindness to the child, and thus relieved her of her fears."

THE HOUR OF DEATH.

I often think upon the hour
When friends around my bed
Shall watch my pulse's failing power,
And prop my drooping head;
And whisper, "Life is ebbing fast,
It cannot—no!—it will not last!"

And what will, in that hour of grief,
My fainting soul sustain?
Will riches bring me sure relief?
Will honors ease my pain?
Will laurels brush away the dews
Which then my cold, damp brow suffuse?

Ah! no. The wealth the world supplies,
Its titles and its fame,
Will not in that dark hour suffice
The latest foe to tame.
A Saviour's love, for ever new,
For ever strong, alone will do.

His grace the troubled brain will calm,
Support the sinking heart,
And drop upon the soul a balm
Unknown to human art;
And, when both sight and hearing cease,
Suggest the thoughts and words of peace.

Thus, thus sustain'd, the vale of death
I'll tread secure from harm;
And, while I struggling pant for breath,
Still lean upon his arm;
Till life's last gleam shall light my eye,
And my tongue falter, Victory! [Dr. Huei.

REV. ALFRED BENNETT.

I became acquainted with the Rev. Alfred Bennett in the year 1823, at the meeting of the Triennial Convention, in Washington City. It was my privilege to lodge in the same room with him, and to enjoy much of his profitable conversation. The respect and affection with which I regarded him at parting, were subsequently increased by many pleasant interviews, and remain unabated in my heart to this moment. During our stay in Washington, he related to me an incident in his religious experience which made a deep impression on my mind, and which I think worthy of being kept in memory, as showing the strong workings of natural depravity, and also how the doctrine of God's sovereignty enters into the very heart of Christian experience. It was in substance as follows:—

"My cousin, Eliphalet Bennett, and I lived a short distance from each other, when we were both seeking the Lord. We had frequent opportunities of knowing the state of each other's mind, and conversing on the great subject which at the time absorbed our thoughts. One day I heard that Eliphalet had found peace, and was rejoicing in a sense of pardon, and in the hope of life everlasting. The good news had not the effect on my mind which might have been expected. I could not understand why he should be accepted, while I was permitted to remain under condemnation, and with the prospect of eternal wrath. I said, 'I am as good as Eliphalet Bennett, and have sought the Lord as long, and as earnestly.' I repeated this again and again; and dwelt upon it until my heart grew hot. At length I added, 'God is unjust. I think so—and I do not care if he knows that I think so.' Thus my rebellious heart continued to rage against the sovereignty of God for some time. When the storm in my breast had somewhat subsided, I began to reflect on what I had done. I, a feeble worm of the dust, had arraigned and condemned the Judge of all the earth, and had opposed myself to omnipotence. God had heard every word which I had uttered, and perfectly understood every thought of my heart. Why had he not crushed me in the midst of my rebellion, and driven me at once to hell? After this manner I reviewed the insults and provocations which I had offered to the Divine Majesty, until I fell before him in amazement at my sinfulness and his forbearance; and exclaimed, 'God is just. He would be just, if he should take Eliphalet Bennett, and all the world beside, to heaven, and make hell purposely to put me in.' In this state of complete submission, I remained prostrate before the Lord, until heavenly peace flowed into my soul, and I was enabled to rejoice in Christ Jesus." [Christian Index.

THE USEFULNESS OF TRACTS.

The following is from the last number of the *London Baptist Missionary Herald.* It was written from Chittagong, by a missionary brother named Johannes, and is certainly an encouragement to all who labor for Christ through the means of the press.

"You will no doubt rejoice to learn, that about a fortnight ago two men came to my house from Comilla, three days journey from here. One was a Brahman and the other a Kayast. The Brahman gave me to understand that, some years back, he served in Chittagong, where, with others, he came into possession of a few tracts, one of which was the "True Refuge;" and again, subsequently, he and a few others with him, at the Sitakund mela, heard the gospel of the Lord Jesus Christ preached to them. These books were carried by them to their habitations, and read over by the people there; upon which they felt it their duty and obligation to renounce idolatry and believe on Jesus Christ, the only Saviour of a lost and ruined world. The change wrought upon their minds was soon perceived by the Hindoos, and the zemindars commenced a series of persecutions, to make them think differently on the subject, and entirely disbelieve the new shasters. They said that God had opened their eyes to see the evil of their ways, the folly and absurdity of idol-worship instead of that of the living and true God; and that, as the truths contained in these books were congenial to their hearts and feelings, they would rather suffer for conscience's sake, and endure privations of land and property, than return to them. On this they were more openly and greatly opposed and persecuted. They were at length compelled to leave their houses and take shelter in distant villages and hills, where they were living in sheds. On hearing these things, I detained the two men. Both remained, ate and drank with us, and without ceremony united in Christian worship; and then said, they would not leave Chittagong unless I accompanied them and baptized them. I lost no time in deputing six of our brethren, paid their expenses, and desired them to go and encourage the hearts of these people, and to send me a report of what they witnessed of this commencement of God's work among the benighted idolaters at Comilla. One of the brethren has just returned with one of these men, and a letter in Bengali, signed by seventeen persons, declaring that there are upwards of one hundred and twenty-five individuals ready to join the Christian faith as soon as I go there. They plainly state that they believe in Jesus, and wish much to be baptized. They also say, that if, on my arrival at Comilla, I find these statements incorrect, they will gladly defray all the expenses incurred in traveling. Our brethren remain there, and the people will not allow them to return to Chittagong."

HOPE FOR IRELAND.

Rev. J. D. Smith writes to the British *Banner* an encouraging account of the present condition of Protestant missions in Ireland. According to the letter of Mr. Smith, it appears "that all evangelical bodies in Britain are re-enforcing their Irish missions, and that the harvest is great in proportion to the reapers. A most powerful impulse has been given to popular feeling on the subject of Scriptural inquiry, from which highly favorable results have already been obtained. In the west of Ireland, the church of England, through the voluntary efforts of its ministers and members, is doing a great work; a movement is in progress, which is worthy of the name of a reformation. Ministers are preaching out of doors, in cabins, in cottages, and in churches, to crowds of converted Romanists. An English minister went over to the vicinity of Conemara, to recruit his health. And such results went out from his casual visit, that the Scriptures are now being read through twelve well chosen districts. Some of the popish chapels are almost deserted; 5000 persons have left the errors of Rome; and some of the priests are about to emigrate to America. One minister, Rev. John Gregg, in an excursion from Dublin, visited 56 congregations of seceding Romanists, numbering from 50 to 600 each. In the diocese of Tuam there are ten thousand converts from Romanism regularly gathered into Protestant churches. The bishop was at first opposed to the work, but such was the flood of inquiry rising around him, that it carried him over, and compelled him to join it. Bishop Daly stated in Exeter Hall, that in Connaught alone, there had been 10,000 converts. Dr. Duff, in a late visit to this district, seemed to forget his own fields in India, in his joy at the prospects opening upon Ireland. He said he was "perfectly satisfied that in a most remarkable manner God was opening the minds of the popish population to the knowledge of the truth."

"WHERE ARE THE NINE?"

I observed an amiable wife come to the Lord's table. It was the first time she had ever been there, but her equally amiable husband sat under the gallery alone, with a look of solicitude and anxiety. He had always come in and sat with her in the house of God at other times, but in this instance he left her to go alone in the way of duty.

She had lingered long for him, and tried each fond endearment to win him to the church and to Christ. She had succeeded in the former; he accompanied her to the house of prayer, but not to Christ. He loved her as his nobler life; but his love to her could not overcome his aversion to repentance, faith, and duty. With her he had enjoyed great and equal privileges; with her he had stood amid the same afflicting providences, and listened to the same expostulations from an affectionate and faithful pastor; yet he lingered behind, and left her, his weak and timid partner, to go alone to Christ. Was it discourtesy or coolness to her? No! but it was such, and more than this, to Jesus.

I saw parents at the table, also, whose children were left behind; children, whose parents and friends, whose companions, were left behind. I saw many of those who were very closely united by the ties of blood and affection; persons who had always been intimate elsewhere, separate on this occasion. It was a sad sight to look upon; and as I mused, I imagined I saw re-acted the ingratitude of the nine lepers. I could hear the Saviour renew the inquiry, "Were there not ten cleansed? but where are the nine?" Did I not give to that husband all the privileges I gave to his wife? The wife is here to give me glory, but where is her husband? Did I not surround all the other parties with the same blessings? but while the parents are here, where are the children? While the children are here, where are the parents? While the friend is here, where is his companion? The pastor looked sad as he cast his eye upon the delinquents. Ministering spirits seemed to me to bend over them in tender solicitude, and Jesus also to cast upon them a kind, upbraiding glance; but still they relent not.

Let us now pass to another scene. Ages have rolled away; the heavens have waxed old and disappeared; and God's abode, with its judgment-throne and mighty arches, and bowing principalities, becomes visible. The long-neglected Jesus descends. The dead in Christ arise; and here, among the happy immortals, is the pious wife; but where is her husband? Here is the parent, but where is the child? Here is the child, but where is the parent? The friend is here, but where is his companion? Those who are not found in the walks of piety on earth, are not found among the blessed on this joyous morning that dawns at last on the long night of death. "Were there not ten cleansed? but where are the nine?" [Home and Foreign Record.

Oliver Cromwell was a staunch Puritan, and could not brook the least approach to Popery. "What are these?" he once inquired, as he saw a dozen silver statues in the niches of a chapel. "The twelve apostles," replied the trembling dean. "Take them down," said Cromwell, "and coin them into money, so that, like their Master, they may go about doing good."

The Sabbath Recorder.

New York, March 11, 1852.

"FOREKNOWLEDGE."

Reply to Bro. Hull—See First Page.

It is all-important to this controversy to arrive at some just notion of *free agency*. Necessarians and anti-necessarians have disputed wherein free agency consists; but the thing itself is allowed on both sides, nor can it be denied by any one who considers that man is accountable to his Creator. According to our view, it consists in *the power of following one's inclination*. This is the notion which the unsophisticated common people have of the subject; and what more in the way of freedom can any reasonable man desire?

But Bro. H. seems to think it essential to liberty, not only that one should have the power to follow the inclination which he actually possesses, but that he should originate the inclination itself. In other words, that he should not only *act* according to his choice, but that he should *choose* according to his choice! If this is not his meaning, we are unable to conceive what it is. The theory of Edwards, that the will is determined by motive, he appears to discard; and, in the language of the Arminian school, talks about the *self-determining power* of the will Let us see what this self-determining power amounts to.

King David walks upon the roof of his house at even-tide, and, casting his eye in a certain direction, beholds Bathsheba washing herself. He has not yet had criminal connection with her, but by a volition he determines to do so. Now the question is, Was this volition self-determined, or was it determined by motive? Let it be borne in mind, that a volition is an *act* of the will; and an act is not freely performed, unless it is performed from choice. But this choice is itself an act of the will, which must also be freely performed; and this implies a still previous choice. This previous choice is again an act of the will, which again implies a previous choice; and so on in an infinite series, the absurdity of which must be obvious. We maintain, therefore, that the aforesaid guilty volition of David, or that act of his will which looked to a criminal connection with Bathsheba, was not self-determined, but determined by motive; understanding by motive "the whole of that which moves, excites, or invites the mind to volition, whether that be one thing singly, or many things conjointly." If this reasoning is not sound, will our brother have the kindness to point out its defect?

But Bro. H. is not willing to allow that volition is *caused*—that it is an *effect*—lest responsibility should be destroyed. "No man would predicate responsibility of the *effect*; it must lie with the *cause*." Why not predicate responsibility of the effect, as well as of the cause? The moral character of dispositions of the heart, and of acts of the will, lies in their *nature*; and any attempt to derive it wholly from their cause, involves an absurdity. Shall we say, that vice consists not in what is vicious, but in that which produces it? Shall we say, that virtue consists not in that which is virtuous, but in that which produces it? We are sure that, upon mature reflection, Bro. H. himself will not say so.

Strictly speaking, however, responsibility cannot be predicated of either cause or effect, but only of the intelligent personal agent who wills and acts. And the mere fact that his volitions are caused, cannot destroy *his* responsibility, unless by causation be meant compulsion, force, or something of the kind. But as for a forced will, the idea is a perfect absurdity—a contradiction in terms; it is impossible that there should be any such thing. That which is voluntary, is not forced; and that which is forced, is not voluntary. Therefore, when we speak of the causation of human volitions, we mean that kind of influence—be it what it may—which is strictly adapted to the nature of the human mind. And if strictly *adapted* to the *nature* of the mind, how can it destroy responsibility? It is strange, passing strange, that, rather than admit the operation of a cause which offers no sort of violence to the will, our opponents will even contend for the existence of an event without a cause: for a volition which is not determined by any thing, is an event without a cause.

The expression "freedom of the will," is used by our correspondent. Whether he admits the strict propriety of the expression, we do not know; but he says, "The Calvinist answers that the will is free, when it is not forced." The truth is, however, that freedom is not predicable of the will, but of the man—the living, intelligent agent. We may correctly speak of free *agency*, but not of free *will*. One might as well talk of an angelic angel, a fluid liquid, or a mental thought. The will is free by its very nature, just as a thought is mental by its very nature, or as a liquid is fluid. We may conceive of its being destroyed, or annihilated; but when one begins to conceive of it as subjected to force, he loses sight of its nature, and actually thinks of something else. If an intelligent Calvinist comes down from his true position, so far as to say "that the will is free when it is not forced," the expression is one to which he is driven by way of rebutting the false conception of his views entertained by his opponents; it is not one which he adopts from any conviction of its propriety. If we admit that man acts as he wills, we admit his freedom in the fullest and broadest sense. When we have reached the will, we have reached an *ultimate* point in our researches into the nature of liberty. He who goes beyond this, to inquire wherein the freedom of the will consists, chases an ignis fatuus.

The idea that volition is not an effect, but an independent cause, is one which does no credit to our brother's philosophy. That which *begins* to be, must be an effect; it cannot be an *independent* cause. And it is the intuitive dictate of our nature, that every event, or whatever begins to be, must have a cause. Perhaps an appeal here may be made to consciousness; it may be said, that we are conscious of being ourselves the cause of our own volitions. But all that can be meant intelligently by this, is that we are conscious of putting them forth. If any one doubts this, it is not the writer of these remarks. But can any one be conscious that, prior to his agency in putting them forth, there was no cause to induce him to do so?—no motive, no persuasion, no temptation of any kind?

But let us look a little further along in our correspondent's article. He thinks, that we "might just as well predicate responsibility of human volitions when these volitions are the result of *physical* force, as to predicate responsibility of them when the *self-determining* power is denied." We accept this as an ample atonement for making us look "quite ridiculous," but we are not so ready to accept it as sound argument. It is the very first dictate of our nature, the intuitive sense of all mankind, that we are responsible for whatever we do willingly; but whether the will itself is caused, or acts independently, is something which we never stop to consider. That is a question which we leave for philosophy to settle. It is quite sufficient for us to feel that we act *willingly*. It is true, when we have committed a fault, we are always eager to find, in the cause or causes which led to it, something which can be *construed* as compulsion; because that would take away the uncomfortable sense of guilt. But just as far as we find the absence of compulsion, and the exercise of a willing desposition, we feel ourselves responsible.

But "if it can be shown that the *results* would be changed, whether you apply physical or moral influence, provided you take away the self-determining power of the will," Bro. H. would be "glad to see it." That moral effects do just as certainly result from moral causes as physical effects do from physical causes, is the very proposition which we affirm. If this is what our brother means by his intimation that the results would not be changed, we shall not shrink from the responsibility of our affirmation.

The paragraph which, for convenience of reference, we have marked (A.,) is one which, we should suppose, was written for effect rather than argument, did we not conceive of our brother as too honest to avail himself of such an artifice. The changes which he has rung upon "*full and fixed connection*," will sound quite musical to many of his readers, we have no doubt. But let us see whether such notes belong to the gamut. You have admitted already, that God certainly foreknows every thing that will happen, although you deny the necessity of some things which will take place. Take the proposition, "John Smith will commit murder fifty years hence," for illustration; supposing, for the argument's sake, that such an event will actually transpire. You will not say, that there is no connection between the event and God's foreknowledge of it; for that would be a contradiction. It would be the same as to say, that God foreknows the event, and yet does not foreknow it. There is a connection, therefore; and this connection is absolutely perfect, or it is not. If it is not, then by how much it lacks of being so, by so much does God fail of being certain of the futurition of the event; and by how much he fails of being absolutely certain of it, by so much does his supposed foreknowledge of it become mere conjecture. But if the connection between the event and the Divine foreknowledge of it is absolutely perfect, it cannot be rendered *more* perfect. So that here is a "full and fixed connection" between the commission of murder by John Smith, fifty years hence, and God's foreknowledge of it. Can you deny this, upon your own principles? And yet this is all that Edwards means by necessity. If the propriety of the term be disputed, it is a mere dispute about words, which those who choose may agitate to their full satisfaction. We do not intend to be beguiled into a logomachy, if we can avoid it. But we do insist, that those who undertake to oppose this doctrine should understand what they are going to oppose. We repeat it, that necessity, in the sense of *constraint, compulsion*, or *opposition to the will*, is not what is meant. If those who differ from us cannot hold in their minds any other idea of the term except that which implies such a constraint upon actions, exercised *ab extra*, as renders choice or will impossible, we do not wonder at their repugnance to the doctrine; but we beg leave to say, that their controversy is not with us.

In our issue of Jan. 22d, we said, (alluding to the act of the Jews in crucifying the Saviour,) that "there was no other kind of necessity for the act, except that which was requisite to make the connection between the act and God's foreknowledge of it absolutely perfect; that this connection was absolutely perfect, infallible, and indissoluble; and that if a decree be added to the foreknowledge, it does not increase or strengthen the connection; it does not render it more infallible, or indissoluble." The fallacy of this reasoning Bro. H. has not yet exposed. But, in the paragraph above alluded to, he finds a great deal of fault that, "by a '*fixed connection*,' we are in a state of alienation from God; we naturally *hate* his authority; our desires are after sin," &c., &c. Nevertheless, according to his principles, God eternally foresaw this state of things. He foresaw that some would continue in rebellion, while others would prove good and faithful servants, and be received into life eternal. Say, brother, is the connection between this state of things and the Divine foresight of it absolutely perfect, infallible, and indissoluble, or is it not? If it is, what is the foundation of this perfect connection? Has it any foundation at all? Has it any *certain* or *fixed* foundation? You cannot answer this question, without admitting the very necessity for which we contend. Take care of the "*divine decrees*."

But while we admit, that an entirely depraved man has a natural power to do all which is required of him, yet he certainly will never do as well as he can, unless by a special influence from above. Bro. H. knows this as well as any body, and, we doubt not, has preached it a thousand times. His implied censure of our doctrine, therefore, that the Spirit of Life must have possession of the soul, in order that Gospel motives may induce one to lead a godly life, is what we would hardly have expected. There is no middle ground to be occupied here. Our brother has told his unregenerate hearers, over and over, again, that unless they are born again they cannot render a pleasing obedience to God. But what he means by such language, and what every understanding person means by it, is, not that they are not possessed of all the natural power requisite for serving God; but that the alienation of their hearts from this service is so strong, that, till the Spirit of Life has got possession of them, they will go on in sin, with a certainty as infallible as that by which a stone thrown into the air falls back to the earth. Yet the opposition which our brother feels to God's discriminating grace, causes him to reason as if he did not believe his own preaching.

On the words *necessity, must, must needs*, &c., as employed in certain passages which we quoted to show the Scripture usage of the terms, our correspondent quotes Mr. Cruden, who says, that the terms "do not always denote an absolute necessity, but a necessity of decency, or of duty," &c. But what is this necessity of decency, or of duty, but a *sense* of decency, orduty, so strong, in the cases alluded to, as to give rise to *volitions*—all-controlling volitions—which urged the subjects of them on to the acts in question? Mr. Cruden, therefore, agrees with us; or, at any rate, he does not *dis*-agree. Our brother "sees here presented, as reasons why the above mentioned acts were performed, *strong* influences in each case; but not a single instance where these influences *might* not have been overcome." So they "might," in one sense; that is, the persons spoken of possessed all the *natural* power which was requisite to make effectual resistance; but their *moral* power, which was nothing different from their governing disposition, was inadequate. Hence the necessity to do as they did. Will Bro. H. now "confess to being routed from his position?"

The term *contingency*—our correspondent "does not mean by it an event which takes place without a *cause*, but an event which has a cause, and that cause *free volition*." But volition itself is an event, being an act of the will. Is it a *contingent* event? If it is, then, as our correspondent does not mean by such an event one which takes place without a cause, it must be *caused*; the thing which he has denied all along. If it is a necessitated event, it must certainly have a cause which necessitated it. If it is no event at all, then it did not *begin* to be.

T. B. B.

NEW MOVEMENT FOR SUNDAY.

A few years ago, the advocates of coercive laws to secure the closing of canal-locks and the stopping of railroad trains on Sunday, sought to promote this object by holding conventions, making speeches, and passing resolutions. But failing in this—as they always will fail where an opportunity is given for discussion—they are now trying to accomplish their purpose in a more stealthy way. Petitions against Sunday Mails are circulated among the "orthodox" churches in different parts of the country, and the first notice which the public have of their existence, is the announcement of their presentation to Congress. But we have very little idea that success will attend these efforts to secure a national recognition of Sunday, unless its friends can present other arguments for it than any they have yet produced.

In some of the State Legislatures, however, there is more encouragment for the Sunday coercionists. Accordingly, we learn that they are busily at work there. The latest movement of which we have heard is designed to secure a law to close the locks of all the canals in the State of New York on Sunday. It seems that a number of theological students at Rochester were first inspired with a zeal for this object; and that through their instrumentality the students of the Theological Seminary at Auburn, were so enlisted in it as to canvass that city and get the signature of every man who could be induced to sign a petition for it. A student was then sent to Albany as a "lobby member," who obtained promises to favor the movement from some fifty members of the Legislature. With this encouragement, petitions have been forwarded to the students of the Union Theological Seminary in this city, accompanied by a letter exhorting them to spare no pains in canvassing the city for signatures. We understand, however, that the New York students have too much business on hand to admit of their engaging in a general canvass, and they have consented only to circulate the petitions in the churches with which they are connected

TIDINGS FROM OUR MISSIONARIES.

Their Health—Death of Mrs. Shuck—Opening of the Chapel—An Illustration of Heathenism.

[From a Letter of N. Wardner, Shanghae, China, Dec. 18, 1851.]

As a family, we have never enjoyed so good health and spirits in China as at present.

The wife of Rev. J. L. Shuck, of the Southern Baptist Mission, died on the 21st of November, leaving an infant. She was a woman of uncommon worth, and a zealous missionary. Her death will be deeply lamented by all who knew her.

On the 22d of November we opened the new Chapel for the public ministry of the word, with encouraging prospects. The congregations do not seem to diminish as yet, but rather to increase. Its location seems to be a very good one. Still, as there are four preachers of us, we might easily occupy one or two more if we had them. The First-day Baptist Mission here has but three preachers, yet they occupy five chapels. It is hoped that as soon as consistent, means will be furnished to enable us to enlarge our operations. There is a village not more than a mile from our dwelling, where I feel anxious to get a foothold and establish a school. It contains inhabitants enough, within the distance of a few rods, to fill a large chapel; and swarms of children are growing up ignorant both of Christianity and of the literature of their own nation. Three hundred dollars in hand, I think, would purchase a site and build an edifice that would answer well both for chapel and school-room. A location in some of these country villages, it seems to me, would afford quite as much promise as one in the city, and can be obtained with far less expense. At any rate, would it not be worth a trial?

Before I close I must not omit to give you one specimen of heathenism which has just come under our observation. On the 14th inst., about one o'clock, my teacher came in, saying that an infant had been thrown out near our yard, which was still alive. I immediately had it brought in, and a more pitiful object I never beheld. The first offices of humanity had not been performed, and it had not sufficient of the most filthy covering to conceal its nakedness. There was a paper with it, stating that it was born at ten o'clock the night before, but giving no information whence it came. The night was freezing, and spires of withered grass were frozen to its limbs. We did what we could to save it, but in vain. It revived considerably on being warmed, but died the next day about 12 o'clock. We informed the neighbors that it would be buried the next morning, and invited them to attend. A few came, and Br. C. being present, we each in turn gave our testimony against such inhumanity and wickedness. I have seen no less than three infant bodies that were thrown out upon the city walls, and have seen two thrown into a little tower built for the purpose, called tih-queh-tak (tower for depositing bones,) which stands but a few rods from our house. Such is heathenism in its most elevated and refined form.

TOO DEEP TO BE FATHOMED.

Zophar, one of Job's friends, says, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven, what canst thou do? deeper than hell, what canst thou know?" He seems to set at defiance the intellect of man, however large its grasp, to comprehend the Almighty. Indeed, when we contemplate the Divine Existence, the light is so effulgent, and the weight of the subject so ponderous, that we lie prostrate in the dust, and exclaim, "We are but of yesterday, and know nothing." A clergyman of well-disciplined and penetrating mind, once said to his son, who was turning his attention to some of the mysterious and perperplexing doctrines of revelation, "My son, take care how you approach those depths." A caution of great importance to be heeded in reference to the profound themes of the Bible.

Some of the truths of revelation seem simple and plain, and yet some of the wise of this world stumble upon them to their ruin. In the simple statements of divine truth, there is a solemnity and grandeur which engages the attention and fixes the thoughts of angels. They cavil not at the mysteries they contemplate. But man, whose mind is darkened by sin, and who is at best but in his infancy, disputes every revealed truth. Some cannot understand the eternity of God, and therefore deny his existence. Some think that God is too great to condescend to reveal his will to man, and therefore reject the Bible. Some cannot see how there can be three distinct persons in the Godhead, all equal and eternal, and therefore become unitarians. The same class of persons have no idea of the union of the divine with the human or incarnate Deity, and therefore stumble at the divinity of Christ. Mulitudes, by a desperate skepticism, throw overboard all the encouraging and consoling doctrines of the gospel, and perish. What can we do without faith in God and his word? We are out at sea, without helm or compass, at the mercy of the winds, which may veer to every point, and drive us we know not whither; and a wonder if we are not dashed on the rocks or driven on the sands.

We may not be able to comprehend how a holy and benevolent God could permit sin to curse this beautiful creation, morally and naturally. We may be equally at a loss to understand how God could know all events from the beginning of the creation to the close, and yet how man can be held responsible for all his actions, even though those actions accomplish the Divine purposes. Yet who can evade the conviction, that if God is infinite, eternal, omniscient, and omnipresent, every thing, even the most minute, is, and always has been, perfectly known to Him? Who can read the 139th Psalm without coming to such a conclusion? And if man is an intelligent being, capable of moral actions, who can escape the conclusion, that he must be responsible to his Maker? Besides, his being under law, moral law, and his destination to a future judgment, where he will be rewarded according to his works, whether they be good or bad, leaves us without a doubt as to his accountability. Let wise men, therefore, sit down at the Master's feet, and believe and adore where they cannot comprehend, and wait the disclosures of the "great day" and the future state. Then, without speculating, philosophizing, or metaphysical reasoning, things will be better understood; for all darkness will be dissipated by the broad day-light of eternity.

W——R.

SALEM, N. J.

THE NORTH-WESTERN ASSOCIATION.

We are indebted to A. W. Coon, one of the clerks of the Seventh-day Baptist North-Western Association, for the statistics of the churches composing that body, and an abstract of the minutes of its fifth anniversary.

The meeting was held with the Church in Christiana, Dane Co., Wisconsin, on the 1st, 2d, 3d, and 5th days of October, 1851. Eld. Samuel Davison preached the opening discourse. The Moderator was Eld. Samuel Davison, and the Clerks were A. W. Coon and Wm. M. Clarke. The statistics prepared from the Letters of the Churches, also a Report on the State of Religion in the Churches, will be found below. A series of resolutions introduced by a committee appointed for the purpose, (but of which we have no copy,) furnished matter for a lengthy and interesting discussion. The ministers of the Association were appointed a Committee to attend all "Sabbath Conventions," so called, within the bounds of the Association. A Committee was also appointed, consisting of V. Hull, Z. Campbell, and J. M. Todd, to watch the course of legislation in Wisconsin relative to the Sabbath, and to circulate and present to the Legislature remonstrances against the passage of any laws conflicting with equal religious privileges. A Missionary Board for the ensuing year was appointed, consisting of Stillman Coon, Wm. H. Redfield, Varnum Hull, Alfred Maxson, and Joseph A. Potter. Eld. Stillman Coon was appointed a delegate to the Anniversaries of our Missionary, Tract, and Publishing Societies, to be held at Plainfield, N. J., in September next. A vote was passed, that any delegate of the Association, who may attend any Anniversary, General Meeting, or Associational Meeting of the denomination during the ensuing year, be authorized to represent this body. Levi H. Bond was appointed Treasurer for the current year, and Morris Crandall, Recording Secretary. The Association finally adjourned to meet with the Church in Albion, Dane Co., Wisconsin, on the 29th day of September, 1852.

Report on the State of Religion.

The Committee on the State of Religion report, That many tokens of grace and mercy have been manifested, not only in the revival of some of our churches, but also in the conversion of sinners. Our number has been increased, the last year, one hundred and twenty-two; which is a matter of encouragement. Still, we regret that all have not been revived, and that there is too little ardent piety and self-consecration to the service of God among us. The subject of the Sabbath is attracting the attention of some of those who are looking for truth. Several have renounced the traditions of men since our last anniversary, and embraced the Sabbath of the Bible. In conclusion, we remark, that we have much to induce us all to renew our diligence and take courage, having this assurance, that if we venture all on the promise of God, the cause in which we are engaged will finally triumph, in spite of all that may oppose.

Statistics of the Churches.

Milton—Varnum Hull, pastor; Stillman Coon, Dan'l Babcock, and Richard C. Bond, elders; Wm. H. Redfield, licentiate. L. H. Bond, deacon. Post-office, Milton, Rock Co., Wis. Added 78, dismissed 5, deceased 3, total members 180.

Albion—James Weed, licentiate. J. A. Potter, J. Weed, S. Burdick, P. C. Main, deacons. Post-office, Albion, Dane Co., Wis. Rejected 1, dismissed 4, total members 86.

Walworth—O. P. Hull, pastor. A. Maxson, Wm. S. Clarke, deacons. Post-office, Walworth, Walworth Co., Wis. Added 10, total members 34.

Farmington—S Davison, pastor; L. D. Ayres, J. Hill, elders; J. Hill, licentiate. Dennis Saunders, deacon. Post-office, Farmington, Fulton Co., Ill. Added 10, dismissed 1, deceased 3, total members 41.

Christiana—Z. Campbell, pastor. Z. Gilbert, deacon. Post-office, Utica, Dane Co., Wis. Added 19, rejected 1, total members 52.

Berlin—J. M. Todd, elder. Charles Hubbell, deacon. Post-office, Berlin, Marquette Co., Wis. Added 5, rejected 2, total members 35.

A COLONY FOR OREGON.—A letter from A. W. Coon, of Milton, Wis., says: "Quite a number of our people leave Wisconsin on the 20th of March for Oregon. They form a Colony, and among them are some of our most enterprising and worthy citizens." We hope they will not fail to inform their brethren at home of their progress, and particularly of the location which they fix upon. A considerable number of our people will undoubtedly settle in that country within two years, and it is all-important to their comfort and usefulness, that they locate in the vicinity of each other.

MISSION TO TERRA DEL FUEGO.—Intelligence has been received by the Patagonian Mission Society, of the death of a party of seven persons, namely, Capt. Gardiner, Mr. Williams, (a surgeon of Burslem,) Mr. Maidment, three seamen, and a ship's carpenter, who sailed from Liverpool on the 7th of September, 1850, to attempt to establish a mission at Terra del Fuego. It appears by a journal kept by one of the party, (Mr. Williams,) that he and his companions encountered much hostility from the natives; but their deaths were caused not so much by violence as from want of food and exposure to the weather.

TRIBUTE TO MOUNT VERNON.

From my Private Journal.

Having weighed anchor at the mouth of the Potomac, our gallant steamer was rapidly wending her way to the seat of the American Government. As she approached the city, the eyes of more than two hundred of her passengers and crew were directed towards the ancient residence and present resting-place of the "Father of his Country." As we hove in sight of Mount Vernon, the tolling bell and minute gun began to speak the feelings of all hearts, and to render more significant the solemn scene which respect has rendered customary. High on the yellow bluff, and within the shady grove on our left, stood the venerable mansion; and midway to the shore, beside the obliquely ascending path, was the tomb of our beloved Washington. As we passed and viewed the half-concealed obelisks which mark the spot of his earthly rest, our numerous company, with heads uncovered, stook in silence; the colors, which hitherto had waved gaily at the peak, took a half subdued position; and the ponderous wheels suddenly ceased to exert their usual energy, as if conscious duty imposed a muffled silence. Thus solemnly and silently the Baltic glided along, till the eye could no longer behold the tomb; when the scene as suddenly changed, and presented the accustomed bustle and activity.

SPECTATOR.

EXPOSING GOODS ON SUNDAY.—In the Assembly of New York, on Sixth-day, March 5, Mr. Van Santvoord, Chairman of the Committee to whom the petition of S. Bently and others, asking for an amendment of the law so that persons who keep the Seventh Day or Saturday as holy time may expose goods for sale on Sunday, reported adversely to the prayer of the petitioners, and the report was agreed to.

LITERARY INSTITUTIONS IN THE UNITED STATES.—There are in the United States not less than 207 colleges proper, 43 theological, 17 law, and 27 medical schools. Out of the aggregate, Pennsylvania has 21—consisting of 8 colleges, 7 theological, 2 law, and 4 medical schools. The number of volumes contained in the libraries of the colleges, exclusive of those in the professional schools, is, as far as estimated by imperfect returns, 871,800.

A RELIC.—At a recent conference of Churches in Groton, Mass., the identical Bible used by John Rogers, the martyr, and carried by him to the stake—some of the leaves of which bear the marks of the flames—was brought to the conference by a descendant of the martyr.

DEDICATION AT MILTON, WIS.—The Seventh-day Baptists at Milton, Rock Co., Wisconsin, have recently completed a meeting-house, which cost some $2000. The dedication services were appointed to be held on the 26th of February.

The Legislature of Vermont, at its recent session, enacted a law forbidding the employment of conductors, engineers, brakemen, or switchmen, "who shall make use of intoxicating liquors as a beverage." If any Company within the State fail to comply with the requirements of the law, they are liable to a prosecution, and a fine of from $300 to $3,000.

While Calvin Fairbanks has been convicted at Louisville, Ky., of stealing negroes, and been sentenced to an imprisonment of fifteen years, George Alberti, for stealing a free negro, and selling him into slaveay, got ten years; and this was regarded as monstrous by some.

Three hundred prisoners in the State Prison at Charlestown, Mass., have petitioned the Legislature to pass the Maine Liquor Law. There are now 402 convicts in the institution. Upward of fifty convicts in the New York prisons had always been total abstinence men.

The people of Indiana are petitioning their Legislature for the passage of a law which shall provide that the wife, and all others injured by the sale of intoxicating liquors, may maintain an action against the vender who furnishes the liquor.

The Liquor bill before the Massachusetts Senate has been amended so as to submit the question of its adoption to a direct vote of the people, and in that form it will probobly pass. Better so than worse.

Intolerance gives way by degrees; Jews and Christians are now allowed to intermarry in Hamburg, a thing the bare proposal of which would have shocked all Europe two centuries, nay, half a century ago.

A leading medical practitioner at Brighton, England, has lately given a list of sixteen cases of paralysis produced by smoking, which came under his own knowledge, within the last six months.

Captain Sir Edward Belcher is spoken of as likely to take command of the new searching expedition to the Arctic regions, which is to be dispatched to those seas by the British Government.

The Methodists at the West are moving in favor of a Branch of the Book Concern in Chicago. There is now but one branch establishment in the West, at Cincinnati. The Methodist Churches in the North-West are increasing rapidly.

The venerable Dr. Maclay, of this City, now seventy-four years of age, was at Jackson, Miss., on the 9th ult., engaged in the business of the American Bible Society. For the last fifteen years the Dr. has made semi-annual visits to Mississippi.

The late Michael Allen, of Pittsburg, has left $25,000 to missionary and other purposes connected with the Presbyterian Church, and $4,000 to the American Tract Society.

The Mississippi Senate has passed a Bill to prevent the introduction of slaves into that State for sale.

Frazee, the Artist, died last week, at the residence of his daughter in New Bedford, at the age of sixty years.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, MARCH 1.

In the SENATE, Mr. Dawson presented the joint resolutions of the Legislature of Georgia against intervention in foreign affairs by an effort to maintain non-intervention, and in favor of the established policy of neutrality in all political matters beyond this Continent; read and ordered to be printed. Mr. Seward then introduced a motion, that when the Senate adjourn it be to Fourth-day so that members may have an opportunity to visit the steamer Baltic. The motion prevailed after a long discussion, in which Messrs. Seward, Dodge, Gwin, Brodhead, Bayard, Borland, Mallory, Rusk, Downs, and Mangum, took part. The Iowa Land Bill was taken up, and Mr. Dawson addressed the Senate at length upon it; after which Mr. Dodge got the floor, and the Senate adjourned over to Fourth-day.

In the HOUSE, Mr. Fitch of Indiana asked leave to offer a resolution about the Compromise Measures, and requested a suspension of rules for the purpose, which was negatived by a vote of 74 to 119. Mr Johnston (of Ark.) introduced the Senate bill for the appointment of a Superintendent of Indian Affairs in California, with an amendment, which was agreed to, and the bill passed. After the transaction of some other unimportant business, the House adjourned over to Fourth-day, in order to visit the Baltic.

FOURTH-DAY, MARCH 3.

In the SENATE, a large number of petitions were presented, among which was one for a grant of land to aid in the construction of a wagon road from the Mississippi River to Oregon, and several from Ohio, Illinois and New York, praying the passage of a law making Public Lands free to actual settlers. The Bounty Land bill as it came from the House was taken up, and after a short debate every one of the House amendments were rejected. The Iowa Railroad Land Bill was then taken up, and Mr. Dodge spoke in favor of it until the hour of adjournment.

In the HOUSE, resolutions were presented from the Legislature of Ohio, asking for the construction of a canal on the Indiana side of the Falls of the Ohio River; and it was stated by the Committee on Roads and Canals, that a bill for this purpose will be reported. The bill granting a right of way and donation of lands to Missouri for railroad purposes, was taken up, Mr. Bennett concluded his speech on it, and the House refused to instruct the framing of a bill making grants of lands on some equal and just principle of apportionment, and in proper amounts, to all the States, to aid in the construction of railroads therein. Without disposing of the subject, the House proceeded to the consideration of the special order, the bill to encourage Agriculture, Commerce, Manufactures, and all other branches of industry, by granting to every man who is the head of a family, and a citizen of the United States, a Homestead of one hundred and sixty acres of land, upon condition of occupation and cultivation of the same for a certain period. A speech by Mr. Dawson occupied the remainder of the session.

FIFTH-DAY, MARCH 4.

In the SENATE, the resolutions of the Legislature of Ohio for a ship Canal around the falls of St. Mary, were presented. A large number of petitions and remonstrances were presented, including some for and against Whitney's plan of a National Railroad from the Atlantic to the Pacific. Mr. Gwin offered a resolution, which was adopted, requesting the President to communicate copies of all communications on the files of the Departments relative to the Empire of Japan. A resolution was adopted calling for information in relation to California mail contracts. The Iowa Land Bill was then taken up, and its discussion occupied the remainder of the day.

In the HOUSE, the resolutions of the Georgia Legislature against intervention were presented. Mr. Hall, from the Committee on Public Lands, reported bills granting the right of way and a grant of land to the States of Indiana and Illinois for railroads. Also, similiar grants to Michigan, for the construction of a ship canal around the falls of St. Marie; to Wisconsin, for the construction of a railroad from Chicago to the head waters of Lake Superior. Also, grants of land to the States of Ohio, Indiana and Illinois, for a railroad from Toledo to Springfield. Breckenridge made a speech on the bill donating land to actual settlers. He was interrupted several times; and when he had concluded, Mr. Campbell of Ohio obtained the floor, and the House adjourned.

SIXTH-DAY, MARCH 5.

THE SENATE passed a bill to facilitate the settlement of accounts of public officers in Mexico, California, &c., and appropriating money to meet expenses of California State Government previous to her admission into the Union. Petitions and private bills occupied the remainder of the day. Adjourned over to Second-day.

The HOUSE, in Committee of the Whole, had up the homestead bill, upon which speeches were made by Campbell of Ohio, Chastian of Georgia, and others, occupying the whole day.

SABBATH-DAY, MARCH 6.

The SENATE was not in session.

In the HOUSE, Mr. Beale made a personal explanation, which drew out remarks from others, and occupied considerable time. Five private bills were passed. The Senate bill, extending for five years the time for selling the lands granted by Congress to the Kentucky Asylum for the Deaf and Dumb, was passed. A debate then arose on the Senate bill for the relief of the Raleigh and Gaston Railroad—suspending the duty on rails, and proposing to pay the duties in mail service. Without taking any definite action on the subject, the House went into Committee of the Whole on the homestead bill, and the remainder of day was occupied by Mr. Davis of Massachusetts in a reply to remarks of his colleague Mr. Rantoul.

It is mentioned as a remarkable circumstance, that within the past month ice made firmly into Lake Ontario a distance of some three miles from the piers, to the depth of four inches. Such a thing is not recollected by the oldest inhabitant, and may not be seen again for a century to come.

European News.

The U. S. Mail Steamer Franklin, with four days later news from Europe, arrived at New York on the 2d inst. Her London dates are to Feb. 18.

In the House of Commons, on the 16th, Lord John Russell brought forward the second grand measure of the session, viz. to provide for the National Defense. Lord John proposed to add to the regular army about as many men as have been sent to the Cape during the present war; that is to say, 4,000 troops of the line, and 1,000 artillery-men; and as regards the militia, to enroll by ballot one fifth of all the men in Great Britain between the ages of 20 and 23 in the first year of the system, and of those between the ages of 20 and 21 in all succeeding years. They are to be liable to serve only for 14 or 28 days in the first year, and for 14 days in each of the three succeeding years.

The British Government has commenced prosecuting the Irish press, and the proprietor of *The Dunkald Democrat* had been arrested for publishing wicked and malicious libels on the English Government.

Accounts from the Australian Gold Diggings to the beginning of November state that the excitement had increased a hundred fold, and the Colonists had nearly gone mad. The yield of gold was immense.

The Continental news by this steamer is destitute of matter of striking interest. It is still affirmed that Louis Napoleon has designs upon Belgium, and has made some peremptory demands on Switzerland, against which the Swiss Government has claimed the intervention of Great Britain.

A letter from Vienna, of the 12th, states that the treaty respecting the indemnity due to Russia for the aid accorded by her to Austria in the war of Hungary in 1849, has been definitively concluded. Austria is to furnish Russia with salt to the amount of 1,051,133 florins (rather more than 2,000,000f.) and to pay in money 4,615,384 florins in three installments, the first of which has been already paid.

The town of Lagos, on the West Coast of Africa, was almost totally destroyed by the British Squadron, on the 26th and 27th December. The English ships sustained severe losses, having 30 men killed and 66 wounded. This great casualty was caused by one of the steamers having grounded within range of a battery of 13 guns. These hostilities were undertaken in consequence of the King having refused to ratify a treaty of peace for the suppression of the Slave-trade. An immense number of Natives were killed during the two days' fighting, and the King or Chief was deposed and another one substituted.

The Overland India and China Mail, with dates from Hong-Kong to Dec. 30, and Bombay to Jan. 17, arrived in London on the 16th February. The Burmese are said to have shown the white feather, and had acceded to the demands of the British Government. All the English ships of war remained off Rangoon, as doubts were entertained of the good faith of the King, 100,000 troops having been mustered and great warlike preparations made. About 500 houses in Hong-Kong had been destroyed by fire. The rich men of Canton had been called upon to contribute large sums toward the expense of the war, reports of which are exceedingly vague.

Three Days Later.

The steamer America, with three days later news from Europe, arrived at Halifax on the 4th inst.

In England, the great political event has been the defeat and resignation of the Russell Ministry. In the local militia bill, Lord Palmerston moved that the word "local" should be stricken out of the bill, and that the proposed force should be perambulatory—not confined to England, Scotland or Ireland—but should be sent to any quarter of the United Kingdom where it might be required. On this proposition of Lord Palmerston the Ministry joined issue, and were defeated on the division by a vote of 136 against 125. Subsequently to this expression of the Commons, Lord John Russell intimated that, having lost the confidence of the House, he could no longer hold office. The event was wholly unexpected, both in and out of Parliament, especially as on the previous night Ministers had a decided majority on Lord Naas's motion of a want of confidence, arising out of the Clarendon and Birch (the Irish editor) affair. The number voting on that occasion being 137 for the motion, and 232 against it. All sorts of rumors were afloat at Liverpool, prior to the sailing of the *America*, as to who would succeed Lord Russell as Premier. A coalition between Sir James Graham and Lord Palmerston was confidently expected by many.

From France there is no news worth reporting.

The health of the Queen of Spain has been completely restored. The event had been celebrated by public thanksgiving at Madrid, and in all the Catholic capitals in Europe, with great pomp and ceremony. The body of the regicide had been burned, and the *Gazette* contains the royal orders for the destruction of his poignard, pistols, &c.; also, for the burning of his manuscripts, in the presence of his Judges.

THE LAST OF THE TEA PARTY.—David Kennison, who fought in many of the battles of the Revolution, and is supposed to have been the last survivor of the Boston Tea Party, died at the residence of William Mack, Chicago, Feb. 24. He was born in November, 1736, and was consequently 115 years and 9 months old. An excellent portrait and biographical sketch of Mr. Kennison appeared in the first volume of Lossing's Pictorial Field Book of the Revolution. It is there stated, that Kennison had lost all traces of his children, and that he believed that not one of them survived. It is an interesting fact, that a surviving daughter, who was living at Oswego, first obtained a knowledge that her father was yet living by having Mr. Lossing's publication put into her hands. She immediately went to Chicago, and was with her venerable parent until his death.

ONONDAGA SALT.—We stated the fact some weeks since, says the N. Y. *Tribune*, that by order of the War Department, a parcel of 500 barrels of first quality Pork had been packed, half of it in Onondaga Salt, and the other half in Turks Island, with a view of testing the real merits of the former. Several barrels of each pickle were recently opened, in the presence of a number of gentlemen interested in the experiment. It was found upon careful inspection, that the condition of the meat was about the same, the difference, if any, being in favor of the Onondaga salt. In order to perfect the experiment, the pork is to be sent to various military and naval stations, with directions to return special reports of its quality. Should the result be what it has been thus far, the long-existing prejudice in favor of Turks Island salt over the home article will be dissipated, much to the benefit of the people, and the credit of the Government.

SUCCESSFUL ROBBERY.—On Sunday morning, Feb. 29, between 4 and 5 o'clock, the schooner C. & N. Rogers, (Thomas Rogers, master,) lying at the foot of Dover-st., New York, was robbed of $500 in gold. The money was in the Captain's trunk, in the cabin, where four men were asleep, the cabin being unlocked, and a light burning. The robbers carried the trunk on deck, broke it open, destroyed the vessel's papers, and stole the money. They also picked the pockets of the sleepers in the cabin, stealing $14 from one man's pantaloons. They took nothing but money. The schooner had just arrived from Fairhaven, and it is thought that the robbers may have come from that place also, as no one here knew that so much money was on board.

GRAND RAILROAD SCHEMES.—A correspondent of the N. Y. *Tribune* says that there are now before Congress thirty-one applications for grants of land to assist in building railroads in the Western States. These thirty-one railroads measure upward of *eight thousand three hundred* miles in extent. If they could all receive alternate sections of land six miles in depth on either side of the track of each road, the aggregate number of acres would be upward of *thirty millions.* Assuming this land to be quadrupled in value by the roads in question, which is a moderate estimate, the worth of them would be *one hundred and forty millions* of dollars.

SUMMARY.

The Supreme Court of Pennsylvania has affimed the judgments obtained some months ago in the District Court, by the Commonwealth, against the Bank of the United States. The first judgment was for $100,000, and the second for $800,000, both with interest. These judgments are for the annual bonus of $100,000 per annum, to which the Bank, by its charter, is liable for twenty years. The Bank resisted on the ground of having made an assignment of its effects, and consequently having no longer a legal existence. The Court, however, decided that the organization was kept up, and hence the liability was unimpaired.

Accounts from the Cape de Verd Islands to Jan. 31, state that there has been a great deal of sickness there, especially at St. Antonio and St. Vincent. At the latter place nearly three-fourths of the population had died. At the former large numbers had died, and the mortality was increasing at the last accounts. The Islands had suffered greatly from gales and rains, which prostrated houses and destroyed crops. The inhabitants were obliged to live in mud hovels, and to this cause was ascribed the great mortality.

The Cincinnati Gazette states that J. Davis, of Ross County, Ohio, cultivates 1,800 acres of Indian corn; that he has this winter "a corn crib filled, which is three miles long, ten feet high, and six feet wide!" H. L. Ellsworth, of La Fayette County, Indiana, cultivates twelve thousand acres, which would require at the same ratio a crib twenty miles long, six feet in hight. He is desirous of selling thirty small farms of one thousand acres each.

We learn from *The Bath* (Me.) *Tribune*, that recent efforts for the execution of the Liquor Law in Wiscasset have resulted in the entire suppression of the sale of intoxicating drinks for beverage. Three rumsellers stand convicted on the third case; one has appealed, by giving bonds. One was committed for 60 days, in default of payment. The amount of fines, exclusive of appealed cases, paid over to the town, is $120—besides cost of suits, $20.

The Jamestown Journal has an account of the death of Miss Artemesia Eames, a young lady formerly of Carroll, Chau. County, and at the time of the fatal occurrence teacher of a school in Ohio. In crossing a stream on horseback, in the evening, her horse took fright, and she was thrown and carried under the ice. Her body was not recovered up to the 5th.

A man named Rapp, living in Philadelphia, has invented glass coffins. They are made air-tight, and of sufficient strength to prevent bulging. The durability of glass is well known, and the remains of the departed being entirely protected, decomposition goes on very slowly.

Rev. Mr. Littlejohn, of New Haven, in his lecture before the Arts Union, remarked that the first piece of cloth ever made in the United States was manufactured in Hartford, Conn., by Jeremiah Wadsworth, in 1790, and that Gen. Washington wore a suit of clothes made from this cloth.

At the late term of the Circuit Court in Genesee, N. Y., James Welden was convicted of arson in the first degree. He was indicted for setting fire to a dwelling-house in Dansville. He was sentenced to be hung on the 9th of April next. He confessed his guilt.

Letters from Buenos Ayres to the 8th January, state that Urquiza had crossed the Parana with about 26,000 men, and Rosas had about 30,000. An engagement was daily expected, and the general impression was, among the foreigners, that Rosas would be overthrown.

In the Southern portion of Arkansas, near a mountain of iron, a mountain of emery or corondum has been discovered, equal, if not superior, to the Russian emery. In Russian emery, rubies are found; and that in Arkansas is of the same components.

The value of all the milk sold in Massachusetts for the year ending June 1, 1850, was $276,887. Dedham is the largest town in the "milky way," having sold $45,000 worth. The above does not include the milk made into butter and cheese.

There are 133 German papers published in the United States, the oldest of which, published in Pennsylvania, has been established sixty-three years.

It is said that Gov. Kossuth has contracted with some two or three manufacturers in Cincinnati for one thousand saddles, at $12 each.

The steamship Baltic was visited by the President of the United States, Heads of Departments, Members of Congress, &c., &c., on the 2d inst. Some 2000 persons are said to have been on board at one time. As "victuals and *drink*" were gratuitously and plentifully furnished, of course there was a jolly time. A large appropriation by Congress to sustain the Line to which the Baltic belongs, is considered certain.

A machine for the manufacture of bricks is shortly to be put in operation in Louisville. The inventor is a native of England, and is now in that city. It is said that the machine, when constructed, will manufacture bricks ready for use in the short space of thirty-six hours, and at a cost of at least fifty per cent. less than the usual mode of manufacturing them.

Died in Strafford, Orange County, Vt., on the 16th ult., Mr. Elias Carpenter, in the 91st year of his age. He served the three last years of the Revolution; was the first American soldier that entered the City of New York at the evacuation of the British, which occurred Nov. 25, 1783.

The clipper-ship Game Cock, Hollis, arrived at Hong Kong Dec. 6, in 19 days from the Sandwich Islands; the greatest passage ever made between the two places. She averaged 261 miles per day, and on one occasion made 328 miles in 24 hours.

The steam tow-boat Mary Kingsland, in coming up the river at New Orleans on Sunday, towing several vessels, burst her boilers, killing the second engineer, two deck-hands and one fireman, and severely wounding three others. The vessels in tow were not injured.

The institution of Odd Fellows in the United States numbers 200,000 members. There are 3,835 Lodges and 600 Encampments in the United States. The amount of revenue for the year 1851 was $1,200,000. The amount paid the same year for relief was nearly $500,000.

James H. West, of Bristol, R. I., has been for several years, and still is, a political prisoner in Cuba, and the Legislature at its late session adopted a resolution to bring his case to the attention of the General Government.

Three steamers departed from N. Y. last Friday with California passengers: the S. S. Lewis, via Cape Horn, with about 30 passengers; the Crescent City, for Chagres, with a full load, and the Prometheus, for San Juan, with 462 passengers.

Mr. David Newsom of the city of Salem in Oregon, who has crossed the plains, is now preparing a guide book for Oregon Emigrants, of whose value a recent letter of his, in *The Illinois Journal*, gives a good idea. It will be plain and practical.

The London Times says it has taken some pains to ascertain the number of persons arrested in France within the last few weeks, and it is assured by the best authorities, speaking on sufficient evidence, that the number probably reaches 100,000.

A machine for the printing of DeLaines has been invented and put in operation in Providence, that will print twelve colors. This is going beyond any other machine hitherto made for the same purpose.

S. D. McCullock, of Lexington, Ky., received from England a beautiful phaeton, to be drawn by two or four ponies, as a premium for his mustard (known as Burrows') exhibited at the World's Fair.

A race on snow-shoes came off near Montreal on the 20th ult., by soldiers belonging to the garrison at Montreal. The first prize, five dollars, was gained by a man who ran half a mile in three minutes.

A cannon grape shot, weighing about half a pound, was found in a man's skull, which was thrown up by a person digging a grave in St. Andrew's Churchyard, Mt. Holly, N. J., a few days since.

An appeal to the General Term of the Supreme Court has been taken by the defendant in the divorce case of Forrest *vs.* Forrest. The argument will probably be heard in May next.

Essex County, Mass, is more densely settled than any other tract of its size in the United States. Its population in 1850 was 131,307; number of towns, 30; population to a square mile, 328.

The Homestead Exemption Bill has passed the Assembly of New Jersey, and having previously passed the Senate, requires but the signature of the Governor to become a law.

The Lunatic Asylum at Lexington, Ky., was destroyed by fire on the 16th inst. One lunatic was burned to death, and several are reported to be severely injured.

The Turks are said to be highly gratified with the reception given to Kossuth in this country, considering it as an endorsement of their own course toward him.

In New York, on the 3d inst., Edwin Forrest was fined $2,500 for assault and battery on N. P. Willis, committed in Washington Square several months ago.

The Legislatures of New Hampshire, Florida, Rhode Island, Vermont, Alabama, and other States, have recommended the establishment of an Agricultural Bureau by Congress.

There has been a very destructive fire in Brookville, Indiana. Among the buildings destroyed were the court-house and a large hotel.

The dog population of the United States is estimated at about two millions, and the expense of keeping them at upwards of $10,000,000 per annum.

It is contemplated to hold a "great Southwestern Industrial Exhibition," in New Orleans, in May of next year. Alabama and Florida are most active in their preparations.

The mileage of Gen. J. Lane, Delegate from Oregon, has been put on the same footing as that of other Members of Congress, which gives him about $7,500 each Congress.

February 25th completed the one hundred and fourteenth day of continued good sleighing at St. Albans, Vermont.

The expenses of taking the Seventh Census will amount to $1,500,000, exclusive of the printing, which is yet to be ordered by Congress.

Several little girls in Cincinnati have presented Kossuth with $100, which they collected by going from door to door.

A correspondent of the Chicago *Tribune* tells of a little girl ten years of age, whose only subsistence since infancy has been sugar and milk—some obstruction or disease of her throat having led her always to refuse anything more substantial. She is stated to be as large as children usually of her age, and as healthy, bright, and active, as those whose food would be considered more invigorating.

Mr. Elihu Burritt, recently expounded his plan for ocean penny postage before a meeting of gentlemen, comprising Mr. Henry, M. P., Mr. Thomas Bazley, and other of the influential merchants of Manchester. It met with the cordial support of the gentlemen present.

Mr. Weed writes from Genoa, that, as the portrait of Columbus was destroyed in the recent conflagration of the Library at Washington, the American Consul at Genoa is endeavoring to obtain a copy of the only original in existence, which belongs to a family in that city.

A meeting of persons in favor of the nomination of Daniel Webster for the Presidency, was held at Metropolitan Hall in New York on the evening of the 5th inst. Some two thousand persons were in attendance, whose enthusiasm did not run very high.

Mr. Hill, a pork-packer of Mount Tabor, Iowa, offered a premium for the heaviest hog killed at his house. There were five competitors for the premium, and the weight of the five largest hogs ranged from 719 to 770 pounds.

Near St. Sevier there lives an old soldier with a false leg, a false arm, a glass eye, a complete set of false teeth, a silver nose covered with a substance resembling flesh, and a silver plate replacing part of his skull; he was under Napoleon, and these are his trophies.

Mr. Charles Mare, the eminent shipbuilder of Blackwall, England, has challenged the Americans to run a vessel against any one that they can produce for a thousand guineas. The tunnage of the ship to be from 50 to 380 tuns.

A copy of the 1640 edition of Ben Johnson's "Works," containing on the inside of one of the covers an unpublished poem in the handwriting of the great poet, was sold recently in London for £14.

On Monday, the bridge being erected over the Roanoke river by the Seaboard and Roanoke Company gave way, precipitating ten of the workmen into the river, injuring all of them severely.

The late Michael Allen, Esq., of Pittsburgh, left a bequest of $4,000 to the American Tract Society.

Robert T. Osgood, of Orland, Me., has obtained a patent for an improvement in Grain and Grass Harvesters.

The Grand Juries of several counties in Pennsylvania have presented the small note law of that State as a nuisance.

There is an excursion getting up at Lowell for Washington, for $18; about one hundred have engaged to go.

The Red River was recently frozen over in Louisiana—a circumstance not remembered to have occurred before.

It is said that the New Brunswick Legislature will probably pass an act similar to that known as the Maine Liquor Law.

Mr. Clay has so far recovered his health as to permit him to ride out and enjoy the bright sunshine and balmy air.

David Young, the "Almanac Maker," died at Hanover, N. J., a few days since, aged 68.

LETTERS.

C. Waldo, W. M. Jones, D. L Browning, B. Clarke, J. F. Heuzlit, B. G. Stillman, J. R. Irish, J. Bailey, D. Pierce, J. Barrett, H. W. Stillman, C. M. Lewis, W. B. Maxson, O. Babcock, C. A. Burdick, J. Overpach, J. J. Hare, H. C. Coon, A. Babcock, E. Maxson, L. Crandall, A. A. F. Randolph, A. W. Coon, W. P. Langworthy, A. D. Graham.

RECEIPTS.

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C. M. Lewis, Rockville, R. I.	1 00
L. D. Ayers, F. Crandall, N. Rogers, E. A. Utter, 25 cents each,	1 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Shiloh, N. J.		*Hopkinton, R. I.*	
Reuben Davis	$1 00	Sarah A Saunders	$1 00
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Wm. M. Jones, on acc't	3 00	*Cowlesville.*	
New London, Ct.		Jeremiah Barrett	1 00
D. L. Browning	1 00		

BENEDICT W. ROGERS, Treasurer.

BILLS.—We are sending bills to all who owe us for the *Sabbath Recorder.* If errors are discovered in them, we hope to be informed thereof immediately. If they are correct, we hope—but we need not say what we hope.

New York Market—March 8, 1852.

Ashes—Pots $5 00 a 5 12; Pearls 6 18 a 6 25.

Flour and Meal—Flour, 4 75 a 4 87 for State, 4 87 a 5 00 for good Ohio and favorite State. Rye Flour 3 75 a 3 81. Corn Meal 3 37 a 3 44 for Jersey. Buckwheat Flour 2 00 a 2 25 per 100 lbs.

Grain—Wheat, 97 a 99c. for red Southern, 1 07 a 1 10 for white Canadian and Western. Rye 76 a 77c. Barley 76 a 80c. Barley Malt 87c. a 1 00. Oats 37 a 40c. for Jersey, 40 a 46c. for State. Corn 63 a 66c.

Provisions—Pork, 13 75 a 14 12 for prime, 15 50 a 15 75 for mess. Beef, 5 00 a 6 00 for prime, 9 00 a 12 00 for mess. Butter 16 a 18c. for Ohio, 20 a 23c. for Western New York. Cheese 6½ a 7½c.

Beeswax—26c. for prime yellow.

Hay—70 a 75c. per 100 lbs.

Hops—27 a 28c. for prime Western.

Lumber—14 00 by cargo for Spruce and Pine.

Seeds—Clover 9 a 10c. per lb. Flax 1 40 a 1 44 per bushel. Clover 16 00 a 18 00 for mowed, 20 00 a 23 00 for reaped, per tierce.

MARRIED,

In Shiloh, N. J., Sabbath evening, Feb. 28th, by Eld. Wm. M. Jones, ERCURIUS S. WOODRUFF to MARY B., daughter of Joseph A. Bowen, Esq.

In Hayfield, Pa., Feb. 28, by Eld. A. A. F. Randolph, Mr. PHILIP DUNN to Miss REBECCA GREENLEE.

DIED,

In Plainfield, Otsego Co., N. Y., Feb. 28th, Mrs. KEZIAH BURDICK, widow of the late Deacon Jonathan Burdick, in the 78th year of her age. She has left for the consolation of her bereaved family and relatives, the belief that she was prepared for her change.

In Hopkinton, R. I., of consumption, on the 1st inst., Mrs. LUCINDA, wife of Hazard W. Burdick, in the 34th year of her age. Mrs. B. had for a number of years maintained a consistent life of piety, and died with full hope of a blissful immortality.

In Brookfield, N. Y., Feb. 17th, of consumption, JAMES HERBERT, only son of Roswell P. and Mary Ann Dowse, aged 11 years, 11 months, and 4 days.

Seventh day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 *per Annum, in advance.*

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

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One copy	$ 25
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Forty copies to one address	5 00

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The Seventh-day Baptist Memorial;

A QUARTERLY MAGAZINE OF Biography, History, Statistics, &c.

Terms—$1 00 *a Year*, 25 *Cents a Number.*

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POSTAGE.—The *Memorial* weighs less than three ounces. The postage on it, for any distance under 500 miles, is three cents per number; for any distance over 500 miles and not over 1,500, six cents. *Regular subscribers*, who pay the postage quarterly *in advance*, are entitled to receive it for *one half* these rates: that is, for 1½ cents per number under 500 miles, and 3 cents over 500 and not over 1,500.

☞ Communications, orders, and remittances, should be addressed to the General Agent, GEORGE B. UTTER, No. 9 Spruce-st., New York.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co. have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH Jr.
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Two Living Aztec Children.

A NEW AND ABSOLUTELY UNIQUE RACE OF MANKIND.—The most extraordinary and inexplicable phenomena that the history of the human race has yet produced, can be seen for a few weeks at the large Exhibition Room of the Society Library, corner of Broadway and Leonard-street. They were recently taken from a newly-discovered and idolatrous people in Central America, by whom they were kept with superstitious veneration, distinct and secluded as a caste of their priesthood, and employed as Mimes and Bacchanals in their Pagan ceremonies and worship.

They are male and female. The latter measuring 29½ inches in height, weighing 17 lbs.; the former is 33 inches high, and weighs 20 lbs.

From repeated and careful examination, the best Physiologists state the older to be 12 or 13 years of age; the younger about 10 years.

They differ altogether from examples of the dwarf kind, and from children; affording complete and undeniable illustration of a *Piamean variety of the Human Race!*

Tickets of Admission 25 cents. Children under 10 years, half price. Season Tickets, $1 00. Doors open each day, from 11 until 1, and from 7 until 9 o'clock. dec184t

Central Railroad of New Jersey.

Winter Arrangements, commencing Monday, Nov. 3, 1851.

THIS Road extends from ELIZABETHPORT, 35 miles, to WHITE HOUSE, N. J., reducing the staging between the terminus of the Road and EASTON to 25 miles.

This line leaves New York by steamboat Red Jacket from pier No 1 North River, and connects with trains on the New Jersey Railroad, which leave New York from foot of Cortland-st.

Trains Up.

Leave New York, foot Cortland-st., at 9 A. M. and 4.30 P. M. By steamboat, Pier 1 N. R., at 11 A. M. and 4.10 P. M.

Trains Down.

	Freight.	Pass.	Pass.
Leave White House	3.45 A.M.	6.30 A.M.	1.45 P.M.
Somerville	5 00	7.00	2.15
Boundbrook	5.15	7.10	2.25
Plainfield	5.45	7.25	2.45
Westfield	6.30	7.40	3.00
Elizabeth'n		8.15	12.45

STAGES will be in readiness on the arrival of the 9 A M train from New York at the White House to convey passengers to Easton, Wilkesbarre, Bethlehem, Allentown, and Mauch Chunk, Penn. and to Clinton, Flemington, Lebanon, Milford, and Belvidere, N. J.

Miscellaneous.

Oregon Territory.

Circular of Hon. Joseph Lane, Delegate from Oregon, in reference to the Settlement, Soil, and Climate of Oregon Territory.

WASHINGTON CITY, January 1, 1852.

The great number of letters I am constantly receiving, making inquiries in reference to the Territory of Oregon, has induced me to embody in the form of a circular such information as is usually desired, that I may thus be enabled to furnish it more promptly and more in detail than a due attention to my other public duties would allow me, were I to endeavor to give a written answer to each. I hope this course will not be considered discourteous to my correspondents, for in pursuing it I will more effectually and satisfactorily serve them, which is my chief desire.

Oregon is a mountainous country, interspersed with many extensive, rich and beautiful valleys, watered by cool, pure streams, having their sources among its snow-clad mountains. It is exceedingly healthy—no country is more so. The atmosphere is pure, and the climate delightful, especially during the summer. From April to November there is but little rain, but a cool, gentle breeze blows almost perpetually from the North. The winters are rainy, but mild, for during this season warm South winds constantly prevail.

The country is well watered, and the soil very fertile, and well adapted to the growth of all the small grains, grasses, potatoes, and other culinary vegetables—and yielding most abundantly, except Indian corn, which is not regarded as a successful crop. Many of the hills and mountains are covered with inexhaustible forests of fine timber, generally fir and cedar. These forests frequently skirt the valleys and streams.

As is well known, the Columbia is the only great river on the Pacific slope, and stretches from the seacoast to the Rocky Mountains. From its mouth to the Cascades, a distance of about one hundred and fifty miles, there is an uninterrupted navigation for vesssels of the largest size. The Willamette empties into the Columbia about ninety miles from its mouth. This river is also navigable for the largest vessels to Portland, fifteen miles from its mouth, and many have ascended as high as Milwaukie, seven miles further.

At the risk of some little repetition, it may not be deemed improper or unnecessary to give a more detailed and minute description of the valley of this and some of the other streams of Oregon.

The Willamette valley is bounded by the Coast mountains on the west, and the Cascade range on the the east. The soil is excellent, and is not surpassed, if equaled, by any portion of the continent, in its adaptation to the growth of wheat, rye, and oats. Potatoes are produced in great abundance, and of a superior quality; while wheat is invariably a certain crop, subject to none of the diseases and uncertainties peculiar to it in the States: it matures slowly, hence the grain is always full and plump, and the straw unusually solid and elastic, and not subject to fall. In consequence of the cool, dry summers, and the entire absence of rain during the harvest season, the farmer is enabled to gather in his grain without waste.

This valley is about one hundred and fifty miles in length, and thirty-five in breadth, and is sparsely settled throughout its whole extent. Many fine locations are yet unoccupied which will richly repay the labor of the thrifty husbandman. Natural meadows, as yet untouched by the hand of cultivation, afford abundant and rich pasturage for immense herds of cattle. The valley is mostly prairie, skirted by beautiful groves of timber, while through its centre runs the Willamette river.

The Umpqua valley is distant from the Willamette about twelve miles, and is separated from it by the Calapooe mountain. It is about ninety miles in length, and varies from five to thirty-five miles in width. It is made up of a succession of hills and dales, and furnishes but little timber, yet abounds in a natural luxuriant growth of the richest grass.

North and South Umpqua rivers run through this valley, and form a junction about forty miles from the bay of the same name. The entrance to this bay is found to be practicable, as many ships and steamers have crossed the bar at its mouth, finding from three to three-and-a-half fathoms of water upon it, without the aid of pilots, buoys, or light-houses. A few slight accidents, however, have occurred for the want of such improvements. A port of entry has been established here, and appropriations have been made for a light-house and fog signals.

This bay is destined to be an important point to the southern portion of Oregon; here will be the outlet for the produce of the Umpqua valley, and, consequently, here will be its commercial city. Many pack trains are already employed in the transportation of goods and provisions from this point to the "gold diggings" on Rogue, Chasté, and Scott Rivers.

Rogue river valley, which takes its name from the river that passes through it, is about seventy miles by the main traveled route from the Umpqua. The valley is well watered by never-failing streams; the soil is generally good, and it is skirted and interspersed with groves of fine timber. As it borders upon a rich gold region, it must eventually become densely populated. As yet, however, it contains no white settlement, but is occupied by the Rogue river Indians, who have rendered it the seat of much trouble and suffering from their depredations.

There is no portion of the Territory, and, indeed, I may almost add of the world, better adapted to grazing than this valley. In extent it is about fifty by thirty miles. Surrounded by mountains, the eye seldom rests upon a more beautiful, picturesque, and romantic spot. It extends to within a few miles of the boundary between Oregon and California. These valleys all lie west of the Cascade mountains, and south of the Columbia.

There are also many small valleys, rich and fertile, in this part of the Territory, affording good inducements to settlers, and which no doubt will be speedily occupied so soon as suitable protection can be extended over them by the Government.

A very interesting portion of Oregon lies north of the Columbia, and is being rapidly settled. The Cowlitz, which rises in the Cascade mountains, north of the Columbia, runs through a large tract of fine, arable land, entering the Columbia some forty or fifty miles from its mouth.

A French settlement, of many years growth, commences near this river, about thirty miles from its mouth, and now embraces some large and valuable farms. Americans also, have, within the last six years, settled between it and the Chahales, and are doing well. The country is level and fertile, and beautifully interspersed with prairies and timber.

The valley of the Chahales is also fertile, and well adapted to cultivation. Between it and Puget Sound, the country is level and well timbered, with occasional small prairies. This Sound is one of the safest and best harbors in the world. It affords fine ship navigation into an important portion of the Territory. Surrounded by a large district of country, rich in soil, with immense forests of the finest timber in the world, and combining many advantages, agricultural and commercial, it is destined to be, at no distant day, one of the most important points on the Pacific coast. A low pass in the Cascade mountains offers a route for a good road from the Sound to Fort Walla-Walla, on the Columbia. Such a road would be important for military purposes, and would also be a great saving of distance and time to emigrants going to the Cowlitz and Chahales rivers, Puget's Sound, or to any other point north of the Columbia. At present, emigrants are compelled to take the road across the Cascade Mountains, south of the Columbia, to Oregon City, from whence it is as far, by a road almost impassable, to Puget Sound, as it would be from Walla-Walla by the road suggested.

There are, also, east of the Cascade range, north and south of the Columbia, now in possession of the Indians, large districts of country finely adapted to grazing, with occasional good tracts of farming land, which will, no doubt, ere long be occupied by the whites.

Oregon City is situated at the Great Falls of the Willamette. Steamboats run daily from this place to Portland, and those of a small class also run daily up the river, above the falls, from thirty to fifty miles, and in some instances, recently, as I am informed, they have even gone up one hundred and fifty miles. A small, judicious expenditure would render the river constantly navigable for such boats that distance.

The population of Oregon, including the immigration of the last season, is probably twenty thousand. The immigration is rapidly increasing, owing not only to the natural advantages of the country, but the liberal provisions made for actual settlers by a late law of Congress. By that law liberal donations of lands are made to all who will settle upon them previous to the first day of December, 1853. To a single man one hundred and sixty acres, and to a married man three hundred and twenty—one half in his own right and the other half to his wife in her own right, upon condition that they will live upon and cultivate it for four years.

The population is of a substantial character, much better than is generally found in new countries. The people are enterprising, industrious, frugal, and orderly. Many of the earlier settlers have large well cultivated farms; indeed, agriculture every where in the Territory may be said to be in a flourishing condition, remarkably so for a new country. California and the Sandwich Islands afford markets and good prices for all our surplus products, and will undoubtedly for years to come.

Many of the various religious denominations have established churches in the Territory, to some one of which the majority of the settlers belong. Great interest has also been manifested by the people in the establishment of good schools, and admirably have they succeeded in their laudable efforts. The Institute at Salem, under the patronage of the Methodist Episcpoal Church, and the Academy at Tualatin Plains, under the control of the Presbyterians, are excellent and flourishing institutions. There are also two female Institutes in Oregon city. Portland, Lafayette, and other small towns, have good schools. Indeed, they are common in the country wherever the population will justify them. A grant of land was made by the last Congress for the endowment of a university—the site of which has been fixed by the Territorial Legislature at Marysville.

The Indians immediately bordering on or near the settlements are perfectly friendly and well-disposed; settlers have nothing to fear from them. Those upon Rogue river are troublesome to persons passing through their country, and will probably continue so until a garrison shall be established to overawe and keep them in subjection. This I hope will soon be done, for their depredations upon travelers have already caused much trouble and suffering. They are upon the great thoroughfare from Oregon to California; a fork of which leads to Fort Hall, being the road frequently traveled by emigrants from that point to Oregon.

Emigrants have the past year suffered considerably from the Snake Indians, who infest the great road west from Fort Hall, and who are scattered over a large extent of Territory through which the road passes. The establishment of a garrison in their country is essentially neccessary for the maintenance of peace, and the protection of the lives and property of persons passing to and from Oregon. A number of emigrants have, during the past season, been murdered by the Indians, and many of their animals and other property stolen from them. Emigrants should exercise great care and prudence in passing through this district of country, and they should remember, that it is essential to their safety, upon all parts of this road, that in no case should they suffer themselves to be taken by surprise, or the least advantage had of them by the Indians, for the least carelessness, or want of proper precaution, often seriously endangers the safety of not only their property but their lives.

Those who contemplate emigrating to Oregon, should be ready to leave St. Joseph, on the Missouri river, with a proper outfit, by the first day of May. Ox teams are much to be preferred. Provisions for the trip, and sufficient blankets for bedding, with such tools only as are necessary to repair a wagon, should be taken. Each man should also carry his gun and plenty of ammunition. The journey is a long and tedious one, and all who undertake it must expect to endure fatigue, privations, and hardships. I would advise every person, or at least every company, to procure Palmer's Emigrants' Guide. It correctly lays down the fords across the streams, the camping grounds, and also the places where grass, wood, and water, can be found. No article not necessary for the journey should be taken, as there is great danger of overloading and breaking down the teams. Dry goods, groceries, furniture, and farming utensils, of all kinds, are abundant in Oregon, and no one should think of taking such things with them. It must not, however, be supposed that no inconveniences are to be experienced by emigrants after they arrive there. These are always incident to the settlement of new countries, especially for the first year, but they are fewer in Oregon than are usual in the settling of new territories. JOS. LANE.

Mozart Composing at Six Years of Age.

No musician has more successfully embraced the whole extent of his art, or shone with greater lustre in all its departments, than Mozart. His greater operas no less than his simple songs, his learned symphonies as well as his airy dances, all bear the stamp of the richest imagination, the deepest sensibility, and the purest taste. All his works develop the originality of his genius, and rank him with the small number of men of genius who from an epoch in their art.

At six years of age, Mozart had made such progress in music as to be able to compose short pieces for the harpsichord, which his father was obliged to commit to paper for him. His father, who was a musician of some eminence, returning home one day with a stranger, found little Mozart with a pen in his hand. "What are you writing?" said he. "A concerto for the harpsichord," replied the child. "Let us see it," rejoined the father; "it is no doubt a marvelous concerto." He then took the paper, and saw nothing, at first, but a mass of notes mingled with blots of ink, by the mal-address of the young composer, who, unskilled in the management of the pen, had dipped it too freely into the ink. He had blotted and smeared the paper, and had endeavored to make his ideas with his fingers. On a closer examination, his father was lost in wonder, and his eyes, delighted and overflowing with tears, became riveted on the notes. "See," exclaimed he to the stranger, "how just and regular it all is; but it is impossible to play it; it is too difficult." "It is a concerto," said the child, and must be practiced till one can play it. Hear how this part goes." He then sat down to perform it, but was not able to execute the passages with sufficient fluency to do justice to his own ideas.

The sensibility of Mozart's organs was excessive; the slightest harshness or discordancy in a note was quite a torture to him. Entirely absorbed in music, this great man was quite a child in every other respect. His hands were so wedded to the piano, that he absolutely could not use them for any thing else. At table his wife carved for him; and, in every thing relating to money, or to the management of his domestic affairs, he was entirely under her tutelage. [Arvine.

Strange Fanaticism.

In Finmarck, which is the remotest northern region of Norway, almost lost in Arctic snows, a revolution is now raging, which, although purely religious, is attended with all the disastrous circumstances of political troubles. The inhabitants of this desolate region, persuaded by missionaries of some sect whose tenets have not transpired, have repudiated Christianity, and especially the seventh commandment, banished the Priests, and now adopt the doctrines of the missionaries, who profess to have received them directly from Heaven.

The Bishop of Drontheim, in whose diocese Finmarck is situated, immediately upon receipt of the intelligence, dispatched two of his clergy to the scene of excitement, who were instructed to show the inhabitants into what errors they had fallen. These gentlemen arrived, and found that the report was less startling than the actual state of things. Universal dejection reigned in Finmarck, labor was abandoned, the Churches were deserted, and the Pastors driven away. In the streets and in the houses, men, women and children lay upon the ground, with their garments torn, their heads strewn with ashes, and bitterly lamenting that until then they had lived in a false faith, ignoring the true God, and meriting eternal suffering. The ecclesiastics dispatched by the Bishop apprised him that the fanaticism was so obstinate, and the confusion so profound and universal, that they saw no other means of preserving the peace of the country, and saving the inhabitants from their own fury, than the intervention of the military power. In consequence of these representations, the Governor of Drontheim has dispatched a high officer of Police and an armed force to Finmarck. The result of the movement is not yet known.

SEASONABLE ADVICE.—The following "recipe" commends itself to every reader:—

Of all the means of curing colds, says an exchange, fasting is the most effectual. Let whoever has a cold eat nothing whatever for two days, and his cold will be gone, provided he is not confined in his bed, because by taking carbon into the system by food, but consuming that surplus which caused that disease by breath, he soon carries off his disease by removing the cause. This will be found more effectual if he adds copious water drinking to protracted fasting. By the time a person has fasted one day and night, he experiences a freedom from pain and clearness of mind, in delightful contrast with mental stupor and physical pain caused by colds. And how infinitely better is this method of breaking up colds than medicines!

THE TROUBLE OF BEING SOMEBODY.—The vexations to which Mr. and Mrs. Goldschmidt are subjected, in Northampton, are vividly depicted in *The Northampton Courier*. That paper says:—

"One boorish chap arrived in town on Saturday—quartered himself at the Mansion House, and dispatched the porter with a letter to Mrs. Goldschmidt, conveying the astounding intelligence that if she did not immediately send him ten thousand dollars he should be obliged *to go into insolvency!* Another equally stupid, but more modest chap, informed her that his grandmother bore the name of Jenny Lind, in whole or in part, and requested three or four thousand dollars. And still another, that a relative wished to commence business, but was short of funds—three thousand would give him a good start, and that little sum, a mere drop in *her* bucket, was politely requested. Other equally ridiculous requests are doubtless made. It is a pity that people will make fools of themselves in this way."

A long experiment, of the Coast Survey, with some dozen different lines of telegraph, establishes the fact that the velocity of the galvanic current is about fifteen thousand four hundred miles per second.

DO INDIANS SWEAR?—We have been favored, says an exchange, by the Rev. R. M. Loughridge, missionary to the Creek Indians, with the following answer to the question—"Do the Indians swear?"

The remark, that the heathen do not swear in their own language, is, I believe, correct. Certain I am that the Creek Indians never attempt it. To call another by some vulgar name, as 'old dog,' or something of the kind, is the nearest approximation they can make. On a certain occasion, Jim Henry, a half blood Creek, then Government interpreter, swore very profanely in English. After he had ceased, I asked him if he could swear in Creek: 'No,' he replied, 'the Creeks cannot swear in their language. I could translate an oath into our language, but it would be the most solemn prayer to God which any one could offer.' The same is also the case with the Seminoles, Choctaws and Cherokees.

THE INTRODUCTION OF COAL INTO ENGLAND.—When this fuel was first introduced into England, the prejudices against it were so strong that the Commons petitioned the crown to prohibit the "noxious" fuel. A royal proclamation having failed to abate the growing nuisance, a commission was issued to ascertain who burned coal within the city and its neighborhood, and to punish them by fine for the first offense, and by demolition of their furnaces if they persisted in the transgression. A law was at length passed, making it a capital offence to burn coal in the city of London, and only permitting it to be used in the forges in the vicinity. Among the records in the tower, Mr. Astle found a document importing that in the time of Edward I., a man had been tried, convicted, and executed for the crime of burning coal in London. It took three centuries to entirely efface this prejudice.

DOINGS OF "THE SPIRITS" IN VERMONT.—The 'Spirits' are doing a large business up in Woodstock, Vt. Gen. Washington has been communicating at length his views on national politics. The 'medium' wishes to make oath that the entire communication was transmitted to him from the Spirit World, but the laws of Vermont forbid the administration of extra-judicial oaths, so the Justice could not consent.

The spirit of the once famous Radical, Wm. Cobbett, has rapped out that a book which has won a very wide circulation, under the title of "The Young Man's Guide, by Wm. A. Alcott," is in essence and substance *stolen* from his own much older work, known in its day as "Cobbett's Advice to Young Men," which charge he assumes to back up by ample citations of chapter and page.

POLICY OF AFRICAN SLAVE-TRADERS.—The nut of the shea butter tree, found in Dahomey, is about the size of a pigeon's egg; and the kernel, when new, is nearly all butter. It was formerly an article of considerable trade amongst the natives, until the foreign slave-traders, fearing lest this industrial pursuit might indispose them to the prosecution of the slave-trade, recommended to the king to impose a heavy duty on the article when brought to the market for sale; and when this was found ineffectual, orders were given to destroy the tree by burning it. What term will fitly characterize men who will take such a course? What would be too dear or too sacred for them to trample on, if it lay in the way of their interests? [Journal of Missions.

THE MAGNETIC TELEGRAPH IN MEXICO.—A party of Americans have put up a line of magnetic telegraph from the City of Mexico to Napolucan, a distance of one hundred and fifty miles, or half way down to Vera Cruz, to which it is to be extended in less than three months time. The line already up is doing a very fair business, the receipts averaging thirty-five dollars per day, and the expenses about fifteen dollars. These receipts will be largely increased when the line is finished to Vera Cruz. Another line is in contemplation from the City of Mexico to Acapulco, on the Pacific, three hundred miles further, which will connect the Atlantic with the Pacific. This will be a highly important connection, considering our California possessions on the Pacific.

VARIETY.

One of the subscribers to the *Worcester Spy*, sent to the office recently, for two or three missing numbers, to complete his file of the paper for the last year. He had taken, and paid for the paper, since *Anno Domini* 1792, a period of *sixty* years, and now possesses the whole set, bound in a good substantial manner. It is needless to add that the aforesaid subscriber is one of the most intelligent men in the county.

The speed attained on the Hudson River Railroad is believed to be without parallel in this country. Two new locomotives have been put on the track—the speed of one was three hours and twelve minutes between New York and Albany, and the other only three hours and eight minutes—the whole time, including stoppages, only four hours.

People's ideas of comfort are various. A celebrated hangman in England, showing the gallows attached to Newgate, observed to the by-standers, that he had hung twenty persons on it at one time. Some one said that it was too small. "Oh! no, bless you, twenty-five people could swing on that very *comfortably*."

When a Grand Jury was being empannelled at Cambridge, Mass., a juror asked to be excused on the ground that he was deaf of one ear, and could only hear on one side. Judge Hoar replied, that that did not appear to be a sufficient excuse, since, *as a Grand Juror, he was only expected to hear one side!*

It is calculated that flax cotton, prepared by Claussen's method, can be furnished to the manufacturer at six cents per pound, and leave ample margin for profits to those who produce the flax and prepare it. In Illinois flax can be raised at $5 a tun, and the seed from a tun is worth $1.

The death of Simeon B. Stevens, Esq., a respectable citizen of Newbury, N. H., was caused by a newspaper, which he had borrowed and was carrying home, when the wind took it away. He chased it through the drifted snow, and died of fatigue soon after recovering it.

The following is a child's idea of the head-ache:—"What's the matter, Harry?" inquired a lady of a little fellow scarce two years old, who was evidently suffering with the headache. "*Something is pulling all my hair out*," was the lisping reply.

A horse belonging to Mr. William P. Dakin, of the town of North-East, was frightened to death under the following circumstances:—As the team were drawing wood to the Harlem Railroad, on the morning of the 22d ult., while standing by the pile to unload, a few feet from the track, a train of cars came up with rapid speed, discharging a large volume of steam. As they passed, the horse nearest the track turned his head to see them, then drew it back, gave a snort, and fell and expired.

An *Affghan*, living in London, and well known there to many offcers of high rank, has written his Memoirs, including Journeys and Campaigns. He ascribes the origin of the Affghans to the Jews, and although they have paid taxes to the Government over them, they have kept aloof from it. They are hard and obstinate, selfish and cross, he says, but on the other hand very regular in prayer, well read in the Koran, respect an oath, honor the marriages tie, and respect their Priests.

The last number of the *Cherokee Advocate* gives the substance of the President's Message *in verse*, after the manner of the singing-geography, adapted to the tune of "The Winding Way." The editor states that these documents are apt to be prosy, and he "has employed a competent poet for the accommodation of that large portion of the public which is horrified at these annual inflictions in their usual shape."

Chicago is the most rapidly growing city in the Western country. It has now a population of 40,000 (although but 28,000 in 1850,) and real estate is selling at higher prices than can be obtained anywhere else.

The Philadelphia Mint has just struck a gold dollar coin of a new design. It consists of a flat ring, on which there is a new superscription but no head, as the place for the head is cut.

Friday morning Feb. 27, Enos Ormsby and Silas W. Bumpas, carpenters, residing in Charleston, were run over and killed, while walking on the track of the Boston and Maine Railroad, over the Mystic River Bridge.

The Richmond Enquirer says that Colonel Ware, of Clark Co., has beaten England and the United States in wool raising for 4 years past. His Cotswold breed of sheep yield 18 lbs. and over to the fleece, soft, fine and silky in texture.

At Pittsburg, Pa., Feb. 26, Mr. Winchell, the Comic Lecturer, was run over by the cars at the Alleghany Depot. His arm was broken, and his skull so badly fractured as to leave no hope of his recovery.

The Scientific American says that five hundred of Colt's revolving pistols have been sent out to the officers of the British army now engaged in the Kaffir war.

The Gymnasium connected with the college at Williamstown, Massachusetts, was destroyed by fire on Thursday. Nothing was saved, and there was no insurance.

The people of the United States eat every year thirty-two millions of pounds of maple sugar. So the census says. Not quite a pound and a half a piece.

The late cashier of the Thibodaux branch of the Union Bank of Louisiana, is reported to be a defaulter to the amount of $50,000. He is now in Paris.

Five citizens have recently died in Albany whose united ages amount to 436 years. The eldest was 95, and the youngest 82 years old.

A great number of persons have lately died in Paris from apoplexy, caused, it is supposed, by the unseasonable mildness of the weather.

A Western paper says that when flour is down to $4 40 a barrel, and wheat 80 cents per bushel, it takes more than ten *mills* to make a cent.

Temperance puts wood on the fire, flour in the barrel, vigor in the body, intelligence in the brain, and spirit in the whole composition of man.

A Yankee "down east" has made the grand discovery, that a window graced with old hats is a sure indication that the occupant has seen a rum bottle.

Ninety persons were killed and forty-seven wounded by railway accidents in the State of New York during the past year. Not one was killed in his seat.

It is said that the New Brunswick Legislature will probably pass an act similar to that known as the Maine Liquor Law.

Mr. A. B. Underhill has found in the bay adjoining Huntington, L. I., an oyster containing forty beautiful pearls.

There are 600 places in St. Louis where liquors are sold; the average receipts are said to be about $10 per day.

A bill is before the New York State Senate to incorporate a Company to tunnel the Hudson River at Albany.

A strenuous effort is being made in the Legislature of Mississippi for the adoption of a system of Free Banking.

The destruction and loss of property by the breaking up of the ice at Louisville, is estimated at $250,000.

The Springfield Post states that Mrs. Jenny Lind Goldschmidt has purchased a farm in Northampton.

The boats of the Erie Canal, if they were placed in a line, would reach from Albany to Utica. There are 5,015 of them.

A broker in Cincinnati was recently bitten by a rat, and came near losing his life from the effects of the virus.

Twelve millions of acres of public lands will be brought into the market during the present year.

The farmers of Ohio have received this season over three millions of dollars for the wool crop.

A Chinaman of San Francisco says there are about 3,500 Chinese in California.

The Colored Schools in the State of New York number 105: 5,305 children attend them.

There have been fifty-two successive days of good sleighing in Boston.

The Georgia papers complain of a remarkable drouth in that State.

At Cleveland, nine ladies are studying the Homeopathic system of medicine.

The Meeting of Spirit-Rapping Media at Cleveland is reported a failure.

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The Terms for 1851 and 1852 are as follows:—
The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3 " " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term, Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

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BOARD, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

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Sabbath Tracts.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue. 4 pp.
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No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail, or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

For the Sabbath Recorder.

FOREKNOWLEDGE.

Dear Brother Brown:

You commence your "reply," of Feb. 19, by saying, "In the vocabulary of every-day life, *contingency* denotes that which comes without design, foresight or expectation on our part. On our part, we speak of contingencies; but with an Infinite Being nothing can be contingent. This is so clear, that metaphysical writers have generally employed the term in a more restrained sense, viz: as denoting that which comes without necessity; 'something which has absolutely no previous ground or reason, with which its existence has any fixed and certain connection.' Our arguments have been, and will be, designed to show that, in this metaphysical sense of the term, a contingent event cannot have any existence. Consequently, those who maintain the doctrine of contingency, must, in the end, either abandon this metaphysical definition, and adopt the common one, or, like Socinus and his followers, conclude that the attribute of foreknowledge does not belong to the Almighty to the extent in which it is usually understood. Taking the word in its common acceptation, we can admit, without hesitation, that God foreknows some events *as* contingent."

That God foreknows some events or circumstances that come to pass or happen without *our* foresight or expectation, is very true. That with *us* this kind of contingencies may happen, is not *denied* or *affirmed* in this discussion. But what I affirm is—1. All things that occur in the course of human events are *certainly* foreseen by God. 2. All things that occur in the course of human events, concerning which the doctrine of human responsibility is justly predicable, occur by the power or operation of man's *self*-determining and therefore *un*-necessitated will. 3. A contingent event is one that happens or comes to pass by the operation of the *self*-determining and therefore *un*-necessitated will of man. Another definition of contingency may be stated as follows: Any thing the *possible* existence or nonexistence of which may be conceived of.

Upon the first proposition, no time need be spent; as to *that* we are agreed. But as regards the second, we are not agreed. The Calvinist insists that the Divine Being cannot *certainly* foreknow a future event unless it be made certain by the operation of the law of *necessity*; to say that God can *certainly* foreknow a future contingent event, is an absurdity, because *certainty* and *contingency* are contradictions. Hence he affirms, that the doctrine of *certain* foreknowledge with regard to the acts of a *self*-determining (and therefore uncertain) will, is a fallacy. Upon this let us bestow a little further attention.

1. I call *certain* foreknowledge that which *certainly* foresees or foreknows all future actions. Now, it makes not the least difference in the world whether it is *necessitated* or *free*, as to the idea of the *certainty* of the foreknowledge of any given act or event. If it be said that the idea of the *possible* uncertainty of existence of the act destroys the idea of *certainty*, so that God could not certainly foreknow it, we answer, By no means! For the Divine and Infinite Intelligence can at the same time foresee the certainty and yet *possible* uncertainty of any given transaction. To say that an act is both *certain* and *uncertain* at the same time, may be a contradiction. But to say that an act is *certain*, and yet the *possibility* of uncertainty attaches to its character, is not a contradiction. To assert the contrary, is to assert the doctrine of *fate*.

What I assert, then, is not, that an act may be both *certain* and *uncertain* at the same time, but that an act may be certain and at the same time there exist a *possibility* of its being otherwise. I will illustrate what I mean. In 1841, I had an excellent horse stolen from me by some man or men. Now, my horse was certainly stolen. God foreknew that he would certainly be stolen; that is, that the *thief* (or thieves) *would* certainly steal him. But he also as certainly foreknew that the power, the whole power, all the power necessary was possessed by that person or those persons to let that horse be! Else where was the guilt? Upon the principles of Edwards' system, the thief in this instance stood in the same *moral* as well as *physical* relation to the act committed as does the engine upon the railroad when it runs over a man and kills him!

Now, however "clear" to Bro. B.'s mind that statement of Edwards' may be, wherein he says, "There is absolutely no evidence at all of the future existence of that event which is contingent, without all necessity," to my mind it is not so "clear." To reason that God cannot *certainly* foreknow a future event because it is contingent, that is, because it possesses the character of *possibility* of being otherwise; to reason that he cannot distinguish between its *certain* character, and its *possible* character; to reason that an action or event *cannot* possess at the same time a *certain* character, and the character of *possibility* of having been otherwise, that is, the *possibility* of occurring under other circumstances, or of not occurring at all; in short, to reason that God *cannot* foresee the *certain* operations of a *free* volition, may be the consummation of all metaphysical and philosophical reasoning!—the end of logical deductions! If so, I conclude the "*end thereof is death!*" That the "mind has no ability to seize upon evidence where there is none," I know is a truism. But that God's infinite mind is able to seize upon all facts, truths and circumstances of *free* will, and therefore free actions, and to know, to comprehend most circumstances, their *certain* and *possible* characters, I verily believe.

Bro. B.'s statement concerning *axioms* and *theorems* is correct, and a good enough illustration of the point he is presenting. His reasoning concerning the *mode* and *objects* of knowing and knowledge, is well; but after all, if future events are self-evident to God, as is acknowledged, then is not their *character* also self-evident to him? Can he not as easily know the *possible* as the certain character of an event?

As to whether my language concerning the "law of contingencies" is unmeaning or "without meaning," of course that is a good deal as you take it. Let contingency be defined as I have defined it above, (and I conclude that I have a right to this definition,) and I think it will be found to have a meaning by the operations of a law of a "full and fixed connection."

"If God certainly foresees what you *will* do, He foresees that you certainly will do it." Certainly. "And any proposition affirming that you will possibly not do it; he foresees or foreknows to be false." Certainly. [But any proposition affirming that I *cannot* do otherwise, He also knows to be false.] "The absolute and unfrustrable certainty of your doing it is the foundation of his certain foreknowledge of it." [The absolute certainty that I *will* do it is the foundation of His certain foreknowledge of it.] "By how much you take away the certainty of it; you take away God's certain foreknowledge of it." [I do not take away its certainty.] "And if the act is first certain before God can have any knowledge of it, some cause or power has made it certain—that is, has *necessitated* it—that is, has *decreed* it; otherwise you have an effect without a cause." [But if it was made certain "before" God knew any thing about it, then God did not make it certain. If he did, *he did it without knowing it! Decrees existing before God knew anything about them!* Who enacted them? Of course we cannot have an "effect without a cause!"]

Bro. B. opens his reply to my argument upon human responsibility, by saying that he does not know but I may mean *conscience* instead of consciousness. I will rehearse my statement. I said, "Human *consciousness* is against the doctrine of *necessity* in every instance where it affirms *responsibility*." Now I meant *consciousness*, not *conscience*, and think I stated an important truth. By *consciousness* I mean *self-recognition*, the mind knowing itself, in its knowledge, volitions, emotions, &c. But my ideas perhaps may be made plain by illustration. My consciousness affirms the presence of *guilt* in my mind when I am convinced of wrong doing; also, it affirms the presence of *regret* where I have made a mistake in some important matter, though *my intentions were good*. I may by mistake do a man an *injury*; he may assert that I *intended* the injury; but my consciousness affirms my innocence in that respect. Now for an application of this to our argument. 1. If you are required under heavy penalties to perform a task that you are physically incapable of, your consciousness affirms the requirement *unjust*; and if you are charged with guilt for non-performance, your consciousness denies the charge, and affirms your innocence; and 2. Your consciousness affirms that "power and responsibility go together." This is a first principle of reason.

But that we make no mistake here, let us know what the system is that we oppose. Bro. B. says, in reference to our statement that the predetermination of all human actions refers the *power* to God, 'and' therefore the responsibility is with him, "Pray, how is this? Our system amply concedes that man has a *natural* power to do right. He possesses all the physical and intellectual capacities which are requisite for serving God. He has all needed opportunities for doing the things which are required of him. There is, therefore, no natural necessity for doing wrong. Yet he lacks moral power; that is, he lacks the disposition; hence the only sense in which it is true that the proposition objected to refers the power to God, is that it refers to him the power to originate in man the moral power or disposition to do right. And does this relieve man from responsibility? Does it throw the responsibility on God?" Most certainly! Let us see. Is man required to do right? He is. What abilities are essential for him in order to do right? Why, *natural, physical* and *moral*. Can he do right if he has not *natural* ability? He cannot. Can he do right if he has not physical ability? He cannot. Can he do right if he lacks moral ability? He cannot. In whose keeping are these several abilities? God's. If God commands, and then withholds the natural ability essential to do right, does he require impossibilities? And if he shall charge you with guilt; does not consciousness deny the charge, and affirm your innocence? Pray, how can it do otherwise? But you are met with this statement, "You had all the physical ability and moral ability necessary; you only lacked *natural* ability." Would you not reply, "Yes, but natural ability was *essential* to the doing of the thing?" And further you might say, "that so far as doing the thing is concerned, I might just as well have been without the other two as without this one, inasmuch as I could not do it without this also." If God should punish a man for not exercising an ability which he had withheld from him, would not your consciousness affirm that in so doing he was unjust?

Again, "Who denies that man has the power of volition? What we deny is, that he has the power to *originate* his volitions or even to *change* them. Every man has the power to *exercise* his volitions," &c. Well, then, men cannot do right without *volitions*; but they have volitions; yes, but in their creation *wrong volitions* were given them, and they can not *originate* good volitions nor *change* their volitions. What then? Why, it is a "part of their very nature" to *exercise* their volitions, and of course they must exercise such as they have. Therefore, they *must* disobey. Well, what then? *Why, they must be damned for not exercising volitions that God never gave them!* Is THAT SO?

In regard to the question of "predominant inclination," it seems to me Bro. B. confounds *inclination* with *will*. Now, I take it that they are entirely separate, and that *inclination* is entirely under the control of the will. Will is the *executive* power in man; inclination is a *prompting* power. Apply this principle, and the whole paragraph is at once answered.

"The devil himself is a free agent. He possesses all the natural powers requisite for serving his Creator, (!) but he is *such* a devil that he *cannot* cease from sin." Then he is neither a *free* agent nor *guilty*.

As to the illustration I made use of when I referred to *mesmerism*, I did not suppose that the *kind* of influence used by the Almighty, or the *mode* of employing it; was analogous to that introduced, *but, that so far as responsibility was concerned, they were very much alike.*

In regard to the question, "Is it possible for an unrenewed man to keep the law of God?" I answer, The *obligation* and the *ability possessed* or *proposed* must go hand in hand. If God does not afford me the ability and the grace essential to the performance of a given act, then he does not require it. "If there be first a willing mind, then it is accepted according to what a man hath, and not according to what he hath not."

As my sheet is full, I must stop short of saying some things I would like to say in this connection.

N. V. HULL.

Alfred Center, Feb. 23.

ANOTHER LETTER FROM MESHULLAM.

Published by request of James L. Boyd, of Philadelphia, Agent of the Agricultural Manual Labor School in Palestine.

Artoss, (Bethlehem Valley.) Palestine, Dec. 29, 1851.

Dear Christian Friends,—Preserved by wonderful tokens from the Almighty, I now again address you. Under the circumstances in which it has pleased our Heavenly Father to place me, there are many and various incidents occurring, well calculated both to excite the curiosity of the novice, and to inspire with sympathy the faithful dependent upon Providence. Many, indeed, in Jerusalem, entertain a species of resentment [the English and foreign residents] respecting my exposure in such a '*Patmos*' of solitude, (among surrounding wild Arabs,) while others—who deserve to be admired for their simplicity—are struck with astonishment at my (so-called) undaunted courage—which is just this, that I depend upon "the Divine assistance." In these characteristics, I am here so known—far removed from their circle of dependence, or the conspiring overreach of their malice. In these respects, I can only humbly attach to my enterprise, and to all the success hitherto realized, as the entire offspring of patience, resignation, constancy, and perseverance—in living exposed amid the solitudes of a mountainous and lonely country—which has hitherto required all the genius, labor, and constant attention, on the part of myself, to set it on its present prosperous basis, and, withal, being advanced in age, and much worn with labor and forethought—it ought to inspire *all* who wish well to this undertaking with full dependence on Providence, and to all the events it may please Him to bring about for the good both of him that soweth, and him who may, in future, be called upon to reap a harvest of blessing for Israel, "*His* treasure."

The country within which I am surrounded at the present time has all the aspect of wild deserts. I am alone, with only my family and a few Arab servants. This being my position, I have full confidence of hope in the same "Divine assistance" to prosecute our proposed plan with more patience and resignation to the will of God. The impulse given me from an unseen Providence does, (notwithstanding all my many difficulties and trials) inspire me with encouragement and confidence—especially from such quarters as have already proved themselves disposed to sympathize with and animate me in my path of duty; yet the prospect before me is such as *does* require a decided token of disinterestedness from all who will *come forth*, either to do likewise, or to help me in my weak efforts to cultivate the desolate land of my fathers.

In calling upon some of the intelligent Christian public to patronize this plan, I am not involved in views that are, in themselves, not appreciable, and which fail in the intended object I have set about; neither do I venture to ask co-operation and dispensing liberality for any incomprehensible object of fancy. My motive is not to imitate those who have long imposed upon the grandees of Europe, which has never been either in fact, or matter of intention, as can be clearly seen by the most superficial observers. My purpose is not equal with those who sit engrossed in schemes to reap a harvest of lively-imagined success, and which will end at length—before the light of a simplified gospel-worship—in finding that they have neither had a *real* commencement, or any *true*-grounded purpose, from beginning to end. But I trust in God that my object is fixed—my purpose open—and my motives, views, and prospects, are disclosed to all who will be inclined impartially to appreciate my undertaking, as one not of more dependence upon others, but of united and indefatigable labor on my part. My means are, however, feeble and small, and my success, up to the present, but limited. My achievements, hitherto, have greatly reduced my own poor stock, but the means I had I have gladly laid out and expended in view of a plan which is INVINCIBLE from its *right aim* and promising tendency; and, if I am at this juncture humbly led to apply for the concurrent action of co-workers, and to the liberality of beneficent Christians, it is simply to take into their hands a cause from under my protracted and small endeavors, in order to render it more extensively transcendant for *the end* it has purely in view—for, all those who wish well to this desolate land, and its ancient but benighted people, must contribute their moiety of interested action, which is, at no distant period, I believe, destined to build again its walls and breaches, and repair its many and mournful desolations. And let it be our prayer, Christian friends, not only that the Lord would build up Zion, but that, with the restoration of *the* land, He would very shortly restore also the "remnant" of his people (according to His sworn promise to our father Abraham) to re-inhabit their pristine abode; and, for *this* end, that He will be pleased ("for the fathers' sakes") to raise up sincere benefactors, and workers, to usher in these glorious events—the temporal and the spiritual salvation of Israel's sons. Artoss is in no way backward towards this restored result.

At the present time, (on account of the Sultan attempting to recruit his army from the tribes of Arabs, who in consequence have fled back towards the desert of Arabia, and among them those Arabs who inhabited and owned part of the valley, and left me indefinitely the sole master of the valley,) land is for sale, with oxen, &c., for a mere trifle of ready money; yet I cannot venture to engage it upon credit, until I know that some of my American Christian friends are arrived; but my hopes are centered, in the Lord, upon the spirit of industry that so greatly characterizes Americans, whose agency, when animated by Christ's Spirit, to feed, to clothe, and open the fœtid, subterranean prison-houses of mine (and my Master's) brethren, is yet to be signally used by the Disposer of events for the future glory of this land, and to saving of many souls who are ready to perish.

My family are all doing well. Elijah's request for clothing for some poor Jews of his acquaintance will, I trust, be attended to by the friends of Israel in America. In conclusion, dear friends, I trust you will remember us in your prayers at the throne of mercy, and that you will hasten hither to begin those efforts that will ultimately redound to the welfare and redemption, in body and spirit, of the anciently chosen people of God.

I remain, in the fellowship of Christ Jesus, His servant and yours, JOHN MESHULLAM.

LIBERALITY IN HUMBLE LIFE.

In the course of the late autumn, the Rev. Mr. Nesbit of Bombay arrived unexpectedly at ——, on a Saturday evening, intending to preach next day, and to ask a collection in aid of the funds for erecting mission premises at Bombay. All that could be done, in the circumstances, was to intimate at the close of the forenoon's season of worship, that Mr. Nesbit would preach in the afternoon and evening, and that the collection would go to the object of his visit. At an early hour on Monday afternoon the minister was waited upon by ——, a servant man, and unmarried, who expressed an anxious desire to see Mr. Nesbit. On finding that Mr. Nesbit had gone out, he explained to the minister the special purpose he had in view. He said that he had been taken by surprise the day before, and had nothing but a trifle in his pocket, which he thought was too little for him to give. He was quite satisfied that the Lord required the buildings which were proposed; they were evidently indispensable to the success of the missionary work; and therefore it was the duty of the Lord's people to provide the necessary funds. He then put into his minister's hand a sum of money as his contribution to be given to Mr. Nesbit. The sum was *ten shillings*. The minister expressed his surprise that he should give so largely to one object, however excellent. "No sir," was the reply. "The Lord enables me; it is my own wish as a Christian man to give so much." Some conversation ensued, in the course of which this humble but exemplary disciple said, that he had never been allowed to want for money to give to the Lord's cause. He put half-a-crown into the plate for every one of the schemes; he considered it his duty, and felt it his privilege, to do so; and had never been the poorer for any thing he had devoted to Christian objects. Not long before he had been out of place; and while so unfavorably situated, there came round the day of the collection for one of the Assembly's schemes. He resolved to give his usual contribution, his half-crown, and did so. "And very remarkable it was," he said, "the Lord returned it to me in the course of two or three days in a way totally unexpected. The same thing has happened to me oftener than once. The Lord has never allowed me to want for money to give to him, and I believe he never will. It vexes me," he added, "to see how unwilling professing Christians are to support the cause of Christ, and how very little is actually given." Were the spirit of this servant-man more generally diffused, our missions abroad would be more prosperous, our Church at home more influential and blessed, our ministers more efficient in the work of saving souls, our people reacher far, both in the perishable wealth of this world, and in the unsearchable treasures of the kingdom of heaven.

[Record of the Scotch Free Church, November, 1850.

POWER OF PRAYER.

At the first annual meeting of the Society held in London, Mr. Fuller and Dr. Ryland preached in the Dutch church, Austin Friars. In his discourse, the latter adverted to the happiness of Dr. Carey, in having two of his sons, Felix and William, devoted to the mission; 'but,' said he, 'there is a third, who gives him pain, he is not yet turned to the Lord;'—then making a solemn and lengthened pause, tears flowing abundantly from his eyes, he exclaimed, in a shrill and vociferous voice, which seemed to exhaust a whole soul of feeling, 'Brethren, let us send up a united, universal, and fervent prayer to God, in solemn silence, for the conversion of Jabez Carey!' The appeal was like a sudden clap of thunder, and the pause afterwards as intensely solemn as silence and prayer could make it. Two minutes, at least, of the most profound devotional feeling pervaded an assembly of perhaps two thousand persons. The result was striking. Among the first letters afterward received, was the announcement of that conversion which had been so earnestly sought; nearly or quite synchronous with the season of fervent supplication.

NEAR, NOTHING OFF, AND FULL AND BY.

BY ALLEN C. SPOONER.

Written on board ship while beating up against the wind off the coast of England.

How often, as we beat along,
With wind ahead, and blowing strong,
We hear our watchful captain cry,
"Near! nothing off! and full and by!"

So when in life our steps begin
To tread the devious paths of sin,
May conscience wake our timely fear,
Uttering her warning cry of "Near!"

And when from Truth's unerring line
Our coward lips would dare decline,
Then may we heed—though fools should scoff—
Her stern injunction, "Nothing off!"

Virtue and vice to win us try;
Be then our watchword, "Full and by!"
Safe course through this world to another,
Is *full* of one and *by* the other.

A PLANT OF RIGHTEOUSNESS.

The following extract of a letter from Mr. Lacey, at Cuttack, shows how peacefully the believer in Jesus can die:—

Bamadabe was a Christian of more than eighteen years' standing, and was more than six years a steady, zealous, and useful preacher of the gospel. He was one of the earliest of the Choga converts, and suffered a deal of persecution by his heathen relatives, especially by his elder brother, Bearer hadhan, 'the oldest persecutor.' Before his baptism he was forcibly carried away from the Christianpoor settlement, in the middle of the military bazar, Cuttack; but no persecutions and no threats induced him to alter his determination to serve Christ. His Christian course was consistent to the end, which course, like the shining light, increased till the shades and clouds of death obscured him from our view. In a comparatively short period after his baptism, Bamadabe was called to preach the gospel to the heathen, for which important employment he was well fitted, both naturally, intellectually, and morally. He was raised up and called of God; and was peculiarly suited for the commencement of the kingdom of Christ in Orissa. He produced a good degree of conviction on the minds of his hearers; and his earnest and affectionate manner, almost to weeping, generally disarmed his hearers of their opposition. He was useful in his ministry to many individuals now members of the church of Christ.

When this good man came to die he was prepared for the important change. His unshaken confidence in Jesus Christ was evinced by the absence of all fear of death, and by his steadfast resignation to the will of God; as well as by many pleasing expressions which escaped him during his last illness. Perhaps, on the last occasion of his being out of his house, when he returned, he said to his wife, 'Shemama, for what purpose do you place vegetable plants in the garden?' 'To pluck them for use,' was the reply. 'So,' rejoined he, 'God has placed me in the garden of his church, and now is about to remove me into his presence in heaven. I shall soon leave you, but be not sorrowful or dismayed; remember the promise that God will be a husband to the widow, and a father to the fatherless.' Just before he died he joined his hands on his breast, as he used to do while in life and health, and offered thanksgiving and prayer to God; and in this attitude, he quietly resigned his soul into the keeping of his kind Redeemer; and for some time his friends knew not that he was gone. 'Mark the perfect man and behold the upright; for the end of that man is peace.'

From the Watchman and Reflector.

THE SUPPORT OF THE MINISTRY.

The honor, purity, and prosperity of a church and congregation are intimately connected with a just and liberal support of its ministry. The unembarrassed and faithful preaching of the gospel, it will be admitted on all sides, is indispensable to the prosperity of Zion. But if the pastor is not supported, he is embarrassed—his heart is distressed for his family. He is obliged either to abandon his study, and his work from house to house, and betake himself to secular employments for his daily bread, or he must contract *debts*, with rather a dubious prospect of paying them.

If he abandon his books for the plough or the bench, his mind is diverted from his appropriate work—his sermons become dull, monotonous, and uninteresting, and the cause of God suffers in his hands. If he goes into business, the business man, as all experience proves, eats up the preacher, leaving the church and congregation only the dry bones.

If he adopt the other expedient of contracting debts which he cannot pay, his reputation justly suffers reproach. His creditors regard and proclaim him a dishonest man; and through him the cause of God is reproached, and the church with whom he labors becomes a hissing and a by-word. I have known preachers, who, either for the want of economy, or a competent support, have in every field where they have labored, adopted the expedient of contracting debts beyond their means to pay. Their characters have uniformly been assailed as dishonest men, and their labors have soon terminated, leaving the churches with whom they have labored in a much worse condition than they found them—sinking, *sinking* into merited disgrace and ruin. I have known others, who, rather than contract debts in this way, have betaken themselves to some secular employment. The result usually has been, after a few years struggle between the duties of the pulpit and the shop or farm, they have abandoned the pulpit, and given themselves up to secular employments.

Is it wise? Is it expedient for the churches to press their pastors to either of these alternatives? Is this the way to pray the Lord of the harvest to send forth more laborers into his vineyard? When a course is pursued, which produces either of these results, the church is dishonored in the sight of God and all reasonable men. The community look on. They learn the facts in the case, and render a verdict, and that award is—"*The church and congregation are mean—too penurious to provide the means of their own health and happiness!*" High-minded and honorable men in the community pass them by in contempt.

I know of churches located in thriving towns and villages, where the wealth and population are rapidly increasing from year to year, and where neighboring churches are constantly growing in strength and numbers that have continued weak and rickety for almost an entire generation, and are still dying of consumption, while others of the same class have long since expired. Go into those places, and inquire into the cause of this lingering death, and the intelligent portion of the community will tell you, that they are constantly changing preachers—that they employ one pastor, and they soon starve him from the field, and then another, and still another, and treat them all alike, and that in the course of their frequent ministerial revolutions, their best men have died off, or left them—that they have become divided and alienated from each other, and lost all their influence for good. I could give you names and places for the original of this picture. All such churches are, and must be, a nuisance in the vineyard of the Lord, and when they die, a nuisance is abated by the visitation of the Almighty.

I put it to your common sense—how can a church and congregation, favored with numbers and means to support the institutions of public worship—how can they retain, for any length of time, an intelligent and efficient minister, if they have not the honor and manliness to support him? How can they permanently prosper, if the sin of covetousness is eating away their vitals like a cancer? How can they long remain united among themselves, if the great mass of the members contrive from year to year to throw all responsibility upon a few burden-bearers? How can they command or retain the confidence of the better portion of the community, if they starve preacher after preacher from their pulpit? By pursuing such a course, they dig their own grave, spin and weave their own winding-sheet, and "the mourners that go about the streets," when they are gone, will be few and far between.

P. R. R.

A TIMELY REPROOF.

The stage was crowded with passengers as it passed from New York to Boston. It was late in the evening when one of the passengers, a sea captain, endeavored to excite the attention of the drowsy company, by giving a relation of his own circumstances. He had been at sea in a fine ship; in a dreadful storm his ship had been wrecked, his money and property all destroyed, and every soul on board had been lost except himself. He had been at the mercy of the waves for several days together floating on a plank. The company were interested in this narrative; they pitied the poor unfortunate captain, who was returning home to his family only destitute; but they wondered that a man relating such a tale, and telling of an escape almost miraculous, should confirm almost every sentence with an oath. Nothing, however, was said to him.

In the morning, when the stage stopped, Mr. B., one of the passengers, invited the captain to walk on before, designing to step into the stage when it should come up. The proposal was agreed to, and they walked on alone.

Mr. B. said, "Did I understand you last night?—the stage made much noise—did you say that you had lost your ship?"

"Yes."

"That you saved your life on a plank?"

"Yes."

"Let me ask you one more question—when on that plank, did you not vow to your God, that if he would spare your life, you would devote that life to his service?"

"None of your business," said the captain, angrily. The stage by this time came up, and they entered it.

Towards evening, as the stage was entering Providence, the captain informed the company that he should not sup with them, as he was so unfortunate as not to have any money. Mr. B. took from his pocket and offered him a handsome bill.

"No," said the captain; "I am poor, yet I am no beggar."

"But," replied Mr. B., "I do not give it to you as to a beggar, but as to an unfortunate brother. You must learn that I profess to be a Christian, and I am taught by my religion to do good unto all men. The gospel prescribes no limits to benevolence; it teaches us to do good to all."

The company applauded, and pressed the captain to take the money. He silently put it into his pocket, without even thanking the donor; though his countenance betrayed uneasiness. The company supped together, and the captain bid each adieu, after having asked Mr. B. when he would leave town. They then parted. The captain went home with a heavy heart, while Mr. B. retired to rest. He was surprised, the next morning at daylight, to hear some one rap at the door. He opened it, and beheld the captain standing before him in tears. The captain, pressing his hand, said, "Sir, I have not slept a wink since I saw you; I abused you yesterday; I am now come to ask your pardon. I did, while on that plank, vow to God that I would live differently from what I ever had done; and by God's help, from this time forward, I am determined to do so." The captain could not proceed; they pressed each other's hands, and parted, probably to meet no more in this world.

Pitching towards Sodom.—The Christian man, who sacrifices principle to interest, and who makes the law of the Lord a variable thing, is pitching his tent towards Sodom. A gentleman, an elder of the Presbyterian church, some years since opened a hotel in a country village. He did it to support his family, and it was right; but then to secure custom he departed from Christian principles, and kept an open bar. In a few years he died, leaving a widow and several sons. The hotel was kept up, and his sons attended at the bar. The sons of that man all became drunkards, they squandered his property, and his widow is now sustained by the benevolence of the church. He was a good man; but he pitched his tent towards Sodom.

The Sabbath Recorder.

New York, March 18, 1852.

"FOREKNOWLEDGE."

We do not think it necessary to attempt any extended reply to the article on our first page. The question which originated the discussion was, Whether God did not foreknow some events as absolute, and others as contingent? After so long a time, and the consumption of much good paper and ink, it turns out, according to the metaphysics of our brother, that "a contingent event is one which comes to pass by the self-determining and therefore unnecessitated will of man." In the mean time, we have exploded the theory of self-determination, showing that it involves the absurdity of one volition before every volition, and even before the first. That this absurdity may become abundantly manifest to our brother's mind, we commend to his careful perusal the argument of President Edwards on this point. (See his Inquiry, Part II. Sect. I.) It is given with a logic as rigorous as Euclid's; and is so distinct and conclusive, that we hold our correspondent, and all who agree with him, to the task of encountering it *directly*, if they will still insist upon the self-determining power of the will.

After all our correspondent's endeavor to extricate himself from the absurdity of maintaining that an event may be both certain and uncertain at the same time, we do not see that he has mended the matter. If God is certain of any future event, it is very clear that he cannot be uncertain about it. To say that there is "a *possible* uncertainty" of it, does not help the case; for it is not even *possible* that God should be uncertain of any event which he foresees. You may say of any event involving moral responsibility, that it was possible for the agent concerned in bringing it about to have acted otherwise; as in the case of your horse which was stolen. But what you mean by this is, that he might have acted otherwise *if he had been disposed.* And if you conceive of your opponent as maintaining the contrary of this, he requests you to examine his articles with more care. He is not conscious of having uttered one sentiment, either during this discussion or at any other time, which would imply that a sinner could not do better, *if he would.* It is most freely admitted, that every sinner can obey God, if he will. The thief who stole your horse, could have refrained from doing so, if he had been so disposed. Joseph's brethren could have spoken peaceably to him, if they had been so inclined. Judas could have been faithful to his Lord, if it had been his choice. Whatever possibility there was, therefore, for the agents in these cases to avoid the acts in which they were respectively concerned, it was a possibility limited in each case by the "*if*" that stood in the way. Had *we* foreseen these acts, or any one of them, we would have said that there was a "*possible* uncertainty" of their occurrence. But we would have said so, only because our foreknowledge is not perfect. It is, in most cases, but little more than conjecture. But let the last vestige of doubt be removed; let our foreknowledge take in the events with all the clearness and certainty which characterize the foreknowledge of the Infinite; and instead of speaking of them as possibly uncertain, we would speak of them as certain to take place without the possibility of failure. With respect to us, and to all intelligences who merely conjecture forthcoming events, there is a "*possible* uncertainty" of their occurrence. But with respect to Him who sees all things as they are, and as they will be, it is not even possible that they should be uncertain.

At the close of his ninth paragraph from the beginning, our correspondent appears to feel so well in having convicted us, as he thinks, of a ridiculous blunder, that it seems almost a pity to spoil his enjoyment. "If it was made certain 'before' God knew any thing about it, then God did not make it certain. If he did, *he did it without knowing it! Decrees existing before God knew any thing about them!* Who enacted them? Of course we cannot have an 'effect without a cause.'" Well, Bro. H. has raised a spectre, which he, no doubt, thought we could not lay. But what if there should be a distinction between the order of *nature* and the order of *time?* In the order of nature, the sun must exist before it can shine; yet, in the order of time, there never was a period when it did not shine. In the order of nature, God must exist before he can have a purpose; yet, in the order of time, he was never without a purpose. So, in the order of nature, there must be a certainty in events themselves "before" God can have any certain knowledge of them; but in the order of time, such priority was not necessary or possible.

Bro. H. thinks that, in speaking of the predominant inclination, we "confound inclination with will," and fancies that they are entirely separate. But we confess that we are not sensible of the difference. A man's predominant inclination for a thing is his choice of that thing. What "executive power" there is in him which controls his choice, we know not. It can be nothing but self-determination, which has already been exploded.

Any farther notice of our correspondent's communication, is rendered unnecessary by what we have already written. We regret that we have not succeeded in expressing ourselves so as to be understood. It must be so, or else our correspondent possesses a singular faculty of caricaturing his opponent's arguments. We have maintained, that God's foreknowledge of events implies the certainty of those events, and that the divine disposal which secures this certainty is moral necessity. We have said, over and over, that we held to no other kind of necessity for the acts of men, for which they were held responsible, except that which was requisite to make the connection between them and God's foreknowledge of them perfect; that the divine disposal or decree implied nothing more. We have said, plainly, that, in pleading for moral necessity, we do not plead for a *literal* necessity. And we now say again, that when we say it was necessary for the Jews to reject Christ, or that any other foretold or foreknown act of wickedness was necessary, we do not employ the word in its *literal* acceptation. So too, when we say that a sinner is *unable* to do right, we do not impute to him a *literal* inability. The expression denotes merely the strength of the enmity of his heart against God; a strength so great, that he is urged forward in a course of rebellion with a certainty as infallible as that by which a stone falls to the earth. In all such cases we say, that a sinner *can* do better, *if he will.* But what can be the meaning, when it is said, that he can *will* that which he certainly will not will? Is it meant, that if he *should* will differently he would? Or is this the meaning, that he can will one way or another, according to the influence which directs his choice? Or must we understand that the will is so evenly balanced, that it will turn this way or the contrary, regardless of all influence whatever?

In conclusion, we suggest that this discussion must be confined within reasonable limits. Our brother has occupied a large space in our columns, and, we doubt not, has presented his strong points. Whether he has succeeded in demolishing the views which he has combated, must be left to the judgment of our readers. For our own part, we do not consider ourselves capable of conducting such a controversy as it ought to be conducted. We could only reiterate what has been written by others; and we are not vain enough to think, that we could make any improvement upon their manner of handling the subject. If our correspondent has any thing farther to offer, we hope he will condense his remarks as much as possible; and unless he furnishes something new, we shall probably let it pass without any formal reply, as we have no ambition to have the last word. T. B. B.

BRITISH CORRESPONDENCE.

The Change of Ministry—Ocean Penny Postage—Intemperance.

GLASGOW, February 27, 1852.

The party politics of this country, is no subject for the columns of the *Sabbath Recorder.* It is only, therefore, in the measure in which such an event as a change of the British Cabinet may affect liberty, morality, and religion, that we can be called to chronicle the resignation of what has been termed the Liberal Ministry, with Lord John Russell as Prime Minister, and the formation of what is termed a Conservative Government, with the Earl of Derby (the former Lord Stanley) at its head. We dwell not, therefore, on the introduction of a bill into the House of Commons previously, reducing the pecuniary qualification for the exercise of the elective franchise—a change which would add neither intelligence nor morals proportioned to the added number of electors. The Bill has, however, one noticeable feature; it omits from the oath to be taken by members of Parliament the words "on the true faith of a Christian." This clause was intended to allow individuals of the Jewish persuasion to obtain seats in the House of Commons—where, however, it is to be feared, there are already not a few who are destitute of the "faith" by which they were sworn. Another change occasioned by the fall of the Russell Ministry, deserves mention here, as having a general interest of peculiar character. One of the members of that Cabinet, the lately-appointed Secretary of State for Foreign Affairs, owed his seat to attainments of an antiquarian scriptural character. Mr. Layard is, we believe, known in the United States from the efforts made by him in the rescue of important sculptures and inscriptions from the ruins of the palaces of Ninevah, of which full accounts have been furnished by his pen. No place has been assigned him in the new cabinet, although a very recent arrival of additions to the collection already in the British Museum, including a marble bull of fifteen tuns weight, might have suggested the propriety of a continuance of the bestowed reward.

The more important question, however, as to the result of the change, apart from its influence on our own commerce and agriculture, is how it is to affect the country in relation to other States. There is little doubt that the previous expulsion of Lord Palmerston was the proximate cause of the downfall of his late colleagues in the Cabinet. Now it is a well-authenticated fact, that that noble Lord was feared and hated by the Continental despots; and rejoicing was very unequivocally expressed on his office having been filled by another. Very significant indeed it appears to be, that the expulsion of the English Missionaries to the Jews at Pesth, hurriedly and cruelly enforced as it was, followed immediately upon the receipt at Vienna of the intelligence of that change in the *personel* of the British Ministry. This view was taken yesterday at a meeting convened in Edinburgh for consideration of their case, by Mr. Wingate, one of these missionaries. And the manner in which Earl Granville, who succeeded Lord Palmerston as Foreign Secretary, received a deputation, including both the missionaries, certainly lead us to think that Despotism judged wisely though not well in the preference shown. Even our Ambassador at Vienna, Lord Westmoreland, who composes chants for Romish masses, received these heralds of the cross with a coldness which induced them to seek sympathy from the American Ambassador at Vienna, and fully he gave it, in forms now recorded to his praise. We need not, indeed, be surprised that Austria feels annoyed; nor is it quite obvious that our Government is wholly blameless in regard to her. We speak not now of the enmity between Popery and Protestantism, but of the encouragement given to, as well as the asylum found by refugees in our land. The Emperor, in a published note of the Austrian Envoy Extraordinary now in London, dated the beginning of this month, complains of the "freedom of action" given to such refugees, and declares, if such be continued, that "immediate instructions" will be given to put into more vigorous force throughout his dominions the regulations as to passports against English travelers, without exception in their favor as hitherto enjoyed. It is well to show kindness to the wanderers in their distress; but it is a different thing if we should connive at their efforts in our land against the Government of their own, with which we are at peace.

An influential meeting was held here last night, at which Elihu Burritt presented calculations to prove that "Ocean Penny Postage" would not be unfavorable to the Post-Office in a financial point of view. We shall be glad to see his efforts in this cause crowned with success, but we doubt the soundness of the view thus expressed. It is not, however, the only consideration to be taken into account when judging of the propriety of giving increased facilities of communication, between Britain and America more especially.

A Public Houses Regulation Bill has been introduced into the House of Commons. The evils of intemperance are strongly felt, where yet it is regarded as untrue that wine, beer, and spirits, have no legitimate use. The difficulty of legislating in any effective manner for preventing the abuse, and affording opportunity of use, is great, yet locally and legislatively the effort is being made. Oh that more effective measures were adopted for bringing home the truth, in the love of it, on the hearts of men, whence are the issues of life! This is the grand spring alike of good and evil action, and to the correction of it, as the source, should Christian zeal be more immediately directed. J. A. BEGG.

GERRIT SMITH ON COLONIZATION.

Gerrit Smith has written and printed a long letter to Governor Hunt of New York, relative to the recommendation, in his last Message to the Legislature, of aid to the American Colonization Society. Years ago Mr. Smith gave a great deal of his time, and some ten thousand dollars of his money, to help forward the Colonization Society; but, becoming convinced that its influence was in favor of slavery, rather than against it, he formally withdrew from its support, and identified himself with those societies which go for immediate and universal emancipation. In his letter to Gov. Hunt, Mr. Smith argues that the colonization scheme grows out of a wicked and unnatural prejudice against color; that the colored people themselves do not wish to colonize; that sending them to Africa does not serve to civilize and Christianize that country to any such extent as the advocates of the scheme represent; that it is a means of strengthening slavery, by removing the free colored people, whose presence in this country is a constant remonstrance against the enslavement of their brethren; and that, finally, no friend of freedom can consistently support the scheme. We copy from the letter two paragraphs, which contain matter for serious and profitable reflection:—

"But we will pass on to look at the Colonization Society, as it now is. There is not one person in all its membership, who is a confessed abolitionist—not one, who is willing to bear the reproach of that name. It says not a word against the social, or political, or ecclesiastical wrongs of the colored man; not a word against the crime of refusing to eat or ride with him; not a word against his exclusion from the ballot-box; not a word against the erection of the negro-pew. It says not a word against the 'Fugitive-slave Statute'—a statute, which is of all statutes Satan's master-piece. Indeed, the warmest defenders of this statute are to be found among its members. It sees men and women chased down under this statute, and plunged into the pit of slavery, and it is utterly careless and contemptuous of their horrid fate. It sees one State after another imposing, or attempting to impose, discriminating and onerous taxes on its already crushed and helpless free colored people; one free State after another excluding, or attempting to exclude, this persecuted people from its borders; and it never remonstrates against this devilism. Nay, this devilism is its own work, prompted by the spirit which it begets and nourishes, and performed by none more eagerly than by its members and advocates. The Colonization Society apologizes for slavery, and denies, that it is sinful. It is, in a word, as infidel and inhuman as the current religion—that conventional and spurious religion, which looks upon the battered and bleeding slave, and then passes by on the other side; that conventional and spurious religion, which is divorced from humanity, and which forgets, ay, and devours the poor and the small, in order to keep on better terms with the rich and the great."

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"During the thirty-five years since the Colonization Society was organized, the millions of colored people in this land have doubled, and far more than doubled; whilst of all who have been taken to Liberia, that frightful grave-yard, probably not three thousand survive. That the emigrants would readily and harmoniously blend with the Africans, was taken for granted. But it turns out, that they despise the Africans, as much as they are themselves despised by us. If we can hate the emigrants for their color, the emigrants can hate the Africans for their barbarism. It was also taken for granted, that, very soon, our colored people would all be eager to go to Liberia. I hear, that several of them in the City of New York are, by some means, made willing, or, more probably, but made to say that they are willing to go. Extensive, however, as is my acquaintance with colored people, not one of them tells me, that he is willing to go."

JEWS IN CHINA.

From a letter of Solomon Carpenter, Seventh-day Baptist Missionary at Shanghae, China, dated Nov. 13, 1851.

Since we last wrote, we have seen two Jews from the province of Honan, about 2,700 Chinese (900 English) miles from this place. One of them is a teacher of youth, the other a merchant, and both men of good abilities. The number of Jews in their native city they state to be upwards of 2,000, besides women and children. Their ancestors came into China more than 2,000 years ago. They have copies of the Pentateuch, beautifully written on parchment rolls; each roll about twenty inches wide, and several rods long. Some of these they were induced to bring to Shanghae, and we had the pleasure of seeing them. Some of them have been sent to England. They still keep the Sabbath, and observe many of the rites of the former dispensation. They seem to be in a state of decline; for the last forty years they have had no man who could read their much-venerated books, which have not been translated into Chinese.

These two Jews seemed to feel much at home with us, on account of the identity of our Sabbath day and theirs. They manifested a desire for instruction, both for themselves, their children, and their people. As often as circumstances would allow, while in Shanghae, they attended our little meeting on the Sabbath. My teacher Tong, who was deeply interested in them, as we all were, using their dialect, took great pains to instruct them.

We expect to hear from them in a month or two. By this time they are probably at the end of their journey homeward. After consulting their brethren, suppose they should ask us to take three or four of their sons to educate in the Hebrew and Christian Scriptures; or, suppose they should ask us to send them a native preacher (a foreigner could not remain there) to instruct their people into the doctrines and duties of the Holy Scriptures; and suppose, in addition, we should have such a man, his heart burning with zeal to proceed to that important field of labor; shall we be prepared for such emergencies? Prepared or unprepared, would it not be an evident token of our duty towards those who are beloved of God for the fathers' sakes?

ELD. ESTEE—THE VIRGINIA SCHOOL.

SALEM, Va., March 3, 1852.

To the Editors of the Sabbath Recorder:—

Contrary to my inclination, I am required to discontinue my missionary labors in Virginia, and return to New York. My son, who has had the care of my business in Petersburgh, informs me that he has made such arrangements as to render it impracticable for him to retain the charge of my affairs longer than the first of April next. Under these circumstances, it appears necessary for me to return home as soon as practicable.

I had hoped to labor in concert with my brethren and friends in Virginia until the Academy at West Union should be completed, and the school properly organized and in successful operation under the supervision of a competent teacher. Could I remain in Virginia, and could a person be found of adequate literary attainments, and of requisite natural qualifications, who would be willing to unite with me and others who feel a deep interest in this enterprise, in laboring to establish a Literary Institution at West Union on a firm basis, I should have no doubt of ultimate success. Nearly a thousand dollars capital has been invested in the purchase of property and in the erection of a suitable building. In connection with my missionary engagement, I have acted as Agent for the Institution, and during the winter term have, with the assistance of my wife, had charge of the school. We have had in our school more than fifty pupils, and I am gratified in being able to say, that many of them possess promising mental endowments. Several of the young men are deeply anxious to obtain a thorough education, and regret very much to have the school suspended for the want of a competent teacher. I am willing to give ~~publicity~~ to these statements, cherishing the hope that some person in our denomination may be willing to take my place, and labor to promote the eductional and religious interests of this section of Western Virginia.

AZOR ESTEE.

THE COMPROMISE ACTS IN MASSACHUSETTS.—In the Massachusetts House of Representatives, on the 11th inst., Mr. Hoar, of Worcester, introduced a series of resolutions on Slavery, which declare that the principles upon which the permanence of the Union and the liberty of the citizens depend, have been put in hazard by the Compromise acts,—that Congress has no right to involve Free States in the shame or guilt of Slavery by laws designed to countenance, perpetuate or extend it,—that Massachusetts yields to no others in attachment to the Union and the Constitution,—that they will support the one and obey the other, and resist any measures which violate liberty, disturb the harmony and endanger the existence of the Union,—that the Fugitive Slave Law is unconstitutional, unjust and oppressive, and ought to be speedily and forever repealed,—that Massachusetts protests against the delivering into Slavery of men found upon free-soil, especially without due process of law, and without trial by Jury, or a legally constituted judicial tribunal,—and that Massachusetts expects her Senators and Representatives to conform to the principles of these resolutions. The resolutions were referred to a Select Committee.

IRELAND CUTTING LOOSE FROM POPERY.—Conversions from Romanism to a purer faith have been multiplying of late in Ireland, to an unprecedented extent. A correspondent of the New York *Times*, whose letters certainly give no evidence of Protestant prejudice on the part of the writer, in a late letter says:—

"The unprecedented spectacle was recently presented at a parish church in Mayo, Ireland, of a converted Roman Catholic priest preaching to a large congregation of his former parishioners, and urging them, in their native language, to embrace the Reformed Faith. Such an occurrence would not have taken place in Ireland a few years ago, as no Roman Catholic would have *dared* to listen for a moment to a *heretic* priest in a Protestant church. It is certain that a great change is taking place in the opinions of the Irish Roman Catholics, who are falling away rapidly from the Church of Rome."

MISSION TO PARIS.—The American and Foreign Christian Union recently proposed to Rev. Mr. Kirk, of Boston, to become their representative in Paris, and the chaplain of an American congregation there. But the following paragraph from the Boston *Atlas* shows that he has declined for *reasons:*—

"He stated to his congregation, that his attachment to the feeble churches of France, and to all the interests of Protestantism, had given great weight to the call; but the unlimited opportunities of usefulness in actual possession, in his present sphere, had sufficed to counterbalance it. The present confused condition of France, and the reasonable presumption, not to say certainty, that every effort to promote real religion would be thwarted by the government and priesthood of that country, added great weight to this conclusion."

FREE-WILL BAPTIST MISSION.—Rev. J. Phillips writes from Jellasore, Oct. 31, "The events of the past month are of a character calculated to cheer and encourage our hearts. Four families, containing an aggregate of sixteen persons, including children, have thrown off the trammels of caste, and openly signified their desire to become connected with our Christian community, and others seem on the point of following their example. Of this number I can but hope that a part are real seekers after an enduring substance. On the 12th I visited Abhir's village, and found quite a number of the leading men in his village anxious to have a school started in the house we had erected for that purpose. I therefore agreed to send a teacher, and the school commenced with seven or eight scholars, with the prospect of an increase soon."

COURAGEOUS FAITH.—Mr. Kincaid relates the following incident, strikingly illustrative of the character of the Christian Karens:—

"Two young Karens, from the province of Pantanau, were sent here by the pastor of a church to bring letters and to get a few books. Ten New Testaments, the Pilgrim's Progress, seven tracts, and two hymn books, were wanted. They remained two days, and then set off on their long journey back. The books were carefully rolled up and put in the bottom of a basket, and then the basket filled up with rice and dried fish. This done, they gave the parting hand, and in a tremulous voice said to each one of us, 'Pray for us, that we may be delivered from the calamity of falling into the hands of officers with these books.' Two Christian boys, some sixteen or seventeen years old, trusting in God, set off on a journey of 130 miles to get this handful of books. Here is faith that will remove mountains."

THE NEW MOVEMENT AMONG THE METHODISTS.—The advocates of Lay Representation in the Conference of the Methodist Episcopal Church, recently held a Convention in Philadelphia. A large number of delegates were present from different States, and the meetings were fully attended and of unusual interest. Strong resolutions were passed, expressive of the sense of the convention relative to lay delegations in the annual and general conferences, as a matter both of justice and expediency; and it was determined to continue the agitation thus commenced, till the constitution of the church is so amended as to admit lay delegates. The Convention also appointed delegates to urge this matter before the General Conference, which is shortly to meet in Boston.

CHANGES OF CHURCH RELATION.—The Rev. Robert Little was recently received by the Presbytery of New York, from the Reformed Presbyterian Church. Little repudiates the views respecting civil government, Psalmody, &c., held by the church which he has left.

The *Presbyterian Herald* has received a copy of the letter of Y. H. L. Laird, of Shelbyville, Ky., to Bishop Smith, announcing his withdrawal from the Episcopal Church, and the reasons therefor. It is his intention to apply for admission to the Presbytery of Louisville.

PRESBYTERIANS IN NEW ORLEANS.—A writer in the *Presbyterian Herald* speaks of having visited New Orleans in 1836, when the only Presbyterian church consisted of twenty-five members, the whole congregation numbered about 120, and the worship on Sunday was conducted by a layman. There are now nine Presbyterian houses of worship, all well attended, and twelve Sunday-schools in full operation, at the different churches and at other points in the city and suburbs.

THE DISTURBANCES IN LIBERIA.—The *National Intelligencer* publishes a long letter from J. J. Roberts, President of the Republic of Liberia, under date of the 26th of January, giving a history of the recent disturbances there. The President says he has undoubted evidence that the difficulties were instigated by a foreign trader and who largely aided the natives in their rebellion. The trader alluded to has fled to the interior, but President Roberts hopes to be able to catch him and teach him manners. There was great financial distress in Liberia, there being even no money to pay the soldiers, and the President earnestly solicits aid.

N. Y. STATE ASYLUM FOR IDIOTS.—The first Annual Report of this institution was presented to the Legislature last week, and furnishes many interesting facts. The institution is located near Albany, and is under the management of Dr. Hervey B. Wilbur. The number of State pupils was limited to twenty, to be selected from the poor of each Judicial District. Other pupils, for whom payment is made by friends, are also received. An appropriation of $6,000 was made for the current year, and the expenses will not exceed that sum.

Dr. Wilbur presents a satisfactory statement of the arrangements of the Institution. The House—its situation—its advantages of air and water, are all that could be desired. The pupils were selected from every part of the State, and were twenty-five in number. Of these twelve were speechless, and six of the twelve had no idea of language, and comprehended nothing that was said to them. There were five others who had very imperfect ideas of speech. They were all more or less diseased and incapable, and the Doctor confidently appeals to the intelligent observation of the Trustees for proof of the improvement already attained. His philosophy regards Idiocy as a kind of intellectual and moral paralysis; and his aim, consequently, is "to give to the dormant faculties the greatest practicable development, and to apply those awakened faculties to a useful purpose."

THE PORTUGUESE EXILES.—We learn from the *Independent*, that the Portuguese churches at Jacksonville and Springfield, Ill., consisting of the exiles from Madeira, have put forth to the public a caution with regard to Mr. Gonsalves, formerly an agent of the American and Foreign Christian Union. They say he has not only collected money for their benefit, which he has refused to account for, but that the whole was done without their knowledge, or any just occasion, because they are no longer under the necessity of being a burden upon their kind Christian friends. Their circular gives the following account of their manner of getting along:—

"All the members of this church who are able to labor are earning a very comfortable support, and we have a fund for the aid of the infirm, the diseased, and the aged, raised by voluntary contributions among ourselves, each contributing every Sabbath day as the Lord may have prospered him. We request, therefore, that the public will not listen to any appeals that Mr. Gonsalves, or any other person, may make to them on our behalf, unauthorized by us."

BEAUTIES OF THE PECULIAR INSTITUTION.—A little affair occurred at Goldsboro', N. C., a few days since, which strikingly illustrates the beauties of the "Peculiar Institution." It was the sale, at auction, of a colored woman and her children. The Goldsboro' *Patriot* states the case as follows:—

"They were the children of a free negro by the name of Adam Wynne, who had purchased their mother, his wife, previous to their birth. They were consequently his slaves, and, he having become involved, they were sold for his debts."

We learn from the same authority, that these people "brought prices ranging from $711 to $827."

RECEIPTS FOR BAPTIST MISSIONS.—The receipts of the Baptist Missionary Union from April 1, 1851, to Feb. 19, 1852, ten and a half months, amounted to $45,500. The expenses of the Union for the year ending March 31, 1852, amount to $100,000; leaving $54,500 to be received in the last forty-two days of the financial year, in order to make the receipts and expenses balance. The habit into which the patrons of the Union have fallen, of delaying their remittances to near the close of the financial year, is justly complained of by the Board as the cause of great inconvenience and anxiety.

SUNDAY LEGISLATION IN NEW YORK.—The movement to close the locks of the New York State Canals on Sunday does not seem to progress very rapidly. In the Assembly, on the 8th inst., Mr. Underwood laid on the table the resolution for the closing of the Canal Locks from 12 P.M. on Saturday to 12 P.M. on Sunday. On the following day he called for the consideration of the resolution. The Ayes and Noes were taken, and showed 32 for and 40 against its consideration. We are not aware of any subsequent movement on the subject.

GOOD NEWS.—A letter from a member of the Seventh-day Baptist Church at Nile, Allegany Co., N. Y., dated March 5th, says:—"There is rather an increasing interest in the cause of religion in this place. Three young ladies offered themselves to the church last Sabbath, and are to be baptized and received next Sabbath. Eleven were baptized at Richburgh last Sabbath, ten of whom united with the church there."

THE CYCLOPEDIA OF ANECDOTES of Literature and the Fine Arts, edited by Kazlitt Arvine, and published by Gould & Lincoln, of Boston, is just completed with the eighth number. The whole forms a beautiful imperial octavo volume of over 700 pages.

ASCENT OF ORIZAVA.—A description of the ascent of Orizava was last month presented to the Geographical Society by Mr. Thornton. The ascent was made to the hight of seventeen thousand feet, or about three and three-quarters miles. The ascent was a work of danger and difficulty, compared with which Popocatepetl was but a trifle. The mountain is a mass of ice, with a covering of not more than two inches of snow in general; the sides are so steep that the snow very soon blows off and is melted; enormous crevices, sometimes a hundred feet in width, occur in the glaciers; the winds blow furiously, clouds and fog become very thick, the thermometer stands at zero, and the crater is of less size than that of Popocatepetl. The after-effects of the ascent were unpleasant, inflammation being induced to an alarming extent.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, MARCH 8.

In the SENATE, after the presentation of a large number of petitions, Mr. Hunter, from the Finance Committee, reported a bill changing the laws regulating the coinage of silver, in compliance with the recommendation of Mr. Secretary Corwin, in his last Annual Report. The bill provides that, from and after June 1, 1852, the weight of the half dollar shall be 192 grains, and the quarter dollar, dime, and half dime, shall be respectively one-half, one-fifth and one-tenth of the said half dollar; which coin is made a legal tender in payment of all sums not exceeding five dollars. It also provides for the coinage of three-dollar gold pieces, the devices and shape to be fixed by the Secretary of the Treasury. The subject of a reduction of postage on letters transmitted by sea was briefly discussed. The Iowa Railroad Bill was then taken up, and Mr. Underwood spoke upon it.

In the HOUSE, nothing worth mentioning was done except that, pending the Homestead bill, Mr. Fitch of Ind. made a speech on the question of the next Presidency and several other subjects.

THIRD-DAY, MARCH 9.

In the SENATE, Mr. Sumner's resolution, directing inquiry as to the reduction of rates of Ocean Postage, was adopted. Mr. Hunter introduced a bill ceding public lands to the State in which they lie for Railroad and Canal purposes—the States to pay $1 25 per acre for lands which have been in the market less than ten years; $1 for those more than ten and less than twenty, and 75 cents for all above that. Mr. Stockton introduced a bill granting bounty land to sailors engaged in the Mexican war. The non-intervention resolutions were then introduced, and Mr. Seward made a long speech in favor of them. Mr. Jones of Tenn. got the floor, and the Senate adjourned.

The HOUSE, after talking a while about aiding a railroad in Alabama, took up the Homestead Bill, in connection with which several political speeches were made, Messrs. Wilcox and Rantoul taking the lead.

FOURTH-DAY, MARCH 10.

In the SENATE, numerous petitions were presented, among which were several on the standing topics of aid to the Collins Steamers and against the extension Woodworth's planing machine patent. A bill was reported for the relief of those who rescued the passengers and crew of the ship Caleb Grimshaw. Mr. Brodhead, from the Committee on Claims, reported adversely on the petitions praying that the expenses of the American exhibitors at the London Fair may be paid by the United States. Then, after considering the report from the Judiciary Committee on the new apportionment's bearing on the next Presidential Election, the Senate listened to a long speech from Mr. Borland, on the Iowa Land Grant. An explanation between Stockton of N. J., and Seward of N. Y., followed. Mr. Cass took the floor on the Iowa bill, and the Senate adjourned.

In the HOUSE, Mr. Lane introduced a bill to amend the act establishing a Territorial Government for Oregon, which was referred to the Committee on Territories. The Homestead Bill was then taken up, and Mr. Richardson of Illinois and Mr. Breckenridge of Kentucky amused themselves on the merits of Judge Douglas, the *Democratic Review*, &c. The remainder of the day was spent in talking about an appropriation of $72,000 to repair the library of Congress.

FIFTH-DAY, MARCH 11.

In the SENATE, almost the whole day was spent in discussing a resolution to pay from the Contingent Fund of the Senate, the bills for entertaining Kossuth, to an amount not exceeding five thousand dollars. The resolution finally passed; after which a brief executive session was held, and the Senate adjourned.

In the HOUSE, the Homestead Bill was discussed by Marshall of California, Breckenridge of Kentucky, and Bell and Cable of Ohio. It was then postponed till Third-day week, and the House adjourned.

SIXTH-DAY, MARCH 12.

In the SENATE, after a personal explanation by Mr. Hamlin, the Private Calendar was taken up, and 16 bills of no public interest whatever were ordered to be engrossed. The bill making an appropriation to complete the Cemetery near the City of Mexico, was passed. The Senate then adjourned till Second-day.

The HOUSE spent the whole day in considering the Senate resolution authorizing the continuance of the work on the two wings of the Capitol. An appropriation of $500,000 is proposed, to be expended before the 30th of June, 1853; but much complaint is made of the foundation already laid, and hence the delay in voting the appropriation. In the course of the discussion, a personal rencontre occurred between Messrs. Brown and Wilcox of Mississippi, for which they both afterward apologized to the House.

SABBATH-DAY, MARCH 13.

The SENATE was not in session.

In the HOUSE, Mr. Polk of Tennessee stated that the Mississippi pugilists had settled their personal difficulties. The resolution appropriating half a million of dollars to continue the work on the wings of the Capitol, was then taken up; Mr. Wilcox finished his speech; and brief remarks upon the subject were made by Messrs. Beale, Duncan, Wallace, Chandler, Carter, and Clingman; after which the bill was passed, and the House adjourned.

THE JAPAN EXPEDITION.—The following is a list of the vessels which will compose the squadron which has recently been ordered to the East Indies:—

The Steamer Mississippi, Steam Frigate Susquehanna, Steamer Princeton, Sloop-of-War St. Marys, Sloop-of-War Plymouth, Sloop-of-War Saratoga, Brig Perry, and Store-ship Supply. The Susquehanna, Plymouth, and Saratoga, are already on the Pacific Coast, awaiting the arrival of the remainder of the Squadron. The St. Marys is now on the way to Japan, having on board the Japan Sailors, and on reaching Japan will await the arrival of the squadron. The residue of the squadron will probably get under way in the course of April.

The objects of the expedition are well known. It is designed to effect a landing at Jeddo, the capital city of Japan, at all hazards, and orders have been given to make various explorations on shore, and to leave no efforts untried to open commercial intercourse with that long-sealed people. It is supposed the squadron will be absent about 18 months.

European News.

By the steamers Arctic and Asia, we have European News to Feb. 28, being one week later than noticed in our last.

In England, of course, the great event is the formation of a New British Ministry. The Earl of Derby, who is now Premier, had made a moderate and politic declaration of the course Government will pursue. It adheres to protection, but will not attempt to force it upon the country at the present moment, at the expense of a dissolution of Parliament and a special election. The Government will await the result of the regular election, and in the meanwhile will administer affairs without any marked change from their previous course. This election, in the due course of things, will follow after the present session, which is the sixth of the present Parliament. Lord Derby also gives notice, that he shall abandon Lord John Russell's Reform bill, and shall not bring in any such measure as the bill to establish a system of National Schools promised by the late Premier. In the view of the present Government, the only good education is one founded on the study of the Scriptures; and the Church of England, acting through its parochial clergy, the best possible means for conferring it. With regard to foreign policy, the line of conduct marked out in Lord Granville's late circular to the Continental Governments will be adhered to, while the refugees in England are warned that they will not be allowed to conspire against the powers that have banished them.

The Jury in the case of the Helmfirth explosion have found the Commissioners, Engineers and Overseers grossly culpable and guity of willful neglect. The Jury regret that they cannot indict them for manslaughter.

Thomas Moore is dead. He died on the 26th Feb., at his residence, Sloperton Cottage, aged 72 years. For the last few years his mind had become affected, but no man of the last century had seen more of what was best and most brilliant in every department than Thomas Moore, and of the polished and intellectural society in which he moved, he was one of the brightest ornaments. He desired to be buried in the churchyard of the parish where he died.

From Ireland, we have news of the death of Dr. Murray, Roman Catholic Archbishop of Dublin. This venerable prelate has long been the leader of the moderate party among the Roman Catholic clergy of Ireland.

In France, M. Bocher, administrator of the Orleans estates, with MM. Delavaigne and Hovyn Trauchere, have been arrested for having in their possession insurrectionary documents in favor of the Orleans family. The London *Times* explains the offense of M. Bocher in this manner: He is the administrator of the Orleans property, and his duty of course is to defend it against the rapacity of the Dictator. When M. Dapin and the executors of Louis Philippe wrote to Louis Napoleon, telling him that his act was illegal, &c., the censor forbade the publication of the documents. The Princes, however, had them printed in England, and they were smuggled into France in false bottmos of trunks, &c., and M. Bocher addressed himself to a house in Paris which distributes parcels, &c. over France, to employ them to scatter these documents, and it was upon returning from a business visit to this house that he was arrested.

By decree in the *Moniteur*, a prize of 50,000 francs is instituted in favor of the discoverer who shall render the Voltaic Pile applicable with economy to industry as a source of heat, lighting, chemistry, mechanics, or medical practice. Scientific men of all nations are admitted to compete during five years for the prize.

The *Presse* of Paris says that the French Government had demanded the extradition of three Frenchmen accused of taking part in the insurrection of December, who had fled to Savoy. The Sardinian Government granted the extradition, but the refugees, warned in time, had escaped from the Sardinian territory.

From Prussia, we have the report of extreme distress from the scarcity of food. The famine is felt even in Berlin.

The Direction of the Prisons in Naples has been again committed to the monks, as before 1848.

The Emperor of Austria has conferred the decoration of the Iron Crown upon M. Hulsemann, the Austrian Chargé d'Affaires in the United States.

A letter from Messina states that shocks of earthquake have been extremely frequent there during the whole month of January, but that their number and intensity increased to a frightful degree on the night of the 26th, when the whole population stayed out of doors for fear of the houses falling in. Some old inhabitants, who still recollect those of 5th of February, 1783, related that the shocks commenced a month before in the same manner, and at last ended in the total destruction of the town.

California News.

The steamer El Dorado, from Chagres, arrived at New York on the 15th inst., bringing the mails, a million and a half dollars in gold dust, and California dates to Feb. 18.

From the Isthmus, we have reports that provisions are very scarce and high, causing much suffering. About 3,000 persons were there waiting passage to California, and some of them, who went from New York by what is called the "Independent Line," are likely to have to wait a long time.

From California, we have intelligence that mining is carried on very briskly and successfully. Burglaries, murders, &c., are also reported very plenty—rather too much so for the taste of orderly people.

On the 31st of January, the steamer General Warren, from Astoria for San Francisco, was wrecked on the bar at the mouth of the Columbia River, and forty-two of her passengers and crew found a watery grave. Two other vessels had been wrecked on that coast, but without loss of life.

A $500 Homestead Exemption Law has been passed in Tennessee.

Advice of a Gold-Seeker.

The Portland *Inquirer* has an extract from a letter written by a Mr. Norton, formerly of Phillips, Me., addressed to his father. Mr. N. arrived at San Francisco, Jan. 1, sixteen days from Panama, in the Northerner, and he writes from Auburn, Placer County, Jan. 11:—

"She was a ship of only 1,200 tons. They crowded on board 750 passengers. It was very sickly on board; about 25 died before we landed, and about 50 more were carried ashore sick of the Panama, Chagres, or ship fever. We almost starved to death before we could get ashore. We had nothing to eat but tainted meat, and ship-bread full of worms, and part of the time on allowance of water. I had rather be in the State's Prison three months than suffer what I did in coming here. * * * * * *

"You cannot purchase anything here short of a bit (10 or 12 1-2 cents.) You cannot obtain a meal of victuals short of one dollar, or a night's lodging short of 50 cents. If I was at home, and knew what I now know, I never would start for California. I cannot advise any of my friends to come out here. You can get a good living at home, and there you had better stay. I am about 3,000 miles from home, in a land of strangers. There is nothing here worth having excepting the gold, and obtaining this is but a lottery. You had only one side of the story, and that was the bright side. Men are numerous here who cannot obtain enough to get home again.

"I will conclude by saying to all inquiring friends, *Stay at home*."

SUMMARY.

The long-pending suit of Mrs. Gaines has at length been decided against her claims. Three of the Supreme Judges were not present on the bench, and two others dissented strongly from the decision of the majority, so that this important case was really settled by a minority of the full bench. Mrs. Gaines has spent weary years and a large fortune in prosecuting her claims, and now she not only loses her property, but has a stigma branded on her birth, being denied the title of lawful daughter to Daniel Clark. She was offered large sums a few years ago to effect a compromise, but by grasping at what she deemed her lawful rights, has lost every thing. Such are the glorious hazards of the law.

In the Assembly of New York, last Sabbath, a bill was reported to prevent accidents on railroads. It subjects railroad companies to a penalty of $200 for employing any person known to use intoxicating drinks as a beverage. Provides for punishing indiuiduals for walking upon tracks not in highways, streets, or farm crossings, by a fine of fifty dollars. The injury of any passengers through the negligence of any one employed on a railroad, is a misdemeanor on the part of such agent or servant, and subjects him to fine or imprisonment, in the discretion of the Court. It also requires swing bars where the track crosses streets or highways.

Mr. J. H. Chester, of the city of Cincinnati, has taken measures to secure a patent for a very ingenious "rat trap." It is so constructed that, when Mr. Rat enters and reaches forth to snatch the bait, his weight acts upon a spring trap-door, which suddenly opens, and precipitates him into a dark chamber, in which he can see only one speck of light; for that he rushes into another chamber, and, by doing so, sets the spring of the trap-door by touching a lever; and in this manner the trap is re-set and kept set for any length of time by the animals themselves, so that, without any trouble but to the rats, a whole box-full may be caught.

The New Orleans papers contain a full account of Caravajal's attack on Camargo. Caravajal's version states that the Mexicans were completely routed. He admits, however, that the revolutionary force was afterward seized with an unaccountable panic, and that they all fled, except about thirty, and these subsequently retreated to the American side of the river. On the other hand, Canales says the adventurers were completely beaten, and forced to retreat with great loss.

The *Musical World* says that a house in this City once occupied by Gen. Washington is now a music store. Washington's bedroom is filled with drums, trumpets, ophecleides and trombones; his study is hung round with fiddles, violoncellos, double-basses, guitars, banjos, and all manner of stringed instruments; the library shelves are piled with pieces of music; the old reception and drawing rooms now compose the general sales rooms, and the remainder of the building is similarly disposed of.

The Boston Traveler gives a long description of the machine, now being manufactured in that city, to drill the Hoosac Mountain. It consists principally of a large revolving wheel, which is made to cut a circle of twenty-four feet. In the center of the wheel is a drill; after a certain depth has been cut and drilled in the rock, a charge of powder is put in the drill hole, and all the rock blown out for twenty-four feet at one blast.

A woman and her two children were found frozen to death in a snow-bank at St. Louis on the night of the 11th ult. At Cincinnati, on the night of the 17th, a woman and a boy were frozen to death. On the following day, near that city, two men were found nearly frozen. One of them was so badly frostbitten that portions of his arms, legs and face had commenced peeling off.

It is proposed to erect thirteen monuments upon Independence Square, in Philadelphia, commemorative of the Old Thirteen States, and of the Declaration of Independence. The Massachusetts Legislature has decided to send a delegate to the Convention to be held in Philadelphia on the 4th July, 1852, for the purpose of taking measures to erect these monuments.

The last sermon preached by Rev. D. Winton, United Presbyterian missionary, previous to his embarking on board the Amazon, was in one of the Glasgow churches, and was from the words of the 12th verse of the sixty-sixth Psalm:—"We went through *fire* and through *water*; but thou broughtest us out into a wealthy place."

A gentleman of New Orleans promises to give $20,000 toward the enlargement and completion of the asylum, not long since commenced, for the relief of indigent females and helpless infants, if a sufficient number of persons can be found who will contribute together the sum of $10,000—making $30,000 in all.

The Society of Antiquaries, at London, have found a very perfect Roman leaf-shaped sword-blade of bronze, taken from the bed of the Thames, near Kingston, where Cæsar is supposed to have crossed the river with his army. The superincumbent material was chiefly gravel, of nine feet in depth. Similar relics of Roman power in Britain have been lately discovered in Lincolnshire. Some Anglo-Saxon memorials were also dug up in Cambridgeshire, near Little Wilbraham.

The Canajoharie Creek broke up on Thursday night, March 11, and nearly drowned the village of Canajoharie. The first stories and basements are full of water and ice. The creek bridge was carried away, and a large amount of merchandize entirely destroyed, and some much injured. The cause of the accident was the neglect of the State officers to break up the aqueduct and cut out the ice lodged there by previous freshets.

The late Captain Perez Walker, of Sturbridge, during many years, made liberal donations for benevolent purposes. Amherst College was one of the objects of his bounty, and he sustained a missionary at the West for a number of years. The bequests in his will are as follows:—A. B. C. F. Missions, $500; Home Missionary Society, $500; Tract Society, $250; Education Society, $250; American Bible Society, $250. Total $1,750.

A new edition of Encyclopedia Britannica is announced by Adam & Black, of Edinburgh, in 21 vols. 4to., illustrated by 500 engravings on steel, and many thousands on wood. The work will be carefully re-written, where necessary, by eminent men. It will be published in monthly parts at the rate of four volumes a year. It has been published eighty years, and 35,000 copies have been sold.

The Messrs. Belcher of the St. Louis sugar refinery, are digging an Artesian Well on their premises, with every prospect of ultimately obtaining an abundant supply of pure water, for the use of that extensive establishment. They have already attained a depth of 1,275 feet below the surface, or 745 feet below the level of the sea, and they expect to go some 500 feet deeper.

The fine steamboat C. Vanderbilt, Captain Joel Stone, having been thoroughly overhauled, repaired, and beautifully decorated and newly furnished, has taken her place in the Stonington Line of steamers. The steamers of this line have enjoyed deserved popularity for years past, and bid fair to be more attractive than ever during the coming season.

It is understood that the large squadron which is about being fitted out under Commodore Perry, with the ostensible and primary purpose of visiting Japan, is also designed to keep an eye on the Sandwich Islands, and to be in readiness to check any movements which Louis Napoleon or any other foreign power may be disposed to make against that nation.

The Cincinnati *Atlas* of the 21st says, that on the 19th M. Kossuth and four of his suite, Paul Hajuk, Col. Count Bethlen, P. A. Nagy and M. Straser, were initiated members of the Cincinnati Lodge of Free Masons, and taken through the First Degree. The others, up to Master Mason, will be conferred on each succeeding evening.

The Philadelphia, Wilmington and Baltimore Railroad Company have enjoined upon all those connected with the different trains, abstinence from the use of intoxicating drinks while in the discharge of their respective duties. They have also abolished the sale of alcoholic liquors at the several stations along the Road.

A mechanic of Cincinnati has built a fire engine to which he attaches steam. The machine was tested a few days ago, and although not in perfect order, steam was raised and water thrown with great rapidity in nine minutes. Five minutes is all the time claimed as essential by the patentee. The experiment was satisfactory.

The New York *Express* says that before the commencement of business, in the Senate of this State, on Monday, the prayer which is usually offered, was made by Rabbi Wise, the minister of the Jewish Synagogue in Albany. Rabbi Wise is a German by birth, and is one of the most talented of the Hebrew Clergy in this country.

The editors of the newspapers in Washington are talking of a Convention for self-protection. For instance, that persons advertising and wishing an editorial notice, shall pay for such notice, in addition to the advertisement. In England an editorial notice is charged twenty times the price of the advertisement.

The Panama Echo of the 13th contains the following paragraph: "Senor Louis Durand, of this city, late resident on Santa Anna Plaza, outside the city walls, died last night, aged 90 years. He had a family of over one hundred children. They are actually his own children, of the first generation."

Dr. Isaac Thompson, who was celebrated ten or twenty years ago as the proprietor of "Thompson's Eye Water," and also made a fortune in that business, died in New London recently. He was a native of Stratford, and is said to have been a very good man.

The Legislatures of Rhode Island, New Jersey, Ohio and Indiana, have severally refused to enact the Maine Law for their respective States, whether with or without submission to the People; those of New York and Pennsylvania are doubtless preparing to folfow the bad example.

The legislature of Rhode Island have passed an act legalizing Christmas day, Fourth of July, Thanksgiving day, and Fast days, either national or State, and New Year's day, as holidays, and making all business paper falling due on these days payable on the next previous.

The Henry Clay Medal has been stolen. Charles Butler was bringing it from Washington in his carpet-bag. When he arrived at New York, he took a carriage, giving the bag to the driver. But on arriving at his house in 14th-st., the bag and the medal were missing.

During the last seven years, 243 wrecked vessels were brought into Key West, valued with their cargoes at 7½ millions of dollars, and the salvage allowed was $723,644, and the total expenses $1,272,569.

It is calculated, says the Boston *Mail*, that over 3,000 persons have left Boston and vicinity during the last two years for California, and hundreds are now awaiting for a voyage to El Dorado.

At the completion of the New Haven and New London railroad, on the 1st of June, there is to be a connection formed at Norwich with the road to Worcester, and soon another from Daysville to the Norfolk road, by which a line will be formed from New Haven to Boston, 29 miles shorter than the route by way of Springfield, and but one change of cars in the distance.

It seems that two or three of the accidents which have lately occurred on the Erie Railroad were occasioned by the breaking of rails, and that such rails were of American iron. The Company, in consequence of these accidents, have resolved to take up all the American iron and replace it with a stronger article. There is about ten miles of it.

Professor Emmons, State Geologist of North Carolina, in a letter to the Governor, expresses the fullest confidence that there is an almost inexhaustible source of coal in that State. Preliminary examinations at several points establish the fact that the stratum is seven feet thick, and the quality excellent.

For the ten appointments of West-Point Cadets at large in the gift of the President, which have usually been distributed among the sons of deceased officers who distinguished themselves in the Army and Navy, there are no less than fifteen hundred applications, or about one hundred and fifty candidates for each place.

The examination of John Dixey, at Boston, for being accessory to the plundering of bark Missouri of $20,000 in specie, resulted in his being committed for trial in default of bail for $5,000. There are now four persons held for this robbery.

It is said that the Japan Squadron will take out, in addition to its regular armament, about twenty beautiful brass guns, fitted for boat or land service, from each of which nine shots can be discharged every minute.

L. A. Haund writes the *Indianapolis State Journal*, that already some one hundred persons have joined the organization for establishing a Presbyterian Colony in Oregon, and are preparing for the journey.

The ship Prentice, Capt. Woodbury, arrived at New York a few days ago, from Vija, Spain, having on board the captives of the Cuban expedition that were liberated by the Spanish Government.

Rev. Abel C. Thomas, widely known as a Universalist preacher and writer, crosses the Atlantic soon as a missionary from his brethren in this country to England, whence he will make a Continental tour.

Rev. Thomas J. Sawyer, one of the most eminent Universalist clergymen, formerly of this City, is about to visit California and Oregon as a Missionary.

The Northern M. E. Church has in California sixteen ministers in the regular work, all of whom are supported without tax to the Missionary Society.

The Slave-Trade is still carried on at a fearful rate in Cuba. Two vessels recently brought upward of 1,400 slaves to different points of the Island.

A motion is to be argued in April next, by the counsel of Mrs. Gaines, for a new trial. It is thought, however, that it will not be granted.

The House of Representatives of Mass., a few days since, passed the following bill:—"Aliens may take, hold, transmit or convey real estate."

The Constitution of New Hampshire has provisos that the Governor and Members of the Legislature shall be "of the Protestant religion."

Gov. Seymour of Connecticut has appointed the 9th of April as a day of fasting and prayer.

There were seventy-one divorces legalized at the recent session of the Alabama Legislature.

In the Assembly of New Jersey the bill to re-charter the Cumberland Bank was passed.

DeRuyter Institute received $200,44 as its share of the Literature Fund recently distributed by the Regents of New York.

Copies of the New York *Tribune* are not admitted into France, either by mail or express.

The Common Council of Newark have refused to grant licenses for selling liquor. What is sold will be sold without license.

A petition has been sent to the Maine Legislature, praying that the use of tobacco may be prohibited in that State.

Capt. West, of the Atlantic, has been down East to pay his respects to his distinguished friend, Mrs. Jenny Lind Goldsmidt.

Capt. Connely, of the steamer Banner State, was fined $500 at St. Louis a few days since for passing the quarantine station.

LETTERS.

Elias I. Maxson, John Whitford, T. M. Clarke, Geo. Maxson, L. M. Cottrell, Charles Potter, N. V. Hull, C. Hubbard, Henry Clarke, J. F. Randolph, I. D. Titsworth, Amos L. Burdick, G. C. Green, R. W. Utter, B. G. Stillman, A. P. Harris, J. Clarke.

RECEIPTS.

FOR THE SABBATH RECORDER:

Nathan Tomlinson, Shiloh, N. J.	$2 00	to vol. 8	No. 52
Joseph A. Bowen "	2 00	8	52
Ephraim B. Swinney "	2 62	8	52
Geo. Bonham "	62	8	52
A. & Z. Bee, Solon, Va.	2 50	8	52
Amos L. Burdick, Westerly, R.I.	3 00	8	52
Roswell Clarke, Adams Center	2 00	8	52
Geo. Armsbury, Adams	2 00	8	52
Elihu Cleveland "	2 00	9	26
Elias Heath "	2 00	9	39
Gerrit Smith, Peterboro	6 00	10	52
C. T. Champlin, Wirt	2 00	8	52
Joel Kenyon "	1 00	8	52
Calvin Wheeler, Nile	3 00	9	52
R. A. Thomas, Alfred Center	2 00	9	39
Henry C. Crumb, DeRuyter	4 00	9	52
Joseph S. Crandall, W. Genesee	2 00	8	52
Ethan P. Crandall "	2 00	8	52
Charles Saunders, Berlin	2 00	8	52
Nelson Reynolds, N. Petersburg	2 00	8	52
Hamilton Clarke, Petersburg	2 00	8	52
Lemuel Chester, New York	1 00	9	13
Joel Tappan, Plainfield, N. J.	2 00	8	52

FOR SABBATH-SCHOOL VISITOR:

R. W. Utter, Nile	$5 00
Joel Kenyon, Wirt	25

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Joseph Spicer, Hopkinton, R. I.	$1 00
Benjamin Green "	1 00
Peleg Babcock "	1 00
Peleg Clarke "	1 00
Jonathan Healey, Perryville, R. I.	1 00
Henry C. Crumb, DeRuyter	1 00
A. P. Harris, Williamstown Mills	1 00
C. S. Benson, New York	1 00
Elias I. Maxson, West Genesee	1 00
Josiah Witter, Almond	1 00
B. W. Millard, Alfred Center	1 00
N. V. Hull, " on account	7 00

BENEDICT W. ROGERS, Treasurer.

New York Market—March 15, 1852.

Ashes—Pots $5 00 a 5 06; Pearls 6 25.

Flour and Meal—Flour, 4 68 a 4 75 for common to straight State, 5 00 a 5 18 for fancy Genesee, 4 87 a 5 12 for mixed to fancy Michigan and Indiana. Rye Flour 3 50 a 3 62. Corn Meal 3 37 a 3 44 for Jersey. Buckwheat Flour 2 00 a 2 25 per 100 lbs.

Grain—In Wheat there have been no transactions of importance since the arrival of the steamer, but it is held firmly at previous prices or a slight advance. Rye 74 a 75c. Barley 78 a 80c. Barley Malt 97c. a 1 00. Oats 40 a 42c. for Jersey, 42 a 47c. for State. Corn, 63c. for Southern mixed and Jersey white, 64 a 65c. for handsome Southern white and yellow.

Provisions—Pork has advanced slightly; 14 75 for prime, 16 00 a 16 50 for mess. Beef, 5 00 a 6 50 for prime, 9 00 a 12 50 for mess. Butter is scarce, and selling at 18 a 21c. for Ohio, 22 a 26c. for Western New York, 26 a 28c. for Orange County. Cheese 6½ a 7½c.

Hay—70 a 72c.

Lumber—Spruce and Pine $14 00.

Wool—Not much doing; a lot of fine fleece sold for 44c. No. 1 Pulled 30c.

DIED,

In Charlestown, R. I., Feb. 9th, 1852, Miss LUCETTA WORDEN, aged 13 years.

In South Kingston, R. I., Feb. 15th, 1852, Mrs. MERCY GREENE, wife of Mr. Benjamin Greene, in the 40th year of her age. The deceased was a member of the Seventh-day Baptist Church at South Kingston. For a number of years previous to her death she was deprived of her reason. Up to that time she was a consistent follower of Christ; and her friends have hope that she has gone where the weary are at rest.

H. C.

In Clarkville, Madison Co., N. Y., Feb. 14th, after a short but distressing illness, of scarlatina maligna, HARRIET A., only daughter of Dr. A. L. and Harriet Saunders, aged two years, two months, and one day.

"Ah! dearest, we call thee, we mourn thee in vain;
Heaven hath claimed thee! and never again
May the song of birds, or the voice of love,
Thy form from its dreamless slumber move—
An eternal spring where the angels rove,
Beloved! thy spirit hath found!"

J. C.

Missionary Society—Board Meeting.

THE next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held in New York on Third-day, April 6, at 2 o'clock P. M. GEO. B. UTTER, Rec. Sec.

Publishing Society—Board Meeting.

THE Board of Managers of the Seventh-day Baptist Publishing Society will hold their next Quarterly Meeting in New York on the evening of Third-day, April 6. T. B. STILLMAN, Rec. Sec.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 *per Annum, in Advance.*

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

POSTAGE.—The postage on *The Sabbath-School Visitor*, it being under 300 square inches, is one fourth the rates of larger monthly papers, viz.: For the entire year, under 50 miles, 1½ cents; over 50 and within 300 miles, 2¼ cents; over 300 and within 1,000 miles, 3¾ cents; over 1,000 and within 2,000 miles, 5 cents.

The Seventh-day Baptist Memorial;

A
QUARTERLY MAGAZINE
OF
Biography, History, Statistics, &c.

Terms—$1 00 *a Year*, 25 *Cents a Number.*

POSTAGE.—The *Memorial* weighs less than three ounces. The postage on it, for any distance under 500 miles, is three cents per number; for any distance over 500 miles and not over 1,500, six cents. *Regular subscribers*, who pay the postage quarterly *in advance*, are entitled to receive it for *one half* these rates; that is, for 1½ cents per number under 500 miles, and 3 cents over 500 and not over 1,500.

☞Communications, orders, and remittances, should be addressed to the General Agent, GEORGE B. UTTER, No. 9 Spruce-st., New York.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Aztec Children.

☞ Change of Hours ☜

SOCIETY LIBRARY, CORNER OF BROADWAY AND LEONARD-STREET.—Doors open from half-past 3 to half-past 5 P. M., and from 7 to 9 P. M., daily.

The young man, MAXIMO, is about 20 years of age, and weighs 20 pounds.

The girl, BARTOLA, is about 10 years of age, and weighs 17 pounds.

Tickets 25 cents—Children half price. History of the Children (36 pages) Six Cents.

New York and Erie Railroad.

TRAINS leave New York as follows (Sundays excepted) from pier foot of Duane-street:—

Mail Train at 8 A. M. for Dunkirk and all Stations.

Newburgh Express Train at 4 P. M.

Way Train at 4 P. M. for Suffern, Oxford, and intermediate stations.

Evening Express Train at 5 P. M. for Dunkirk, connecting with the Dunkirk and State Line and Erie and North-East Railroads, for Erie, Pa.

CHAS. MINOT, Superintendent.

NEW YORK, Dec. 29, 1851.

New York and Boston.

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Woodworth's Youth's Cabinet

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D. A. WOODWORTH, 118 Nassau-st., N. Y.

Miscellaneous.

Weather Wisdom.

The following are a few of the "old saws" relating to the weather, which abound in Great Britain.

"A rainbow in the morning
Gives the shepherd warning;
A rainbow at night
Is the shepherd's delight."

"Evening red, and next morning gray,
Are certain signs of a beautiful day."

"When the glow-worm lights her lamp,
Sure the air is always damp."

"If a cock goes crowing to bed,
He'll certainly rise with a watery head."

"When you see a gossamer flying,
Be sure the air is drying."

"When black snails cross your path,
Black cloud much moisture hath."

"When the peacock loudly bawls,
Soon we'll have both rain and squalls."

"If the moon shows like a silver shield.
Be not afraid to reap your field."

"When rooks fly sporting high in air,
It shows that windy storms are near."

Dahomey and its Customs.

Mr. Forbes, of the British service, has published journals of two visits to the King of Dahomey and residence at his capital in the years 1849 and 1850. From an account of this work in the Missionary Record, are derived the following particulars of this savage people.

Extent and Business of Dahomey.

Dahomey extends from the banks of the Niger to those of the Volta, and from the coast to the Kong mountains; its seaport is Whydah. It is the principal support of the slave-trade, north of the line; and could the King be persuaded to give up this infamous traffic, it would cease along nearly the whole nothern coast of Africa. The population of Dahomey does not exceed 200,000, of which not more than 30,000 are free. The regular army consists of 12,000, and of these, 5,000 are Amazons or women soldiers, trained to warlike exercises, fully armed, forming the main strength of the army, and rivaling in courage and in deeds of blood the male troops. The whole population is at the disposal of the King, and is just in fact an armed association, whose sole object is to hunt for slaves, and whose time is occupied by warlike expeditions and festivals. When the King goes to war, he levies about 24,000 soldiers, and about as many camp followers, and thus he moves on his desolating expeditions with nearly a fourth part of his people. At certain of the annual customs, it is usual for the soldiers, both male and female, in their songs and addresses, to demand that some neighboring town or nation be given up to them; when this demand has been made for three successive years, it is generally granted, and the ruin of that people becomes the object of the annual slave-hunt. The soldiers have no regular pay. Their support is derived from presents which the King throws to them on one of the festival days, and from rewards granted for captives, and for heads taken in war. They have thus a pecuniary interest in these bloody expeditions. The months of August and September are occupied in serving out ammunition, and in preparing for war. The King then "makes a custom to the memory of his father, which generally lasts a month." In November or December, the army, headed by the King, sets out upon the annual slave-hunt. It marches stealthily, and pounces on the devoted city; and should the attack be successful, it massacres ruthlessly the old and the weak, and carries off those only that are fit for the slave-market. The whole district is reduced to desolation. The army returns home in barbarous triumph; and the other months of the year are spent in feasting and in the celebration of the national customs. During these, the people are kept "in a fever of excitement, dancing, singing, haranguing, and cutting off heads." The country, though fertile, is but thinly inhabited; industry and agriculture are not encouraged, as such pursuits would interfere with slave-hunting; and all around them are ruin and devastation; the mad passion for war and blood absorbs every feeling, and this passion, fed by their national customs, makes them a band of brutal executioners.

Savage Bards.

Mr. Forbes thus describes the scene when various bards of both sexes exhibited before the King and his court:—

The place of exhibition was an extensive square. On one side, under a rich canopy of umbrellas of every color, and ornamented with strange devices, on a couch, reclined the King. Behind him, and on each side, sat his wives and female soldiers, in all about three thousand, all well dressed. The Amazons in uniform, armed and accoutred, squatted on their hams, their long Danish muskets on end, with the stocks on the ground. Opposite the King, and in front, were the chief ministers, wallowing, according to custom, on the ground, and throwing dust upon their heads; and behind them a large crowd of officers and soldiers, all on their hams. Near the neutral ground, between the female and male portions of the audience, which no male but the King can pass, a place was set apart for the English visitors. For their accommodation, a table, having a silver liquor-stand, with glasses and chairs, was provided. Mr. Forbes then says, A strict silence reigned, save when broken at short intervals by the voice of a herald proclaiming aloud the conquests of the Kings of Dahomey. The scene was novel, and the dresses (from color) magnificent in appearance. We were no sooner seated than two troubadours advanced and introduced themselves; then, one at a time, they sang in short metrical verse the praises of the monarch, his exploits in war, his numerous conquests, the "glorious" achievements of his ancestors. "Gezo," sang the troubadours, "was the choice of the nation! the liberal! the free-handed! who so generous as he? who so brave? Behold him, the King of kings!!"

At this stage of the proceedings, the following horrible occurrence took place: "With much ceremony two large calabashes, containing the skulls of kings, ornamented with copper, brass, coral, &c., were brought in and placed on the neutral ground. Some formed the heads of walking-sticks, distaffs, while those of chiefs and war-men ornamented drums, umbrellas, surmounted standards, and decorated doorways. They were on all sides in thousands; these calabashes were placed on a newly-raised heap of earth, which, we were now told, covered the body of a victim, sacrified last night, to be placed under the pole of the pavilion, to be raised for his majesty's court for to-morrow's custom."

Two female bards then stepped forward and sang the praises "of him who," they said, "gave them birth. We were women—we are now men. Gezo has born us again; we are his wives, his daughters, his soldiers, his sandals. *War is our pastime; it clothes, it feeds, it is all to us.*"

Human Sacrifices.

The next day's ceremonies closed with throwing human victims to the soldiers. It is a fearful illustration of the depths of cruelty and degradation to which man may sink.

Fourteen human beings were brought on the platform, carried on men's heads. "These sturdy men," says Mr. Forbes, "met the gaze of their persecutors with a firmness perfectly astonishing. Not a single sigh was breathed. In all my life, I never saw such coolness so near death." Messrs. Forbes and Becroft, whose feelings were deeply excited, having succeeded in buying off three of the victims for a hundred dollars each, declined witnessing the horrid tragedy that was to follow. The King insisted on their viewing the place of the sacifice. They looked over the side of the platform. "Immediately under the royal stand, within the brake of acacia bushes, stood seven or eight fell ruffians, some armed with clubs, others with scimitars, grinning horribly. As we approached, the mob yelled fearfully, and called upon the King to 'feed them; they were hungry.'" The English withdrew to their seats, and as they did so, "a fearful yell rent the air. The victims were held high above the heads of their bearers, and the ruffians thus acknowledged the munificence of their prince. Silence again ruled, and the King made a speech, stating that of his prisoners he gave a portion to his soldiers, as his father and grandfather had done before. These were Attahpahms. Having called their names, the one nearest was divested of his clothes, the foot of the basket placed on the parappet, when the King gave the upper part an impetus, and the victim fell at once into the pit beneath. A fall of upwards of twelve feet might have stunned him, and before sense could return, the head was cut off, and the body thrown to the mob, who now, armed with clubs and branches, brutally mutilated and dragged it to a distant pit, where it was left as food for the beasts and birds of pray. After the third victim had thus been sacrificed, the King retired, and the chiefs and slave-dealers completed the deed which the monarch blushed to finish."

Offsetting with Uncle Sam.

A late trial in the United States District Court has disclosed a most remarkable charge of the Judge to the Jury, as regards "offsets." The case is briefly as follows:—

In 1843 a United States Marshal of one of the Southern States, was declared a defaulter in the sum of $4,140 20. This Marshal was a slave-owner, and previous to the invasion of Florida in 1818, four of his negroes left him, and took refuge among the Suwanee Indians. The master did not pursue them, nor take any steps to reclaim them. In 1818 the U. S. troops attacked these Indians, dispersed them, and destroyed their settlement, and the master never heard of his four negroes afterward. In 1828 this *master*, who was afterward Marshal, presented his claim for damages, by reason of the loss of these four negroes, who had run away before the invasion, and whom he had made no effort to reclaim. Under the law of Congress, the U. S. Judge of Florida was made a Commissioner to pass upon claims for damages occasioned by the invasion, and his finding was to be reported to the Secretary of the Treasury, who was to approve or reject.

The claim for these negroes was *allowed* by the Commissioner in 1828, and the damages stated at $1,600; but, on being reviewed by Mr. Secretary Bush, it was wholly and entirely repudiated.

Afterward, and when Mr. Robert J. Walker was Secretary of the Treasury, this defaulting U. S. Marshal applied to him to re-open and revise the decision of Mr. Bush, but it was not done. Another application was made to Secretary Meredith, who examined and reported minutely upon the case, and refused to re-open; and lastly, Mr. Secretary Corwin was applied to for a rehearing and revision, which was again refused.

Well, in 1851, a trial was had in the U. S. District Court, of a suit brought against this U. S. Marshal and his sureties, in an action of debt upon his official bond. The defendants claimed an *offset* of $1,600 and interest, for damages sustained by the loss of four negroes a quarter of a century ago, and which had again and again been repudiated by the Government, insisting that had it not been for the invasion of Florida, his negroes would have "come home" again, or he could have caught them. And a U. S. District Judge admitted the *offset*, and directed the jury to allow it, and they found accordingly.

Anecdote of Lady Washington.

In conversation with an aged lady of Whippany, an anecdote was related to me concerning Mrs. Washington, so entertaining and admirable that it must be repeated.

Her first husband's mother, the wife of Joseph Tuttle, whose monument may be seen in the Whippany burying yard, was a sensible and agreeable woman, whose company was much sought, even by those who, owing to their wealth, moved in more fashionable circles. Among other frequent visitors was Mrs. Troupe, the lady of a half-pay Captain in the British Navy. She is described as a lady of affable manners, and of intelligence, and much esteemed.

One day she visited Mrs. Tuttle, and the usual compliments were hardly passed, before she said, "Well, what do you think, Mrs. T.? I have been to see Lady Washington!"

"Have you, indeed? Then tell me all about how you found her ladyship, how she appeared, and what she said."

"Well, I will honestly tell you," answered Mrs. Troupe, "I never was so ashamed in all my life. You see Madame——, and Madame ——, and Madame Bubb, and myself, thought we would visit lady Washington, and as she was said to be so grand a lady, we thought we must put on our best bibs and bands. So we dressed ourselves in our most elegant ruffles and silks, and were introduced to her ladyship. And don't you think, we found her *knitting, and with a specked (check) apron on!* She received us very graciously and easily, but after the compliments were over, she resumed her knitting. There we were without a stitch of work, and sitting in state, but Gen. Washington's lady with her own hands was kniting stockings for herself and husband! And this was not all. In the afternoon her ladyship took occasion to say in a way that we could not be offended at, that at this time it was very important that American ladies should be patterns of industry to their countrywomen, because the separation from the mother country will dry up the sources whence many of our comforts have been derived. We must become independent by our determination to do without what we cannot make ourselves. Whilst our husbands and brothers are examples of patriotism, we must be patterns of industry!"

Rival Milkmen.

A Paris correspondent of the Washington Republic relates the following: "A Mr. Daurecourt, farmer and grazier in a village, of which, by the way, he is the mayor, brought an action against two of his rivals in trade, and four of his own milkwomen, for having adulterated his milk to such a degree that it was positively poisonous. Having found that his customers were deserting him, and that his butter was pronounced uneatable, he had previously caused his ponds to be cleared out, his fields to be examined, and his laborers to be repeatedly changed. A female in his employ at last confessed that she and five others had been bribed by Messrs. Chardin and Lebas, opposition milkmen and political enemies, to poison his milk, to ruin his trade, and to accomplish his social destruction. The substances mixed with his milk were sulphur, tobacco, tansy, hemlock, &c. The Tribunal of Correctional Police condemned Mr. Chardin to five years' imprisonment, Mr. Lebas to two years' imprisonment, the principal adulteratress to four years' imprisonment, and the other five to terms of durance vile varying from six months to two years. The two gentlemen were also ordered to pay $1000 damages to Mr. Daurecourt."

Postage Catechism.

Question 1. Which is the eighth commandment?

Answer. Thou shalt not steal.

Q. 2. What is forbidden in the eighth commandment?

A. That, among other things, thou shalt in no case tax thy neighbor with postage which thou thyself oughtest to pay.

Q. 3. Who are in danger of violating this prohibition?

A. All who have occasion to correspond with their fellow-men through the postoffice.

Q. 4. But does not the present cheap postage system do away this danger?

A. One might think so; but it only enhances it.

Q. 5. How does this appear?

A. Because the sum we may *now* thus extort from others being much less than it was formerly, the temptation to carelessness or dishonesty is proportionately greater. Many would not scruple to take, *in this way*, three or five cents, who would hardly venture to take twenty-five, or even ten.

Q. 6. But is not the sin proportionately less?

A. No; "He that is unjust in the least, is unjust also in much."

Q. 7. How is all danger and guilt to be avoided in this matter?

A. Very easily. First, by *pre*-paying every letter thou mayest send by mail. Second, by *pre*-paying the *answer* to all such as may require one.

Q. 8. How may this be done?

A. First, by keeping by thee constantly a small stock of postage stamps. Second, by pasting on the *outside* of thy letters one or more, according to the weight of the document; and third, by placing the same number *loose inside.*

Q. 9. But would not this be doing injustice to thyself whenever duty might call thee to write to thy neighbor concerning matters purely his own?

A. No; for thy neighbor is required to do the same by thee, and thus the balance of obligation would be canceled between thee and him.

Shape of Africa.

"Africa," says the learned Arnold Guyot, "is the most singular in its form of all the continents. Its mass, nearly round or ellipsoidal, is concentrated upon itself. It projects into the ocean no important peninsula, nor any where lets into its bosom the waters of the ocean. It seems to close itself against every influence from without. Thus the extension of the line of its coasts is only fourteen thousand geographical miles, of sixty to the degree, for a surface of eight millions seven hundred and twenty thousand square miles: so that Africa has only one mile of coast for six hundred and twenty-three miles of surface!"

But when we glance at the map of Europe, we perceive the very reverse to be true. "Of all the continents, Europe is the one whose forms of contour are most varied. Its principal mass is deeply cut in all parts, by the ocean, and by inland seas; and seems almost on the point of resolving itself into peninsulas." "The inland seas and the portions of the ocean which its outer limits enclose, form nearly half its surface. The line of its shores is thus carried to the extent of seventeen thousand two hundred miles, an enormous proportion, compared with its small size: for it is three thousand two hundred miles more than Africa, which is nevertheless three times greater! Europe enjoys one mile of coast for every one hundred and fifty-six square miles of surface. It is thus the continent most open to the sea for foreign connections, at the same time that it is the most individualized in local and independent districts."

A Good Garden.

No branch of husbandry is more neglected than a garden. Those farmers who live too far from market to indulge often in the luxury of fresh meat, are still content to dine on salt pork or beef, with the addition of potatoes only, rather than devote a few hours to the cultivation of a Kitchen Garden. Both health and good taste demand that a farmer's table should contain a full variety of vegetables. Radishes, lettuce, cauliflowers, beans, peas, tomatoes, beets, turnips, and indeed many others, should be found there in the proper seasons; while melons and the small fruits will furnish the breakfast and evening's board with healthful luxuries. Raspberries, strawberries, and blackberries, may be grown almost without labor, and with due attention their improvement in quality will fully compensate for the pains-taking. If farmers wish their children to be fond of home, they should at least furnish them with such luxuries as every journeyman mechanic would purchase in large cities for the use of his family, particularly when he can do so at comparatively little cost. [Working Farmer.

How many Pounds in a Bushel?

Of wheat, sixty pounds.
Of shelled corn, fifty-six pounds.
Of corn on the cob, seventy pounds.
Of rye, fifty-six pounds.
Of oats, thirty-six pounds.
Of barley, forty pounds.
Of potatoes, sixty pounds.
Of bran, twenty pounds.
Of clover-seed, sixty pounds.
Of timothy seed, forty-five pounds.
Of hemp seed, forty-four pounds.
Of buckwheat, fifty-two pounds.
Of blues grass seed, fourteen pounds.
Of castor beans, forty-six pounds.
Of dried peaches, thirty-three pounds.
Of dried apples, twenty-four pounds.
Of onions, fifty-seven pounds.
Of salt, fifty pounds.

Overland Intelligence from the Arctic Coast.

From The St. Paul's (Minnesota) Pioneer, Feb. 19.

Dr. Rae arrived at St. Paul on Saturday, the 14th inst., having performed the journey from Pembina to Sauk Rapids—some 500 miles—in ten days. It is to be observed, that voyageurs between these points are obliged to take with them from the point of starting a stock of provisions for the entire distance, and to sleep on the prairie every night. His equipage from Pembina consisted of two servants and a dog team to draw his articles of outfit. This journey was a continuance of a journey of a similar kind directly from a station of the Hudson Bay Company, on McKenzie's River, about 2,500 miles by the route of travel beyond Pembina. Both journeys were performed upon snow shoes.

Dr. Rae was sent to the Arctic Coast, in search of Franklin, last spring, by the Hudson Bay Company, at the solicitation, as we understand it, of the British authorities at home. The gentleman having won a distinguished reputation for energy and science, during eighteen years' service under the Company, was selected for this enterprise. Having obtained voyageurs from Pembina, he sailed in boats down McKenzie's River, north, and issued into the Arctic Ocean. Thence he threaded the coast easterly, 300 miles. After a fruitless search, discovering no trace of Franklin, in marks by the way, or in the knowledge of the Esquimaux, he returned just in season to escape the autumnal ice. He neither saw nor heard anything of the British and American expeditions of last year. He entertains the common conjecture, that Franklin's vessels have been crushed between floating mountains of ice. The Dr. has left for England.

A Grand Colonization Scheme.

A letter from Washington to the N. Y. *Tribune*, dated March 9, says: By the act of 1836, Congress directed the proceeds of the Public Lands to be deposited with the States, in four annual installments. Three installments have been deposited (distributed,) while the fourth, amounting to over nine millions of dollars, has not. A bill is being prepared, and will soon be presented by Mr. Stanly, which provides that certificates of United States 5 per cent. stock, to the amount of the fourth installment, shall be issued to the several States, as they shall be respectively entitled, upon the express condition that each State shall appropriate the interest thereof, amounting in the aggregate to over four hundred and fifty thousand dollars annually, to the transportation of free negroes within the State to Liberia, or to the education and improvement of the Liberian colonists. The principal is never to be touched without further congressional legislation, and the certificates are not to be issued to any State until the legislative authorities thereof consent to receive the same, upon the conditions above specified. If there should be, in any State, no free negroes for transportation to Liberia, then the interest money is to be appropriated in establishing schools and colleges, and in improving the moral, social, and religious condition of the citizens of the Liberian Republic.

CURING HAMS.—Messrs. Schooley & Hugh of Cincinnati, obtained the prize medal at the Great Exhibition last year, for cured hams. The *Cincinnati Gazette* gives the following as their process of curing. "The process is called dry salting," and of course is much more troublesome than the plan now in use. The hams are first allowed to remain in the salt a certain length of time, after which they are washed in warm water and hung separately on racks to dry, where they remain until a mouldy tinge is apparent, when, after having been carefully tried in regard to sweetness, they are ready for the smoke-house. Messers S. & H. state that the demand for their hams is greater than they can at all times supply, which is attributed to their peculiar and excellent plan of curing.

JUDICIOUS CULTIVATION.—Farmers who think that nothing can be done in their business unless the soil is cultivated by the hundred acres at least; cannot appreciate the extent to which one acre or a dozen acres can be developed. Take the experience of Mr. Cherry, of Black Rock, New York, who cultivated last season but twelve acres. He published in the *Albany Cultivator* that he raised:

800 bush. of corn, in ear, sold at 25c.	$200 00
750 do. potatoes at 50c.	375 00
135 1-2 do. wheat at 100c.	135 50
	$710 50

The Pilgrim's Progress has been stereotyped by the American Tract Society, in this City, in English, Welsh, Danish, German, Dutch, French, and Spanish. It has been approved for publication abroad, at the Society's expense, in the following fourteen languages: Rival Esthonian, at St. Petersburg; Armenian, at Smyrna; Arabic, at Beyroot; Nestorian, at Ooroomiah; Bengali, at Calcutta; Tamul, at Madras; Oriya, at Orissa; Hindusthani, at Lodiana; the same, in Persian character; Panjabi, or Gurmukhi, at Lodiana; Urdu, in native and in Roman letter, at Allahabad; Mahratta, at Bombay; Burmese, in Burmah; and Hawaiian, at the Sandwich Islands. The Religious Tract Society, London, in 1847, had aided to print this work in English, Dutch, French, Spanish, Portuguese, German, Esthonian, Armenian, Burmese, Singhalese, Oriya, Hindusthani, Bengali, Tamul, Mahratta, Canarese, Gujaratti, Malay, Arabic, Sumoan, Tahitian, Sichuana, and Malagasi.

News from the Rio Grande has reached here, to the effect that Caravajal has attacked and captured Camargo, and is now closely besieging Matamoros.

VARIETY.

A novel omnibus, constructed after the model exhibited in the Chrystal Palace, has made its appearence in London. The seats are detached somewhat after the style of those in first-class railway carriages, and so contrived that the passengers sit with their faces to the horses, leaving a clear passage up the center of from 18 to 20 inches in width, and 6 feet 4 inches in hight. The passage is covered in by a semi-circular glass roof, by which means ample light is obtained. At the head of the vehicle is an alarm bell, to communicate to the driver and conductor, and accessible to all the passengers. There are also a couple of clips for newspapers, an almanac, indicator, and a lamp.

It is said that the largest building in the United States is now in process of erection at New Orleans. It is built by the Federal Government as a Custom House, and is made large enough to include the United States Court-rooms, together with the necessary warehouses for the use of the Government. The building covers some two acres of ground, and is one-third larger than the Capitol at Washington, as completed with the new wings. The granite for the building is furnished from the Quincy (Mass.) quarries. Almost all the companies at the quarries have contracts to furnish the stone. It is expected it will be about three years before the building will be entirely completed.

It is stated, in the February number of *Appleton's Mechanic's Magazine*, that the extent of telegraph lines in the United States and Canada exceeds 1,200 miles, involving a capital of more than three millions of dollars. To work these lines costs annually 720 tons of zinc, worth $57,000; more than a million pounds of nitric acid, worth $117,000, and $27,000 worth of mercury, besides a considerable value in sulphuric acid, &c. On the line from Pittsburgh to Cincinnati alone, there were transmitted, in the year 1850, 354,559 paid dispatches, and the revenue was $73,278.

An English paper records the invention of a new paddle-wheel on a plan for doing away with the back water caused by the paddles of steam vessels. The floats, instead of being placed longitudinally, are at right angles to the center, and at the upper end of each is a cogged wheel, working in a sliding bar passing from one side of the paddle-box to the other, and acted upon by some simple internal machinery, which, when the float has done its service in the water, gives the bar a slight lateral motion, which turns the cogged wheel, and causes the float to leave the water edgeways.

Monsieur Petin, the inventor of the new system of Æronautics, is in Boston, having recently arrived from France. He claims that he can navigate the air in any direction, by creating inclined planes at pleasure. He has a large machine suspended by ropes from three huge balloons. The body of the machine is slender timber work. To test the system fairly, a large amount of money is required, and if he can 'raise the wind,' Mons. Petin purposes to make an ascent from Boston.

The Milwaukee Advertiser says that a gentleman of that city has invented a spirit stove, which, while only a foot square, will warm any ordinary sized room. It weighs less than ten pounds, is convenient for carriages and cars, and small ones may be carried in one's pocket of a cold day, and producing neither soot, smoke, nor ashes, might be as ornamental a piece for personal wear as a watch or breastpin. It only consumes a pint of alcohol per day.

English papers record two murders which were committed by mere boys. One was at Ormskirk, where a boy twelve years old was killed with a blow of a stick given by one of his youthful companions. The other was at Sheffield, where a child four years old was killed by a school-fellow little more than five. They had quarreled about an apple, and the elder struck the other with his fist once or twice in the pit of the stomach, and caused his death.

Rev. Mr. Collins, a Methodist missionary among the Indians, brother to the missionary recently returned from China, in a letter to the Missionary Board, incidentally mentions that he has to go *eighty-five miles* to the post-office for his letters, and that he is living some hundreds of miles from white settlements.

Mr Ralph Steel, of Newcastle, has invented a saw capable of sawing timber into any shape for ships' use, either ship-knees or ship-timber of any description. The saw, at the same time that it is capable of cutting timber to any given shape, can also be applied to cutting straight.

Mr. George C. Todd, of Lynn, Mass., has invented a machine, for which he has secured a patent, by the aid of which shoe patterns of all sizes may be quickly and accurately drawn from a single pattern—each copy, of whatever size, being proportioned exactly like the one from which it is drawn.

The cost of trying the Michigan Railroad conspirators amounted to $31,861 36. This is all legally chargeable to the country of Wayne, but the company voluntarily assume to pay $27,429 61.

The telegraph was in error in announcing Winchell to have been so seriously injured, on a Western Railroad, as to be past hope of recovery; it was a man named Wetzell who was thus hurt.

The Magistrates of Middlesex, England, talk of withdrawing the license from publicans who hire barmaids to figure in the Bloomer costume.

Kurleander, the oldest of pianists, and no doubt of all musicians, died at Prague a few days ago, aged 100.

A planter lost four hundred dollars and ten negroes in a "nice little game of faro," at Memphis, a few days since.

It is said that 157,000 bushels of coal were sunk by the sudden breaking up of the ice in the Ohio river.

The Maine Liquor Law was rejected in the New Jersey Legislative Assembly, yeas 13, nays 48.

The Maine Law is introduced into the Ohio Legislature.

It is said that only nine per cent. of those attacked with ship fever recover.

A French brig was lost in a storm, off Tuspan, with 11 lives.

A Free Banking Law has been passed in Indiana.

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The Terms for 1851 and 1852 are as follows:—
The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3 " " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term, Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.

Tuition should be arranged before entering classes.

Geography, Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

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Chemical Experiments,	$1 00
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BOARD, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

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THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
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The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

For the Sabbath Recorder.

THE SABBATH AND THE PASSOVER.

In the articles of Mr. Begg, recently published in the *Recorder*, there are some views which I think erroneous. A few months after I had embraced the seventh-day Sabbath, a friend called my attention to Leviticus 23: 15, 16, to prove that the Jews changed the Sabbath every year. His argument was, that the fifteenth day of the first month (Nisan) was a Sabbath, and from it seven Sabbaths were numbered; and that as this fifteenth day of the month Nisan would from year to year occur on different days of the week, so the day of the Sabbath was changed from year to year. By a careful examination of the subject, I think I have obtained a correct understanding of the Sabbath's relation to this feast, and to this day have had no farther questions relative to such a change.

I agree with Mr. Begg concerning the type of the wave sheaf; and by this type I think it can be proved, that Christ must rise from the dead on the first day of the week. Mr. B. says, in his pamphlet, page 99:—

"There were two kinds of first fruits; both related to the Passover, and dependent upon it. The *first* of these was offered the day following the Passover Sabbath, at the beginning of *barley* harvest; the *second* was seven weeks thereafter, when the whole even of the *wheat* harvest was completed. The first consisted of a *sheaf* of the *first ripe* barley; the second, of two *baked loaves.* There is, we believe, much significance in this. The first represents 'Christ, the first fruits of them that slept.'"

This is as I understand it. But Mr. B. says, page 89, that "this fifteenth day was necessarily a Sabbath," and that "there is no possibility of denying" it. I admit that "this fifteenth day" was a Sabbath, but I question whether it was such independent of the weekly Sabbath. The fifteenth day of the first month will occasionally fall on the weekly Sabbath; and such, I have no doubt, was the case at the time of the crucifixion.

On page 89, Mr. B. says, "It is therefore necessary thus to insist upon the fact that these holy convocation days were as truly Sabbaths as those of weekly recurrence." But why say necessary? Why not bring a "thus saith the Lord?"

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, *concerning* the feasts of the Lord, which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts. Six days shall work be done; but the seventh day *is* the Sabbath of rest, an holy convocation; ye shall do no work *therein;* it *is* the Sabbath of the Lord in all your dwellings. These *are* the feasts of the Lord, *even* holy convocations, which ye shall proclaim in their seasons. In the fourteenth *day* of the first month at even *is* the Lord's passover. And on the fifteenth day of the same month *is* the feast of unleavened bread unto the Lord. Seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation; ye shall do no servile work therein. In the seventh day *is* an holy convocation; ye shall do no servile work *therein.*" Leviticus 23, 1—8.

Here, then, are two "convocation days," the fifteenth and the twenty-first, and also one weekly Sabbath, included in this "feast of seven days." But God did not say to Moses, Tell the children of Israel that these "convocation days" are "Sabbaths." He distinctly names "the Sabbath" first, and He has so ordered this feast, that it "necessarily" includes one weekly Sabbath, and only one. According to Mr. B.'s argument, I think he cannot escape the conclusion of my friend, however absurd, viz. that "the weekly Sabbath was changed every year." For the first month (and consequently all the rest) is governed by the ripening harvest and the moon; therefore the passover could not fall on the same day of the week every year, or even two years successively. Tradition, it is true, presents us with some very plausible justification of Mr. B.'s *opinions*; but I cannot allow tradition to supplant the Word of God; and as God has not called either the first or the seventh day of the feast of unleavened bread "Sabbath," I do not believe that it is right to call them so. Furthermore, if they are "Sabbaths," God has not designated from which to number the fifty days spoken of in verse 16, and the Israelites would be left to make their own selection, which does not accord with the particular manner in which God by Moses specifies all the transactions of *His feasts.*

The feast of the *wave loaves* will, I think, help in making God's intention more plain. Here are "seven Sabbaths." Are they weekly Sabbaths? Why has Mr. B. so often reiterated that the feast "Sabbath" was "not the weekly Sabbath," and yet omitted to notice these "seven Sabbaths," although he has quoted them himself? Page 98. Lest a mistake might occur in numbering seven Sabbaths, "days" are commanded—fifty days, to "the morrow after the seventh Sabbath." And this fiftieth day is also a holy *convocation day,* and would, according to Mr. B.'s argument, be a Sabbath after the seventh Sabbath; for, if the first day of the feast "necessarily" be a Sabbath, then the same necessity attaches to the seventh day of the feast, and also to the morrow after the seventh Sabbath." Now, as the passover does not fall on the same day of the week every year, so fifty days from the second day of the passover must necessarily be subject to the same change of day—a hypothesis which, I think, is not sustained by the Word of God.

I have no fear that any advantage can be taken from God's regulation of the Passover feast, as giving a license to change the Sabbath in any wise; and so far as I can see, from comparing scripture with scripture, the evidence is fairly in favor of the weekly Sabbath, which is included in the feast of unleavened bread, being the *feast Sabbath,* and the one from which the seven following Sabbaths must numbered. The harmony of these two connected feasts, the *seven Sabbaths,* and the *fifty days,* requires that it should be so. Thus the *wave sheaf* would always be presented on the first day of the week, "the morrow after the Sabbath," and the "*wave loaves,*" fifty days after, would also be presented on the same corresponding day, "the morrow after the seventh Sabbath."

I view this subject as of some importance, because a correct understanding of it will, I think, help much in clearing away some of the difficulties that occur in the New Testament in connection with Christ's resurrection. If, however, as Mr. B. intimates, the convocation days are Sabbaths because "no servile work" shall be done in them, or because they are called *high days,* still some explanation is necessary regarding the seven intervening Sabbaths. Nothing is said in relation to any change to accommodate those seven; and occasionally these "convocation days" must necessarily fall on the weekly Sabbath. This month (Nisan) being the first, or beginning of the year, leads also to the reflection, that God has hereby intimated that the closing scenes of the six thousand years will occur at this season, when the whole Israel of God will be delivered from the bondage of sin and corruption. The *first day* of the week corresponds also with the *first day* of the creation; and as all God's works are complete and perfect, we may reasonably conclude, that the *great Sabbath, the rest that remains for the people of God,* will commence at this same time. God give us grace to live in readiness for it.

J. C.

A CHINAMAN ON THE ENGLISH.

[Copied for the North China Herald from an unpublished work entitled, "Fugitive Notes on England and the English; taken by a Chinaman, after a visit to Great Britain, in the years 1844, '45, '46."]

The Queen—The Women—The Men—Merchants—Society—Meals—Miscellaneous.

The faces of the fair sex (for shading which they wear gauze veils of the finest texture) are as delicate as the hibiscus flower; and as I have watched them sitting side by side in the same carriage, I could not help remarking, how like the sweet violet they looked. Their eyes, having the blue tint of the waters of autumn, are charming beyond description; and their waists are squeezed as tight and thin as a willow branch. What perhaps caught my fancy most, was the sight of elegantly-dressed young ladies, with pearl white necks, and tight-laced waists. Nothing can possibly be so enchanting as to see ladies that compress themselves into taper-forms of the most exquisite shape, the like of which I have never seen before. In their splendid carriages, (which are generally drawn by a pair of horses, each with a diamond spot of white hair upon its snout,) ladies and gentlemen sit together; but as for the ladies who grace these carriages, their beauteous hue surpasses the bloom of the spring flowers—their eye-brows are of a delicate outline, resembling that of hills looming in the distant horizon—the color of their eyes is of the most charming blue—and their whole deportment is as calm and cool as the autumnal waters.

The elegant dresses they wear are often made of watered silk, that looks like a collection of fibres from some cerrus-cloud. In the cold weather they are in the habit of putting variegated fur tippets and boas around the neck. Tortoise-shell combs are used for keeping up the hair, both on the back and on the side of the head. Their caps are decked with artificial flowers; their bonnets carry plumes of brilliant flowers; and caps and bonnets alike are trimmed with beautiful silk ribbons. When they go out for a walk, fine silken bags dangle from their arms, coral chains with gold watches are slung about the neck, they carry open parasols of the shape of the full moon, their robes are gay as the rainbow, and as they pass and repass you while you stand at your door, the pretty sounds of their tittering and talking remind you of the sweet notes of the thrush.

As to the men, they have prominent noses, bushy eye-brows, and frizzly hair. They spare no pains in washing, dressing, and adorning their persons. Their under-garments are tight; their outer, short, and open in front. The sleeves of their coats are worn tight, to keep out the cold. As perspiration is very much disliked, scented oils, or waters, are much used, some of which (for deliciousness of flavor) can vie with what is of the highest repute among us under the name of "the Dragon's Saliva!" They carry beautiful pieces of gold and silver money in elegant purses. Their hats are of beaver, their shoes of leather, and their clothes of fine black cloth.

The British are an enterprising people. Most of their merchants are men of large capital, and being fearless of danger, as well as regardless of distance, they travel far off upon the sea to the remotest regions, to open marts for their commerce.

Great Britain has been, for nearly eighteen centuries under the influence of Christianity, to which, chiefly, I think, must be attributed the refinement in customs and manners of the nation. Of the idle tales and silly vagaries of the Buddhist and Taouist religions, they know nothing, because they derive all their principles of true morality from its true source—the Supreme Being. They do not even offer sacrifices to the manes of their departed ancestors; but the whole nation are to a man worshipers of the God of Heaven. Him they adore with all sincerity of heart. Hence their intercourse in society is marked by pure integrity and unmixed kindness. The worship of God they observe in their families. Thus, for instance, in the morning the entire household meet to unbosom their hearts, thoughts, and affections, in solemn worship and prayer to the God of all. In this act, too, their love to the human race shines forth very remarkably, inasmuch as, during this service also, they earnestly desire that good will and benevolence may extend throughout the whole world. In praying, they do not pray that they themselves may obtain any selfish ends, such as fame or gain. Bearing in mind that the instructions of the ancient sages should be observed, they suffer no low and selfish thought at such a time to disturb their minds; but, having finished perusing a portion of God's Holy Word, they all together prostrate themselves before Him and implore, with all fervor, that the gospel may spread far and wide, until it shall reach every spot on this habitable globe. For the public worship of God, they have chapels or churches, to each of which a minister is appointed, who conducts the services and preaches to the congregations. Nor are their preachers of the gospel reluctant to go to the most forbidding wilds of foreign countries, if they can but fulfil the objects of their sacred calling in those places.

Among charitable institutions, the English support Medical Dispensaries and Public Hospitals, where they cure lingering diseases, without the use of those tedious and ineffective prescriptions that are in vogue among the people of this Middle Kingdom.

The English seem to delight in the golden rule—"Love thy neighbor as thyself;" and in carrying out the spirit of this maxim, I do not think there is any farce or hypocrisy with them. As far as came under my observation, the feelings of the people are generous and benevolent, their manners perfectly refined, and their usual deportment, while it is kind and bland, bespeaks the deepest sincerity.

Hosts and guests are exceedingly polite to each other, and, both in meeting and parting, heartily shake hands; while relations, in token of deep affection, exchange the kiss of friendship. When strangers meet, the intercourse is most respectful, and the conversation free from rude speeches. Sometimes, as a mark of attention, they may treat you to a glass of wine, sometimes a cup of tea. The writer of these notes, although a visitor from a distant country, and a man of no merit whatever, was nevertheless entertained with great hospitality, every where met with much respect, and, no matter into what company he went, eager inquiries were put to him regarding China and her customs. Many a gay lady has made tea for the China stranger, and often, often, have young maidens brought their albums to him that he might write a line or two of Chinese for them.

In their social intercourse, *respect for the female sex* is one feature that I could not help observing as being very prominent, and most likely inherited by them from antiquity. Their young children are well educated and well behaved, and the sweetest harmony prevails in the family circle; so that, whenever its members group around the firside, there is no squabbling, no wrangling, but all is order, quiet, peace.

When they take their meals, the whole family sit at one and the same table. The breakfast is served in an elegant service of plate and porcelain. When the dinner hour arrives, (the lateness of which depends on the rank of the guest,) each lady, leaning on the arm of a gentleman, is conducted to the dining room. The festive board is decorated with flowers of the most exquisite hue, and fruits of every variety. Spoons, instead of chopsticks, are set out to eat rice with—rice as white as snow. Their table-knives glitter like the hoar-frost, and have edges sharp enough to mince the toughest meat. When the dishes have all been laid out, and before even a spoon or knife is touched, thanks are first offered up to the Ruler of all for the bounties of His Providence. Soup in a tureen is generally the first dish; after which the several standard dishes come in succession. Instead of rice being, as with us, their staple food, they take beef and mutton, (cooked not with firewood, but with coal.) Ask for what spice you like to stimulate your appetite with, and it is at once handed you. Various wines too, (the fine product of the grape,) the sweet flavor of which fills the banquet room, are served out in abundance.

At their evening parties, as I have watched the most delicious tea made in silver tea-pots, and the silver tray go round the room laden with snow-white sugar, rich cream, sweet cakes, and pearly butter, I could not lose sight of the ladies before me. They looked like fairies of the most lovely figure, flitting and gliding along before my eyes. And yet these were not airy phantoms, or cloud-wrapped nymphs, created by some magic art. They were living realities; and one cup of tea, under auspices so propitious, was enough to drive dull care away!

The usual hour for getting up in the morning is five o'clock, and for going to bed at night, eleven. When they want to call a servant, they ring a bell. The attendant is waiting outside, and, on hearing the call, quietly walks in. At weddings, the reigning color is white; at funerals, black. In using the door-knocker, there seems to be something like the following rule: A lady taps gently; a gentleman gives a decided and repeated knock; the postman makes two loud-rapped strokes; a servant only one. When a visitor comes to pay a call, it is customary to send up a neat card with his name upon it. As soon as he crosses the threshold of the house-door, he takes off his hat. You will almost invariably find that each gentleman, in taking his walks abroad, carries his cane or stick with him; you will not often see a servant boy following behind, but more frequently a dog, or perhaps a pet cur, with a bell round his neck. Ladies and gentlemen, when they walk out together, generally walk arm in arm. Go out at what hour you choose, and you may, if you like, mount some finely equipped coach; or, if you are about to take a jaunt into the country, the coach-guard blows his horn to warn you of the hour for starting. In lodging any money at a banker's office, you receive a note or bill to the amount thereof. The gray-goose quill is used for writing the running hand, and when a letter is written and folded, it is sealed with wax. For his leisure moments, each one has at hand what suits his taste, a musical instrument or a book. The ladies at such times are great readers, or while their spare moments away in working embroidery with a pretty, delicate needle. The gentlemen are fond of amusing themselves at cricket, which is played either out of town or on a fine lawn, and is really well worth looking at.

In conclusion, now, reader, amidst all the wonders, attentions, and enjoyments which I found among the English people, what think you was it that mortified me? It was, that I was not able to speak one word of their language. A consciousness of this defect greatly annoyed me at the time, and the reminiscence thereof still makes me feel no little shame.

From the Christian Watchman and Reflector.

STOLEN SERMONS.

The history of preaching in Europe and America would contain a very curious chapter relating to what have been really, or in reputation, stolen compositions delivered from the pulpit. Two or three cases of this kind now occur to our recollection.

Some twenty years ago, there lived at Bristol, Eng., a very able and popular preacher—the Rev. William Thorpe. Commanding in person and manner, with a voice blending the peal of the thunder with the softness of the zephyr, and with a pathos and unction, which in his best seasons were almost unrivaled, he was every where popular. No man, when he brought out his powers, could make a better sermon; but he was naturally indolent, and having a most extraordinary memory, he never made a secret of the fact that not a few of his sermons were composed by others. The practice placed him, sometimes, in an awkward position, which, however, he occasionally turned to good account. His week evening sermons were generally extempore, and cost him but half an hour's thought in his vestry, which he usually reached so long before the commencement of the service. One Wednesday evening, on his arrival at church, he found on the table some fifty copies of a printed sermon, sent by a poor neighboring minister for sale. Thorpe sat down, read and admired the sermon, and then went into the pulpit and delivered it. His hearers were delighted, and went almost in crowds into the vestry to express their gratification. The worthy pastor, wishing perhaps to test the sincerity of these compliments, and no doubt desiring to benefit his neighboring brother, said to his people, "O yes, the sermon you have heard to-night was a good sermon, *a very good sermon;* but do not thank me for it, it is none of mine; there it lies printed on the table, pay your shillings, and take home the copies, and so refresh your memories, and send a few loaves of bread to the family of its author." We need not add, the sermons were all sold.

When Mr. Thorpe was settled in London, before he removed to Bristol, he preached from memory the whole six volumes of Saurin's sermons, on successive Sabbath evenings. When he had reached the end, the late Samuel Bagster, the Biblical publisher, a personal friend of Thorpe sent him a handsomely bound copy of Saurin, with a note kindly hoping that his friend would accept a copy of Saurin, as he thought the old copy must be worn out. Thorpe most pleasantly accepted the present, and told Bagster that he hoped he had been greatly profited by the labors of the best preacher which France had ever produced.

There lived in Thrope's days, and we hope yet lives, in a city ten or twelve miles from Bristol, one of the most popular preachers of the day. He and Thorpe had been engaged to preach on occasion of the dedication of a new church, and traveled a great part of the journey on the day preceding together. On the way, Thorpe acknowledged that he had made no preparation for the service, and indeed was not even provided with a text. For this his companion severely blamed him, little thinking of what the result was to be. Arrived at the end of their journey, they were put to sleep in a double-bedded room. In the night J——, who was at that time exceedingly careful of his delivery, awoke, and supposing Thorpe to be asleep, he carefully repeated aloud the sermon he had to deliver in the morning. Thrope lay and heard it, admired it, and formed his plans respecting it. When they arose, he entreated J—— to exchange services with him, chiefly pleading that he did not feel quite comfortable at the idea of following the finished sermon that, no doubt, J—— would deliver in the morning, besides which, by far the largest congregation would be in attendance in the evening. The bait took; J——, the unsuspecting J——, gave up, and when he went to church it was to listen to his own sermon, prepared with so much care for the evening! And what added to his mortification was, that whenever Thorpe had delivered one of the finest passages, he would pause for a moment to look into J——'s face to see how it took!

This was by no means the only sermon of J——'s that has been stolen from him; indeed, we have heard him say, that in traveling he has sometimes gone into a strange church, and had an opportunity of listening to a stranger of another denomination, delivering and sometimes *murdering,* one of his own printed sermons; and once introduced himself to one of these *preaching thieves* to reprove him for the manner in which he had *spoiled* his sermon.

On one occasion a living minister heard J—— in London, when he delivered a plain, practical sermon, which could not well be got rid of by any one that heard it. As the minister arrived at his home very late in the week, and had not time to prepare two sermons for the Sabbath, he delivered in the evening, entirely from memory, substantially the same sermon he had heard from J——. On going his round among his friends on the Monday morning, he found his people in a state of excitement such as he had never witnessed before. Every one contended that he had been *personal,* and every man contended that the preacher meant *him.* The pastor got through for the time as quietly as he could, suspecting how the matter would end. In a few days his church met on their general business, and the pastor took an opportunity of stating the whole of the facts, and laid on the table a *printed* copy of the sermon as delivered by J——, "reported for the Pulpit," a London publication devoted to sermons.

One fact more, and we will relieve the attention of the reader. It relates to J—— himself. One Lord's day he was absent from his pulpit, which was occupied by a young man with whom he had recently become acquainted, and who had delivered a sermon which had greatly charmed him. In the evening of the day, the young supply delivered the sermon he had, before preached in the presence of their pastor. The people did not conceal their displeasure that he had stolen a sermon from their pastor, who had preached it to them *verbatim* only on the preceding Lord's day evening. The young minister asserted his innocence, but no one believed him. He did not feel himself at liberty to state the facts of the case, but determined not to leave the city till Mr. J—— returned, and some explanation could be given. On the following Lord's day he adverted in his pulpit to the circumstance of the sermon from the same pulpit on two successive Sabbath evenings, and added, very significantly, "It is quite true there was *stealing* in the case; but my friend did not steal it from me, but *I stole it from him.* I heard him preach it; it did me good; I thought it exactly adapted for you, and so I preached it; my brother thought that you needed it, and gave it to you again. If blame rests any where, it is with your pastor, and not with your visitor."

THE MOST EFFICIENT MISSIONARIES.

BY MRS. EMILY C. JUDSON.

Among the various opinions which prevail with regard to the qualifications most desirable in a missionary, care must be taken that the "tithe of mint, and anise, and cummin," do not occupy too prominent a position, to the detriment of the "weightier matters of the law." Devotion to Christ and love to man are, after all, the great qualifications.

Some seven or eight years ago, there came to Maulmain a fine old British officer, who had, in the dawn of his career, served in the Peninsular wars, and brought away a French love-token, in the shape of an honorable scar, from the battle of Salamanca. He was an earnest, active, fearless sort of a man, and yet not particularly gifted with any thing except the life-giving influences of the Holy Spirit. In his regiment he was a sort of dissenting chaplain; in the little English church he was the first in every good word and work; and in the prison and hospital he was like a ministering angel, until forbidden by his superior to degrade his office by familiar intercourse with the common soldiers; and then he submissively took his stand in the doorway, and read and preached the gospel to the sick and the friendless within. Thus much for his own countrymen—but that was not all. His association with the American missionaries opened a new field of usefulness, and in spite of jeers, reproaches, and expostulations, he entered upon it manfully. By the help of a Burmese Christian, who had been taught the English, he went up the street and down, preaching the gospel to all he met, and distributing tracts from the ample satchel of his interpreter. He also stood in the zayat by the wayside, assailing every passer-by; he entered the lowly doors of the lowliest natives; and in the monasteries he boldly opposed his own commission to the lofty pretensions of the proud proprietors of the shaven crown and yellow robe.

Now, that is the sort of man, whatever his other qualifications may be, most needed in the great missionary work.

EARNEST PRAYER ANSWERED.

It was on a very cold evening, some years since, when a number of young men and women started for the neighboring village of ——, in one of the Middle States, on a sleighing party, in high glee for the dance and entertainment. A mother sat sad by the hearth, as her beloved daughter and sons jumped with joyous step into the sleigh, and soon the sound of the whip and bells were no longer heard in the distance. She proposed to their father (who was looked upon as a patriarch in Israel) to put the horse to the sleigh, and to go to her brother's house, and spend the evening in united prayer with his wife and himself for their children. He denied her not, but took her there at great risk of their lives, between one and two miles, through the deep snow-drifts. The evening was spent in prayer and supplication, and this devoted couple returned again to their home, at a late hour of the night. A few months after this, their prayers were fully answered, even beyond their highest expectations; nearly every member of these two families became the subjects of Divine grace. It was the commencement of a powerful revival of religion in that region of country.

These fathers and mothers have gone home to receive the blessed plaudit, "Well done, faithful servants, inherit the kingdom which is prepared for you;" but their children are still living, a number of whom are in the ministry, the others elders in churches or consistent members of the church. What does this lesson teach parents? Be in earnest—ask—wrestle, as did these Christian parents, and ye shall prevail! [N. Y. Observer.

THE HUSBANDMAN.

Earth, of man the bounteous mother,
  Feeds him still with corn and wine;
He who best would aid a brother,
  Shares with him these gifts divine.

Many a power within her bosom,
  Noiseless, hidden, works beneath;
Hence are seed, and leaf, and blossom,
  Golden ear and clustered wreath.

These to swell in strength and beauty,
  Is the royal task of man;
Man's a king, his throne is duty,
  Since his work on earth began.

Bud and harvest, bloom and vintage,
  These, like man, are fruits of earth;
Stamped in clay, a heavenly mintage,
  All from dust receive their birth.

Barn and mill, and wine-vat's treasures,
  Earthly goods for earthly lives,
These are nature's ancient pleasures,
  These her child from her derives.

What the dream, but vain rebelling,
  If from earth we sought to flee?
'Tis our stored and ample dwelling,
  'Tis from it the skies we see.

Wind and frost, and hour and season,
  Land and water, sun and shade,
Work with these, as bids thy reason,
  For thy work thy toil to aid.

Sow thy seed, and reap in gladness!
  Man himself is all a seed;
Hope and hardship, joy and sadness,
  Show the plant to ripeness lead. [Stirling.

IDOLATRY IN CHINA.

The god of wealth is worshiped throughout China; and when we recollect that "covetousness is idolatry," we fear that multitudes in our own country fall under the same condemnation. Mr. Loomis says: "There is a god of cooks, found in the kitchen;" and he speaks of "a god of the threshold." There are gods of the land and grain, worshiped by farmers; and "the god of the earth" is worshiped by all. So numerous are the idol gods of China, that one work, which purports to give a complete history of them, makes twenty-two volumes, 8 vo! An uncouth, imaginary being, called Lung, or the Dragon, is supposed to have great influence, and is generally worshiped. The sun and the moon are gods also, though they have few altars or temples. When an eclipse is about to take place, "the air resounds with the cries of women and children, the clangor of gongs and brazen vessels, and the report of fire-arms and powder-crackers." Great consternation seizes all classes of people. Mr. Loomis describes the scene of such an occurrence: "I was sitting in my study at the time it commenced, and not anticipating the event, was aroused, and, I will acknowledge, also a little alarmed, at the sudden bursting forth of all the horrid noises described above; and I can testify that, together with the lurid light of the partially obscured sun, it was sufficiently terrifying. But we were soon needed in the school-room, and we found there a strange scene of confusion, boisterous lamentation, with quaking and pale affright. One poor little girl did not recover from her alarm during the whole day. They were taken out to view the sun, while the moon was passing over its disk, with the help of smoked glass, and the phenomenon was explained to them." [N. Y. Observer.

ALPHABETICAL NAMES OF CHRIST.

The list below, (says the *Presbyterian Record,*) is perfect with the exception of the letter X. There are very few words in the English language beginning with that letter, and they are principally derived from the Greek.

Advocate,	1st John 2 : 1.
Bright & morning star,	Rev. 22 : 16.
Counsellor,	Isa. 9 : 6.
Deliverer,	Rom. 11 : 26.
Emanuel,	Isa. 7 : 14.
Friend,	Prov. 18 : 24.
Governor,	Matt. 2 : 6.
Hope,	1st Tim. 1 : 1.
Intercessor,	Isa. 59 : 16.
Jehovah,	Isa. 12 : 2.
King of kings,	Rev. 17 : 14.
Lord of lords,	Rev. 17 : 14.
Master,	Matt. 12 : 38.
Nazarine,	Matt. 2 : 22.
Only-begotten,	1st John 4 : 9.
Prince of Peace,	Isa. 9 : 6.
Quickening Spirit,	1st Cor. 15 : 45.
Rock of Ages,	Isa. (marg.) 26 : 4.
Saviour,	John 4 : 42.
Teacher,	John 3 : 2.
Unspeakable Gift.	2d Cor. 9 : 15.
Vine,	John 15 : 1.
Wonderful,	Isa. 9 : 6.
Young Hart,	Sol. Songs 2 : 9.
Zerubbabel,	Zech. 4 : 6.

A HINDOO LETTER.

In external appearance and construction of expressions, a Hindoo letter is worthy of notice. It is written on a palm leaf, with an iron stile, four to six inches long, and sharp pointed at the end. In writing neither chair nor table is needed, the leaf being supported on the middle finger of the left hand, and kept steady with the thumb and forefinger. The right hand does not, as with us, move along the surface, but after finishing a few words, the writer fixes the point of the iron in the last letter, and pushes the leaf from right to left, so that he may finish his line. This becomes so easy by long practice, that one often sees a Hindoo writing as he walks the street. As this species of penmanship is but a kind of faint engraving, the strokes of which are indistinct, they make the character legible by besmearing the leaf with an ink-like fluid. A letter is generally finished on a single leaf, which is then enveloped in a second, whereon is written the address. In communicating the decease of a relative the custom is to singe the point of the leaf upon which the afflicting news is written. When a superior writes to an inferior, he puts his own name before that of the person to whom he writes, and the reverse when he writes to a superior.

The late Mr. James Blake, of Boston, bequeathed to the Home Mission Society $200; A. B. C. F. Missions $200; American Bible Society $200; American Tract Society $200; and the City Missionary Society $200.

The Sabbath Recorder.

New York, March 25, 1852.

THE CORRUPTION OF MAN'S NATURE NO EXCUSE FOR SIN.

From the time of the first transgression, it has been the practice of man to charge the blame of his evil doings upon some one besides himself. Accused of a particular fault, he attempts to justify himself from the circumstances in which he was placed at the time of committing it; or, if no better apology offers, he finds one in the native corruption of his heart, for which (as he supposes) he is no more responsible than he is for the color of his skin, or the shape of his leg. He talks as if his depraved disposition were chargeable to God, and, in no sense, chargeable to himself; and of the indulgence of a vicious appetite, he speaks as if it were as necessary as it is for a thirsty man to drink, or for a hungry person to eat. In short, he regards himself as the subject of *misfortune* rather than of *guilt*, and therefore easily persuades himself, that it would be unjust in God to sentence him to any greater punishment than the afflictions which inevitably attend his *unfortunate* condition in this world.

For argument's sake, let it be granted, that man is not responsible for the original corruption of his nature. Does that excuse him? What though, by reason of his corruption, he is turned away from God, and his whole inward being is determined to self, as an ultimate end of living? Does that compel him to specific forms of transgression? Because he has no disposition to seek God's glory, must he therefore commit murder? Because he cannot find it in his heart to delight in God, must he therefore debauch his neighbor's wife? Certainly, for such specific forms of sin the original corruption of the heart constitutes no excuse. It might as well be pretended, that, because a piece of ground is unfitted for the production of wholesome fruits, the owner may use it for the cultivation of what tends only to pestilence and death.

If sinners, instead of speculating upon their original corruption, for the purpose of finding in it some excuse for their wickedness, would seriously inquire whether there is not some remedy for it, they would act much more rationally. When a man finds himself in an undesirable situation, his first aim, always, is to extricate himself from it. How he became involved in it, or whether his being involved in it constitutes any justification for certain practices which have grown out of it, is not the main question with him. Even if he should, upon the most careful review, find that he was not at all to blame, the very fact that it is an undesirable situation, rouses all his energies to the work of delivering himself. The poor slave is involved in his degradation by no fault of his own; but is he therefore contented to remain in slavery? The chance of escape being afforded, he seizes it with avidity. And since it is the universal practice of man to seek deliverance from any condition which renders him uneasy, we may safely conclude that sinners are not sincere when, instead of inquiring after a remedy for their corruption, they seek to make it an apology for their wickedness. Their great guilt consists in resting satisfied with such corruption.

If Adam entailed corruption upon his posterity, the act on his part was sinful, and God will hold *him* responsible for it. But if you, a child of Adam, give evidence by every voluntary act, that you are well satisfied to have it entailed upon you, then God holds *you* responsible. The legacy is one which you willingly accept. Thus far, not a single act, on your part, has given proof of any disposition to reject it. You never will, you never can, furnish such proof by any act except faith in the second Adam, the Lord from heaven; for it is in him only that the remedy for man's corruption is found.

There is no doubt, that sinners are well satisfied with that depraved disposition which is theirs by reason of their connection with the first Adam. It is their *predominant* disposition; and as two predominant dispositions cannot exist in the same person at the same time, whatever dissatisfaction they may think they feel, on some fitful occasions, amounts to nothing. Indeed, apart from the influence of divine grace, it is doubtful whether they ever feel any disquiet on account of their depravity itself, though they may occasionally be smitten with remorse, in view of the ascendancy which some particular form of transgression has gained over them. As they are well satisfied to accept the legacy entailed upon them by the first transgressor, they are quite as guilty as if they had, each one of them separately, been placed in Adam's circumstances, and from that state of uprightness fell by their own act. T. B. B.

Revivals in Seventh-day Baptist Churches.—We have had the pleasure recently of announcing interesting revivals of religion in several Seventh-day Baptist Churches. There are several others from which we have good news. The church at Adams, N. Y., has enjoyed a pleasant season during the winter, under the labors of Eld. Alfred B. Burdick, of Westerly, R. I. The number of baptisms we do not now remember. Eld. Hiram P. Burdick writes us that the Church in Hartsville, Allegany Co., N. Y., has been blessed with a revival, in the progress of which forty have been hopefully converted. Eighteen had been baptized and united with the Hartsville church at the time of his writing, on the 12th inst. Others were expected soon to follow Christ in this ordinance.

THE "FOREKNOWLEDGE" DISCUSSION.

To the Editors of the Sabbath Recorder:—

From the *Recorder* of March 18th, I am given to understand that the space occupied by me in its columns is more than properly belongs to me, and perhaps could be better employed. I presume that such is the fact. And although there are some important points, suggested in the last two articles of Bro. Brown, which seem to require attention, yet I would rather they would pass unreplied to, than to hold the readers of the *Recorder* by the button in order to induce them to hear what I have to say. I hope to be able, in the future, to abstain from any ungenerous demand for space in the columns of the *Recorder*, or upon the attention of its readers. For whatever may have been said during the course of the discussion thus far, inconsistent with the rules of debate and Christian courtesy, I earnestly ask pardon. N. V. Hull.

Alfred Center, March 18, 1852.

Remarks.

We certainly had no intention to shut the door against our brother. All we intended was to bring the controversy within such limits as would be regarded by our readers as not an unreasonable tax upon their patience. We are satisfied, that the majority of them have no taste for metaphysical discussions; and from intimations repeatedly given from different sources, it was apparent, that we were regarded as being engaged in unprofitable speculations. The writer of these remarks is, himself, of a different mind altogether, and would be glad to have the subject agitated among our people, till it was thoroughly understood. Of course, he cannot make others view the subject as he does. But we say again, that if our brother feels that justice has not been done him, or that the cause of truth requires some farther elucidation of his views, the door is open. Only be as concise, and pointed, as possible. T. B. B.

THE WANT OF MINISTERS.

Scarcely a week passes that we are not asked where an unemployed Seventh-day Baptist minister can be found to supply some destitute church. This circumstance has led us anxiously to consider the present condition of our churches with respect to ministerial aid, and also the location and occupation of those who have been ordained to the ministry among us. The result is far from encouraging.

There are now sixty-eight churches connected with our six Associations, and three which are not so connected. In these churches, sixty-one ordained ministers and sixteen licentiates hold their membership. The licentiates are for the most part engaged in secular occupations, and have no intention of immediately going forward to ordination. Of the ordained ministers, perhaps twenty are giving themselves principally to the work of the ministry; while the remainder are combining ministerial labor with labor on the farm, in the work-shop, or in the school-room—a combination which, in nine cases out of ten, proves fatal to extensive ministerial usefulness. Now, when destitute churches begin to look about for ministers to supply them, they do not, on the one hand, want to call ministers who are already usefully employed; nor do they, on the other hand, want to call men who have become involved and tied up to their present location by the purchase of houses and lands, or other facilities for the transaction of secular business and the making of money. Hence there is great difficulty in securing supplies, and the want of ministers is every where felt.

This state of things is acknowledged by all to be bad—very bad. It is bad for the churches to be unable to supply themselves with acceptable preachers; and it is bad for the preachers to be (or to feel that they are) under the necessity of pursuing some secular business to earn bread for themselves and their families, while the gospel field around them is white already for the harvest, and laborers are manifestly needed. But this state of things is likely to continue until there is a radical change some where. Either the churches must come up to their duty in giving adequate support to the ministry; or, the ministry must resolve to toil on in the Master's vineyard unsupported; or, things must go on after the present miserable rate. Which of these will we choose? To go on at the present rate is almost certain death. To expect the ministry to toil faithfully and constantly in their spiritual calling while no provision is made for their temporal support, is unreasonable. For the churches to do their part in supporting the ministry, is their most reasonable duty, as it is their best policy, and should be their highest pleasure.

Sometimes, in talking with the apologists for penurious churches, we have heard the blame of the existing state of things charged upon the ministers. If the ministers would only *persevere*, we are told, the churches would sooner or later come up to the work; but their want of perseverance leads to the sad results we now see. No doubt some blame attaches to the ministers in this respect. Very few men like to plead for themselves in such a case, or even to insist upon the practical application of those texts of Scripture which require the church to supply with carnal things those who minister to them in spiritual things. At the same time, we must be permitted to express the opinion, that the church is most likely to be in fault here. When a man really feels that he is called of God to preach the gospel, and commits himself before the world by going about that work, he is not very likely to draw back from it, if properly encouraged. His standing in community and his pride of consistency, combine with his sense of duty to urge him forward. And it is difficult for us to conceive of such an one abandoning his position on the score of inadequate support, when in fact there has been no such inadequacy as to involve the church in blame. We wish, at any rate, that the churches could be induced to do what most of them admit to be their duty, and then let us see if two-thirds of the ministers will prefer secular business to the glorious work to which they profess to have been called.

—But we took up our pen to introduce an extract from an article by a correspondent of the *Southern Presbyterian*. After referring to two things which he had lately seen in that paper; one an advertisement of a minister of the Gospel, who wished a situation as teacher, in a place where he might also be useful as a minister; the other a statement that of 70 Presbyterian ministers in Georgia, "only seven receive an adequate support;" he says:

"Want of Ministers!" We hear the same cry from north, south, east and west. But who wants them? The Church. And what will she do with them? Fill up vacancies, and send them out into that "Great West" of which we hear so much, is the reply. But here is a good brother advertising for a school. Now, if we are not sadly mistaken, he has not told us his real want. Certainly he does not think of teaching for health, or pleasure, or the trial of his patience. A living is doubtless what he wants, and he is seeking a school only as a means for attaining this object. Now, if this should be the case, why not take him, and others who have been looking for similar situations, whose souls yearn to preach Christ, and place them where they may preach, and feed them, and feed their families, and let their sons grow up under all the sacred influences of the ministry, by the blessing of God, to become ministers themselves, instead of imbibing a disgust for the holy office from the very meanness which is often thrown around it?

But we will now suppose that the Concert of Prayer is over, and all the churches, especially those which are not suppoiting their ministers, have been "with one accord in one place," praying the Lord of the harvest that He would send forth laborers into His harvest. What a delightful time you have had! How did your hearts burn within you! Surely a blessing is near. So much unity of feeling, so much fervor of spirit, indicate that glorious events are at hand. And lo! here it comes. Just what we expected from such a meeting. And now, as in former years, out goes a report that sends a thrill of joy through many a heart, and causes even the angels to strike a new and loftier note of praise. "Ten young men have been hopefully converted, and are turning their attention to the ministry." Glorious tidings! All intending to devote themselves to the service of the church! But now let us see what she will do with them. We put the question directly, What will you do with them? You churches who have prayed for them, and who have it in your power now to say whether or not they shall devote their energies to the cultivation of this great moral vineyard—what will you do with them? Do you hesitate? Stand aside, and let the past answer. We will take nine of them and place them on farms, in school-houses, or send them out on agencies as we have an opportunity, and let them work hard for a living six days in the week, and then do the best they can for the Lord on the seventh. For the other one we will contrive some plan to get a support. And is it thus, oh! men—Christian men, that you deal with Christ's servants? They are His, and according to your own request He has sent them to you—sent them with messages of peace, of love to your families. And now when they come—come, as you acknowledge, at his own command, will you take them the moment they begin to preach, and tie a mill-stone of cares about their necks, and cast them into the great sea of trouble, to "sink or swim, live or die," as best they can? What then, we ask again, will you do with them, with those young men who are now in a course of preparation for the ministry, whom God converted in answer to your prayers last year and the year before; who will soon say to you, "Here are we, send us"? Will you treat them in the same manner? Beware! there may be danger in your path. God loves His church; He watches over His ministers. So then, and when the Concert of Prayer arrives, think of these things. It will do you no harm; it may do you good. And when you pray for men, consecrate the means for their support. Let your prayers and your alms come up together before God, and the days of your mourning for the "want of ministers" will soon cease.

Missions in Caffreland.—The missions among the Caffres have suffered sadly from the war now in progress. Mr. Read, a missionary at Kat River, who had been prosecuting his work for more than fifty years, was compelled to witness the burning of all his buildings, and the destruction of all his property. Mr. Read gives a mournful list of the various mission stations which have been abandoned, and for the most part entirely destroyed. The list comprises six principal stations, belonging to the London Missionary Society, viz:—

1. Philipton, with its thirteen out-stations. 2. Tidmanton. 3. Freemanton. 4. Theopolis. 5. Peelton. 6. Knapp's Hope.

Evil Tokens in France.—A late communication from Dr. Devan shows that the French authorities are more than ever openly hostile to evangelical effort. A colporteur has been arrested and lodged in prison. Two pious soldiers have been put under arrest for reading the Scriptures and observing social worship, which had been the instrument of the conversion of two of their comrades. These desired baptism, which it was not thought prudent to administer immediately, under the circumstances. One of the native assistants of the mission has been threatened with prosecution for itinerancy. These may be but the beginning of sorrows.

Methodist Missions.—At the Monthly Meeting of the Methodist Mission Board, last week, it was resolved to erect a church at Fuh-Chau, in China, where the Board have a promising missionary station, funds nearly adequate having been subscribed for that special purpose. Nine additional missionaries were designated to proceed to California early in April. The anniversary of the Society is to be held at Boston during the session of the General Conference in May.

BRITISH CORRESPONDENCE.

Sunday among its Advocates—Affairs in the East—Prospect of War in Europe, &c.

Glasgow, March 5th, 1852.

We have often occasion to note how little the authority of Sunday, as a day of rest, is felt among those who profess to regard that authority as supreme. Its observance is enforced, so far as human power can, upon those who, in loving obedience to a wise and Holy God, sanctify the Seventh Day as His; while those who exercise that authority in behalf of a human institution, themselves often practically show that their respect for Sunday extends no farther than their own convenience. Human-law makers are the breakers of the laws of their own making and maintaining. Acts of Parliament compel cessation of work *on Sunday* in this country; but when we lately lost our Prime Minister, Earl Derby, his "eminently Protestant" successor, met Her Majesty on Sunday, 22d ultimo, in the middle of the day, to consult her wishes on the subject, as afterwards avowed by himself in Parliament. Three weeks previously, 200 mechanics were employed *on Sunday*, from 10 o'clock in the morning till 10 at night, in preparing the new Houses of Parliament for the accommodation of the Members. Among the operations which had to be performed on that day, were the fixing of the seats of the House of Commons, and *the furnishing of the Bishop's Robing Room* in the House of Lords. *Last Sunday* the Prince President of France appointed as the first day of the farce of voting, throughout that country, in the General Election of men to give legislative sanction to his behests—for no more than this seems designed. And this is the man whom the Glasgow *Free Press*, the Popish Newspaper, (which, by the way, has since ceased to exist,) commended to our regards as having become pious, because he observed the Sunday! Under the authority of the King of Sweden, *four Sundays* of the year are appointed *as fasts*, when neither business nor amusement is permitted, while on all other Sundays during the year the theaters are open and business is carried on.

The affairs of the East continue to gather interest. By the latest arrivals, the Turkish Sultan is stated to have absolutely refused to the Viceroy of Egypt the power of life and death; while the latter not only asserts this power to be essential to the maintenance of his authority, but declares his determination to resist the new decree. In the hope, perhaps, of obtaining English intervention, he gives no encouragement to the pushing forward of the Railway across the Desert, to which he had agreed. From the Scriptures we are taught to expect the reorganization of eastern as well as of western lands, and the smallest matter may be the occasion of dismemberment.—Since I last wrote concerning the dispute about "the Holy Places" of Jerusalem as settled to the satisfaction of the Papists, on the basis of the treaty of 1760, the Greeks had succeeded in preventing the ratification of the arrangement. But now again we are informed that the Sultan has definitely decreed that equal rights to these *holy places* be reserved to all Christian creeds. Meanwhile the French have carried to Paris *the Tomb of King David*, (so believed,) from among the Royal Tombs situated on the north side of Jerusalem. And among the recent intimations concerning these long stereotyped lands, we learn that the Patriarchs both of Constantinople and Jerusalem have, in their respective synods, published a formal reprobation of the doctrine of baptism professed by all the Bishops of Russia—the validity of baptism by effusion. The Patriarch of Constantinople says, "We possess and we recognize only one baptism—the baptism by immersion."

Among all classes, war seems more and more imminent in Europe. France and Austria menace Switzerland, and have sought to intimidate Belgium also into compliance with their measures. This is said to have led to confederation by the British Government with other of the Continental powers, with the purpose of resisting these aggressions. Belgium has already agreed with an English Company for the laying down of another submarine telegraph from the English coast to Ostend or other place on the coast of Belgium. This new medium of instantaneous communication between our island and the Continent, independently of France, is to be completed in six months. But when God's "sore judgment" of war comes, the hostile parties are likely to fish for wires—and will know where about they may be found, and, possibly, may be taken also. The telegraphs upon our coasts which, since the last war, have been permitted to fall into disuse, and were supposed to have been superseded, are being again put into repair; for God says, in His displeasure, "I will take peace from the earth."

The vessels of Captain Sir Edward Belcher's squadron, destined for farther search for Sir John Franklin's ships, are getting rapidly forward in their preparation for sea. They have already received their full complement of men; and hazardous and severe as the service must be in the Arctic seas, numerous applications had to be refused. J. A. BEGG.

Indian Missions in Oregon.—The *Home Missionary* for April contains a statement in regard to the conduct of the American Government in Oregon, that ought to attract the earnest attention of every Protestant, and indeed of every republican citizen who honors our free Constitution. It is contained in a letter from Rev. H. H. Spalding, who was formerly a missionary of the American Board, among the Indians of Oregon. Mr. Walker and Dr. Whitman, with their wives, were the first Protestant missionaries in that region. In 1847, after laboring eleven years, they were set upon by the Indians, instigated by the emissaries of popery, several were massacred, others were taken prisoners and treated with great cruelty by Bishop Blanchette, and the rest scattered and driven into the forest, where they nearly perished with hunger and cold. Mrs. Walker died some years after, from the effect of her sufferings. Mr. W. was appointed an Indian Agent by our Government, under the advice of the late Territorial Delegate, Mr. Thurston, with the understanding that he would be stationed at Walilatpu, the scene of the massacre, and thus prepare the way for the resumption of the mission. But the new superintendent first sent Mr. W. to the southern district, and then proceeded to establish a treaty with the Indians by which the United States are bound to keep every Protestant missionary out of the Indian country forever! So says the *Independent*.

THE SABBATH-KEEPING ADVENTISTS.

Philadelphia, March 9, 1852.

To the Editors of the Sabbath Recorder:—

Having been solicited by an esteemed friend, and a member of the Seventh-day Society of Christians, to give some account of the views and manner of worship of the Sabbath-keeping people with whom I am identified, I send you, for publication in the *Recorder*, the following.

About ten years ago, a large number of Christians (many thousands) left the several denominational bodies of Episcopal, Presbyterian, Congregational, Methodist, and First-day Baptists, on account of restrictions in those bodies to a full investigation of "all Scripture." Many local causes combined to bring them out, not relevant here to mention. The subject of Baptism became an all-pervading theme; a few, at first, learning and obeying, by going "down into the water," and being immersed beneath; and eventually all learned this truth, and obeyed the commandment—hundreds in one day being baptized in the Delaware from Philadelphia alone; and in many places in New England, in larger proportionate numbers.

About seven or eight years back, some also began to agitate the question, Are we observing the true Seventh-day Sabbath? (I believe it was first mentioned by Bro. Bennett, formerly a Methodist preacher, and still a minister among us, laboring zealously for this truth.) This question having a practical bearing—(involving, in most cases, the cutting off of our way of living and employment; in some instances, as I know, losing good situations, and having no employment for most of a year, and entailing more persecution than any other duty,)—has caused a very protracted controversy, and much hard feeling—perhaps on both sides—among those who had continued for several years in harmony; and it ended at length in a separation into two distinct and very opposite bodies; the First-day portion promulgating a code of absolute doctrines, and disfellowshiping all who would not subscribe to it, and casting off all who would speak in favor of the Seventh-day, calling them Judaizers, &c. My people would proclaim this truth, and practice it, in the face of the *Albany Conference*, so-called, and have tried to make it plain to *them*, through published tracts and a paper, and with itinerating preaching, whenever they can get a hearing—from which they are now entirely fenced out; and now they endeavor to strengthen those who hold fast, and gather a little here and there, through the traveling ministry, and telling them that the Sabbath commenced in Paradise, and not at Mount Sinai.

On the evening of the commencement of the Sabbath, about sunset of the close of the sixth day of each week, it has been our custom to assemble, and to thank the God of the Sabbath for the privilege. In the morning, we have preaching, or general exhortation, and reading of the Scriptures respecting the *promises* to "restore *all* things." In the afternoon, near the close of the Sabbath day, we usually (not always) celebrate the commandments of our Lord Jesus, as set forth in John's Gospel, 13th chapter, where He says; "If I, your Lord and Master, have washed your feet, *ye ought also* to wash one another's feet." This we do, serving one another, as unto the Lord; and then "show forth His death," in the Sacramental Supper; thank him with full hearts, and separate. This is the general practice of our Seventh-day people, "wheresoever two or three are gathered together," throughout the scattered ranks.

Many of our people, who love to keep the Sabbath—and to impart this truth, together with the knowledge of the love of Christ—have (since the revolutions in Europe in 1848 and '49) *felt* it duty to turn their minds and labors towards Jerusalem, to *go* and seek out the "*lost* sheep of the house of Israel;" as we realize, from our own past experience, that Christ's gospel, and God's commandment, given to *all* mankind, both Jew and Gentile, have been preached or taught but partially (if at all) to the Jew; and the general violation of the fourth commandment in the Decalogue by professing Christians (excepting your body) has, no doubt, been the greatest stumbling-block in the way of their receiving the truth of their Saviour unto this day. And, may I not here say to you, my beloved fellow-worshipers, who love to reverence *the* day that was sanctified in Eden-Paradise—ye, who have so long held up the standard of this primitive law—have ye not something now to *do* for Israel?—for Jesus' natural brethren?—who have, through keeping the Sabbath, been preserved a distinct, though scattered people—the living evidence that God is true, and that His living oracles, as transmitted to us through them, are also true. Does not our position and knowledge imperatively place us in *this* attitude, that Sabbath-keeping followers of Christ "Jesus, *the* King of the Jews," should carry back to the source the light of an unbroken Old and New Testament, to the extinguished candlestick? I appeal to you, my elder brethren of the Sabbath—as Christians—as cross-bearing followers of Christ—to lend us, your younger brethren, aid to *go* and plant the land of promise—to restore again the Sabbath to that land, from whence it emanated—to feed, clothe, visit the sick and prison-house-bound offcast brethren of Jesus, so that the exscinded branches may again be grafted on their own good olive-tree. All things in the natural and the social world around us, demonstrate that the time *is* at hand, when God will favor Zion; and is it not "high time that we should awake," when "the night is far spent?"

In bonds of Christ's love, and the fellowship of the gospel of truth, I remain, waiting, a pilgrim to go to Zion, James L. Boyd.

Confession of a Rapping Medium.—Benj. F. Cooley makes a statement through the Springfield *Republican* in regard to "spiritual rappings," in which he says: Having had extended opportunities for the past three years to investigate the subject, I have arrived at what appears to me to be the true solution of the mystery. I now feel that duty compels me to speak out, and let my fellow-men know what the results of my investigations are. In the first place, let me state, that by the believers in these manifestations I have been considered a good "medium," that I have myself been a believer in the spiritual nature of these manifestations, and have often verily believed that I was conversing with the spirits of the once great men of earth, but who are now the great immortals of higher spheres. Now, my mind is entirely changed, and this change of mind has been produced by a long, deep, and earnest study and investigation of the nature, power, and application of electricity, of the susceptibility of the mind to electrical or psychological changes, and of clairvoyance. All of these taken together, I find, will produce the same mysterious and startling phenomena that have already been produced throughout the country, and attributed to the operations of departed spirits.

Reports of Home Missionaries.—The Secretaries of the American Home Missionary Society have issued a notice requesting each missionary to report before the close of the current year, specifying the topics upon which information is most desired. We copy this specification as a model for others:—

1. Name of the church, town, county, and state, with the Post-Office address of the Missionary.
2. Number of church members, male and female.
3. Average attendance on public worship.
4. Number of hopeful conversions.
5. Number added to the church by profession.
6. Number added to the church by letter.
7. Number of Sabbath-school library.
8. Number of Temperance subscribers.
9. Number of churches organized during the year.
10. Contributions to benevolent objects.
11. Other interesting particulars; such as the erection or completion of church edifices, number of young men preparing for the ministry, establishment of the monthly concert, &c. &c.

Amos Lawrence and his Clerk.—Prof. Tatlock, in a lecture before the North Adams Lyceum, lately, related the following anecdote:—

"About forty years ago, a young man of limited capital commenced business in the city of Boston, and was obliged to employ a single clerk on a small salary. A lady called at his store one day and made some purchases, which she wished delivered at her residence. The merchant requested his clerk to deliver the bundle as required. He declined; the merchant immediately took the bundle and delivered it as directed. The clerk never was worth one hundred dollars in his life—the merchant was—Amos Lawrence, now a millionaire."

College Appropriations.—The several Colleges now before the Legislature for "appropriations," are asking for the sums following, amounting in all to $97,000:—

Rensselaer Institute	$10,000
Madison University	11,000
University of Rochester	16,000
Hamilton College	6,000
Genesee College	16,000
Geneva College	6,000
University of New York	6,000
New York College of Pharmacy	10,000
University of Albany	16,000

Lack of Ministers.—It is stated on the authority of Dr. Baird—than whom few persons are better qualified to speak on the subject—that in the United States the excess of evangelical churches and congregations over the number of ministers in the same denominations, is thirty-four thousand three hundred and ninety.

Sunday-School Books Gratis.—The Secretary of the Massachussetts Sunday-School Society, Rev. Asa Bullard, Boston, gives notice that all the missionaries of the American Home Missionary Society can receive Sunday-school libraries gratuitously.

The Musical World and Journal of Fine Arts, containing 12 8vo. pages, published semi-monthly by Oliver Dyer, New York, at $1 50 per annum, has been received. It has, besides a large amount of interesting reading matter on the subjects indicated by its title, and a likeness of the distinguished composer, William Vincent Wallace, five pages of music; making altogether a very desirable paper for those who feel an interest in musical matters.

The Rev. John Neurman, Superior of the Redemptionists, in Baltimore, has been appointed by Pope Pius IX. Bishop of Philadelphia, to fill the vacancy occasioned by the promotion of Dr. Kendrick to an Arch-Bishopric. The new Bishop is a Bohemian by birth, and is said to possess a high order of talent.

The Lord Bishop of Tuam has declared his readiness to testify an oath, if required, that in his own diocese, within four or five years, ten thousand converts have joined the Protestant Church.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, MARCH 15.

In the SENATE, a large number of petitions, reports, &c., were presented; among the petitions were several in favor of aiding the Collins Line of Steamers, and several against "the employment of Government agents on the Sabbath." The private bills ordered engrossed on Sixth-day were taken up and passed. A long discussion followed on the foundation of the Capitol Extension, Party Extravagance, &c. Mr. Cass then spoke on the Iowa Land Bill, and was followed by Messrs. Downs and Brodhead.

The HOUSE spent an hour and three quarters in considering and rejecting a motion to increase the number of pages from 11 to 15. The remainder of the day was spent upon the memorial of A. W. Reynolds contesting the seat of R. H. Weightman, Delegate from New Mexico.

THIRD-DAY, MARCH 16.

In the SENATE, Mr. Hale presented a petition from Illinois, "praying the passage of a law restraining employees of Government from laboring on the Sabbath." A short time was spent in considering the bill making an appropriation for continuing the work on the Capitol, and it was finally referred to the Committee on Public Buildings. The Iowa Railroad Bill was then taken up, and after long talk was ordered engrossed, and the Senate adjourned.

The HOUSE spent the day mostly upon the bill for supplying deficiencies in the appropriations for the year ending June, 1853.

FOURTH-DAY, MARCH 17.

In the SENATE, John B. Weller, Senator elect from California, and Stephen Adams from Mississippi, were sworn in. The bill making a grant of land to Iowa for railroad purposes, was taken up and passed. The bill granting land to the State of Missouri for railroad purposes, was taken up, amended so as to conform in its provisions to the Iowa bill, and ordered to be engrossed. The bill provides for two roads, one from Hannibal to St. Joseph's two hundred miles long, and another road two hundred and twenty miles long. Alternate sections for six miles on each side along the railroads, are granted to the State. The Senate then ordered to be engrossed the bill granting land to Arkansas, to aid in the construction of two railroads in that State, one 350 miles long, and the other nearly of the same length; also the bill granting land to Alabama for railroad purposes.

The HOUSE did nothing of general interest, except to talk about the bill to supply deficiencies in the appropriations for the present fiscal year.

FIFTH-DAY, MARCH 18.

The SENATE took up and passed the various railroad bills ordered engrossed yesterday. The non-intervention resolutions were then taken up, and the remainder of the day was spent in discussing them, Mr. Jones being the principal speaker.

The HOUSE received and agreed to the report of its Joint Committee of Conference on the disagreeing votes of the two Houses on the bill making Land Warrants assignable. The Deficiencies Bill was then taken up, and political speeches upon it occupied what was left of the day.

The Land Warrant Assignment bill, passed by both Houses, makes warrants of 1850 assignable; it also gives to the State troops of the War of 1812, that were ultimately paid by the National Government, the benefits of the bill of 1850. Moreover, it pays Land Office Registers and Receivers the same compensation they had before the passage of the Bounty Land bill.

SIXTH-DAY, MARCH 19.

The SENATE listened to a personal explanation by Mr. Cass in relation to an old letter; then it passed two private bills, ordered four others to a third reading, and adjourned.

The HOUSE, after spending considerable time to decide what business should take precedence, went into Committee on the private calendar, talked a while about one bill, and then adjourned.

SABBATH-DAY, MARCH 20.

The SENATE was not in session.

In the HOUSE, two or three petitions were read, and then the Deficiency Bill was taken up, and brief speeches upon it were made by Johnson of Arkansas and Brooks of New York; after which the House adjourned.

European News.

The steamer Niagara, with Liverpool dates to March 6, arrived at Boston on the 20th inst.

In England, the Anti-Corn Law League had been revived with great spirit. Large meetings for the purpose had been held at Manchester and Leeds, and at the former, subscriptions to the amount of nearly £40,000 had been raised.

A very serious riot had taken place at Bristol, in consequence of the factory hands at the Great Western Cotton Works refusing to go through a contracted door-way, which had been made by one of the managers, in order to prevent the female operatives (of whom there were several hundred employed in the factory) from carrying off the cotton-waste, for the purpose of destroying it. Fire engines were sent for, which poured an immense stream upon the mob, who, becoming exasperated, returned the attack with a shower of stones and other missiles, and afterward demolished all the windows of the factory. Several persons were severely injured. The magistrates subsequently investigated the case, and fined the manager five pounds for his illegal conduct on the occasion.

The spare materials and fittings of the Crystal Palace are being sold by auction. The first day 350 loads deal planks, battens, &c., were sold for £1,000.

Mr. Spencer Suthers, Cotton Manufacturer at Oldham, aged 60, lately committed suicide by leaping dawn the shaft of a coal mine 435 feet deep. He was suffering from rheumatism, and had been depressed for some time; was in good circumstances, and leaves a highly respectable family.

Messrs. Carmichael & Brett have contracted with the Belgium Government for the building of a submarine telegraph between England and Belgium. They are to have a monopoly for ten years, and the Government's a priority over all other messages.

In France, the re-organization of the National Guard is going forward. A number of companies and several battalions had been already formed.

The result of the elections in France, indicates the existence of a decided opposition to the Government. Cavaignac is elected to the new Legislature, and Carnot has come very near it. In his district there is no election; a second trial will doubtless return him.

M. Bocher's trial had terminated in a conviction, and he was fined 500 francs. The persons who assisted in the circulation of his pamphlet were each fined 150 francs.

The *Opinione* quotes a letter of the 25th from Milan, which states that the Police had received orders to exercise the strictest surveillance over English travelers. They are not permitted to sojourn more than 24 hours in Lombardy.

An official letter from the Foreign Office, dated March 2, states that the Emperor of Russia had given instructions to the authorities on the East Coast of Liberia and the West Coast of North America, to furnish Capt. Beatson with all possible assistance in his search for Sir John Franklin.

A letter from St. Petersburg, of the 13th ult, in the *Courrier du Havre*, announces that the Russian Government had resolved to carry into execution the project of establishing a railway from Chartoff to Theodosia, and had accepted the proposition of a private company for that purpose, with a capital of fifty millions of silver roubles, (118,750,000f,) to which the Government had consented to guarantee an interest of 3 per cent. Chartoff is a city of the Ukraine, situated 1,030 kilometres S. E. of St. Petersburgh, and Theodosia or Kaffa is a port on the Black Sea, near the straits of Kertch. It is in contemplation also to establish a railway from Moscow to Chartoff, so that a direct communication will be secured between Petersburg and the Crimea, and the capital of Russia be thus able to communicate in a few days with the Black Sea and Odessa.

Four Days Later.

The U. S. Mail steamer Pacific, with four days later news from Europe, arrived at New York last Sunday, having made the passage in a little more than eleven days.

The advices by the Pacific show no important change from those previously received.

In England, the special elections are going forward without any results to denote a marked change in the position of parties. Parliament, meanwhile, is not in session. The Manchester League is getting ready for its agitation against a return to Protection. The fund of this Association has swollen to £36,000.

In France, the returns show only five Opposition members out of 260 in the new Legislature—no very formidable phalanx to stand up against the gigantic despotism of the Emperor expectant.

Switzerland has arranged the question in dispute as to the French refugees in her territory.

Turkey has another rebellion on hand among her Bosnian subjects. This seems to be more serious than the last, though that was severe enough, and cost bloodshed enough in its suppression.

A riot has taken place at Sassau, in Piedmont, between some citizens and a party of soldiers. It arose at a tavern, and was suppressed with a few killed and wounded on both sides.

A good deal of excitement has been produced in the literary circles of London by the discovery that a volume of Shelley's Letters, just published by Mr. Moxon, were forgeries. He promptly suppressed the work.

M. Bocher, agent of Louis Phillippe's estates, accused of sedition for circulating papers against their confiscation, had been found guilty on his own confession, but fined only $100. The Government are dissatisfied with the sentence.

A disaster has occurred to the French troops in Algeria. The expeditionary column of Gen. Bosquet, after having defeated the vain attempts of Bou Burgnia, remained in its position in the very heart of Kabylia, about 25 miles from Bougia, whence it was able to observe all that was going on in the country. On Feb. 18, the weather began to set in very bad; the rivulets were swollen by the heavy rains; the communications between the town and the camp were interrupted, and the troops began to be in want of provisions. During the night of the 21st there was a very heavy fall of snow; in some places it was six feet in depth, and covered the tents of the soldiers. On the 22d an order was given to strike the camp, and the troops commenced their march toward Bougia. The cold was very severe, and the men, overcome by privations and fatigue, had lost their habitual vigor, and fell dead along the road. The loss of the French column is estimated at 300 men at least.

FUGITIVES ARRESTED IN CALIFORNIA.—Officers Brown and Niven, of New York, arrived on Monday from California, in the steamship Daniel Webster, having in their custody two brothers, named George and James Watson, who are now under indictment for having embezzeled $5,000, the property of Mr. James Morton, a resident of Canada West, but transacting business in New York. It appears that the accused were in the employ of Mr. Morton as agents, and on the 4th of November last, Mr. M., having a draft of $5,000 to meet, remitted the money to the Watsons with instructions to take up the draft. This money was received by the accused, who telegraphed to Mr. M. to that effect. The obligation on becoming due was, however, protested for non-payment, and notice sent to Mr. Morton. On inquiry into the matter, it was ascertained that the Watsons had pocketed the money and had sailed on the 24th of the same month for California. On the 9th of December last the Grand Jury found a true bill against them for embezzelment, and on the 5th January the officers, supplied with a requisition from Gov. Hunt to the Governor of California, and other neccessary papers, sailed in the Prometheus in search of the fugitives, whom they found quietly enjoying the hospitality of one of the best hotels in San Francisco.

Mr. Richard Porter, an overseer of William H. Gaines, Esq., of Warrenton, Va., was severely whipped on the 1st inst., near Brentsville, by four slaves belonging to the latter gentleman. It appears that they stripped him, tied him to a tree, and inflicted upon him such a whipping with hickory rods as it is thought may result in his death.

CANDIDATES FOR OFFICE IN RHODE ISLAND.—The following are the candidates for State officers, as nominated by the two political parties:—

Whig—For Governor, Amos D. Smith, of Providence; for Lieut. Governor, Rowse Babcock, of Westerly; for Secretary of State, Christopher E. Robbins, of Providence; for Attorney General, Sylvester G. Shearman, of North Kingstown; for General Treasurer, Samuel B. Vernon, of Newport.

Democrat—For Governor, Philip Allen, of Providence; for Lieutenant Governor, Wm. Beach Lawrence, of Newport; for Secretary of State, Asa Potter, of South Kingstown; for Attorney General, Walter S. Burges, of Cranston; for Treasurer, Edwin Wilbur, of Newport.

SUMMARY.

The Utica Gazette contains a brief notice of the death of Dr. Davis, for many years the President of Hamilton College. His whole life has been collegiate. He was graduated at Yale; afterward Tutor at the same College; was Professor of Greek for a number of years at Union, which he left to assume the Presidency of Middlebury College, Vermont. While at Middlebury, he was elected President of Yale College as the successor of Dr. Dwight, which honor he declined. In 1817 he was elected President of Hamilton College, which station he filled 16 years, resigning in 1833. The later years of his life have been spent in seclusion at his residence near the College. For nearly twenty years, scarcely a month has passed in which his death was not expected soon to occur.

The average temperature of the winter months since 1838, as recorded in this City, has been as follows:

Year.	Average 3 mos.	Year.	Average 3 mos.
1838–'39	27°	1845–'46	27½°
1839–'40	28½	1846–'47	29½
1840–'41	28	1847–'48	32¾
1841–'42	32½	1848–'49	29½
1842–'43	29¾	1849–'50	34½
1843–'44	27	1850–'51	34½
1844–'45	30¾	1851–'52	26

This shows that the past winter has been the coldest for 14 years.

The *Tribune* says:—By the Niagara's mail we have had the pleasure of receiving letters from our friend and associate Bayard Taylor—or, as he is known among the Arabs, Taylor Bey—dated at Khartoum, the chief city of Sennaar, situated at the confluence of the White and the Blue Nile, about half way between Cairo and the Equator. He arrived there on the 12th of January in excellent health and spirits, after a journey on camels across the Nubian Desert, during which he had sundry fortunate adventures, and received every friendly attention from the native chieftains. He was the first American ever seen so far toward Central Africa.

In the District Court of the United States, at Boston, on Friday, Samuel N. Dixey, late Master of the bark Missouri, and Henry C. Pitman, late Master of the ship Sterling, were arraigned on an indictment charging them with stealing from the bark Missouri, on the first day of January, 1850, at a place called Kings Bay, in the Island of Sumatra, in the Indian Ocean, 16,000 Mexican pillared dollars, the property of Messrs. Chamberlain, Phelps, and Lawrence, citizens of the United States of America. To this indictment Dixey pleaded guilty, and Pitman not guilty.

From the San Diego *Herald* of Feb. 14, we learn that the Mexican Boundary Commission arrived there three days before from the Desert, having lost nearly all their animals from starvation. H. C. Pratt, artist of the Commission, had the likeness of several Indian chiefs, and also a beautiful portrait of Inez Gonzales, the captive girl. Dr. Webb had to abandon all the specimens, but George Thurber had a fine collection of plants.

Col. Quarles, who purchased three of the Massachusetts negroes, lately sold in Texas for having aided in the escape of a slave, has addressed a letter to the Governor of Massachusetts, in which he says that he will surrender them upon the payment of what they have cost him and also the cost of reclaiming a fugitive slave who had escaped to Boston.

In the Assembly of New York, last Sabbath, the Excise Bills were made the special order for Fourth-day week—a movement which is considered by some as tantamount to giving them the go-by.

Capt. R. B. Marcy, of the U. S. Army, has been ordered, by the War Department, with his company, to the head of the Red River, for the purpose of exploring that hitherto almost unknown region of country.

The venerable Bishop Hedding, Senior Bishop of the Methodist Episcopal Church, is gradually yielding to the infirmities of age. His physician at Poughkeepsie says he cannot long survive.

The Post-Office at Franklin, Venango County, Pa., was burned on the 4th inst. The Meadville, Erie, Mercer, Rockland, and Clintonville mails, together with $90 in postage stamps, and all the Post-Office papers were destroyed.

Hon. Henry S. Ellsworth, the former Commissioner of Patents, has the largest corn-fields in the world. He resides in Indiana, and cultivated there last year 12,000 acres of corn.

Advices from Hondurus report a fearful storm in that bay, in which five British vessels were wrecked, including the bark Bathhurst, of London, with all on board.

The Captain of the bark Acteon, from Liverpool, at New Orleans, has been fined $5,000 for criminal assaults upon two female passengers.

The Woodstock, (Va.) *Tenth Legion*, says that Mr. Lorenzo Sibert, of that place, has invented a machine that will turn out from 50,000 to 100,000 bricks per day.

The Governor of Mass., with the advice of Council, has appointed Thursday, the 8th of April next, to be observed as a day of Public Fasting and Prayer.

One hundred clergymen in Pittsburgh have signed a petition to the Legislature, praying for the enactment of a prohibitory Liquor Law.

It was a son of Dr. Alexander Duncan (and not the Doctor himself) who was accidentally drowned while hunting at the Red Banks, on the Little Miami, 8 miles from Cincinnati.

A young woman threw herself into the Genesee River, at Rochester, the other day, and went over the Falls. Her body has not been recovered.

In Boston last Sixth-day, evening as Mrs. Mowatt, the actress, was returning to the city from an excursion, when opposite Winthrop House, her horse became frightened and fractious, and rearing up fell upon her. She was taken into Winthrop House insensible. Physicians were sent for, and for some time it was feared her injuries were fatal. Subsequently, however, she revived, and requested to be conveyed to the house of her sister, Mrs. Thompson, which was done upon a litter. Two or three ribs were broken, but it is now thought she may recover.

In the Pennsylvania Senate, the bill repealing the 6th section of the act of 1847, forbidding the use of the jails of the Commonwealth for the detention of fugitive slaves, was taken up in order, and after a lengthy discussion and the rejection of sundry amendments, passed—Yeas 21, Nays 12. The bill is the same as that passed at the last session and which was returned by Governor Johnston to the Legislature.

On Tuesday night a man was observed from one of the ferry boats, running between New York and Brooklyn, floating down the East River on a ladder. A small boat was immediately lowered and went to his rescue. He was taken in and conveyed to the ferry-house, when it was ascertained that he was a convict, and that he had escaped from Blackwell's Island, where he had stolen the ladder to assist him in effecting his eacape.

Not long since, a man named W. Patterson, of Oskosh, Wisconsin, was lodged in jail for shooting several children with intent to kill them. It appears that he kept a number of dogs, which he occasionally set on the children going to school, and they opened a fire upon the dogs in return with snow-balls and other missiles. In retaliation, he one day took a double-barreled gun and fired twice upon the crowd. Three or four children were wounded severely.

The schooner E. C. Scranton, Capt. Redfield, sailed from New Haven on Wednesday last for New York, and when off Milford Point, about 2 o'clock P. M., suddenly sunk. Capt. R. saved himself by clinging to the small-boat, until he was taken off, half an hour after the schooner went down, by the schr. Mary Johnson; but the mate, Mr. Wm. Hart, of Guilford, and a young man named Thomas Linsley, of Fair Haven, comprising all on board, were drowned.

There are employed on the southern shore of Lake Superior 710 miners and copper cutters, and 800 surface men and mechanics, and 500 other artizans. Total number of inhabitants, 3,035. The amount of land cleared for agricultural purposes, 20,000 acres. There are 73 horse teams and 30 yoke of oxen. The wages of miners average about $40 per month, surface men about $26 per month good mechanics $45 per month, team and man driver from $4 to $5 per day.

The Cincinnati Inquirer reports a law-case between the Bank of Xenia and certain parties of Cincinnati, which was decided in favor of the latter, as defenders on account of usury, the only usury being the advance of the money on a Bill of Exchange, in uncurrent money at a legal rate, (6 per cent.) and the required payment of the draft at maturity in current funds.

Considerable attention is beginning to be paid to the cultivation of basket willow in the United States. The annual importation of the article into our country amounts to $5,000,000, and this, large as it is, does not satisfy the consumption. The supply is derived from France and Germany, mainly, and costs here from $100 to $130 per tun weight.

The Memphis Appeal says that more sail craft have passed down the Mississippi river during the present season, than were ever remarked before. They generally come out of the Ohio, and are commonly schooner rigged. Ship-building is no longer confined to ports on the coast. It is beginning to form an important item in western industrial statistics.

A late number of the Louisville *Courier* says: At half-past five o'clock last evening the paper on which this morning's edition of the *Courier* is printed, was in rags at Mr. Cromie's paper mill. The rags were soon converted into the article we ordered; at fifteen minutes before eight o'clock the paper was delivered at our office ready for the press.

Capt. George Huggins, a citizen of Mobile, died on the 22d of February, a victim to a superstitions presentiment. In the full belief that he would expire on that day, he the week before bought his grave and his coffin, and after only a day's sickness, died on the 22d, between 1 and 2 o'clock P. M.

A new Territory is proposed, comprising that portion of Wisconsin lying north of the 45th degree of north latitude, and that portion of Michigan lying west of Lake Michigan. This territory is very much isolated from the States to which it is attached, and has separate and individual interests peculiarly its own.

The Grand Jury of Schuylkill County, Penn., have made a presentment, in which they say that in Pottsville alone there are about *eighty* beer and ale houses, a great many of which are a nuisance to the community. They further say that *three-fourths* of the cases brought into Court originate in these dens of iniquity.

Fifty barrels of alcohol, on the way from Boston to St. John, in the St. Helena, were seized while the vessel touched at Eastport. The case was tried at Machias; the Jury found that the alchohol was not intended for sale at Eastport, and Judge Hathaway ordered that it be restored to the master of the St Helena.

The French ship Elizabeth was lost in the hurricane of the 12th January, off Tampico, with her crew of thirteen men. The French ship Boulonnaise was also lost in the same gale, at the same place, but the crew were saved. The Spanish schooner Matilde was also wrecked near Tabasco.

The Southern Michigan Railroad Company will, on the opening of spring, have a line of three of the best boats on the Lake, consisting of the Empire State and two new boats, the Northern Indiana and Southern Michigan. The road will next month be completed, and form an unbroken railroad connection between Toledo and Chicago.

Famine is prevailing to a considerable extent in Carroll County, Ga. Hundreds of families are almost without provisions, and destitute of the means of supplying themselves. Other counties are similarly affected. Short crops for the past two seasons are alleged as the cause of this privation.

Probably as many as 100 persons who had bought tickets for California in Palmer & Co.'s Independent Line, returned from Chagres to New York last week, having found that their tickets would not pass on the Pacific side. Several prosecutions have been commenced to recover for money paid and time lost.

The office of the Clerk of Kenton County (Ky.) Court was recently entered, and all the papers and records, and $70,000 in bonds and notes, were put into the stove and burned. It was done, it is supposed, by some of the litigants, and $2,000 reward has been offered for their detection.

The Milwaukee Sentinel says that a letter received in that city from Mr. M. Dousman, the patriarch of Mackinac, mentions that the past winter was the severest he has known for *fifty* years. On the 1st of February there was a snow storm which completely buried many of the houses.

Mr. Henry Gibson, a Revolutioner, died in Orange County last week, and his remains were brought to New York, where a great military display was made, before burying them in Greenwood Cemetery. He was 101 years old.

The stolen Clay medal has not been found, although a reward of $500 was offered for it. Another has been ordered struck. The cost of the original was about $2,500. It has probably been melted into ingots.

There was a freshet in the Hudson River at Albany last week, which cleared out the ice at that place; but it is banked up between there and Hudson, so that navigation is not yet resumed.

Indian depredations in Texas are reported to be of the most alarming character, and the Texas papers urge that unless Government speedily interferes to check them, irreparable damage to life and property must ensue.

The Legislature of Delaware, previous to its adjournment, passed a law declaring that children of manumitted slaves shall not become free, as heretofore, on arriving at a certain age, but shall be held in slavery as long as they live.

The Committee of the House of Representatives having the Discovery of Ether in charge, have decided upon awarding $100,000 to Dr. Morton for his discovery; thus, after the closest investigation, settling his right to that discovery.

A dispatch from Lewes, Del., states that the ledge light-boat in Delaware Bay broke away from her moorings during the late gale, and has not been heard of since. She is supposed to have been blown out to sea.

The steamer Eclipse, which left Louisville for New Orleans on the 23d inst., is the largest and most splendid boat ever built. Her extreme length in 353 feet; width 75 feet. She has ample accommodation for 200 cabin passengers.

MARRIED,

On the 11th of March, by the Rev. R. Hayden, Mr. DORSEY J. STILLMAN to Miss ELIZABETH GAY, all of Poland, N. Y.

In Alfred, N. Y., March 11th, 1852, by H. G. Witter, Esq., Mr GEORGE G. GREEN to Miss MARTHA M. FISHER, all of Alfred.

In Scott, N. Y., on the 16th inst., by Rev. J. S. Lord, Mr. FREDERICK BABCOCK, of Illinois, to Miss MARY KELLEY, of the former place, adopted daughter of Ezekiel G. and Abigail Potter.

DIED,

At his residence at Alfred Center, N. Y., March 12th, DAVID ROSE, in the 50th year of his age. Bro. Rose was a worthy member of the first Seventh-day Baptist Church of Alfred, and a most estimable citizen. From the nature of his disease (inflammation of the lungs) his sickness was short and distressing, but his death was most peaceful and triumphant. During his last moments he sang the praise of God, and when admonished by his wife that such an exercise might be too much for him, said, "I feel as if I could shout glory to God!" N. V. H.

In Scott, N. Y., Feb. 10th, of apoplexy, JOSEPH BURDICK, in the 70th year of his age. He was a member of the Seventh-day Baptist Church of that place.

In West Edmeston, N. Y., March 18th, after a long and tedious illness, of cancer, HANNAH, daughter of Benjamin Stillman, aged 55 years. She was a member of the 3d Seventh-day Baptist Church of Brookfield. She bore her sickness with much patience and resignation to the Divine will, and died in peace.

In Milton, Rock Co. Wis., on the 27th April, 1851, ELECTA COON, widow of George S. Coon, in the 54th year of her age. Sister Coon made a profession of religion in early life, and united with the Seventh-day Baptist Church in Berlin, Rensselaer Co., N. Y. After a number of years she removed her standing to Alfred, Allegany Co., and from thence to Milton, Rock Co., where she died as she lived, cheerful and happy, in the hope of a blessed immortality.

LETTERS.

C. D. Langworthy, W. B. Maxson, J. Whitford, E. Stillman, C. Spicer, A. Stillman, N. V. Hull, E. Maxson, H. P. Burdick, Wm. M. Clarke, C. M. Lewis, J. Tanner, H. Harding, S. S. Griswold, J. Goodrich, A. W. Coon. H. G. Witter, Enos Wise, R. Titsworth, W. Tew.

RECEIPTS.

FOR THE SABBATH RECORDER:

Joseph Goodrich, Milton, Wis.	$4 00	to vol. 8	No. 52
Varnum Hull "	2 00	8	52
Abram Allen "	2 00	8	52
James Barnhart "	2 00	9	52
Mrs. Deborah Carr "	2 00	9	26
John A. Palmer "	2 00	8	33
Frederick Buten "	2 00	8	26
Wm. H. Dawley, Rockville, R. I.	2 00	8	52
Samuel Crandall, Jr. "	2 00	8	52
Clarke Saunders "	2 00	8	52
Lucitty A. Crandall "	2 00	8	52
J. S. Champlin, Hopkinton, R. I.	2 00	8	52
Matthew S. Kenyon "	2 00	8	52
Benjamin Green "	2 00	9	52
Mrs. S. T. Stillman, Warwick, R. I.	3 00	9	26
Nathaniel Drake, Plainfield, N. J.	4 00	9	52
Francis Greenman, Townsend, O.	2 00	8	52
Mrs. Julia Grinell, Franklin Mills, O.	2 00	9	20
Jared Kenyon, Alfred	2 00	8	52
H. G. Witter "	2 00	8	52
Nathan Truman "	2 00	7	26
S. E. Vincent, Alfred Center	2 00	8	52
Chauncey Green, Almond	2 00	8	52
Jeremiah Burdick "	2 00	9	3
Weeden Witter "	2 00	8	43
Lucinda Rogers, Leonardsville	2 00	8	52
Sophia Whitford "	6 00	8	52
Amy Saunders, Berlin	2 00	8	52
Enos Wise, New Russia	2 00	8	40
Ira J. Ordway, West Edmeston	2 00	8	52
James C. Rogers, DeRuyter	6 00	10	52
Asa F. Randolph, Plainfield, N. J.	4 00	8	52

FOR SABBATH-SCHOOL VISITOR:

Charles D. Langworthy, Alfred	$5 00
A. W. Coon, Milton, Wis.	2 00
Wm. M. Clarke 29c., H. Clarke 25c., A. Maxson 25c., O. P. Hull 21c.	1 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Alfred, N. Y.		*West Edmeston, N. Y.*	
John Langworthy	$1 00	Ephraim Maxson	$1 00
Edward Emerson	1 00	David Maxson	1 00
Freeborn Hamilton	1 00	John S. Coon	1 00
Nathan Truman	1 00	Betsey Holt	1 00
Elijah Lewis	1 00	*Leonardsville, N. Y.*	
Stephen Burdick	1 00	Albert Whitford	1 00
Jared Kenyon	1 00	W. B. Maxson, on acc't	5 00
H. P. Burdick	1 00	*Milton, Wis.*	
Rockville, R. I.		Sabrie Babcock	1 00
Mrs. Sarah Austin	1 00	Lewis G. Baldwin	1 00
Perry B. Maxson	1 00	*Walworth, Wis.*	
A. G. [illegible]	1 00	Wm. M. Clarke	1 00
Rhoda Drake, Plainfield, N. J.	1 00		

BENEDICT W. ROGERS, Treasurer.

New York Market—March 22, 1852.

Ashes—Pots $5 00 a 5 06; Pearls 6 25.

Flour and Meal—Flour, 4 50 a 4 68 for common to straight State; 4 68 a 5 00 for mixed to fancy Michigan and Indiana, 4 94 a 5 12 for fancy Genesee. Rye Flour 3 50 a 3 87. Corn Meal 3 37 for State, 3 50 for common Jersey, 3 75 for fancy Jersey.

Grain—For Wheat, the market is quite unsettled; 91 a 97c. for inferior to good red, 1 03 a 1 09 for white. Rye 75c. Barley 76 a 80c. Oats 40 a 43c. for Jersey, 43 a 48c. for State. Corn 64c. for good white and yellow.

Provisions—Pork is rising; prime 15 75, mess 17 00. Beef, 5 75 a 6 75 for prime, 9 75 a 12 75 for mess. Butter is scarce, and sells at 18 a 21c. for Ohio, 22 a 26c. for Western State dairies, 26 a 28c. for Orange and Chemung Counties. Cheese 6½ a 8c.

Beeswax—26c. for prime yellow.

Hay—70 a 72c. per 100 lbs.

Lime—Common 1 15, Lump 1 50.

Seeds—Clover 9 a 9½c. Flaxseed 1 25 for 56 lbs., being a decline. Timothy 15 00 a 18 00 for mowed, 22 00 a 24 00 for reaped.

Tallow—7½c. prime country, 8c. city.

Missionary Society—Board Meeting.

THE next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held in New York on Third-day, April 6, at 2 o'clock P. M. GEO. B. UTTER, Rec. Sec.

Publishing Society—Board Meeting.

THE Board of Managers of the Seventh-day Baptist Publishing Society will hold their next Quarterly Meeting in New York on the evening of Third-day, April 6. T. B. STILLMAN, Rec. Sec.

Western Association—Executive Committee.

THE Executive Committee of the Western Association will hold their next quarterly session at Nile, on Fourth-day evening, April 7. Reports of missionaries and contributions from the churches are desired in season for the meeting. J. BAILEY, Secretary.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 *per Annum, in Advance.*

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

POSTAGE.—The postage on *The Sabbath-School Visitor*, it being under 300 square inches, is one fourth the rates of larger monthly papers, viz.: For the entire year, under 50 miles, 1¼ cents; over 50 and within 300 miles, 2½ cents; over 300 and within 1,000 miles, 3¾ cents; over 1,000 and within 2,000 miles, 5 cents.

The Seventh-day Baptist Memorial;

A QUARTERLY MAGAZINE OF Biography, History, Statistics, &c.

Terms—$1 00 *a Year*, 25 *Cents a Number.*

POSTAGE.—The *Memorial* weighs less than three ounces The postage on it, for any distance under 500 miles, is three cents per number; for any distance over 500 miles and not over 1,500, six cents. *Regular subscribers*, who pay the postage quarterly *in advance*, are entitled to receive it for *one half* these rates; that is, for 1½ cents per number under 500 miles, and 3 cents over 500 and not over 1,500.

☞ Communications, orders, and remittances, should be addressed to the General Agent, GEORGE B. UTTER, No. 9 Spruce-st., New York.

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THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

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3. Love in the North.—Sharpe's Magazine.
4. The Character of Moses.—Christian Observer.
5. Footsteps of our Lord and his Apostles.—Spectator.
6. Voyage of the Rattlesnake.—Athenæum.
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CHAS. MINOT, Superintendent.

NEW YORK, Dec. 29, 1851.

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NOW contains 48 pages, and is the *largest Illustrated Dollar Magazine for Youth in the World.* It is beautifully embellished, and filled with just that kind of reading which is adapted to instruct, to improve, to elevate, while it amuses and entertains the young reader. FRANCIS C. WOODWORTH is still the Editor; and those who wish to secure all his *Letters from Europe* must begin with the January number, which is the first of a New Series.

TERMS.—$1 00 a year; four copies for $3 00; for $5 00 seven copies will be sent, and an extra copy to the one who forms the club. Specimens sent gratis.

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Miscellaneous.

Tunneling the Hudson.

We find in *The Albany Evening Journal* a plan for a tunnel across the Hudson for the use of the Railroad lines concentrating at that point. It is communicated to *The Journal* by Mr. Higham, civil engineer. Application has already been made to the Legislature for permission to make the tunnel, and there appears to be little doubt that the permission will be granted. Should this be a praticable plan, within a moderate expenditure, it will get rid of that great bone of contention between Albany and Troy, a bridge across the Hudson. Mr. Higham estimates the cost at $517,620. The plan is generally as follows:—

It is proposed to commence the work at Quackenbush-street, by an open cutting at a descent of 150 feet per mile to Columbia-st., where a sufficient hight will be attained for the commencement of the tunnel. The tunnel, from Columbia-st. to the river, is to be made in the usual manner, by driving a drift and turning brick arches. From the wharf into the basin, the work will be executed by constructing coffer-dams. From this point, for 600 feet under the channel of the river, it is proposed to sink iron tubes, and turn the arches in the tubes. The remainder of the distance to the open cut on the Green Island will be constructed in coffer-dams; across Green Island there will be open cutting. The form proposed for the tunnel is two circles, connected together by a range of columns; the arches to be of brick, twenty-seven inches thick; the brick to be made for the purpose, of the proper shape; three courses of brick to form the depth of the arch. Where the arches join in the center, on the columns will be cast iron girders. In the bottom of the arches, under the tracks, will be suitable drains to collect any leakage, and a pump at the lowest point (which will be near the pier) for drawing the water from the tunnel. The object of giving this form to the tunnel was to save hight, and to lessen the grades entering into it. That portion of the tunnel across the channel is to be of the same form as the other parts described; but instead of building coffer-dams, it is proposed to dredge the river to its proper depth, and to sink wrought iron tubes in which the brick arches will be turned. The tubes are proposed to be built of boiler plates, made in such lengths as may be found practicable. The plates of the tube to be riveted on ribs of T iron to give them form and stiffness. The ends of the several lengths of tubes, as they are sunk, to have temporary bulkheads, so that the arches through each section may be finished, when the joining will be made by throwing puddling materials on the outside of the tubes, and when tight, taking out the bulkheads and turning the arches at the connections. The materials for the arches to be taken into the tube by pipes rising above the water. From the iron tubes to the east shore of the river it is proposed to make coffer-dams, in sections of from 200 to 300 feet long, by driving piles and puddling between them. On the island the open cutting to be sufficiently wide to have a plank road laid from the mouth of the tunnel to the highway at East Albany, and a branch, or lateral tunnel, will be made on Broadway, between Maiden-lane and Steuben-st., for carriages and foot passengers. A chimney for ventilation (150 feet high) will be constructed on the pier, at which place will be the permanent drawing-pump and the gas works for lighting the tunnel, and the several railroad companies' depots, and the grounds. A staircase will also be made on the pier, and one on Quay-st., to give access to foot passengers into the tunnel. A double track railroad will be made from East Albany to Quackenbush-st., where they will connect with the tracks of the several roads leading into the general passenger depot proposed to be erected for all the railroads terminating at Albany, and the freight grounds of the Albany and Schenectady Railroad. In the tunnel will be a sidewalk, neatly railed in, for foot passengers.

Wreck of the Gen. Warren.

The wreck of the steamer Gen. Warren, on the Oregon coast, and the consequent loss of forty-two lives, was briefly announced in our last. The following particulars are given by a survivor:—

The Gen. Warren had sailed from Astoria on Thursday, 28th January, at 3 o'clock P. M., bound for San Francisco. She got to sea without difficulty, and discharged her pilot, Capt. G. Flavel. After running seaward some distance, she carried away her foretopmast, when the wind hauling to the southeast, and the weather becoming thick, Captain Thompson determined to put back for the harbor. On Saturday, 31st January, at 3 o'clock P. M., he signalized the pilot boat about six miles off the bar, and received on board Capt. Flavel. The vessel was leaking considerably, but could be kept free by her engine pumps. Capt. Thompson urged the pilot to take the vessel into port immediately. The pilot remonstrated, saying the bar was too heavy to be crossed in safety. As Capt. Thompson was fearful that if the wind increased, the vessel would be driven northward, the pilot was induced, much against his judgment, to comply. The bar was crossed at 5 P. M. in safety, when the weather suddenly shut in extremely foggy and dark. It was found necessary, before crossing the bar, to detach the engine pumps, in order to save steam; the hand pumps being in active operation. The pilot stationed three men on the look-out, who soon discovered the breakers close to Sandy Island. The pilot immediately ordered the helm to be shifted, but finding that she would not answer it, he ordered the engine to be stopped and the anchors let go.

The vessel was then in six fathoms of water. The captain here said to the pilot, "Don't let go the anchor, back her; she will back as fast as she will go ahead." The engine was then ordered to be reversed. The engineers not being at the stations, their order was not obeyed, and the vessel continued to go ahead rapidly. The order to let go the anchor was repeated and executed. At this moment she struck in sixteen feet water. The anchor was hove up after she struck two or three times. As soon as the anchor was off the ground, she sheered off into ten fathoms water, without appearing to have sustained any damage. Capt. Thompson soon discovered that the vessel was making water rapidly, and reported it to the pilot. In a few minutes it was apparent that the vessel was sinking, when the pilot got the order to "beach her without delay!" The pilot, amazed, inquired of the captain if she would not live half an hour? Capt. Thompson replied she could not. The vessel was then headed for Clatslope Spit, where she was beached. This occurred about 7 o'clock P. M.

Immediately upon her grounding, all hands, both passengers and crew, commenced heaving overboard the deck-load, for the purpose of easing her. The surf broke over her with such violence, that the main saloon was stove, and was fast being detached from the hull. The starboard quarter boat was washed from the davits—the larboard boat, the only means by which the lives of so few were saved, was, by the great exertions of Captain Thompson, preserved. With the utmost difficulty he conveyed it forward, and had it secured. At about 9 o'clock, all that portion of the vessel abaft the foremast, was carried away—the sea making a clean breach over the remainder. Up to this time no lives had been lost—the entire ship's company and passengers having mustered on the forecastle and in the fore rigging, trusting that the wreck would hold together until daylight, when assistance might be procured from shore. The sea increasing in violence, and finding that the wreck was rapidly going to pieces, Captain Thompson, at about 3 o'clock A. M., selected a boat's crew, ten in number, from among his crew and passengers, and requested Captain Flavel to launch the boat and take command of her. He ordered the boat to pull for the shore, and procure any assistance that could be had. In the selection of the boat's crew for this perilous expedition, Captain Thompson was cautious to choose men in whose return he could implicitly rely. As there was a storng ebb tide, the boat was doubly manned, in order to expedite her movements, and assist in passing the breakers, which there was little hope of their ever crossing in safety. This last measure was resorted to by the captain, knowing that it would be the only chance of being saved by remaining upon the wreck, to the peril of passing the breakers in the boat. There was no excitement—no confusion; all that was accomplished, was done in the most systematic and orderly manner. The boat encountered great difficulty in passing the breakers, having shipped a sea from which she incurred great danger of being swamped. The weather still being very thick, she was compelled to run entirely by the roar of the breakers. After about an hour's hard labor, the hights of Chinook, (called Scarborough's claim), were discovered. The pilot, upon finding his exact position, steered for Astoria, where he fell in with the brig Francisco, lying at anchor off Tansy Point. Upon inquiring of the captain of the brig if he had a boat which could prove of assistance to the wreck, he was informed that the only boat belonging to the vessel was too small to live in the breakers. The pilot then proceeded with his crew to Astoria, where he boarded the bark George and Martha. Capt. Beard, of this vessel, lost no time in dispatching his first officer and an able crew in a whale-boat to the assistance of the wreck. The steamer's boat then left for the shore, where the pilot and his wearied associates manned a large surf-boat, and proceeded to the scene of disaster, when, to their horror, they could discover no vestige of either wreck, passengers, or crew.

Morse's Telegraph in Europe.

We mentioned among our recent foreign intelligence, that the King of Wurtemburg had awarded the State Medal of that kingdom to Professor Morse, the inventor of the American Telegraph. "This," says the *N. Y. Observer*, "is the third of the crowned heads of Europe who have conferred this honor upon our country. The Grand Sultan of Turkey took the lead, both in the time of manifesting his appreciation of the invention, and in the high distinction bestowed upon the inventor. The King of Prussia followed, and, on establishing the Electric Telegraph throughout his dominions, directed that the American system should be used wherever intelligence is transmitted through 'great distances.' And now, the King of Wurtemburg adopts *entire* the American system. It will be seen also that the German Telegraphic Union, comprising all the States of Germany, after deliberating in convention at Vienna, on the best system for their 'international correspondence,' have come to the conclusion that none but the American system will fully accomplish their object. Professor Steinheil, the Administrator-in-chief of the Austrian Telegraphs, although himself the inventor of an electric telegraph, which has procured for him a world-wide and well-deserved fame, with a magnanimity which does him high honor, has given his opinion in favor of adopting the American system in Germany."

California Agriculture.

Mr. Andrew Williams lately delivered an address upon the "Mineral and Agricultural Capabilities of California," before a numerous assembly of the friends of agriculture in San Francisco. The address contains one of the most extraordinary statements of facts we have ever read. We present to our readers a few of its most remarkable passages, from a report in the San Francisco Herald.

"In most of the other States a single excellence is characteristic and predominant. The lumber of Maine, the granite of New Hampshire, the wool of Vermont, the manufactures of Massachusetts, the agriculture of New York, the coal and iron of Pennsylvania, the grain and fruits of the Middle and Western States, the copper of Michigan, the corn, tobacco, and hemp of Virginia and Kentucky, the cotton of Alabama and Georgia, the sugar of Louisiana, the sugar, cotton, and indigo of Texas, the turpentine of North Carolina, and the rice of South Carolina, constitute respectively their most prominent and distinctive interests, and are the pride and glory of their citizens. But there is scarcely one of these that cannot be found or produced in our own State. In the natural productions of the earth conducive to the sustenance of man, is our State abundantly prolific.

"As we approach the center of the State, the banana, the orange, the lemon, the olive, the fig, the plantain, the nectarine, the almond, the apricot, and the pomegranate of the South, mingle in the same luxuriant gardens of Los Angelos, with the peach, the pear, the cherry, the plum, the quince, and the apple of the North,—the fruits of the oak and the pine, of gigantic size and delicious taste, furnishing to man and beast the richest and most nutritious food; the beautiful salmon of the noble Sacramento, often weighing thirty, forty, and, in some instances, sixty pounds, vieing with any, either in fineness of texture and richness of flavor, as well as in size; and one uncommon article of fine white sugar, the exudation of a species of pine tree called the sugar pine; the successive ranges of mountains, whose extent is lost to view in the distance, waving with rich harvests of oats, the spontaneous production of the soil; solid trees of the red wood on the banks of the Trinity and Shasta rivers, sixty-eight feet in circumference; hollow ones whose cavity has sheltered sixteen men and twenty mules for the night; pines crowning the dizzy peaks of the Sierra Nevada, three hundred and eighty feet in hight, the first two hundred and fifty feet without a branch or limb—an extent of growth so far beyond the ordinary size, as to seem almost incredible, but well known, and seen, and verified by the uniform and concurrent testimony of many whom I see sitting around me."

Tenacity of Life in Polypi.

A recent English publication on the "Passions of Animals," the range of the volume reaching from the lowest animal life up to the dog, gives the following facts illustrative of the tenacity of life in the polypi:

"Among the lower animals, this faculty is the most remarkable is the polypi; they may be pounded in a mortar, split up, turned inside out like a glove, and divided into parts, without injury to life: fire alone is fatal to them. It is now about a hundred years since Trembly made us acquainted with these animals, and first discovered their indestructibility. It has subsequently been taken up by other natural historians, who have followed up these experiments, and have even gone so far as to produce monsters by grafting.

"If they be turned inside out, they attempt to replace themselves; and if unsuccessful, the outer surface assumes the properties and the powers of the inner, and the reverse. If the effort be partially successful only, the part turned back disappears in twenty-four hours in that part of the body it embraces, in such a manner that the arms which projected behind are now fixed in the centre of the body; the original opening also disappears, and in the room of feelers a new mouth is formed to which new feelers attach themselves, and this new mouth feeds immediately. The healed extremity elongates itself into a tail, of which the animal has two. If two polypi be passed into one another like tubes, and pierced through with a bristle, the inner one works its way through the other, and comes forth again in a few days; in some instances, however, they grow together, and then a double row of feelers surround the mouth. If they be mutilated, the divided parts grow together again, and even pieces of two separate individuals will unite into one."

The Cold of the Arctic Regions.

Dr. Kane's lectures on the Arctic expedition, have been delivered in Baltimore, and are published at length in the Patriot. The following in relation to the cold of the Arctic region, will be read with interest:—

"The cold came upon the voyagers gradually, and by habit they were enabled to keep as warm as necessary, without fires, for weeks after the thermometer was several degrees below zero. In the second week of September, the water casks froze up, and it became necessary to quarry out the ice and melt it before it could be used. By and by the waters of the sea congealed around them, and they were glued up in fixed ice. Moisture began to be a rarity, everything being frozen perfectly dry. The opening of a door was followed by a gust of smoke-like vapor, and outside every smoke-pipe exhaled purple steam. All their eatables froze into a mass of laughable solidification. Sugar was soon cut with a saw, butter with a chisel, and beef with an axe and crowbar!

The "crawl," the chill, the sensation of "cold," which at home is a temporary change of state, was here unknown—cold, of a highly wrought intensity, the one unvarying condition! When the mercury froze, alcoholic thermometers fell below 50 deg., or 80 odd below the freezing point; regular inspections took place during and after the walks of the men. A white spot on the nose, lip, or cheek, was a signal for a most uncharitable rubbing with snow; and many a time poor Jack, when pining for a warm stove, has been obliged to take, instead, a course of medical friction, with compulsory exercise. On one occasion, a poor fellow, recovering from an attack of inflammation of the lungs, was asked by his doctor, how a certain frost-bitten ear came on? "Why," said he, producing a carefully folded scrap of an old newspaper, "I didn't want to trouble you, Doctor; it dropped off last week; here it is." But the most distressing feature of their Arctic winter was the darkness of its long night, when for eighty days the sun was not visible. During this season, the Aurora Borealis was an almost nightly visitor. The Aurora of the far North, however, is not the splendid display, either of illustration, or color, or movement, which we see in the more southern latitudes; it resembles a white moonlit cloud, impressed clearly against the pure blue of the sky. Many other interesting phenomena of the the Arctic night were described by the lecturer."

An Apple Woman Puzzled.

A few days since, a pleasant-looking, middle-aged man, with iron-gray hair, stopped at an apple-woman's stand on Chestnut street, Philadelphia, and buying one of her finest pippins, he cut it in two, when, much to the woman's astonishment, a five-dollar gold piece rolled out from the core. "Why," said he, "these are golden pippins you sell; shall I have another at the same price?" She was so astonished at the occurrence as to be unable to reply, and the buyer, taking silence for consent, cut another, when a golden seed of still greater value dropped from it. Recovering from her surprise, she refused to sell any more to him, and forthwith commenced cutting her apples upon her own account, without finding what she expected. The purchaser was, after some haggling about the price, suffered to pay for another apple, and the woman was again surprised by a golden eagle being found within it. A crowd had by this time gathered, who, recognizing Blitz in the purchaser, enjoyed the amazement of the woman. She was about to cut another pippin, when Blitz offered to show her how to accomplish the feat. Lending her his own knife, he used a little magic powder, and on cutting the apple, she found her labors rewarded with a quarter eagle. This Blitz allowed her to keep in return for his joke.

Sandwich Islands Items.

Considerable interest is manifested among the planters of the islands in the project of cheap labor by the introduction of coolies from China. This subject has engaged their attention for several years, and the experiment seems never to have been satisfactorily tried. The British bark Thetis, Captain Cass, arrived from Amoy, China, during the first of the month, with a cargo of coolies, most of whom were contracted for by planters and others at the Islands.

The *Polynesian* chronicles the arrival of the fine clipper ship, R. B. Forbes, ninety-nine days from Boston. She arrived at Honolulu on the morning of the 5th January, in command of Capt. Doane. This was a fine passage.

The attempt to bring a swarm of bees from Boston around the Cape, in the ship R. B. Forbes, has failed. They came very well until entering the tropics on the Atlantic side, when the wax melted, and they were destroyed. Their introduction is considered very desirable, and beside the satisfaction of succeeding, the Agricultural Society has offered a premium to the person who shall first introduce the honey-bee into the Islands.

New Route to California.

Lewis H. Cormick & Co., of New Orleans, are about to propose to Congress to carry the mails from New York to San Francisco in fifteen and a half days, and from New Orleans to San Francisco in twelve and a half days. From New York to Vera Cruz, 1,800 miles, they will run by steam in six days, and from New Orleans to the Mexican port in three and a half days. From Vera Cruz, via Puebla, to the navigable waters of the river Zacatula, 220 miles by coach, in thirty-six hours; to the mouth of the Zacatula, 260 miles by steamboat in 48 hours; from the mouth of that river to San Francisco, 1,600 miles, by steam, in 6 days. This will make but 25½ days traveling from Liverpool to San Francisco, supposing the trip across the Atlantic to be accomplished in 10 days. Supposing these promises to be fulfilled, it is evident that all the bullion and drafts sent between the respective points, as well as a very large proportion of the passengers, must pass over this route. The Company hold a contract with the Mexican Government which gives them the right to transport foreign mails across the territory of that Republic, by paying a tax of 20 cents per lb. on letters, and 20 cents per cwt. on papers. [Tribune.

Telegraph to the Pacific.

Henry O'Reilly, of telegraphic celebrity, is now earnestly engaged in promoting the project of extending the telegraph westward to the Pacific, and is sanguine of being able to have it in operation to San Francisco within eighteen months, provided Congress shall make a favorable response to his memorial asking for right of way through the wilderness, and protection to his wires. He seeks no pecuniary aid, but simply proposes to supersede the present system of forts at long distances, with large garrisons, by establishing stockades twenty miles apart, each of twenty dragoons. He proposes that two or three soldiers shall ride daily each way from each stockade, so as to transport a *daily express letter mail* across the continent; while at the same time protecting and comforting emigrants and settlers along the public domain; and thus incidentally furnishing all the protection which the telegraph will require. The distance between Missouri and San Francisco is about 2,300 miles. The mail service, conducted with military precision, therefrom, ought to be accomplished in from twelve to fourteen days.

Tobacco.

The extent to which the use of this hurtful weed is being carried, may well excite inquiry and alarm. The cultivation of it has gone beyond exhausting the fertility of the richest portion of the South. Some of the best lands in New England and New York are now used for the same purpose. Onondaga county, according to a late statement, has exchanged the culture of wheat, to no inconsiderable degree, for that of tobacco. In traveling though one of the richest tracts of Connecticut, not long ago, we noticed that tobacco was extensively culivated. The amount of this plant now raised in Kentucky is yearly increasing. An intelligent merchant and tobacco inspector in Louisville, writes in the Albany *Journal*: "Our tobacco enterprise is moving along in a steady and sure way, and promises finally to work as favorably as we have ever anticipated. The crop is immense, say twenty-five thousand hogsheads over last year; and from the indications, large amounts will seek this market for sale or shipment."

STONE-DRESSING BY MACHINERY.—A newly-invented machine for cutting and dressing stone for buildings, is described with illustrations in the Scientific American. A rough stone is placed on a carriage, and rolled under the machine, where it receives the edges of three rotating quoit-shaped self-sharpening rolling cutters, secured on the extremities of three arms, which are fixed on a boss fastened to a shaft. The shaft is moved by a large pulley connected by a belt with a steam engine. The cutters are raised or lowered, as the desired thickness of the stone may require, by turning a spindle. The polisher is an iron disc, which operates by a rotary motion. Its face always acts true on a plane, consequently the whole face of the stone is always polished correctly. A hopper with sharp sand, having a small hole at its lower part, is placed in the polisher frame above the stone. A small stream of water through a tube from above, percolates through the sand, carrying a portion of it down on the stone. The machine appears to be a very complete one.

CONNECTING THE ATLANTIC AND PACIFIC.—The subject of a rapid communication between the Atlantic and Pacific Oceans, has been introduced by Capt. Synge, R. E., to the notice of the Royal Geographical Society. Capt Synge argues plausibly in favor of the passage by way of British North America, which he claims to be the shortest direction geographically. By the proposed route, the distance from England to Hong-Kong is reduced to 10,490 miles, or, a saving of from three to five thousand miles over any other line of communication, not excepting the Central American. The new project is commended on the score of economy of time and labor, speed, position, salubrity, comprehensiveness, inviolability of advantages, prompt connections, consequent good effects, the opportunity of colonization, and the growth of the maritime power of England.

DEATH OF WILLIAM PITT.—Pitt died at a solitary house on Wimbledon Common. Not far off the roadside, stood and still stands, a small country inn, where the various parties interested in the great statesman's life were accustomed to apply for information, and leave their horses and carriages. On the morning of the 22d of January, 1806, an individual having called at the inn, and not being able to obtain a satisfactory reply to his inquiries, proceeded to the house of Pitt. He knocked, but no servant appeared; he opened the door and entered, he found no one in attendance; he proceeded from room to room, and at length entered the sick chamber, where, on a bed, in silence and in perfect solitude, he found, to his unspeakable surprise, the dead body of that great statesman, who had so lately wielded the power of England, and influenced, if he did not control, the destinies of the world. We doubt whether any more awful example of the lot of mortality has ever been witnessed!

OLD FASHION.—It is a curious fact, worth mentioning, that among the relics of art disinterred by Layard from the ruins of Ninevah, may be seen various ornamental devices exactly like some of the fashions of our own day. Among the rings and bracelets, for instance, of which Layard made excellent drawings, may be seen patterns which look as if manufactured from the designs of London and Paris jewelers of the present day. In one of the engravings of Layard's researches, we have a drawing of a horseman with his riding whip, the handle of which is a gazelle's foot, exactly like the present fashion as it is frequently seen in the finish of hunting whips. Verily, there is nothing new under the sun, telegraphs and steam engines excepted.

VARIETY.

The Boston Medical Journal mentions the following simple and economical apparatus for overcoming bad odors, and purifying any apartment where the air is loaded with noxious materials: Take one of any of the various kinds of glass lamps—for burning camphene, for example—and fill it with chloric ether, and light the wick. In a few minutes the object will be accomplished. In dissecting rooms, in the damp, deep vaults where vegetables are sometimes stored, or where drains allow the escape of offensive gases, in outbuildings, and in short in any spot where it is desirable to purify the atmosphere, burn one of these lamps. One tube, charged with a wick, is sufficient.

Shame recently caused the death of a young woman, in the London Lying-in Hospital. She had given birth to an illegitimate child, and was doing well. She continued to progress favorably, till one day a girl, who had formerly been her fellow-servant and her friend, chanced to enter her apartment whilst she was caressing her child. The poor woman was, in consequence, so overwhelmed with a sense of shame and degradation, as to bring on a fever, of which she died in less than a week.

At the New York banquet given to Kossuth, the great Hungarian said: "I would rather starve than rely for myself or family on foreign aid; but for my country's freedom, I would not be ashamed to go a begging from door to door." This sentiment is appreciated by every one, and was received, when uttered, with applause. May not Christian devotion and zeal find and example here?

A correspondent of the *Philadelphia Christian Chronicle*, who is attending a course of lectures at Edinburgh University, in Moral Philosophy, under Professor Wilson, and in Bells-Letters, under Sir William Hamilton, says there are 1200 students in attendance, some from Egypt, Persia, Greece, France, Germany, Russia and America.

"Sire, one word," said a soldier one day to Frederick the Great, when presenting to him a request for a brevet of lieutenant. "If you say two," answered the prince, "I will have you hanged." "Sign," replied the soldier. The monarch, surprised at his presence of mind, immediately granted his request.

The Treasurer of Oberlin College, Hamilton Hill, gives notice to the subscribers to the $100,000 fund, that the entire subscription was completed on the 20th January, only fourteen months from the commencement of the effort. Henceforth, the teachers are to be supported from the income of this fund.

"I hold it as a fact," said Pascal, "that if all persons knew what they said of each other, there would not be four friends in the world. This is manifest from the disputes to which indiscreet reports from one to another give rise."

A trade-museum is earnestly recommended by scientific men in England. A collection of the substances used in Manufactures, both raw and in the various stages of preparation, with information regarding prices and statistics, is the plan suggested.

"The hardest fare I ever experienced," said an old codger, "was the time when I got lost in the woods. I slept on a rock, and cracked butternuts with my teeth, for a living." Them was hard times.

David Parkerson, a mail-rider on the route from Washington to Abbeville, S. C., was arrested at Danbury, Ga., on the 21st ult., charged with robbing the mail under his care at sundry times during the few past months. He made a full confession of his guilt.

A merchant in Indiana offers to make a bet of $5,000 that he will *swim* from Cincinnati to Madison, in the Ohio River, upwards of 80 miles, in the month of August next, without sleep, and with only fifteen minutes rest and refreshment every six hours.

There is but a small amount of Mexican Land Warrants in the market, which are selling at $130 a $135. The new Warrants, which are not yet assignable, are sold with difficulty to speculators at about 50¢ per acre.

The steamer Mary Kingsland, which exploded her boilers below New Orleans on the 3d inst., killed George Harney, the Engineer; George Swiler, the Pilot; three of the deck hands, and seriously injured a number of others.

The American Colonization Society has received, at different periods, $23,000 by bequests from the Waldo family in Worcester, in addition to numerous liberal benefactions from the same source during their life time.

By the sinking of the steamer Jefferson, in Arkansas, property to the value of $150,000 has been lost. The greater part of it was Government stores.

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The Terms for 1851 and 1852 are as follows:—
The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3 " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term, Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

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BOARD, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

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Sabbath Tracts.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
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No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
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No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue. 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
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No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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WHOLE NO. 406.

The Sabbath Recorder.

JERUSALEM—JEWS OF PALESTINE.

[About the year 1838, the General Assembly of the Church of Scotland appointed a Committee to consider what might be done in the way of setting on foot missionary operations among the Jews. That Committee determined, as a preparatory step, to send a Deputation to Palestine and other countries, to visit and inquire, 'concerning the Jews that had escaped and were left of the captivity, and concerning Jerusalem.' "It was a token for good at the very outset, that Dr. BLACK, Professor of Divinity in the Marischal College, Aberdeen, and Dr. KEITH, Minister of St. Cyrus, whose writings on the evidence from fulfilled prophecy have been so extensively read and blessed, were willing to give themselves to this work, along with two younger brethren, Rev. R. M. M'CHEYNE, Minister of St. Peter's, Dundee, and Rev. ANDREW A. BONAR, Assistant Minister of Collace, Perthshire." The Deputation set out in April, 1839, and passed through London, Paris, Lyons, Genoa, Leghorn, Alexandria, &c., reaching Jerusalem in June. Their account of what they saw at Jerusalem, and throughout Palestine, is the most natural and interesting narrative that we know of upon the subject. We have thought that a series of extracts from it would interest the readers of the *Recorder* just at this time when the subject of a Jewish mission is under discussion among us.]

Our camels kneeled down in the open space within the gate of Jerusalem, and we rested for a short time while Ibraim sought out the residence of Mr. Young, the British Consul, to whom we had letters of introduction. He soon returned to say that the Consul was waiting for us, and would procure a lodging in part of an unoccupied house near the Latin Convent. Our camels and servants moved slowly away to their place of destination, and we followed Ibraim down the steep and slippery street opposite the Jaffa Gate. In a few minutes we were at the house of Mr. Young, who received us with the greatest kindness. He told us the general state of matters in Jerusalem. The plague had not yet left the town, but the number of cases was decreasing; and there was no cordon drawn round the walls as had lately been the case. He strongly recommended us not to encamp on the Mount of Olives as we had proposed, but to live in the town, and use the ordinary precautions of touching nobody in the streets, and receiving all articles of food though water. He then introduced us to two travelers just returned from Petra by the way of Hebron, Lord Claud Hamilton and Mr. Lyttleton. The former was not a little surprised to meet in Jerusalem with Dr. Black, whom he had known in former days as a laborious student and theologian, and unassuming Minister in the parish of Tarvis in Aberdeenshire.

Two large apartments were assigned to us on Mount Acra, floored with stone, with a pleasant open space on the roof between them.

Worn out with incessant traveling, we were thankful to retire, that we might refresh our weary frames and compose our minds, which were not a little bewildered by the multitude of feelings that had passed through them this day. We had not long rested when Mr. Nicolayson, Missionary of the London Society for the Conversion of the Jews, called to welcome us to the Holy City, as brethren and friends of Israel. He stayed a considerable time with us; talking over our journey, the object of our visit, his own sphere of labor and hopes of success, and many matters regarding the spot where we now were. It was a desultory but pleasant conversation, a conversation about the people and land of Israel while really sitting in their ancient capital. Lord Hamilton called in the evening, and told us much of what he had seen in Petra and the land of Egypt. When the darkness came down we heard the wailings of mourners over some dead friend, a peculiarly melancholy sound at all times, but doubly so while the plague is raging. Yet we never heard any more joyful sounds in the streets of Jerusalem, so true is the prophetic word, "I will cause all her mirth to cease."

It was with feelings that can be better imagined than described, that for the first time in our lives within the gates of Jerusalem, we committed ourselves and those dear to us, our Church, and the blessed cause in which she had sent us forth, to the care of Him who sits as a King upon the holy hill of Zion. We are not aware that any clergyman of the Church of Scotland was ever privileged to visit the Holy City before, and now that four of us had been brought thus far by the good hand of our God upon us, we trusted that it might be a token for good, and perhaps the dawn of a brighter day on our beloved Church, a day of generous, self-denied exertion in behalf of scattered Israel and a perishing world.

(Saturday, June 8.) We had spread our mats on the cool stone floor, hoping for a night of calm repose, but our rest was broken and uncomfortable in the extreme, our rooms being infested with vermin, a kind of trial which travelers in the East must make up their minds frequently to undergo. All our annoyance, however, was forgot by sunrise. We rose early, and finding the road to the Jaffa Gate, went a little way out of the city and sat down under an olive-tree. We turned to Psalm xlviii. "Great is the Lord, and greatly to be praised, in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge." Reading this with the eye upon Jerusalem, the scenes of former days seemed to rise up as a flood. We could imagine holy prophets and men of God in these fields and within these walls. The vivid associations of the place, with all our Bible readings and hours of holy study, made it appear like a spot where we had once met with beloved and honored friends, whose absence spreads a sadness over all. We read part of Lamentations, and could feel sympathy with the prophet when he cried, "How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel." "He hath swallowed up Israel; he hath swallowed up all her palaces."

In the forenoon, Mr. Nicolayson kindly insisted on our removing from our house on Mount Acra, to one of the Mission-houses upon the northern brow of Mount Zion. Mr. Pieritz and Dr. Gerstmann, the medical missionary, being from home, we were put in possession of their comfortable rooms, with an outer one for our two Arab servants. In this house, one of our windows opened toward the east, having a fine view of the dome of the Mosque of Omar, which rises over the site of Solomon's Temple, and beyond it was the Mount of Olives. That ever-memorable hill, with its three summits, its white limestone rocks appearing here and there, and its wide bosom still sprinkled over with the olive-tree, was the object on which our eye rested every morning as we rose, an object well fitted to call to mind the words of Jesus spoken there, "Watch ye, therefore, for ye know not when the Master cometh, at even, or at midnight, or at the cock-crowing, or in the morning." Toward the west, the object that first met our eye used to be a solitary palm-tree, growing amidst a heap of ruins, and waving its branches over them, as if pointing to the fulfillment of the prophecy, "Jerusalem shall become heaps."

The site of the proposed Hebrew church was not far off. It is close to Mr. Nicolayson's own house. At that time the foundations were only digging, and builders were preparing the stones, which we saw camels carrying into town, and were told that they were brought from a quarry a few miles north of Jerusalem, near a village called Anata, the ancient Anathoth, where Jeremiah was born. In seeking a solid foundation they had already dug down about forty feet, and had not yet come to the rock. They laid bare heap after heap of rubbish and ancient stones. It is a remarkable fact, which cannot but strike the traveler, that not only on Mount Zion, but in many parts of the city, the modern town is really built on the rubbish of the old. The heaps of ancient Jerusalem are still remaining; indurated masses of stones and rubbish forty and fifty feet deep in many places. Truly the prophets spoke with a divine accuracy when they said, "Jerusalem shall become heaps." "I will make Jerusalem heaps." And if so, shall not the future restoration foretold by the same lips be equally literal and full? "The city shall be builded upon her own heap." The fact that these heaps of ruins are of so great depth, suggested to us a literal interpretation of the words of Jeremiah, "Her gates are sunk into the ground." The ancient gates mentioned by Nehemiah are no longer to be found, and it is quite possible that several of them may be literally buried below the feet of the inquiring traveler.

During the day we bagan inquiries after the Jews in their own land. We were told that the plague prevailed most of all in their quarter, and that we must be very cautious in visiting their houses. Meanwhile Mr. Nicolayson afforded us every information. The difficulties in the way of the conversion of the Jews are certainly greater in Palestine than elsewhere. The chief of these difficulties are—1. That Jerusalem is the strong-hold of Rabbinism; the Jews here being all strict Rabbinists, and, as might be expected, superstitious in the extreme. 2. A Missionary has fewer points of contact with the Jews here than in other countries. He cannot reach them through the press, nor address them in large assemblies; his work must be carried on entirely by personal intercourse, so that it is like wrenching out the stones of a building one by one. 3. The opposition to an inquiring or converted Jew is here much greater than in any other country, for it is regarded as a very awful calamity that any one should become an apostate in the Holy City. 4. All the Jews in the Holy Land are more or less dependent on pecuniary supplies annually sent from Europe. But the moment any one is known to be inquiring after Christ, he is cut off from all share in this fund, and is thrown utterly destitute.

Schools for Jewish children have never been established in Jerusalem; and, in the present state of things, it seems impossible that they could succeed; for there are not here, as in Poland and Germany, any wordly inducements to prevail with Jews to send their children to be educated, there being no situations of wealth or distinction open to their young men, which might tempt them to accept of a liberal education for their youth. The London Society have entertained the plan of instituting a school for converts, in which many branches of general knowledge would be taught, and this might perhaps allure some of the brethren to attend.

In regard to Missionaries, a converted Jew is in some respects a better missionary than a Gentile. It is true he meets with greater opposition in the first instance, but in process of time, the fact of his change never fails to make an impression on his brethren, provided they see in him consistency of temper, character, and life. A Jew will indeed listen more readily to a Gentile Christian, and show him more respect; but then he listens more carelessly and thinks less of what is said, because he thinks it natural for a Gentile so to speak. A Gentile missionary, again, has the advantage of more ready access to the Jews, being regarded with far less prejudice; but a Jewish convert is more efficient where confidence is one established. Perhaps the true principle in missions to the Jews, is to unite both Jewish and Gentile laborers in the same field.

The importance of erecting a church on Mount Zion, where Protestant worship might be maintained in its purity, is that it may open the eyes of the Jews to see what true Christianity is. At present, they justly regard the Greek and Romish churches as idolatrous and licentious in the extreme, and believe the English to be Neologians or Infidels, without any religion.

The hope of Messiah's coming is strong in the hearts of many Jews here. Many believed that it would be in the year 1840, as that was the end of a period fixed in the book of Zohar; and some said that if they were disappointed in that year, they would turn Christians; but this is a mere saying, for they have often declared the same before, and when the time came have found out excuses for Messiah's delay.

The fact that Palestine is the stronghold of Rabbinism appears to be a sufficient reason why Christians should direct their most vigorous efforts to send the light of the gospel among the Jews of this land. There have been many tokens for good and encouraging appearances of late years among the Jews of Jerusalem. Their wretched condition in the city where their fathers ruled, loudly calls for sympathy. They are poor and despised, and sadly divided among themselves. The Consul told us of a Jew who last week was beaten till he died, by order of the Governor. He was not proved to be guilty of the offense laid to his charge, and was not in reality guilty, yet there was none to plead his cause, or avenge his murder. [To be continued.

THE LORD HATH NEED OF HIM.

The animal of which the Lord had need, when he was about to ride into Jerusalem shortly before his crucifixion, was the property of persons who perhaps knew very little if any thing of the true character of Jesus Christ. Yet, through a divine influence upon their minds, they assented to his claim instantly, freely, cheerfully; not uttering a complaint on the ground of their own right, nor charging the Saviour with making an excessive or unreasonable demand. Oh that every claim made upon us and upon our possessions by the voice of providence in favor of Jesus Christ were as cheerfully responded to and as readily met!

This form of words suggests a solution of many difficulties which occur in the progress of the missionary work. They are also richly suggestive in respect to the demands of Christian benevolence.

Many things which we call our own, and in which we deem that we have an exclusive right, are things of which the Lord has need. If he calls for them, we should be ready to yield them up at his bidding. If he takes them we should quietly submit. The whisper of his will, borne to us in the dealings of his providence, should be in our view a sufficient justification of his demands and of his proceedings.

Young and promising missionaries are sometimes sent forth with fair prospects of long life and extensive usefulness. In a few months or years—sometimes by the next mail which reaches us after that which announces their arrival at their destined field—we are told that they are dead. So Thomas died before he reached his post. So Dr. James and wife were lost in the China Sea, having not yet entered on their work; God accepting it of them that it was in their hearts to labor and to suffer for his name. So Munson and Lyman were sacrificed in the strength of their manhood by the cannibals of Sumatra. Colman and Wheelock died before they had reached the summit of the hill of life; their sun went down before it was noon; Mrs. Judson died at the age of thirty-seven; Henry Martyn, at thirty-one; Boardman, at thirty; and Harriet Newell, still earlier. What shall we say to these things? Simply this: "The Lord had need of them." God has more worlds than one to care for. The heavenly is more important than the earthly. God must have those who will serve him efficiently in both. There are those whom we deem eminently qualified to serve him on earth. He deems them more qualified to glory him in heaven. "The Lord hath need of them."

Temporary reverses often occur in the progress of the missionary enterprise. Sometimes long and discouraging labor seems to yield little fruit. A mission-press and translations are consumed by fire, as the Scrampore press in 1812, and the Siamese in 1851. Young men about to go forth to the heathen, well furnished for their work, perish on the eve of their embarkation—crossing, not earth's oceans, but the river of death—as Hampson and Biddle. Men of distinguished adaptation for usefulness have been obliged by feeble health or other circumstances to relinquish their work, and return home to their native land. Are these things without a reason? Oh, no! The Lord has need of them—to teach us our dependence on him, to expand our benevolence, to quicken our zeal, to awaken our anxious concern, to call forth increased endeavors.

A RICH POOR MAN.

One windy afternoon, I went with a friend into a country alms-house. There was sitting before a feeble fire a very aged man, who was deaf, and so shaken with the palsy, that one wooden shoe constantly patted on the brick floor. But deaf, sick, and helpless, it turned out that he was happy. "What are you doing, Wisby?" said my friend. "Waiting, sir." "And for what?" "For the appearing of my Lord." "And what makes you wish for his appearing?" "Because, sir, I expect great things then. He has promised a crown of righteousness to all that love his appearing." And to see whether it was a right foundation on which he rested that glorious hope, we asked old Wisby what it was. By degrees he got on his spectacles, and opening the great Bible beside him, pointed to the text, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace, wherein we stand, and rejoice in hope of the glory of God."

Though you possess untold wealth, if you have not old Wisby's faith you are a poor man; if you have that faith, and are "rich towards God," count it all joy if you are poor as Lazarus or Wisby in worldly goods. Your inheritance is as sure as God's promise, and as glorious as a throne and a crown can make it. Better have Wisby's hope than Victoria's sceptre, Lazarus' rags than Dives' purple. Better is poverty with piety than riches with perdition. [Heber.

A PRAYER FROM EDWARD VI.'S PRIMER.—Let me neither follow my own will, nor the fancies of other men; neither let me be beguiled with the masque of old customs, long usages, fathers' decrees, ancient laws, nor anything that fighteth with thy holy ordinances and blessed commandments, but faithfully believe and steadfastly confess that to be true godliness which is learned in the Holy Bible, and according unto that to order life, unto the praise of thy holy name.

WHEN I AM OLD.

When I am old—and, O how soon
Will life's sweet morning yield to noon,
And noon's broad, fervid, earnest light
Be shaded in the solemn night!
Till, like a story well nigh-told,
Will seem my life—when I am old.

When I am old, this breezy earth
Will lose for me its voice of mirth—
The streams will have an undertone
Of sadness not by right their own;
And spring's sweet power in vain unfold
In rosy charms—when I am old.

When I am old, I shall not care
To deck with flowers my faded hair;
'T will be no vain desire of mine
In rich and costly dress to shine;
Bright jewels and the brightest gold
Will charm me naught—when I am old.

When I am old, my friends will be
Old, and infirm, and bowed, like me;
Or else, their bodies 'neath the sod,
Their spirits dwelling safe with God,
The old church bell will long have tolled
Above the rest—when I am old.

When I am old, I'd rather bend
Thus sadly o'er each buried friend,
Than see them lose the earnest truth,
That marks the friendship of our youth;
'T will be so sad to have them cold
Or strange to me—when I am old!

When I am old—O how it seems
Like the wild lunacy of dreams,
To picture in prophetic rhyme
That dim, far distant, shadowy time;
So distant that it seems o'er bold
Even to *say*—"When I am old!"

When I am old?—perhaps ere then
I shall be missed from haunts of men;
Perhaps my dwelling will be found
Beneath the green and quiet mound;
My name by stranger hands enrolled
Among the dead—*ere* I am old.

Ere I am old?—that time is now,
For youth sits lightly on my brow;
My limbs are firm, and strong, and free,
Life has a thousand charms for me;
Charms that will long their influence hold
Within my heart—ere I am old.

Ere I am old—O let me give
My life to learning *how to live!*
Then shall I meet with willing heart
An early summons to depart,
Or find my lengthened days consoled
By God's sweet peace—when I am old.

MEMOIR OF ELD. BENNETT.

BY PROF. JOHN H. RAYMOND.

Alfred Bennett was born Sept. 26, 1780, in Mansfield, Windham Co., Connecticut. He was reared a farmer, with no other advantages of education than those furnished by a common country school at that period. But he possessed a native vigor of intellect, which went far to supply the lack of instruction. Of his boyhood we are only informed, that "it was marked by that vivacious, buoyant spirit, which, chastened by grace, was so peculiarly characteristic of him in maturer years," and which was perhaps the most distinctive of his natural traits.

He was converted at the age of eighteen, during a revival in his native town, and continued for several weeks to enjoy a rapturous sense of peace with God, and to labor in the Redeemer's cause with all the ardor of his earnest and energetic nature. He then fell into the sin of unbelief, and remained under a cloud of darkness for several years. Constrained at length by a sense of duty, he was baptized in February, 1800, and united with the Baptist church in Hampton, Conn., under the pastoral care of Rev. Abel Palmer. But it was not till long after, that he gained that abiding peace and bright assurance of hope, which gave such animation to his later religious experience and lit up the evening of his day with such serenity of joy.

In 1803, the twenty-third year of his age, he joined the tide of emigration then pouring into the State of New York, and became a resident of the town of Homer, in Cortland Co., near the center of that State. This is now one of the most beautiful and populous sections of our country; a half century ago it was *the far West,* and an almost unbroken wilderness. Scattered clearings dotted the luxuriant forest thinly over, while, at wide intervals, the sites of future villages were indicated by little clusters of log huts or rude frame structures—embracing tavern, store, and school-house—the last doing service also, as occasion might require, for church, court-house, town-house and every other public edifice where men do congregate. "In Homer, no house of worship had then been built. The Baptist church, which was then the first of any denomination organized in the town, worshiped in private dwellings; and the Congregational church met in the only frame building in the village, (with one exception,) which was used as a town and school-house. Here Mr. Bennett began life as a farmer."

His mental conflict with respect to engaging in the ministry was protracted and severe, as was not unusual at that period, when God pressed young men into the sacred work under a distressing sense not only of natural insufficiency, but also of defective preparation, and with none of those educational advantages since furnished the youthful ministry by the wise liberality of His people. After two years of extreme agitation and reluctance, Mr. Bennett yielded to his convictions of duty, and was ordained the first pastor of the Homer church in June, 1807.

This pastoral connection was the only one he ever held. It continued a quarter of a century, during which he baptized more than seven hundred and seventy converts, most of them the direct fruit of his own abundant labors. In 1827, the church had grown to such size as to warrant its being separated into three parts, forming the present flourishing churches of Homer, Cortlandville, and McGrawville. His intercourse with his own people and with the community generally, was ever discreet, faithful, pure, and eminently Christian; "and such," says Mr. Harvey, in his funeral discourse, "was the universal respect and affection he inspired, that when at length he deemed it his duty to relinquish the office of pastor, it is believed there was *not a single member,* either of the church or the congregation, who did not ardently love his ministry and deplore his absence as a personal loss." His home remained in the midst of this attached people, while he had a home on earth; and he now sleeps in the quiet cemetery which he had so largely helped to plant for the resurrection—in death not divided from those to whom his life was bound by such endearing and enduring ties.

It was in the year 1832, that he commenced that career of abundant and effective labor, which has identified his name with the history of Foreign Missions among the American Baptists. Previous to that time, the Board of the Convention had employed but few agents, and those only for occasional and temporary purposes. But their operations had become so extended that a small part of the churches could no longer sustain them; and the interests of the cause, both at home and abroad, required more systematic and comprehensive measures for spreading information over the country, and enlisting the whole denomination in the missionary work. Mr. Bennett was their first permanent agent.

In the fall of 1828 his eldest son had gone as a foreign missionary to Burmah; and about the same time he had begun to render occasional services to the Board by visiting churches and associations, to preach and make collections. He was thus led to a good deal of reflection on the subject of missions; and "as he mused, the fire burned," until (to use his own language) he "found it difficult to turn his attention to any other matter." When therefore the intelligence of his appointment as a permanent traveling agent of the Board reached him, in the spring of 1832, both himself and his people were prepared to recognize the voice of God in the call, and, with whatever regret at the sundering of ties mutually dear, to yield it at once an affirmative response.

This appointment was hailed by all who knew the man, as an augury of happiest aspect. He had now reached the age of fifty-two, and entered the field in the full maturity of his powers, ripe in experience as a man, a Christian, and a minister, with an established reputation for piety, prudence, integrity, stability, and enlarged philanthropy, and a heart wedded to the cause, to which his life was thenceforth to be devoted. He took hold of the work "at its heavy end;" and he adhered to it with unabating diligence, fidelity, and zeal. Our Missionary Reports for the last twenty years contain each some record of his labors, continued with scarcely any interruptions from sickness or other causes to the close of his life. His travels, extending from New England westward to the Mississippi, through all the Middle and a portion of the Southern States, and performed mostly before the present facilities of communication had begun to exist, were attended with much fatigue and danger, and put to a severe test the firmness of a constitution unusually sound and vigorous. In the Baptist churches throughout this extended territory, his stalwart figure and benevolent features have long formed a familiar and beloved object; and with sorrow for the immeasurable public loss occasioned by his death, thousands have mingled tears of personal regret, "sorrowing most of all that they shall behold his face no more."

It is impossible to estimate the amount of funds, (unquestionably very large,) brought by his agency into the foreign mission treasury. But he rendered a far more important service by the correction of errors, the removal of prejudice, the spread of information, and the kindling of a missionary spirit in large sections of the church, where just that kind of work was needed. At the time of his appointment, a stern and active prejudice against the very principle of missions prevailed among the Baptists of the South and West. It by no means indicated in all cases the absence of a philanthropic and Christian spirit, but more frequently sprung from sincere though misguided anxiety for the honor of the Holy Spirit in the conversion of men. It required a truly apostolic temper, much charity and patience, prudence and tact, much knowledge of men and of the Bible, much, in short, of that benign and comprehensive wisdom "that cometh from above," to deal with such materials. These brethren were not to be refuted, silenced, humbled—that were comparatively easy—but to be *gained;* gained to the mission cause; changed from conscientious and therefore determined opponents, to enlightened, cordial and active friends.

Mr. Bennett well understood the character of the field. At the outset he apprised the Board, that "he should deem the raising of money a secondary matter, and make it his first concern to spread information and overcome prejudice." To this purpose he steadily adhered. His manner of presenting the claims of the enterprise, in many respects a model, was especially adapted to disarm hostility, and to conciliate the confidence of the truly Christian heart. It was exhibited in his preaching, not as a novel movement, illustrating the wisdom of the present as compared with former ages, but as a simple return to the spirit and the letter of the Great Commission; not as binding the conscience on the principle of a stern, compulsive legality, but as engaging and showing forth the renewed heart, like every other genuine expression of love to Christ, and of love for His sake to dying men. It was advocated, not by formal reasonings, but by well attested facts, and by earnest and pungent appeals, which sprung from a heart warm with holy and humane affections, and made their way at once to every kindred spirit. At the same time, the Christian simplicity which marked his demeanor and conversion, his readiness to answer every sincere inquiry, his patience in resolving difficulties and removing misapprehensions, and that remarkable look and bearing of transparent honesty—which no art could counterfeit—were a guaranty to multitudes, on whom argument would have been lost, of the integrity and trustworthiness of the society which he represented.

His success was complete. Not only individuals, but churches, associations, and the entire denomination in large sections, which had previously stood aloof or actively opposed the missions, were changed from foes to friends, and swelled the sacramental host that fought under Christ's banner for the conquest of the world. The value of such a service cannot be estimated. The seed sown bore fruit not only, but seed in the fruit; which, self-preserved, and self-disseminated, will be reproduced in successive harvests, each richer than its antecedent, until the end of time. Every year must make more evident the value of his agency. The day which consummates all things will complete the returns, and reveal the entire amount of his usefulness to the church and the world.

He had spent nearly twenty years in this arduous service, during which period he had seen most of his youthful associates fall around him; and still "his eye was not dim, nor his natural force abated." But in the spring of 1850, as he approached that age at which the Scriptures fix the natural limit of human life, he received sudden but unmistakable intimations that the time of his departure was near. The progress of his disease was steady, though not rapid. It was attended with indescribably acute and long protracted sufferings, which were not merely borne with patience, but conquered through faith. "Why," he asked, "should the course of nature be turned aside to save me a few pangs? Why wish the way of God altered? It might—so complex are God's plans—cause lasting injury to thousands, to save me a short period of pain. God's plan is all right; I would sink into His will." There was nothing artificial, nothing unhealthy in his state of mind. There were no raptures of enthusiastic joy, but a clear discernment of the foundation of his hope, a serene, unfaltering trust, a realization of his unseen inheritance—*a taking hold* of God and heaven. He often called for the singing of hymns. "I expect," said he, "soon to be where there will be much singing, and I would fain hear a little now." As his end drew near, he remarked to his pastor: "The world is receding, and I am glad of it. I leave it as one would some unpleasant company with which he has been compelled for a time to mingle. The society above looks infinitely more precious." When too weak to converse, he was wont to reply to the inquiries of friends: "Peace"—"all clear—not a cloud, not a shade." And in this state he continued (says Mr. Harvey) till, on the morning of May 10, 1851, in the seventy-first year of his age, his body sunk peacefully in death, and the "chariot of fire and horses of fire," ascending, bore him from our sight.

TWO SUNDAYS COMING TOGETHER.

When the first English missionaries went to Tahiti, they passed round the Cape of Good Hope, to the east; and the American missionaries to Hawaii passed round Cape Horn, to the west. As a necessary consequence, there is between them the difference of one day and one night, in the reckoning of time. And hence, for thirty years there has existed, and still exists, in the Pacific Ocean, this singular fact—two groups of islands, lying in nearly the same degree of longitude, and no farther apart than New York and London, and yet their inhabitants, who are Christianized, observing the Sabbath on different days of the week. This singular fact may be explained, even to the comprehension of children. The most of our young readers are sufficiently acquainted with astronomical geography to know that the succession of day and night is caused by the apparent revolution of the sun from east to west, or the actual revolution of the earth on its own axis, from west to east. If, then, a person should set out and travel entirely around the world, in the same direction with the earth's motion, he would gain one apparent revolution of the sun, or exactly one day and night. Or, if he should go in the opposite direction, or with the sun, he would lose one apparent revolution of the sun, or one day and night. Therefore, if two persons should travel around the earth, in opposite directions, when they met at the point they started from, they would differ exactly two days in their reckoning of time; the one being one day ahead, and the other one day behind the reckoning of those who had remained stationary in the place. Or, if they had met on the other side of the globe, and compared notes, they would have differed one day; the one having gained, and the other having lost, just half a revolution of the earth on its axis.

This consideration fully explains the above remarkable fact, now existing in the evangelized islands of the Pacific Ocean. If you should go west to the Sandwich Islands, you find them keeping the Sabbath on the same day with yourselves. If, then, you should pass almost directly south, to the Society Islands, you would find that their Sabbath had occurred the day before yours. Or, if you go from here east, and stop first at the Society Islands, you would find them keeping Sabbath on the same day with yourselves. Then pass north to the Sandwich Islands, their Sabbath would occur the day after yours.

A GOOD ACTION.—Three things enter into the composition of a good action, scripturally so considered; these are a right *principle*, a right *rule*, and a right *end*.

The right principle is the love of God.	2 Cor. v. 14, 15.
The right rule is the Word of God.	2 Tim. iii. 16, 17.
The right end is the Glory of God.	1 Cor. x. 31.

"My grace is sufficient." "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." "He that saith he abideth in Him, ought himself also so to walk, even as He walked."

Be all my heart, be all my days,	1 Thess. v. 33.
Devoted to thy single praise;	Col. i. 10.
And let my glad obedience prove,	John xiv. 21.
How much I owe, how much I love.	2 Cor. viii. 9.

FORGIVENESS.—My heart was heavy, for its trust had been abused, its kindness answered with foul wrong; so, turning gloomily from my fellow men, one summer Sabbath day, I strolled among the green mounds of the village burial place, where, pondering how all human love and hate find one sad level, and how, soon or late, wronged and wrong doer, each with meekened face and cold hands folded over a still heart, pass the green threshold of our common grave, whither all footsteps tend, whence none depart. Awed for myself, and pitying my race, our common sorrow like a mighty wave swept all my pride away, and trembling, I forgave. [J. G. Whittier.

The Sabbath Recorder.

New York, April 1, 1852.

SUNDAY LEGISLATION.

In the *New York Daily Tribune* of Thursday last, an infidel insists upon his right to "gun, fish, travel, or indulge in what is termed unlawful exercises or pastimes on Sunday;" and the *Tribune*, on the other hand, "upholds and justifies our existing Sunday laws, in so far as they are necessary to secure the stillness, repose, and incitements to meditation, which are essential to the use and enjoyment of that day in the manner which the great majority deem appropriate and desirable." The *Tribune* also thinks, "that it is expedient and conducive to health, vigor, longevity, as well as to moral and intellectual well-being, that a fixed portion of time (one day in seven) should be set apart for bodily rest and spiritual improvement;" and that, "if we are to *have* a stated day of rest, the day reverenced by a very large majority of our people should be chosen for this purpose."

Without undertaking to apologize for that lack of neighborly kindness which leads some to disturb unnecessarily the quiet of others, we insist that the real merits of this question are not understood. Most unfortunately for the cause of truth, the infidel never discusses it without betraying at the same time his opposition to the Christian religion, which not only does no good, but creates a suspicion that his objection to the Sunday laws arises more from his hatred of sacred things than from any concern about human rights. What the real motive of the infidel may be, we do not pretend to judge; but as we are not compelled to be uncharitable, we take it for granted that he sees, or thinks he sees, in the Sunday statute, a violation of that great principle of our government which proclaims *equality* of human rights. But be that as it may, we beg leave to offer a few words upon the subject as viewed from the stand-point which we occupy.

We are among those who believe that governments were ordained by God, not for the purpose of enacting and enforcing such laws as might seem best to wicked men, but rather to *execute* such laws as have already received the sanction of the God of righteousness; or, (to express our meaning with more precision,) to embody in legal enactments those principles of righteousness which God has revealed in his word. No government can make that law binding, which is in itself wrong; and the political casuistry which teaches obedience to a Fugitive Slave Bill, or any other statute recognizing the right of one man to oppress another, challenges none of our admiration. "The throne of iniquity, which frameth mischief by a law," is cursed; and God's people cannot bow to it, and be guiltless. We are therefore far from being infidels, and far from wishing that infidelity may have any controlling influence upon a government under which we live. On the contrary, we rejoice that the righteousness of the Bible has been honored as much as it has in the laws and institutions of our country.

But while legislators should regard themselves as merely the *executors* of God's will, they should be cautious lest they undertake to execute what is *not* his will; or rather, what it is not his will *that they should execute*. For though it may be a person's duty to perform this or that act, it may not be God's will that government should interfere to force him to do it. For instance, it may be my duty to pray in my family, or to submit to the ordinance of baptism, or to contribute of my substance for the support of the ministry; but it is not within the legitimate province of government to compel me to such things. It is a sophistry of the grossest kind, which infers, from the fact that government is the instituted agency for carrying into execution God's will, that *such* duties are to be enforced by the civil magistrate.

Nothing can be clearer than that God's will respects man in his immediate relation to his Maker, and man in his relation to his fellow creatures. It is quite as clear, that civil government is rightfully concerned with this latter relation only. There never was any government, except the Hebrew commonwealth, which had a God-given authority to execute or enforce the duties of the former relation. And when we hear—as we so often do—the example of that government pleaded in justification of certain kinds of legislation, which the governments of this day have no business to engage in, we could wish that the authors of such a plea understood the Bible doctrine of human rights a little better. That government did, indeed, legislate as to certain duties which were owing by the Hebrews directly to their God. But while it did so, the presence of inspired prophets and the oracular responses, from the Holy Ark, which was God's Throne, precluded the possibility of mistake. Conscience was in no danger of being oppressed, because the true and infallible guide for conscience was found in the government itself. Besides, all that kind of legislation had a typical import, which was fully answered by the introduction of the New Dispensation.

As civil government is now rightfully concerned only with those duties which man owes to his fellow man, we put it to the sober judgment of all good men and true, whether the observance of a Sabbath is one of them. It may be a very wicked thing in me not to keep a Sabbath; but if so, it is a sin against God, and not against my neighbor. If the sin which one man commits does not deprive another of his just rights, government has no business to interfere. If one man steals, it is very clear that some other man is deprived of that which rightfully belongs to him. If he commits murder, some one is robbed of his right to life. If he utters slanderous words, some one else is robbed of his right to a good character. These, therefore, are cases in which government has an unqualified right to interpose. But if one man chooses to break the Sabbath, does that compel any body else to do so? Does it necessarily deprive another of the right to *keep* the Sabbath? For aught we can see, this is a duty which stands precisely on a level with that other duty of the divine law, which prohibits the worship of any other God but Jehovah. But if A. chooses to worship Jupiter, or Guadama, or even to be an Athiest and worship no god at all, does that hinder B. from worshiping the God of Israel?

We think, therefore, that all this Sunday legislation is extrinsic to the proper business of civil government. A congregation assembled for worship, undoubtedly, has a right to be protected from rude and wanton disturbance. But this protection it is justly entitled to on any day of the week. Why, in the name of reason, is it more entitled to this kind of protection on Sunday, than if it choose to hold its meetings on Saturday? The Seventh-day Baptist congregation of this city assembles every week amid the rattling of carts, the clangor of fish horns, the music of street organs, and a general medley of discordant sounds; but police officers have yet to register the first note of complaint on this account. The Jews convene in their synagogues, every Saturday, under like circumstances; but nobody ever thinks that they are entitled to any thing better. But why this mighty difference? Why must we almost walk on tiptoe, on the first day of the week, lest we disturb the sensibilities of our popular worshiping assemblies, while, on the seventh day, people may prosecute their noisy business as usual?

But people have a right to the stillness of the Sabbath, it is said. Well, if this is a good rule, it will work both ways. Those who observe the *seventh* day of the week are entitled to the stillness of the Sabbath. But suppose we go to the Legislature with this plea, asking that others may be compelled to cease work, and whatever else may create a noise, that we may have "the stillness, repose, and incitements to meditation, which are essential to the use and enjoyment of the day in the manner which" *we* "deem appropriate and desirable." In such case, we should very probably be told, that we were entitled to all "the stillness, repose, and incitements to meditation," which we could secure *without depriving others of their rights*. If we ask that the blacksmith, whose shop is hard by our house of worship, be compelled to stop the sound of his hammer and anvil, our lawmakers will reply, 'No, gentlemen, that blacksmith has a right to the profit of his day's labor; and however you may be entitled to the stillness of the Sabbath, you have no right to secure it by depriving him of his labor.' Now, truly, we see no reason why this principle should not be as applicable to others as to ourselves. Does it alter the case, because *your* bull has gored *my* ox?

"Ah, but you are a small minority, and you must give up to the majority." Give up what? Our right to the profits of our labor? Yes, that is in reality what the objection amounts to. But if our neighbors are entitled to the avails of six days labor every week, so are we. If their blacksmith has a right to swing his hammer from Monday morning till Saturday night, ours has a right to swing his from Sunday morning till Friday night. If our hammer disturbs them, their hammer disturbs us. We contend that human rights are *equal*; and we desire to see blotted from the statute book those laws which destroy this equality. The Sunday laws *do* destroy this equality. If those who enact them, and thus deprive us of an equal chance with our neighbors, would make some reparation for the loss to which we are subjected, it would be nothing more than common justice. If a railroad is run through a man's farm, he is paid for the damage he sustains. But civil legislation compels the observers of the seventh day of the week to stop their business on Sunday, or else to pursue it in such a quiet way as not to wound the sensibilities of those who choose to consider the day holy; by reason of which restriction they cannot compete with their first-day neighbors in business. But did any body ever propose to remunerate them for this loss?

In sober truth, we consider it but little better than an insult to be told of our duty to yield, in this respect, to the majority. What! has our *equality* with others, in respect to rights, been destroyed by our presuming to differ from them in a matter of religion? Did our forefathers bleed to secure this boon for themselves and their children, and shall we their descendants be deprived of it? We can never yield this point. We feel that our rights are as sacred as those of the majority, and we mean to contend for them till the majority feel it too.

The truth is—and there is no denying the fact with decency—that the Sunday laws were originally enacted, not for the purpose of protecting religious people in their just rights, but to restain others from what was supposed to be sin against God. The Puritan colonists supposed themselves divinely authorized to restrain men, not only from Sabbath-breaking, but from blasphemy and idolatry; in short, from every thing which, in the light of the Bible, could be construed as sin against the Most High. Roger Williams ventured to propound another doctrine, saying that civil government had no proper concern in the duties of the first table of the Law; in consequence of which Puritan Massachusetts was no home for him. He had to find other quarters. Of late, clerical sophistry and legal ingenuity have conspired together to blind the eyes of the people to the fact that the Sunday statute rests upon religious grounds, endeavoring to make it appear that it is purely a civil regulation, having respect only to good order and the morals of the community. But the unsophisticated conscience decides differently. Were it not for its supposed bearing upon the interests of religion, neither legislators nor clergy would ask for its continuance a single day. That the observance of a Sabbath *conduces* to good order and good morals, will not generally be denied. But so does the ministry of the gospel. Shall the State provide by law for the support of the ministry? So does prayer. Shall the State enforce the duty? So does every religious observance. Shall the State provide for the administration of religious ordinances?

T. B. B.

BRITISH CORRESPONDENCE.

Illustrations of Popery—Opium Eating in England.

GLASGOW, March 12th, 1852.

Accounts from Madrid of the 3d instant bring no more important information than that "the Pope's Nuncio presented on that day to the Queen the Baby Linen blessed by his Holiness"—as the intimation misnames the head of the great apostacy at Rome. We are not, however, informed what effect the farce is expected to produce; but if the baby should prove naughty, we presume the blessing could be *washed out*—as the very priestly anointing was *scraped* from the fingers of the intended assassin of its mother, before he was garroted! It is to prepare the priesthood who teach this folly for the work of deceiving, that our Government pays largely for the College of Maynooth! It can hardly excite wonder, therefore, that numerous meetings throughout the country are lifting up their protest against a continuance of the iniquity. But in the face of such protests, they openly set the recently-passed law at defiance; while in Ireland it is proved in courts of law, that men so educated at the country's expense denounce at their altars those unfriendly to their tyranny, and burn the Bibles (and that publicly) given to their people by those who desire to instruct them truly in the ways of God. Nay, not content with the power for evil which they possess over those who voluntarily subject themselves to it, they clamor loudly now for power over others. The *Universe* in Paris, and the *Rambler* in London, are tending to convince those who imagined Popery to be changed, that they have been greatly mistaken. The London Popish organ which we have named, lately said, "Religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very name of liberty, except in the sense of a permission to do certain definite acts, ought to be banished from the domain of religion." "It is neither more nor less than a falshood. No man has a right to choose his religion." "None but an atheist can uphold the principle of religious liberty." Of the Protestant this writer asks, "Shall I tempt him to forget that he has no more right to his religious views than he has to my purse, or my house, or my life-blood?" This is indeed a bold assertion to make in London in the present day, but it is quite consistent with what Popery has been accustomed to maintain, and to *practice* too, as often as opportunity has been afforded. But surely those who think that they not only have right but are bound to receive God's truth and to reject man's falsehood, had need to ponder whether it be wise to extend the power of such a system by their own immediate agency. Lord John Russell, it was understood, was determined not to countenance the demanded revocation of the large sum paid to Maynooth, and was giving countenance to Popery in other forms. We have noticed formerly an alledged grant of £200 towards the building of one of their chapels at Greenwich; it was, however, stated to have been only £50, which the Board of Admiralty considered themselves justified in giving in consequence of the number of Papists among the Greenwich pensioners.

The Popish Archbishop of Dublin has died lately; and it is expected that his successor may be more Popish than he has been. He was rather unfavorable to the high-handed measures of the Pope relative to the Thurles Decrees as to the Government Irish Colleges. A few of the priesthood regarded it as impolitic to lay a ban on the professors and students of their persuasion from having connection with these Universities. The Pope, however, decided that it must be so. One only, we believe, of the priests who held office, the Rev. Dr. O'Toole, Vice President of the Galway College, refused then to resign until the result of an appeal now made to the Vatican should be ascertained. There is reason to fear that the Papal priesthood are conniving at the cool atrocities of the Ribbon Conspirators, who throughout Ireland are rendering the life of all unsafe. Whether the new Government will take more effective measures or be more successful than their predecessors, we can yet scarcely dare to form an opinion. Looking, however, at the fact that a number of its members are known Tractarians, (which means more than half Papists,) we are not without fears. Since their accession to power, and possibly in consequence of it, the Popish newspaper, *The Glasgow Free Press*, has resumed appearence, after an interval of two weeks. Their activity at the present time is great, and their resources seem increasing. On the Continent of Europe generally, this seems equally the case; but in Switzerland, the Grand Council of the Canton Soleure has charged the Council of State to present a report, limiting the number of noviciates in convents—suppressing the right of religious establishmens to certain emoluments—imposing a tax on such establishments—and taking an inventory of all ecclesiastical property.

I have formerly noticed an increasing use of opium in this country. From a paper presented to the House of Commons lately, it appears that the imports of this article for home and foreign consumption during last year were 106,113 cwts. The home consumption in 1851 was 50,368 lbs, while in 1850 it was only 42,324 lbs. "It would therefore appear," it is remarked, "that there is some truth in the report that as dram-drinking decreases opium-eating increases." J. A. BEGG.

THE REVIVAL AT ADAMS.

The readers of the *Recorder* will be interested to learn, even at this late hour, that God has poured out his Spirit upon the church in Adams, N. Y., and that a very encouraging revival of religion has been the result. Agreeable to an invitation extended to him last summer, Eld. A. B. Burdick, of Westerly, R. I., visited Adams about the middle of last December, for the purpose of holding a series of meetings. At first the prospect was discouraging in the extreme; but all-prevailing prayer moved the arm that moves the world. The very elements appeared to have combined in a league against the advancement of the cause of truth and salvation. For seven or eight weeks the people toiled through storms and snow-drifts, with almost inconceivable faithfulness. But God was with them. About thirty were converted to God, nearly all of whom have united with the church. Among the converts are numbered some of our most influential citizens. The history of the meeting of last winter will form a bright page in that of the church, and will not soon be forgotten by the lovers of Zion. If a victory is estimated by the strength of the foe overcome, this is a great one; and we may well say, "What hath God wrought!" Bro. Burdick, by his faithfulness and zeal, has endeared himself to all the lovers of truth and holiness in the place; and whilst the meeting of last winter is remembered, he will not be forgotten. May God reward him, and follow him with his blessings.

JAS. SUMMERBELL.

A TRIBUTE TO THE MEMORY OF BARBARA KEIPER.

DIED, on the 16th of March, in the Sister's House, at Ephrata, BARBARA KEIPER, 80 years of age.

Sister *Bevely*, as she was always called, was the last of the *Sisterhood* of the *former régime* at that Institution, and a right worthy sister she proved herself. She made a profession of religion and entered the Sister's House in the sixteenth year of her age, and has scarcely been off the ground in all that time, save to attend a *Love-Feast*, in Franklin County, occasionally. She was distinguished for her great simplicity of heart and honesty of character. Perhaps no person, of any age or any country, knew less of the world, or kept herself from becoming contaminated by its vices, more than our plain, unsophisticated old sister. It is not saying too much to add, that a purer heart, a more cheerful spirit, an humbler mind, and a more conscientious soul, never animated the breast of any of the sons and daughters of our fallen race.

Sister Keiper belonged to *two eras*, and was the connecting link between the *two economies* of Ephrata—the *first economy*, embracing *community of interest* and *celibacy*, under a modified monastic government; the *second*, the present, securing equal privileges to all the members of the Society, single and married, in needy circumstances, to share in the interest of the Estate—have house-room, wood, flour, &c., supplied, (in sickness and decay, full support is afforded to them,) and they are left to pursue whatsoever avocation they may, themselves, elect to aid in their own maintenance; and herein sister Bevely exhibited one of the most self-denying and ennobling traits ever manifested by woman, and especially one who had spent the vigor of her days in hard labor for the benefit of others, and that at a period of life when she might look for more ease and rest. By virtue of the then existing Constitution, she would be entitled to the whole income of that beautiful and productive property, with one to two thousand dollars yearly, but she generously yielded her claims as the last sister of the *Old Sisterhood*, and threw in her lot with the remnant of the aged and infirm, the young and the hardy, who resorted thither to strengthen their hands, and went to work, again, at the slow employment of knitting gloves and stockings to support herself; an instance of self-denial and sacrifice rarely equaled in these degenerate days. It was Bevely's privilege to minister to the sufferings and the infirmities, and to close the eyes of the last sixteen sisters of the *old* institution, as their flickering lives, one by one, went out, (generally at advanced age,) until she was left alone, bereft of all her early companions, who set themselves apart, at that period, to bear witness to the Truth, and to preserve the primitive belief and worship, in their retirement from the turmoils of the world. During the whole period of *sixty-four years*, she maintained her holy profession, as a good *hand-maiden*, unimpeached for a single delinquency, and unreproached for the slightest foible. She loved the law of God with her whole heart, and meditated day and night on His statutes and His commandments. Her home was, emphatically, the sanctuary, and her chief delight, to hymn the praises of her Maker. Hundreds, nay thousands, who have visited the old "*Saals*" of Ephrata, will recall, with every recollection of that place, the animation and earnestness of *Bevely*, in reading to them the numerous inscriptions of passages of Scripture and verses of hymns, done in singular chirography—"*fractur schriften*"—which cover the walls of the old buildings, as well as remember her zeal to impress those lessons on the minds of the thoughtless throng who resort to that ancient spot from mere motives of curiosity. She was always ready for every good work, to show her faith and patient endurance for the Redeemer's sake, and ever commended her religion to all persons, by her consistent walk and conversation, and particularly by her unreserved, though not obtrusive, communications of perfect confidence in Him who led her and sustained her in her solitude, and vouchsafed unto her such a measure of submission and contentment, under all His dealings with her, during all the vicissitudes and persecutions they had to encounter. Her faith was a vital, a living faith; and no one lived more by faith than did Bevely. How often and how profitably has the writer lingered in the dark passages of the old Cloister, as he passed along its narrow aisles, at even-tide, to listen to the devout lispings of that pure and faithful disciple, as she repeated, nightly, her favorite metrical prayer:—

> "Ich lege mich in Jesu wunden,
> Wann ich mich leg zu meiner Ruh,
> Ich bleib in Schlaf mit Ihm verbunden,
> Er drücket mir die Augen zu;
> Ich fürchte nicht die finstre Nacht
> Weil Jesus um mein Bette wacht.
>
> * * * * * *
>
> Lass Deinen Engel bey mir bleiben,
> Und immerum mein Bette stehn,
> Lass ihn das unglück von mir treiben,
> Auf mich und alle Frommen sehn;
> So Schlaf ich Sanft in Gottes Hut,
> Der auf im Schlaf mir gutes thut."

Such faith gives us higher and holier views of our calling, as professors of the religion of the Cross—higher and holier because so child like; and such simplicity of heart and such unreserved confidence in our Great High Priest cannot fail to render us better, and secure unto us the most inestimable gifts of our kind Parent on high, who is much more willing to bestow favors than we are to ask for them in a child-like manner.

Sister Bevely's latter years were years of affliction, and the last several months of her existence were months of much bodily suffering, yet, through Grace Divine, she possessed her soul in much patience, and could triumph amid all her agony, for she knew, experimentally, that *her* "Redeemer liveth," and that where He is there should she also be. She was blessed with the presence of her Lord and Master, in whom she believed with a firm unwavering faith, and although she was the last of the *Old Sisterhood*, yet she had the unceasing attentions of the Sisters under the *new economy*, some of whom occupy the old establishment, and likewise the kind offices of their aged and beloved Pastor, the Senior Elder of the Society, who now resides at Ephrata, and the tender sympathies of every person in the vicinity; for no being, in any community, could be more respected and more cherished than good old Bevely.

W. M. F.

BORDENTOWN, N. J., March 24th, 1852.

THE "FOREKNOWLEDGE" DISCUSSION.

In the *Recorder* of March 25, is an article characteristically frank and courteous in reply to my note of March 18, in which, as a reason why the discussion on "Foreknowledge" should be circumscribed, the following passage occurs:—

"We are satisfied that the majority of them [the readers of the *Recorder*] have no taste for metaphysical discussions, and from intimations repeatedly given from different sources, it was apparent that we were regarded as being engaged in unprofitable speculations."

From this it appears that several individuals have interested themselves to interfere with this matter. Very well; let me tell them, in kindness, that on the other side there were *some* persons deeply interested in the discussion, and desired its continuance, under suitable restraints, which it was believed the good sense of those engaged in it would develop. It is feared that the censorship proposed will hardly be acquiesced in with "free good will."

Thanking Bro. B. for his magnanimous offer, I feel constrained to decline its acceptance, for the reason that I cannot consent to occupy any portion of the columns of the *Recorder* under such humiliating circumstances. I hardly feel prepared to occupy the position of beggar at the door of our denominational paper. I have fought too many a well-set battle in its defense for such an end.

In taking my leave of the readers of the *Recorder*, I wish to state, that my principles on this subject are free inquiry, free thought, and free discussion, coolly and kindly conducted; and I hope to see the day when those like minded with myself will not be under the necessity of seeking other sources of communication with the public mind than such as are controlled by Seventh-day Baptists.

N. V. HULL.

ALFRED CENTER, March 25, 1852.

LARGE BEQUESTS.—Ephraim Holbrook, Esq., died suddenly in New York some two weeks ago, leaving the following legacies to various public institutions in this city:—

N. Y. Ass'n for Improving Condition of Poor,	$10,000
N. Y. Inst. for Instruction of the Deaf and Dumb,	10,000
N. Y. Institution for the Blind,	10,000
N. Y. Protestant Orphan Asylum,	6,000
N. Y. Protestant Half Orphan Asylum,	4,000
N. Y. Prot. Epis. City Mission Society,	4,000
American Bible Society,	3,000
American Home Missionary Society,	4,000
American Sunday-School Union,	2,000
New York Marine Bible Society,	2,000
N. Y. Bible and Common Prayer Book Society,	2,000
N. Y. Prot. Epis. Sunday-School Union Society,	2,000
N. Y. Prot. Epis. Tract Society,	1,000
N. Y. Sabbath Tract Society,	1,000
American Tract Society,	2,000
Soc. for Education of Poor Young Men for the Ministry in the Prot. Epis. Church,	2,000
American Seaman's Friend Society,	2,000
Board of Education of N. Y., to purchase books for Library of Free Academy of City of N. Y.	5,000
N. Y. House and School of Industry,	3,000
American Female Guardian Society,	2,000
Demilt Dispensary,	5,000
Total,	$80,000

In addition to these bequests, he leaves $250 to each Ward School in the City above the grade of Primary Schools, which is to be expended in the purchase of books for libraries. The following Societies are made residuary legatees: The New York Association for the Improvement of the Condition of the Poor; the New York Institution for the Blind; the New York Institution for the Instruction of the Deaf and Dumb; the American Home Missionary Society; the New York Protestant Orphan Asylum.

UNION ACADEMY, SHILOH, N. J.

The progress of this Institution has thus far been satisfactory to its supporters. The Principal and Preceptress have been very assiduous and pains-taking in their labors. The order and advancement of their classes have given proof of their ability and worth for the station which they occupy.

Prof. Gurdon Evans has been with us about eight weeks. His lectures on Agricultural Chemistry, his analysis of soils, and the daily instruction of a class in this science, have contributed much, very much, in behalf of the cause of education in this community.

The Exercises of the Rhetorical Classes for the winter term, took place in the Seventh-day Baptist meeting-house, on the evening of March 23d. They were all of a deeply interesting nature, and were listened to with marked attention by a large audience. Indeed, these exercises were a feast of fat things, served out to the audience with a tone and sentiment that bespoke the onward march of intelligence, based upon religious principle. The essays by the ladies, and the orations by the gentlemen, did honor to the heads and hearts of the authors. The fluency and ease of the delivery of the Greek oration was indicative of the classic mind of the youthful speaker. The oration on Non-Intervention was truly a message of peace and good will, speaking lessons of humanity and life to all, but cruelty and death to none—no, not even to our enemies. The essay, "Where shall my Spirit go?" might well claim serious after-thought. The "Good-Bye" touched tender cords, whose vibrations were felt by many, especially by the members of the School. The singing by the students, conducted by Bro. Joel C. West, was performed in a spirited and excellent style.

The next term of the Academy commences Fourth-day, the 31st inst. It is the ardent wish and prayer of not a few, that all our people in this part of the State may soon become really identified in its behalf. Friends, brethren, and sisters! it is for your interest, that of your children, and of the cause of God, that we solicit your liberal patronage.

WM. M. JONES.

3d mo. 25, 1852.

Original Essays and Orations.

The First Man,	Lucius R. Swinney.
For what do I live?	Elmer M. West.
The Glories of the Upper Deep,	Ann E. West.
No Rose without a Thorn,	Margaret D. Woodruff.
The Rainbow,	Mary J. Davis.
My Little Brother,	Martha M. Jones.
Every Star teaches us a Lesson,	S. A. Tomlinson.
Slavery,	Henry C. Randolph.
The Orphan,	Lemuel T. Heritage.
The Joys of Hope,	Geo. Mulford.
Honesty, (Latin,)	Elhanan W. Davis.
Where is my Home?	Precilla Davis.
I dream of all things free,	Helen M. West.
The Treasures of the Ocean,	Margaret J. Clawson.
Babylon is fallen,	Charlotte E. Davis.
Intemperance,	Wm. W. West.
Progress of Science,	Ephraim Mulford.
Our Country,	Henry Vail.
The Aim of Life,	Jehu B. Ayres.
Reflections on Leaving School,	Anna S. Titsworth.
Friendship of Heavenly Origin, (French,)	H. W. Bowen.
The Grave, a sure and powerless Receptacle,	M. B. Davis.
The Fountain, edited by A. S. Titsworth,	J. M. Harris.
Moral Education,	Edward S. Ayres.
The Student,	Francis B. Minch.
Dignity of Labor,	Thos. H. Tomlinson.
Agriculture,	Eli Minch.
Hope, the Soul's Last Friend,	Rebecca Sheppard.
The Night-Angel,	Clara W. Frazeur.
The Grave, the Footprint of the Angel of Death,	Sarah S. Harris.
The Golden Rule,	Eleanor J. Sheppard.
Non-Intervention,	Walter B. Davis.
Search the Scriptures, (Greek,)	Geo. E. Tomlinson.
Where shall my Spirit go?	Mary F. Harris.
Good-Bye,	Rebecca J. Titsworth.
The Decision of Character demanded by the Age,	Richard L. Howell.
The Ruins of Time,	Caleb H. Sheppard.

CURIOUS LOTTERY CASE.—Several years ago, an institution called the American Art-Union was established in the city of New York, for the purpose of encouraging art by the purchase and gratuitous exhibition of pictures, statues, &c. Five dollars a year secured membership; and the money went to purchase works of art, which, after being exhibited for several months, were distributed among the members by lot. A few months since, James Gordon Bennett, of the N. Y. *Herald*, published some criticism upon the manner in which the large income of the institution was expended; and for this its officers had him indicted as a libeler. When the case came to trial, the indictment was quashed, and it was held that the Art-Union was an illegal institution—that it was, in fact, a lottery. Hereupon Bennett bought a ticket of a person who was a member, by the aid of which he obtained an injunction prohibiting the officers of the Art-Union from exercising their usual rights of drawing by lot for works of art, for the purposes designed under the constitution. A motion to dissolve this injunction was argued before the Supreme Court last week; and Judge Duer decided to dissolve the injunction, on the ground that the plaintiff in this case had no personal interest in such property, and consequently no right of action. The question of the legality of the institution has not yet been decided.

REVIVAL IN STONINGTON, CT.—The *Christian Secretary* says: An interesting work of grace in the Baptist church, Stonington, under the pastoral care of Rev. A. G. Palmer, has been in progress for more than two months. Meetings were commenced the first Monday in January, and have been continued every evening until the present time. A goodly number have found the Saviour, and have been buried with Him in baptism. At the last communion, 18 were received to the church, the converts varying from 12 to 70 years. The work has spread itself into the Congregational church.

DEATH OF A PERSECUTOR.—The death of the Queen of Madagascar is announced in late foreign papers. She died last November, after the defeat of her army in a contest with a belligerent chief. The youthful prince, her successor, has for some years past been the friend and defender of the persecuted Christians.

A Wesleyan Minister in China.—The Wesleyan Missionary Notices for the month, state that George Piercy, a young local preacher, who felt constrained by the love of Christ to labor in China, and who proceeded at his own expense, in the autumn of 1850, has been welcomed at Hong Kong by the British soldiers there, has mastered the Chinese language so as to be able to speak it fluently, has established a school and a society consisting of about twenty members, has procured a little chapel capable of holding sixty persons, and has every reason to believe, that under God, his efforts among the people will be abundantly blessed.

The Jews in Paris.—The London *Times* says that the Jews of Paris, headed by MM. de Rothschild, and other distinguished persons of the sect, have just established a society at Paris for the study and propagation of the sacred sciences. Rooms have been taken, in which religious instruction is given gratuitously to young men destined for the priesthood, and in which Jews of all classes assemble to pray and hear religious books read. A rabbi is attached to the establishment, and every Sunday M. Albert Cohen, a distinguished Oriental scholar, reads and explains passages from the Fathers of the Synagogue.

Editorial Apology.—One of the veterans of the editorial host thus soothes a correspondent who inquires what had become of his communication:—

"We laid it aside for revision and correction, as we are repeatedly compelled to do with communications received by us. They need more correction than we are able to bestow upon them at the time of their reception, and they are laid aside for a season of more leisure; and from the press of other articles sent to us properly prepared, and our daily editorial cares, they are sometimes overlooked until they become too stale for publication; some do not spoil by keeping, and are sent out months after their reception."

Proceedings in Congress last Week.

SECOND-DAY, MARCH 22.

In the **Senate**, an unusually large number of petitions were presented, relating mostly to the standing topics of petition. The private bills ordered engrossed on Sixth-day, were taken up and passed. Mr. Gwin, from the Naval Committe, reported back all the memorials asking contracts for carrying the mail between the United States and Ireland, Africa, Genoa, Spain, South America, China, &c., and moved to be discharged from any further consideration of the subject; which motion was agreed to. Mr. Seward's resolution calling for an estimate of the expense of reconnoisance of the Northern and China Seas, was adopted. The Non-Intervention Resolutions were then taken up, and Senator Soule made a long and eloquent speech upon them. He took strong ground in favor of a watchful and interested course by this nation toward all others; that we should not stand idly by while other Governments were violating national laws and human rights, &c. The fame of the eloquent speaker drew a large audience.

In the **House**, the Homestead Bill was laid over until Third-day next. Mr. Johnson pronounced the differences between Messrs. Dunham and Fitch amicably adjusted. The Deficiency Bill was debated in Committee of the Whole, and several retrenchment amendments were voted down. Mr. Houston, of Alabama, was very severe upon army prices. Near the close of the session, an attempt was made to "save the Union" by offering a motion declaring the "binding efficacy of the Compromise Acts," and calling the previous question thereon. The House adjourned, however, without a special vote.

THIRD-DAY, MARCH 23.

In the **Senate**, among the numerous petitions presented was one by Mr. Seward from C. Hanson, of Brooklyn, New York, who proposes to Congress to help him establish a line of steamers between Brooklyn and Gluckstadt, on the Elbe, and near to Hamburg, so as to make semi-monthly passages between Brooklyn and the city of Hamburg. The remainder of the day was spent on Territorial Judges and a dry dock for California.

In the **House**, the Deficiency Bill was discussed, and in the progress of the discussion, the extravagance and corruption connected with the army were severely commented upon. Mr. Gorman commented on the fact that the cost of maintaining each soldier in 1845 was four hundred and four dollars. Now it is one thousand dollars a man. There are corruptions in the Departments. Officers are in partnership with men who sell horses, and thus fleece the Government. He said he knew of one officer, who, after defrauding Government of $100,000, has settled down independently and at a ease in Oregon.

FOURTH-DAY, MARCH 24.

In the **Senate**, Mr. Clarke presented a petition of the grand-son of Gen. Nathaniel Greene, in whose hands are papers and writings of his ancestor, which he proposes to publish, with an accurate history of the events of his life, and he asks Congress to subscribe for a sufficient number of copies of justify their publication. Numerous other petitions were presented, among which was one for cheap ocean postage, one from the N. Y. State Agricultural Society in favor of an Agricultural Bureau, and several in favor of aid the to Collins Line of Steamers. A resolution was adopted calling upon the President for information relative to the plans for an extension of the Capitol. Mr. Hale gave notice of an early call for action on the resolution declaring the finality of the Compromise. At 3 o'clock the Senate went into executive session.

The **House** spent the whole day in talking about the Deficiency Bill.

FIFTH-DAY, MARCH 25.

In the **Senate**, petitions for cheap ocean postage were presented, also several from New York in favor of strict adherence to Washington's doctrine of non-intervention. A bill was introduced granting more land to Mississippi and Louisiana for railroad purposes. A talk about the San Francisco Navy Yard occupied the latter part of the session.

The **House** spent the whole day upon the Deficiency Bill, but we find nothing said worth reporting.

SIXTH-DAY, MARCH 26.

The **Senate** spent the day in discussing the bill, which had passed the House, remitting the duty ($450) on some vestments sent as a present from Europe to the Carmelite Nunnery of Baltimore. The bill was lost by one majority. A Message was received from the President, stating that official papers had been mutilated or stolen from one of the Departments, and suggesting the enactment of a law making the offense penal. Adjourned till Second-day.

In the **House**, the Deficiency Bill was passed through all amendments in Committee of the Whole, and reported to the House. A spicy but good-natured pass-at-arms between Mr. Stanly of N. C., and Polk of Tenn., relieved the dullness of the day.

SABBATH-DAY, MARCH 27.

The **Senate** was not in Session.

The **House** had under consideration nothing but the Deficiency Bill, which was passed after considerable maneuvering. The bill appropriates upward of three millions of dollars. The following are the principal items: Dredging River at Philadelphia Navy Yard, $12,000; Dry Dock at at Brooklyn Navy Yard, 88,300; Quartermaster's Department, 775,000; Transportation of the army, 890,000; Purchase of horses, barracks, clothing, equipage and subsistence of five Companies of Texas mounted volunteers, 500,000; Adjourned.

European News.

The steamer Europa, with Liverpool dates to March 13, three days later, arrived at New York March 25th.

The English papers are full of the elections, which result generally in favor of the Government.

No decision has yet been come to respecting the disposal of the surplus funds arising from the receipts connected with the Great Exhibition. It appears, however, to be well understood, that the funds will be applied solely to purposes connected with the application of art to the manufactures of the country.

The Amazon Fund in England now amounts to above £11,000. It will be kept open for about another month, and it is most probable that it will ultimately reach £12,000. The final disposal of it will be made on the 10th inst., by the united committees of Southampton and London. About 150 persons have to be assisted or supported by it, among whom are 70 children and about 40 widows. About 30 of the children will be placed in orphan asylums.

In Ireland, the Riband Conspiracy, as it is called, is creating much uneasiness. In one district, it is said, the leading gentry are obliged, for the protection of their lives, not only to go out armed themselves, but to be accompanied by a strongly-armed force of constabulary. Travel in what direction you please along the roads in this district, at whatever hour, and you will be sure to meet these indications of a fearful struggle between civilization and savage barbarism.

M. Bocher, administrator of the property of the Orleans family, and MM. Malzy and Dubief, agents of the Distribution Letter Company of M. Bidault, have appealed against the judgement delivered on the 3d inst., by the Sixth Chamber of Correctional Police, condemning the first to 500f. fine, and the two others to 150f. each.

The *Opinione* of Turin announces that Marshal Marmont, Duke of Ragusa, died at Venice on the 2d inst., at 9½ o'clock in the morning. Thus, after an illness of six days, the last Marshal of Napoleon has expired in exile, at the age of 78. The capital feature in Marmont's biography is the separate capitulation by which he betrayed the Emperor at Fontainebleau, and according to which he uncovered his master by drawing off his *corps d'armee* to Verseilles, and leaving the road to Fontainebleau open to the allied armies concentrated at Paris.

The Mint of France has coined 2,000,000 five franc pieces bearing the effigy of the President of the Republic.

Armand Marrast, one of the leaders of the Revolution of 1848, died in Paris on the 11th March.

The example of the Crystal Palace is about to be followed in Silesia, where there is soon to be an exhibition of Silesian manufactures under a glass roof.

According to an Imperial ukase, the Jews of Russia are now to be classed in two categories, those who have a fixed residence and a trade, and those who have neither. The latter are to be employed in the public mines and fortresses. The classification is to be made in all the provinces where Jews are tolerated at one and the same time.

Tragedy in Virginia.

From the Fairmount Free Virginian of March 20.

A report was brought here on Thursday, by the mail carrier from Clarksburg, to the effect that a horrible and wholesale murder was committed in West Union, Doddridge County, on last Wednesday night. Six men and one woman are said to have been cruelly murdered. Money is supposed to have been the object, as $22,000 are said to have been taken by the perpetrators. It is thought that this crime and the escape of Owens from Clarksburg jail, were both effected by three men, strangers, who came to Clarksburg on the Sunday evening preceding, and who are now suspected to be accomplices of Jacques and his gang.

They are thought to have helped Owens out of jail by letting a rope down the chimney and drawing him up. He is known to have taken boat at Parkersburg, on the Ohio river, and it is feared he will escape. The other parties left Clarksburg on Wednesday, reaching West Union the same night. Stopping at the same house with a party of persons moving west, and either knowing or learning that the movers had money, the villains rose in the night and murderer *every human being* but themselves about the house, and escaped.

John Owens, who is here referred to, had been confined in the jail at Clarksburg, since November, on the charge of setting fire to the buildings burnt there at that time, and escaped on the night of Sunday, 14th inst., by crawling up the chimney.

Comparative Commerce of the Atlantic Cities.—Of the four principal ports, New York takes the lead, and her imports are considerably more than all the rest of the country. Next comes Boston, with about one fifth of the commerce of New York; then Philadelphia with considerabe less than one half, and Baltimore with about one fourth of that of Boston. New York imports about $150,000,000 of goods, Boston $30,000,000 to $35,000,000, Philadelphia $14,000,000, and Baltimore $8,000,000.

SUMMARY.

On the 12th inst., a short distance from Chicago, Ill., a hurricane swept over Duncklee's Grove, confining its ravages to a narrow track, which destroyed several houses and barns, trees, fences, &c., and killed several sheep. In Mr. Duncklee's house eighteen persons were assembled. It was a kind of family meeting—four of his married children with their families having arrived on a visit that day. Suddenly, and without premonition, the house was lifted several feet from its foundation, and was crushed in its fall. Mrs. Duncklee was instantly killed. A son-in-law had his foot broken and was seriously injured in his back. The remainder, as if by miracle, escaped with only slight contusions.

A Bahia paper of 10th of February, announces the defeat of Rosas, by the allied forces of Brazil and the revolted provinces of the confederation. The combat was bloody, resulting in a loss on both sides of 4,000 lives. Rosas and his daughter had taken refuge on board an English steamer. Probably the number of killed is much exaggerated, as usual in such cases, but of the main fact of the defeat of Rosas, there appears to be no room for doubt.

By the sudden breaking up of Grand River, on the 14th ult., great loss of property was sustained at the village of Paris, Canada West, by the flood. The river rose 15 feet above its usual level, submerging portions of the town, sweeping away bridges, (some of them 300 and 400 feet long,) lumber, sheep, &c., and doing much damage and mischief. No lives are known to have been lost, though there were several narrow escapes.

The Coronation of the Black Emperor of Hayti is to take place on the 11th of April, and not on the 18th of March, as before stated. The ceremony, which will be one of great pomp, will take place in Church. For the festivities which follow, an immense tent is to be erected on the Champ de Mars, back of the Palace. Twenty-five thousand troops, and all the dignitaries of the Island, are ordered to be present.

The Maine Law has passed the Minnesota Legislature, with a proviso for submitting it to a direct vote of the people. The vote throughout the Territory is to be taken on the first Monday in April, and if favorable the law goes into force the first of May.

In Northampton, Mass., recently, Mr. Justin E. Bragg, of that town, while out hunting, was resting over the muzzle of his gun, when his dog came up and put its paw upon the trigger, discharging the contents of the barrel into the unfortunate man, killing him instantly.

Reuben Edmondson, better known as "Jack Bowers," the most noted thief in the Mississippi Valley, died in St. Louis on the 6th ult. He was 63 years of age, and stated in a confession which he made just before his death, that he had been arrested 115 times, and incarcerated in various prisons 61 times.

On Friday night, March 19, the wife of a man named Bernhoeff was shot dead in her own house by an assassin, in Detroit, while her husband was absent, and a chest was robbed of $20. The husband on returning home found the house dark, and while groping about stumbled over his wife's dead body.

Two men were instantly killed, and three others fearfully injured, at Hell Gate, near New York, on the 26th ult. They were assisting Mons. Maillefort in his submarine operations at that place; and by some accident a canister of powder in one of the boats, instead of one at the bottom of the river, was touched off.

Two officers of the Suffolk Bank, Boston, undertook to run away last week, with funds of the bank in their hands. One of them was arrested on board the steamship Asia, just as she was starting from New York for Liverpool. The other, by concealing himself, managed to get off in the ship, carrying with him $10,000.

The Common Council of New York have withdrawn their advertising from the *Tribune* and *Sun*, to which papers they paid $1,000 each per year, and have given it to the *Herald* at $3,000, and two other papers at $2,000 each per year.

The whole number of criminal prosecutions in Massachusetts last year was 4,670. There were 1,208 convictions, 269 acquittals, 483 *nol pros'd*. In 615 cases no bill was found. The amount of costs in the above cases was $71,078,48.

Rev. A. J. Bingham writes to the Watchman of the Prairies, that, through the instrumentality of the labors of Rev. Jacob Knapp, ninety persons have been united to the Baptist church at Jacksonville, Ill. Mr. Knapp is at present laboring at Chicago.

A runaway slave in Florida was recently pursued by his owner, Col. Broward, and two of Col. B.'s slaves, and on being overtaken by one of the pursuing slaves, he turned and inflicted a fatal wound upon him. The runaway was subsequently shot by Col. Broward.

The managers of the Hospital have purchased the old Jail in Albany for $9,000, and will fit it up as a hospital. The old Green-st. Baptist Church, in the same city, has been sold for $6,000, for a theater.

The Odd-Fellows of Boston are to erect a splendid hall in that city within the ensuing year. It is to be of granite, four stories in hight, and will cost $80,000. This amount is to be divided in shares of $20 each.

The University of Rochester has received a valuable collection of native Chinese works from Dr. Dean, of China. Among the collection is the New Testament in Manchu, Hindostanee, Bengalese and Sancrit.

A "Tree Society" is about being formed in East Boston, for the purpose of rapidly studding the principal public avenues on the island with ornamental trees.

A newspaper passed through the Portland Post-office, directed to Hebron, Me., with this announcement upon the back: "No Liquor in this package."

Alabama produces 6,400 bales of cotton more than any other state. Mississippi produces more than any other except Alabama.

The boiler of the steamer Pocahontas exploded on the 18th ult., about 50 miles above Little Rock. Five lives were lost.

In 40 years, the American Board have received $5,500,000, and added to the church 35,000 members.

A bill has passed both branches of the New-Jersey Legislature, and become a law, appropriating $1,000 a year, for two years, to aid such colored persons in the State as may desire to remove to Liberia, in so doing, under the direction of the New Jersey Colonization Society. The vote in the Senate was 13 to 6; in the House 32 to 17.

In Clymer, Chautauque County, a few days since, an insane woman named Norris went to the house of Mr. Alverez Pool, a neighbor, seized an infant which was lying in the cradle, and, rushing with it into another room, dashed its brains out against the wall—its frantic mother being unable to rescue it from the hands of the maniac.

Within the five years which have elapsed since the commencement of the war with Mexico, no less than thirteeen American Generals have departed this life, viz: Taylor, Worth, Mason, Brady, Kearney, Hamer, Hopping, Belknap, Duncan, Croghan, Brooke, Arbuckle, and Whiting.

Gen. Blake has arrived at Tampa, Florida, with a large delegation of Seminole Indians from Arkansas, and expresses great confidence of being able to effect the removal of all the Indians now in Florida during the present spring.

The Pennsylvania Legislature has passed a bill appropriating $850,000 for the completion of the North Branch Canal, and another for the protection of the creditors of the Schuylkill Navigation Co.

The Poughkeepsie *Eagle*, speaking of the new magnetic engine, which has been tried on the rails at that place, says that all doubts of its entire success for propelling machinery have vanished.

Information has been received at the Department of State, from our Minister in Austria, that no passports of American travelers will be received, unless vised by the Austrian Minister at Washington.

Texas dates to the 12th ult., received at New Orleans, confirm the news of the arrest of Caravajal, and his arrival at Brownsville in the steamer Camanche in custody of Gen. Harney.

The Committee on Agriculture has reported in the New York State Assembly a bill to establish an Agricultural College, and to purchase an experimental farm. It appropriates $50,000 for this object.

The Nine-Million Canal Enlargement law of the last New York Legislature, has been pronounced unconstitutional by Judge Brown of the Supreme Court, at a special term of the court held at Newburgh.

The bark Sunbeam, Lincoln, from Havana for Boston, with a full cargo of sugar and cigars, went ashore on the night of the 15th ult. Capt. Lincoln and his wife and child were washed overboard and perished. Crew saved.

The Green Bay (Wis.) *Spectator* says that a party of Norwegians have purchased a tract of land bordering upon Sturgeon Bay, and will soon lay the foundation for a large settlement.

The schr. Henry Curtis, Capt. Anthony, from Philadelphia, with coal, struck on Sunday morning off No-Man's Land, and sunk in five fathoms water. The Captain was drowned, and the Cook frozen to death.

Ephraim Holbrook, Esq., an old and estimable citizen, died at his residence in this city on Sunday, Dec. 21. He was formerly actively engaged in mercantile pursuits, but for many years he has devoted his time and means to benevolent designs.

The late United States Consul to Morocco has published a letter, earnestly calling the attention of the people of the United States to the importance of the trade of Morocco, which is very lucrative, and is now all enjoyed by England.

Jenny Lind, or rather Mrs. Goldschmidt, has been for some days in Brooklyn, without attracting the least attention. She is now allowed to pass as quietly through the world as any other woman.

A Frenchman, Mr. Mandi, has, by microscopic observation on teeth, discovered that the tartar which accumulates on the teeth is composed of the remains of dead animalcules.

By a dispatch form Milan, Ohio, we learn that a fire recently occurred in that village, which destroyed the entire Lockwood Block. The total loss is estimated at $40,000, on which there is but a partial insurance.

The Legislature of Louisiana has passed an appropriation of $10,000 for the erection of a bronze statue of General Jackson, on Jackson Square, in New Orleans.

A merchant of this city is importing a large quantity of vines of the "Grapes of Asti"—the finest vines of Italy—from Piedmont, fitted to stand this climate well.

Jenny Lind Goldschmidt and husband, (the Boston *Transcript* states, on the authority of a priavte letter received in that city,) contemplate sailing for Europe in May next.

Some two hundred Catholics, in the State of Indiana, have published their determination not to vote for any one that has favored Kossuth or his cause.

It is stated in the Bengal Hurkaru, that Tien Teh, the new Emperor of China, is a Christian, and that he was baptized by the late Dr. Gutzlaff.

The receipts of the Hudson River Railway are $5,000 a day, and more freight is offered than can be taken.

Good butter now commands 28 to 30 cts. a pound by the firkin. It seldom reaches so high a figure.

The law against the circulation of foreign small notes in Delaware goes into operation on the first of May. The penalty is $10.

The injuries to Mrs. Mowatt, by her recent fall from a horse in Boston, are not so serious as at first apprehended.

A New York ship, it is rumored, with three thousand bales of Cotton, was burnt to the water's edge in Mobile Bay on the 18th.

Hon. James Burt, a patriot of the Revolution, died on the 17th ult., at Watervliet, N. Y., aged 96.

Navigation will be resumed on the Erie Canal on the 20th April.

The Central Railroad Bank of Augusta, Ga., was robbed on the 18th ult., of $20,000.

Seven per cent. is now the legal rate of interest in Jersey City and Hoboken.

Ex-Gov. Morrow died on the 22d ult., at his farm on the Little Miami, Warren County, O. From the birth of Ohio to the present year—just half a century—Gov. Morrow has been part of the public life of the State. He was her first Representative in Congress, a Senator, Governor, Canal Commissioner, and in the latter part of his career, an active participator in the first great railroad enterprise of the State.

The first Anniversary meeting of the Anti-Slavery Society of Canada was held at Toronto, March 25. The attendance was large. The report of the Society denounces the African emigration scheme, and estimates the number of colored persons in Canada West at 30,000. A resolution was passed inviting Fugitive Slaves to come to Canada.

Gov. John Hubbard, of Maine, recommends April 15 as a day of public humiliation, fasting and prayer. Charles Kilborn Williams, the Governor of Vermont, recommends April 9 for the same purpose.

The Hudson river is again open, and boats are plying regularly between New York and Albany. Passage fifty cents, berths fifty cents.

In New York, last Sunday morning, a fire broke out at No. 5 Dey-st., which was not subdued until it had destroyed nearly $500,000 worth of property.

Two men named Skupenski, brothers, charged with the murder of a Jew pedlar boy in Philadelphia, were found guilty of murder in the first degree.

The schooner Reaper, of Yarmouth, Mass., was lost off Mantauk, March 25th. Three of her crew were drowned, while the Captain and Mate were saved by a pilot boat.

In Philadelphia, last Sunday morning, there was a fire which destroyed property estimated to be worth over a million of dollars.

New York Market—March 29, 1852.

Ashes—Pots $5 06 a 5 12; Pearls 6 25.

Flour and Meal—Flour has advanced slightly; Canadian and common to straight State 4 50 a 4 62, common to good Ohio 4 75 a 4 87, fancy Genesee 5 00 a 5 25. Rye Flour, 3 50 for fine, 3 75 for superfine. Corn Meal 3 44 a 3 50 for Jersey, 3 56 for Brandywine.

Grain—Wheat, 1 02 for common Ohio White, 1 08 for Southern White and fair Genesee. Barley 77 a 80c. Rye 78 a 79c. Oats 41 a 44c. for Jersey, 43 a 48c. for State. Corn is rather higher, being 66 a 67c. for Southern White and Yellow.

Provisions—Pork, 16 00 for prime, 16 50 a 17 00 for mess. Beef, 5 75 a 6 75 for prime, 9 75 a 12 75 for mess. Lard 9½c. Butter, 19 a 22c. for Ohio, 23 a 27c. for Western New York, 28 a 30c. for Orange Co. Cheese 6½ a 8c.

Hay—70 a 73c. per 100 lbs. for River.

Hops—25 a 31c.

Lime—1 31 for common.

Seeds—Clover 8½ a 9c. Flaxseed 1 30 for 56 lbs. Timothy 18 00 a 22 00 per tierce.

Timber—Spruce and Pine wanted at 14 50.

Wool—Not much doing, and domestic fleece is not held as firm.

MARRIED,

In Amity, N. Y., March 20th, by Rev. Rowse Babcock, Mr. Sylvanus C. Smith, of Alfred, to Miss Lucinda M. Stillman, of Amity.

In Scio, N. Y., March 21st, by Rev. Rowse Babcock, Mr. David C. Matteson, of Almond, to Miss Anna Jane Treat, of Elmira, Chemung Co., N. Y.

At East Hamilton, N. Y., March 14th, 1852, by A. M. Covey, Esq., Mr. Lewis Burdick to Miss Esther Morgan, all of Brookfield.

By the same, at North Brookfield, N. Y., March 21st, 1852, Mr. Joel Kinney to Miss Elizabeth Legg, both of Brookfield.

In Hopkinton, R. I., March 22d, by Eld. Daniel Coon, Mr. Nathan Maxson to Miss Lucy E. Davis, all of Hopkinton.

At Fabius Village, Onondaga Co., N. Y., March 22d, by Rev. S. R. Evans, Mr. Squire P. Cottrell, of Almond, Allegany Co., N. Y, to Miss Sarah M. Slingland, of Fabius Village.

In Shiloh, N. J., 3d mo. 18th, by Eld. Wm. M. Jones, Mr. Thomas Tomlinson to Miss Amanda H. Davis, daughter of Mr. John T. Davis.

In the Seventh-day Baptist meeting-house at Shiloh, N. J., at the close of the Exercises of the Rhetorical Classes, 3d mo. 23d, by Eld. Wm. M. Jones, William C. Whitford to Ruth R. Hemphill, Principal and Preceptress of Union Academy.

DIED,

At his residence in Milton, Rock Co., Wis., June 23, 1851, Dea. Wm. P Stillman, aged 45 years. He had been an active and devoted member of the churches where he had resided. He embraced religion in early life, at Alfred, Allegany Co., N. Y., whence he removed to Genesee, where he was a member until he removed to Milton, and became a member of the Seventh-day Baptist Church at that place, in the fellowship of which he continued until his death. He left a large family to mourn the loss of an affectionate father and companion.

At Milton, Rock Co., Wis., Sept. 23, 1851, Henry Goodrich, in the 20th year of his age. Bro. Goodrich was from Hancock, Berkshire Co., Mass. While at school there he became the subject of God's saving grace, and united with the First-day Baptist Church. Although his stay with that church was brief, yet his Christian conduct was such that he won the confidence and affection of the church. During the revival with us last winter, he embraced the Sabbath, and united with the Seventh-day Baptist Church in Milton. He was a man of deep piety and much prudence, and was universally respected as a citizen and a Christian. Although surrounded with every earthly blessing, he felt that his home was in heaven. He died as the good man dieth, and went where "the wicked cease from troubling, and the weary are at rest." V. H.

At Alfred Center, N. Y., March 18th, in the seventy-fourth year of her age, Thankful Rose, mother of David Rose, whose death was reported last week. Although the subject of this notice had never made a public profession of religion, yet she had for many years entertained a hope in the Saviour, which hope did not desert her in her last moments. N. V. H.

In Plainfied, Otsego Co., N. Y., March 19th, of inflammation of the lungs, at the termination of measles, Mrs. Sophia Mason, wife of Mr. Charles Mason, aged 52 years. Mrs. M. had been, for many years, a member of the first Seventh-day Baptist Church in Brookfield. We trust she was fully prepared for her sudden and unlooked-for removal to the spirit world.

In Clarkville, Madison Co., N. Y., March 21st, of chronic pulmonary affection, Mrs. Martha Burdick, wife of Mr. Ethan Burdick, in the 82d year of her age. Sister B. became hopefully pious in yer youth; but she did not unite herself to the people of God until she was about 30 years of age, when she became a member of the Seventh-day Baptist Church in Berlin, Rensselaer Co., N. Y., under the pastoral care of Eld. W. Satterlee. About the year 1812, she removed with her family to the town of Brookfield, Madison Co., where she united with the church now known as the 1st Seventh-day Baptist Church of Brookfield, of which she remained a member until the close of life. Her faith in Christ was unwavering, her hope steadfast, and her love to her Redeemer, and attachment to his interest, constant to the end. She has gone, we trust, to receive her gracious reward of life eternal. W. B. M.

At New Market, N. J., March 20, Asa F. Randolph, after a protracted illness of nine years, which he bore with Christian resignation. He professed religion and united with the Church at New Market in 1837. When the Church at Plainfield was constituted, he was living in that place, and was one of its constituent members. Having established himself in New Market, he took a letter from the church at Plainfield, and united again with us, in February, 1852. He departed in peace to join the church triumphant. His character was unspotted; his life was one worthy of imitation; and his end was peace. W. B. G.

At the residence of her son, in Genesee, Allegany Co., N. Y., March 24, 1852, Lois Edwards, widow of Daniel Edwards, formerly of Charleston, R. I., in the 79th year of her age. Deceased was attacked with a paralysis of the nervous system, and collection of water on the brain, which terminated life after five days of severe sickness. She died as she had lived, in peace with all men, and we trust with God.

LETTERS.

J. W. Langworthy, Wm. Green, E. Maxson, Daniel Coon, Leman Andrus, C. M. Lewis (no,) Rowse Babcock, N. V. Hull, H. W. Stillman, W. B. Maxson, V. Hull, W. B. Gillett, Wm. M. Jones, J. Summerbell, S. R. Wheeler, S. R. Evans, A. M. Covey, J. Spencer, S. Wardner, T. E. Cuyler, I. D. Titsworth, L. M. Caffin, T. Tomlinson.

RECEIPTS.

FOR THE SABBATH RECORDER:

C. A. Stillman, Westerly, R. I.	$6 00	to vol. 8	No. 52
C. C. Stillman "	2 00	8	52
Paul M. Barber "	2 00	8	52
Elias Saunders "	2 00	9	52
J. W. Langworthy, Brand's Works	2 00	8	52
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J. A. Coon "	2 00	8	52
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Simon B. Crandall "	2 00	8	52
Dr. J. E. Clarke, Brooklyn	2 00	9	26
Job Spencer, Bolivar	2 00	8	52
Seth Wardner, Essex	2 00	9	26

FOR SABBATH-SCHOOL VISITOR:

James Summerbell, Adams Center	$5 00
Benj. F. Burdick, Westerly, R. I.	4 00
Rowse Babcock, Scio	1 00
Robert D. Hemphill, Alfred Center	12

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Josiah W. Langworthy, Brand's Iron Works, R. I.	$1 00
Joseph Langworthy "	1 00
Benjamin R. Champlin, Westerly, R. I.	1 00
Samuel R. Wheeler, New London, Ct.	1 00
Matthew Wells, Jr., DeRuyter	1 00
Jason B. Wells "	1 00
Eli S. Bailey, Brookfield	1 00
Leman Andrus, Pendleton	1 00
Rowse Babcock, Scio	1 00

BENEDICT W. ROGERS, Treasurer.

Missionary Society—Board Meeting.

THE next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held in New York on Third-day, April 6, at 2 o'clock P. M. GEO. B. UTTER, Rec. Sec.

Publishing Society—Board Meeting.

THE Board of Managers of the Seventh-day Baptist Publishing Society will hold their next Quarterly Meeting in New York on the evening of Third-day, April 6. T. B. STILLMAN, Rec. Sec.

Western Association—Executive Committee.

THE Executive Committee of the Western Association will hold their next quarterly session at Nile, on Fourth-day evening, April 7. Reports of missionaries and contributions from the churches are desired in season for the meeting. J. BAILEY, Secretary.

Aztec Children.

☞ *Change of Hours.* ☜

SOCIETY LIBRARY, CORNER OF BROADWAY AND LEONARD-STREET.—Doors open from half-past 3 to half-past 5 P. M., and from 7 to 9 P. M., daily.

The young man, MAXIMO, is about 20 years of age, and weighs 20 pounds.

The girl, BARTOLA, is about 10 years of age, and weighs 17 pounds.

Tickets 25 cents—Children half price. History of the Children (36 pages) Six Cents.

New York and Erie Railroad.

TRAINS leave New York as follows (Sundays excepted) from pier foot of Duane-street:—

Mail Train at 8 A. M. for Dunkirk and all Stations.

Newburgh Express Train at 4 P. M.

Way Train at 4 P. M. for Sufferns, Oxford, and intermediate stations.

Evening Express Train at 5 P. M. for Dunkirk, connecting with the Dunkirk and State Line and Erie and North-East Railroads, for Erie, Pa.

CHAS. MINOT, Superintendent.

New York, Dec. 29, 1851.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
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NOW contains 48 pages, and is the *largest Illustrated Dollar Magazine for Youth in the World.* It is beautifully embellished, and filled with just that kind of reading which is adapted to instruct, to improve, to elevate, while it amuses and entertains the young reader. Francis C. Woodworth is still the Editor; and those who wish to secure all his *Letters from Europe* must begin with the January number, which is the first of a New Series.

Terms.—$1 00 a year; four copies for $3 00; for $5 00 seven copies will be sent, and an extra copy to the one who forms the club. Specimens sent gratis.

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D. A. WOODWORTH, 118 Nassau-st., N. Y.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance: $ 25

One copy	1 00
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Twelve copies to one address	3 00
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Postage.—The postage on *The Sabbath-School Visitor*, it being under 300 square inches, is one fourth the rates of larger monthly papers, viz.: For the entire year, under 50 miles, 1¼ cents; over 50 and within 300 miles, 2½ cents; over 300 and within 1,000 miles, 3¾ cents; over 1,000 and within 2,000 miles, 5 cents.

The Seventh-day Baptist Memorial;

A QUARTERLY MAGAZINE OF Biography, History, Statistics, &c.

Terms—$1 00 a Year, 25 Cents a Number.

Postage.—The *Memorial* weighs less than three ounces. The postage on it, for any distance under 500 miles, is three cents per number; for any distance over 500 miles and not over 1,500, six cents. *Regular subscribers*, who pay the postage quarterly *in advance*, are entitled to receive it for *one half* these rates; that is, for 1½ cents per number under 500 miles, and 3 cents over 500 and not over 1,500.

☞ Communications, orders, and remittances, should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York.

Miscellaneous.

Too Poor to Pay.

We were so poor when baby died,
And mother stitched his shroud,
The others in their hunger cried,
With sorrow wild and loud;
We were so poor we could not pay
The man to carry him away.

I see it still before my eyes:
It lies upon the bed,
And mother whispers through her sighs,
"The little boy is dead."
A little box of common pine
His coffin was—and may be mine!

They laid our little brother out,
And wrapped his form in white;
And, as they turned his head about,
We saw the solemn sight,
And wept as little children weep
And kissed the dead one in his sleep!

We looked our last upon his face,
And said our last "good bye,"
While mother laid him in the place
Where those are laid who die:
The sexton shoved the box away,
Because we were too poor to pay!

We were too poor to hire a hearse,
And couldn't get a pall,
And when we drove him to the grave,
A wagon held us all:
'Twas I who drove the horse, and I
Who told my mother not to cry.

We rode along the crowded town,
And felt so lone and drear,
And oft our tears came trickling down,
Because no friends were near.
The folks were strangers, selfish men,
Who hadn't lost a baby then.

We reached the grave, and laid him there,
With all the dead around;
There was no priest to say a prayer
And bless the holy ground;
So home we went with grief and pain;
But home was never home again!

And there he sleeps, without a stone
To mark the sacred spot,
But though to all the world unknown,
By us 'tis ne'er forgot;
We mean to raise a stone some day,
But now we are too poor to pay!

Baltimore, Md. J. F. W.

Cheap Ocean Postage.

This subject was recently brought before the Senate by Mr. Sumner, on whose motion a resolution was adopted instructing the Committee on the Post-Office to inquire whether something may not be done for the reduction of the present high rates. The brief remarks with which he submitted the resolution, present a condensed and powerful argument:—

"A letter can be sent three thousand miles in the United States for three cents; and the reasons for cheap postage on the land are equally applicable to the ocean.

"In point of fact, the conveyance of letters can be effected in sailing or steam packets at less cost than by railway.

"Besides, cheap ocean postage will tend to supersede the clandestine or illicit conveyance of letters, and to bring into the mails all mailable matter which, under the present system, is carried in the pockets of passengers, or in the bales and boxes of merchants.

"All new facilities for correspondence naturally give new expansion to human intercourse; and there is reason to believe that, through an increased number of letters, cheap ocean postage will be self-supporting.

"Cheap postal communication with foreign countries will be of incalculable importance to the commerce of the United States.

"By promoting the intercourse of families and friends, separated by the ocean, cheap postage will add to the sum of human happiness.

"The present high rates of Ocean postage, namely, 24 cents on half an ounce, 48 cents on an ounce, and 96 cents on a letter which weighs a faction more than an ounce, are a severe tax upon all, particularly upon the poor, amounting in many cases to a complete prohibition of foreign correspondence. This should not be so.

"It particularly becomes our country, by the removal of all unnecessary burdens upon foreign correspondence, to advance the comfort of European emigrants seeking a home among us, and to destroy, as far as practicable, every barrier to free intercourse between the Old World and the New.

"And, lastly, cheap Ocean postage will be a bond of peace among the nations of the earth, and will extend good will among men."

Flax and Flax-Cotton.

Gov. Farwell of Wisconsin has written a lucid and forcible letter to the State Agricultural Society, urging the propriety of a far more extensive cultivation of Flax in that State. Wheat has proved a very uncertain crop there, and some other staple must be extensively substituted. Gov. Farwell shows clearly that the climate and soil of Wisconsin are admirably adapted to the growth of Flax; that $25 per acre would not be a large average yield, while $40 per acre may be obtained; and that the importation and sale of 10,000 bushels of seed at a cost of $15,000 would secure a crop worth at least $250,000 for the present year, and not less than $2,000,000 next year.

Mr. John Galbraith, who has grown Flax in Waukesha County in each of the four last years, has had three good crops and one middling one. [During those four years, we believe, there have been two or three signal failures of the Wheat crop.] An efficient Breaking Machine is now in operation at Beloit, where Flax Straw is regularly purchased by the tun, rotted, dressed, and sent eastward to market. And, if the Governor's recommendation is seconded, there will soon be similar establishments in nearly every County, with Oil-Mills, where Seed may likewise be sold for cash.

—The Flax culture in this country will be considerably extended this season. Hon. Henry L. Ellsworth, formerly U. S. Commissioner of Patents, will sow 500 acres this season. As Seed will doubtless be dear for a year or so, it is computed that $30 per acre can be obtained from good land well cultivated in the Eastern States. The labor is hardly equal to that required to secure an average yield of Indian Corn. Twenty bushels of Seed have often been grown on an acre, and this alone will probably be worth $25; while the Straw will range from $5 to $10 per tun, as it shall be further from or nearer to breaking machinery. Twenty bushels of Seed and two tuns of Straw are considered a fair yield per acre in England.

Four companies are now engaged in the Manufacture of Linen Thread of this country—at Cohoes, N. Y.; at Willimantic, Conn.; at Lancaster, Mass.; and at Andover, Mass. The Cohoes Thread was never excelled in Great Britain nor anywhere else. (There are probably others; but these we know.) And a company has just been formed to manufacture Linen Fabrics at Fall River, Mass., with a capital of $500,000.

In England, the business goes on prosperously. One land-owner will sow 3,000 acres of Flax this year. Claussen's Flax-Cotton machinery is evidently gaining favor. His works at Stepney, near London, are a focus of public interest. There the *cottonizing* process (splitting the Flax fiber by saturating it first in a solution of soda and then in one of sulphuric acid) is completed in a few minutes, and at trifling cost. It has previously been steeped, however, in a cold solution of caustic soda, for some twenty-four hours.

In England, Flax Straw costs, as yet, some $15 to $20 per tun, delivered, while it may be profitably grown in this country for $3. [N. Y. Tribune.

Deepening Soils—Sub-Soil Plows and their Use.

When our Western farmers first settled upon their lands, and made their clearings, acre by acre, from year to year, and put in their wheat crop by simply dragging the top branches of a tree over the surface, there was little or no complaint made of wheat winter-killing by "frost heaving;" nor was there complaint of small return in product, if thought was given of how much of the land was occupied by stumps. Gradually, as the land became more cleared of stumps, the plow had been introduced, and under the erroneous impression that all the yellow soil was poisonous, the cultivator has, year after year, turned over the upper surface, (originally composed of all the elements necessary to the growth of plants,) and cropped it until it has become exhausted. At this point it became a question as to how an increased crop can be obtained from the land at the least expense, and without too great exhaustion of the soil. The utility of deep plowing is admitted, but any one knowing the composition of soils, together with the change wrought upon them by the action of air, would never think of running his plow so deep as to turn up, at first, four inches more of a soil than was ever before done. Deep and fertile soils are desirable, but a man who has a soil composed of clay mould four inches deep, resting upon a bed of yellow clay, as a subsoil, would be wild to take a common plow and turn it over eight inches deep for planting his corn. This depth of soil must be obtained gradually, year by year, inch by inch, as it is thrown up and exposed to the air and frost. Plants derive a portion of their support from grasses communicated to the soil from the atmosphere, and just so deep as the land is stirred, will the air penetrate.

A correspondent of the Ohio *Cultivator*, in advocating deep plowing, says, "There may be added to advantage, the sub-soil plow, to open the earth to an equal depth—to drain and mellow it, rendering it pervious to the roots of the plants, and subjecting it to the action of the atmosphere and rain. In this way not only is the supply of vegetable matter greatly increased, but oftentimes land made sterile by the presence of noxious oxides in the subsoil, is rendered productive by the free admission of oxygen, which acts as a corrective. Nor does it disprove these principles, that deep plowing of some lands may be followed by a diminished crop. This is frequently the case, in lands, which, from their peculiar character, or from long-continued superficial cultivation, have contracted a *hard pan*, impervious alike to water and air. In such cases, if sub-soiling were made to precede, for a year or more, deep plowing, the under soil would have imparted to it some degree of productiveness, when it might advantageously be brought to the surface.

The sub-soil plow does not bring the lower soil to the suface, as many suppose, but is designed to follow after the common plow, stirring the soil some six to ten inches deeper, in the same furrow. There are several patterns of plows, denominated sub-soil plows, but we confess, after examining them all, we prefer the one deemed a modification of the Scotch pattern. If the land is not too wet it loosens the whole width of the furrow, and by means of a narrow plate or mould-board, an underground drain is formed, that greatly facilitates the escape of surplus water, where the land has anything of rolling or descending character. Where the land is nearly level, the advantages derived from the use of a sub-soil plow are not as apparent as where the land has ready descent, unless is has been underdrained, a practice of which few appreciate the advantages until they have tried it. The English sub-soil plows, or all patterns of them which we have seen, do not lift the ground at all, but act only as would a knife if drawn along, cutting a slice, but not disturbing it from its bed in the least.

In the use of a sub-soil plow on clay ground, no man should attempt it without having both draft-rod and wheel attached, for without them he will find it difficult to guage the plow to the land so that his horses can work freely, and still more difficult to guage the depth. [Ohio Farmer.

Use of Cats' Whiskers.

Every one has observed the whiskers of a cat; but few, perhaps, dream that they serve any valuable end. The following passage will prove the contrary: Every one must have observed what are usually called the whiskers on a cat's upper lip. The use of these in a state of nature is very important. They are organs of touch. They are attached to a bed of close glands under the skin, and each of these long hairs is connected with the nerve of the lip. The slightest contact of these whiskers with any surrounding object is thus felt most distinctly by the animal, although the hairs of themselves are insensible. They stand out on each side of the lion, as well as in the common cat; so that, from point to point, they are equal to the width of the animal's body. If we imagine, therefore, a lion stealing through a covert of wood, in an imperfect light, we shall at once see the use of these long hairs. They indicate to him, through the nicest feeling, any obstacle which may present itself to the passage of his body; they prevent the rustle of boughs and leaves, which would give warning to his prey, if he were to attempt to pass through too close a bush; and thus, in conjunction with the soft cushions of his feet, and the fur upon which he treads, (the retractile claws never come in contact with the ground,) they enable him to move towards his victim, with a stillness even greater than that of the snake, who creeps along the grass, and is not perceived until he is coiled around his prey. [Library of Knowledge.

A Voice of Warning.

I witnessed once a scene which comes appropriately in place here. During the commencement exercises of Emory College, upon one occasion, the Governor of the State of Georgia and his lady, with a goodly number of other friends, were staying with me. All were light-hearted, cheerful, and happy, when a female form, plainly but neatly attired, entered my gate and advanced to my door. I received her, and, upon her request to see the Governor, I conducted her to his room.

"Governor," said she, "I am the mother of the man who is to be executed, four days hence, at Columbus, for murder. Hearing of his sentence in Maryland, where I live, I hastened with all speed to Milledgeville, to beg of you a respite of his sentence till the meeting of the Legislature. There my money gave out; but not finding you there, I have followed you hither, having walked most of the way, (sixty-five miles,) to make the request. Governor, will you not suspend the sentence?"

"Madam," said the Governor, his eyes already filled with tears, for no Governor ever had a kinder heart, "if I were to grant the respite, you could not possibly reach him with it, in your enfeebled and exhausted situation, in time to save him."

"Yes, I will, Governor; give it to me, and I will have it in Columbus before the hour of execution arrives."

"Then you would have to travel night and day for four nights and three days and a half."

"Only give me the respite, and it shall reach him in time. I shall see him, any how, before he dies; but I have no time to lose."

"Madam," said the Governor, "I most deeply sympathize with you, and it pains me to tell you that I should violate my official duty to grant the respite. I have examined the case, and I cannot find a single mitigating circumstance in it, in your son's favor."

"Oh, Governor! my son is not a murderer at heart. His disposition is peaceable. He was not himself when he committed the deed. Oh, Governor! here on my knees, before you, I pray you have pity upon a poor, heart-broken, widowed mother!"

Our wives sobbed aloud, and the Governor and myself mingled our tears profusely over the bending suppliant. There was but one of the group that could speak, and that one bore the burden of us all, multiplied a thousandfold. The Governor raised her from her knees, and repeated, by a shake of the head, what he had already said.

And now went forth from that poor woman's heart—what shall I call it? A *sigh?* It was not that. A *sob?* It was not that. A *groan?* It was not that; but an indescribable out breathing of all that is eloquent in grief and melting in sorrow. Her accents had caught the ears of the group in the adjoining porch, and produced a death-like silence there; and my habitation, so lately the scene of mirth, was like the court of death.

At length she broke silence:—

"If there is no hope, I must hasten to my child before he dies."

She rose, and tremblingly advanced to the porch, followed by the sympathizing friend, but unyielding Chief Magistrate. She passed the crowd without seeming to notice them; and, as her foot fell upon the step that was to conduct her away from the habitation of hope, she cast back a melting look, and commenced her last appeal, with "Oh! Governor! for God's sake!"—when she sunk to the floor. At length, rising, as if moved by the thought that she was losing the time which alone would enable her to see her son alive, she retired.

The Governor disappeared with her; his carriage soon followed; and though no questions were asked on his return, I doubt not that he offered her the best solace he could, in her extremity, without a breach of duty.

Now I ask, what is all the good that ardent spirits have ever done, compared with the pangs which this poor widow has suffered? But hers was no uncommon case. Multiply her afflictions by ten thousand, and you will get the exponent of what one class, and that about the best of our race, have suffered from the use of inebriating drinks. Ah! God bless you, men, I fear we shall have a dread account to render at the court of Heaven, for our dealings with this class of the human family.

[Rev. A. B. Longstreet.

The Pimo and Maricopa Indians.

A member of the Mexican Boundary Commission furnishes the Providence *Journal* with some account of his adventures and experiences, from which we copy the following:—

The third day after leaving Tucson, we arrived at the Pimo villages, which we reached about 8 o'clock at night, and our camp was soon filled with Pimos and Maricopas. We remained four days among these interesting tribes. The villages are scattered for some 10 or 12 miles along a wide valley. Their houses are mostly circular, and are built of a frame work of poles, neatly covered with straw. They are 15 or 20 feet in diameter, and high enough within for a man to stand upright. The entrance is so low that it is necessary to crawl to enter, and this, the only opening, serves the treble purpose of door, chimney, and window. A small fire, built in the center, keeps the interior very hot as well as very smoky. Almost every house has a storehouse near it, which is frequently larger than the dwelling; this contains the supplies of corn, wheat, pumpkins, &c. The grain is stored in large jar-shaped baskets of straw, very neatly made, and holding 20 or 30 bushels. Though speaking distinct languages, the Pimos and Maricopas live together in harmony, and their dress and manners are almost identical. With the exception of such articles as they purchase from travelers, the dress of these people is a cotton blanket of their own manufacture. They raise an abundance of cotton, which they spin and weave into a coarse kind of blanket, which is very strong and durable. These people have very coarse, long hair, which usually comes low over the forehead, and behind is twisted into long strands, which are often tastefully looped up, and secured by means of a band woven of brilliant colored threads. A curious custom prevails among them of plastering up their hair with mud. This is worked into the hair, and fashioned into a sort of turban. When asked the object of this, they very frankly tell you that it was to kill the *piojos*. The hair is worn in this state until the mud dries, when it is washed out, and the hair comes out bright and glossy. The men generally have a blue line tattooed in the edge of the under eyelid, and extending back to the temples. The women have similar lines extending from each corner of the mouth to the chin. The most striking thing about these tribes is their industry in agricultural pursuits. They have immense fields under cultivation, which are irrigated by accquias, as neatly dug as any I have seen among the Mexicans. Their fields are fenced, and evidently cultivated with much care. It looked strange enough to see Indians, with painted faces, and decked out in red cloth and other finery, quietly ploughing and sowing. Their land seems to be well adapted to wheat and pumpkins; of the latter they had some of the largest specimens I have ever seen. Though apparently honest, these people are inveterate beggars, and in driving a bargain, they are quite sure to get the better. So many emigrants have passed through their village, who were glad to dispose of their effects at any price, that the Indians have learned to set an inordinate price upon their own goods, and to depreciate the value of those brought from abroad.

The Pimos and Maricopas have from time immemorial been at war with the Yumas, who live near the mouth of the river. One of the Yuma Chiefs, for some purpose, accompanied the Mexican Commission, and while they were encamped near these villages, the Maricopas entered the camp and killed the Yuma. A few days afterward, as we passed the lower village, we found the whole population dressed in their best finery and gaudily painted, dancing and singing around his head and hands. These Indians have very few fire-arms; they are expert with the bow, but their favorite weapon is the war-club.

Phillips's Account of Curran.

I caught the first glimpse of the little man through the vista of his garden. There he was,—on a third time afterward, I saw him in a dress which you would imagine he had borrowed from his tipstaff,—his hands on his sides; his under lip protruded; his face almost parallel with the horizon; and the important step and eternal attitude only varied by the pause during which his eye glanced from his guest to his watch, and from his watch reproachfully to his dining-room; it was an invariable peculiarity—one second after four o'clock, and he would not wait for the viceroy. The moment he perceived me, he took me by the hand, said he would not have any one introduce me; and with a manner I often thought was *charmed*, he at once banished every apprehension, and completely familiarized me at the priory. I had often seen Curran—often heard him—often read him; but no man ever knew anything about him who did not see him at his own table, with the few whom he selected. He was a little convivial deity; he soared in every region, and was at home in all; he touched everything, and seemed as if he had created it; he mastered the human heart with the same ease that he did his violin. You wept, and you laughed, and you wondered; and the wonderful creature, who made you do all at will, never let it appear that he was more than your equal, and was quite willing, if you chose, to become your auditor. It is said of Swift, that his rule was to allow a minute's pause after he had concluded, and then, if no person took up the conversation, to recommence himself. Curran had no conversational rule whatever; he spoke from impulse, and he had the art so to draw you into a participation, that, though you felt an inferiority, it was quite a contented one. Indeed, nothing could excel the urbanity of his demeanor. At the time I speak of, he was turned of sixty, yet he was as playful as a child. The extremes of youth and age were met in him; he had the experience of the one, and the simplicity of the other.

Communion Wine.

The Editor of *The Maine Fountain*, now speaking for Temperance through Connecticut, writes from Greenwich as follows:—

"At Stanwich I met with an article to which I wish to call the attention of churches in Maine. The question of using alcoholic wine at the communion has long excited the attention of some of the churches of our State, and since the passage of the law, which makes no provision for 'sacramental purposes,' some are anxious to know what they shall do for that ordinance. For several years past the Congregational Church in S. has used the pure juice of the grape—'*the fruit of the vine*,'—which they manufacture themselves, and preserve without fermentation. I have a bottle of the 'wine,' made by Mr. Close of Stanwich, and which is now eighteen months old, and perfectly sweet. I shall take it into Maine without any fear of a *seizure*, and shall exhibit it to some of our churches, having no doubt that they will prefer it to new rum and logwood. It is prepared by adding one pound of sugar to two pounds of the grape, and can be kept sweet for any length of time by bottling it up and keeping it in a cool place. There are men here who would gladly contract to supply the churches of Maine with this pure article, and I hope an arrangement may be made to that effect."

EXTRAORDINARY INCREASE.—Muller & Co. have been engaged in selling about a thousand building lots, situated between Fourth and Seventh Avenues, and Sixty-third and Seventy-third-sts., New York. The lots, comprising nearly fifteen blocks, presented a surface of a little more than 63 acres. Thirty years ago this land was purchased by the late James Amory for $4,000; now it sells for about *Eight Hundred Thousand Dollars!* Thus a lot which in 1822 cost $4 29, sells for $780; or an acre at $70 in 1822 brings $12,700 in 1852. These lots are in an unsettled portion of the Island, and but few of the streets are opened. A rise of six hundred per cent. per annum in thirty years, on so large a plot of ground, is probably without a parallel even in this go-ahead city. In this instance, the original investment had doubled itself every sixty days. [Tribune.

PRETTY GOOD FOR A BOY.—One day, says the paper at Grand Ligne, Canada, a Roman Catholic beggar came into a house where a boy, the son of one our colporteurs, happened to be. The beggar said he had just met with Protestants whom he had silenced in speaking of the pomps and ceremonies of his church, while theirs are as naked as anything can be. And he began to extol the richness, splendor, and magnificence of their houses of worship, adding that the Protestants had nothing to compare with it. Yes, replied the boy, looking sharply at him, you have splendid churches, but it is a great pity that there are so many beggars around them. The old fellow seized his hat and walked out.

Jacob Weaver, a Revolutionary soldier, recently died in Jefferson Co., aged 94.

A NOBLE ACT.—At a fire in New York, on the 17th ult., Mr. Joseph Mount, foreman of Hose Co. No. 14, distinguished himself in a manner deserving of the warmest approbation. Mr. M. was among the first at the fire, where he found that several persons were in the upper stories and in great peril. He rushed up the narrow stairs, which were already on fire, and found two women, three children, and two men crying for help. Mr. M. returned to the street, and, in default of the arrival of the ladder trucks, got a painter's ladder, which was some ten feet too short, put it on a barrel, and got up within reach of the window. At this time there was such a dense cloud of smoke rolling up under the ladder that suffocation seemed certain; but Mr. Mount quickly brought down one child, then another, and then one of the women, but the other woman was too heavy for him, and he was obliged to let her slide down the ladder. At this moment his strength gave way, and he and the woman both fainted and fell over the barrel upon the ground. All the women and children were saved without serious injury. Mr. Mount was taken home and placed under medical care. In the mean time the men got upon the roof, but one or both of them returned for the purpose of saving some $70 in money, and one lost his life, while the other was so badly burned as to be in much danger. [Tribune.

N. Y. STATE LUNATIC ASYLUM.—A report has been recently presented to the Legislature, from which it appears that the number of patients in the State Lunatic Asylum, at Utica, at the commencement of the year 1851, was 429; 366 have been added to the number during the year, 112 discharged recovered—15 much improved—51 improved—134 unimproved, and 48 have died. Whole number remaining, 435. Whole number received into the Asylum up to the 1st of December, 1851, was 3,109; of whom 1,300 have been discharged recovered, 23 much improved, 511 improved, 472 unimproved, and 387 have died. The price for keeping persons in indigent circumstances has been fixed at $2 50, instead of $2 per week.

THE REMEDY.—"What," said a pompous West India planter, addressing himself to Wilberforce, "what, sir, is your remedy for slavery?" "Stop stealing," was the philanthropist's quick reply. The answer, now, here and to the same question, is all the one which needs to be made. Nobody in this land of abundance, should be forced to steal. When the reverend and witty Caleb Stetson, of Massachusetts, was told that slaveholders, because of their poverty, and of certain laws forbidding emancipation, without sending the slaves out of the State, could not emancipate their slaves, he exclaimed: "Let such slaveholders run away. Surely they can do that."

VARIETY.

Accustom a child, as soon as he can speak, to narrate his little experiences, his chapter of accidents, his griefs, his fears, his hopes; to communicate what he has noticed in the world without, and what he feels struggling in the world within. Anxious to have something to narrate, he will be induced to give attention to objects around him, and what is passing in the sphere of his instruction; and to observe and note events will become one of his first pleasures. This is the ground-work of a thoughtful character.

Roger Sherman was a representative in Congress from Connecticut; his business had been that of making shoes. John Randolph rose, and with his usual squeaking voice said, "I should like to know what the gentleman did with his leather apron before he set out for Washington." Mr. Sherman replied, imitating the same squeak—"I cut it up to make moccasins for the descendants of Pocahontas!"

Never talk of your parentage; for, if it is honorable, you virtually acknowledge your claims to rest on the merits of others; or, if it is mean, you wish to show that something good can come out of Nazareth; or, if it is neither, your conversation can be interesting only to yourself.

The city of London proper only covers an area of six hundred and forty acres, or one square mile. The property on this space is worth five hundred millions of dollars, which is about the assessed value of the real estate of Pennsylvania.

Never hesitate to engage in a noble enterprise for fear you have no power to render it important aid. There is no position so humble where a man may not be a benefactor in the cause of truth.

Take away the feeling that each man must depend upon himself, and he relaxes his diligence. Every man comes into the world to do something.

On the morning of Feb 6th, the steam saw-mill owned by Wm. D. Burdick, of Hornellsville, N. Y., was destroyed by fire. No insurance.

Seventy feet of the dam of the Genesee Canal, at West Morris, has been carried away. It will take several months to repair the damage.

The ship Russell Glover, of New York, bound for New Orleans, went ashore off Nun Jack, in the Bay of Abaco, on the 21st ult., and with the cargo is a total loss.

The Charter incorporating the Company for the projected Exhibition of the Industry of All Nations has passed both branches of the New York Legislature by large majorities.

A new railroad from Hornellsville to the State line at Ripley is projected, which it is said will save about twenty-five miles of distance.

Thirty-one graduates received their diplomas as the Homeopathic College in Philadelphia, at the late commencement.

A man who gives his children a habit of industry, provides for them better than by giving them a stock of money.

Thursday, the 15th day of April next, is to be observed as a day of fasting and prayer in the State of Maine.

The navigation of Lake Erie is again open—the ice having disappeared for the most part about the 18th ult.

A writer in the Washington *Union* states that the Atlantic postage in 1851 exceeded that of 1850 by more than $200,000.

Life abounds in cases of brilliant results to generous policy.

A hard bargain is ever a bad bargain for the apparent gainer.

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BY E. PORTER BELDEN, M. A.,

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DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June of each year.

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The Terms for 1851 and 1852 are as follows:—
The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3 " " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term, and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term, Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.

Tuition should be arranged before entering classes.

Geography, Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
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Chemical Experiments,	$1 00
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BOARD, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

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Sabbath Tracts.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
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No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
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No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

For the Sabbath Recorder.

THE PURITAN PILGRIMS.

Nations have arisen, acted their part in the world's many-scened drama, and then disappeared. As sinks the bark on the ocean amid contending elements, so have sunk most of the ancient nations. Some have shot like meteors athwart the vast vault of time—a few leaving a brilliant and enduring train of glory behind, but most disappearing with an evanescent gleam, and leaving a gloom the more cheerless and dismal from the contrast.

In their places other nations have arisen. Among these, there is one whose stars shine with peculiar effulgence. Its origin is unique, not being traced to uncertain dates or ambiguous myths and fables. It has not sprung from a savage state by the slow process of civilization—from the old and dilapidated systems of the dark ages, or the seethings of revolutions; but some of the purest, the most perfect embodiments of liberty, knowledge, and religion, of the Old World, were the Heaven-ordained founders of the American Republic.

The struggling light of the sun of political and religious liberty, gleamed but faintly through the clouds of oppression that hung over the old world. Many a true heart among Albion's sons, yielding implicit obedience to the higher law of conscience, enlightened by the truths of religion, watched with anxious eye the scorn, the faggot and flame, depicted in the shade and gloom that hung over their homes. As the shades of oppression gathered around, they turned to the Sun of Freedom, as turns the Moslem in his devotions to the king of day. Repressing the impulses of hearts warm with love for their fatherland—its glens and heaths—its moss-covered cottages, classic halls, and church spires, beneath which their accustomed devotions rose, while around clustered the graves of their sires—they became willing pilgrims to some more favored land. But they mistook the rays of freedom, reflected by the waters encircling their sea-girt homes, as emanating from Holland, and thither they directed their course. Holland, though offering many privileges to the oppressed, was not the country for a people whose destiny it was to be the founders of a nation. There was another land—a sylvan land—where there was plenty of room for their powers to expand unrestrained—free alike from the allurements and the oppressions of the old world.

Seeking such a land, and such a destiny, they took their departure from their homes—from the civilized world, rendered dear to them by many and varied privileges and associations, but where true religion walked in sackcloth and sandals, while the false held the sceptre. The sere leaf, the fitful winds, the brazen skies of autumnal months, omens of approaching winter, calculated to check the ardor of voyagers, did not abate the zeal of spirits nerved up to a great and holy duty. They directed their course towards America. As they sped their way across the ocean, their tearful, uplifted eyes, their solemn, devout appearance, as winds and storms played around, or tossed their bark upon the surging billows, declared that they trusted in the Ruler of storms, and that their purpose was a holy one—that they came as "Heaven's soldiers," to unfurl the banner of more equal rights, and a purer religion, than the world then enjoyed. They did not trust in vain; for Providence was pilot, and they landed safely on Plymouth Rock. They found themselves on a rocky coast—an unexplored wilderness country before them—a vast and dangerous ocean behind them, from whose perils they had just escaped—and in an inhospitable clime, with the rigors of its winter just closing around them.

Though all nature thus presented a sombre and cheerless aspect, seeming to give them a cold and forbidding welcome, yet they greeted America with devout gratitude, and pressed her soil with a firm step, determined to plant the tree of liberty, and bequeath it unmarred to their posterity. They watered this tree with their tears, and nourished it with their blood. Thus watered, thus nourished, its growth was rapid. Its branches spread far and wide, affording shade and protection to rising generations, while from it nations pluck perennial fruit. As the Puritan Fathers fell, one by one, they fell like gems dropt from eternity into the sea of time, starting encircling, expanding waves, the impress of which the remotest shores of time will gladly receive.

From such an origin there has sprung into existence a nation, youthful, energetic, gigantic in power and dimensions, and exalted in rank and influence. Occupying such a position, the eyes of all nations are fixed upon them with an interest akin to that felt by the helpless nations of the North, as they behold the first returning rays of the sun after their long and cheerless night. As they, with delight, bid adieu to whole constellations of inferior orbs, and to the flashing, inconstant light of the Aurora Borealis, for the sun's steady and vivifying light, so nations, now struggling amid darkness and oppression, turn to this nation as a steady, serene, and never-failing light, warming and cheering their desponding hearts. The elective sparks of liberty evoked by the Pilgrim Fathers, have rushed down the chain of time, enkindling in many nations the hitherto latent fires of freedom.

As the moral and political energy, excellence, and influence of our republican institutions are but the legitimate fruits of the principles and labors of the Puritan Pilgrims, this nation, but more especially the descendants of the Puritans, have important responsibilities resting upon them, in view of the trust bequeathed to them. They are emphatically called upon to be the conservators and promulgators of those principles. A voice ascends from the lowly graves of their fathers, imploring them as their sons to protect the institutions for the founding of which they left their fatherland, for which they prayed, labored, and suffered. The blood of liberty's martyrs cries to them from many a battle-field, beseeching them not to prove recreant to the cause for which they fought, bled, and died. A prayer comes to them from the South, imploring them, by the horrors of the slave-ship—by the groans of man extorted by his brother man—by the sighs of immortal minds for the bread of life denied him by kindred spirits—to speak in behalf of Afric's sons—to make America what it professes to be—a land of liberty. The hardy pioneer, on the borders of civilization, looks, in his daily toils, to the descendants of those who, like himself, forsook their native land, and became pioneers in a western world. He asks them to throw around him the ægis of liberty—to send to him the light of knowledge, the bread of life. Maternal affection asks for assistance in polishing the immortal minds committed to her care. The tocsin of freedom, which the Puritan Pilgrims commenced sounding in the ears of the oppressed millions of Europe, is arousing them from their long and troubled slumbers during the night of despotism. They are now calling for assistance in advancing those prinples which we have been so long and earnestly proclaiming to the world.

Those in whose hearts beats Puritan blood or Puritan principles, are called upon by the past, present, and future—by all of the poor and oppressed—by all those struggling after light and liberty—to lend a helping hand in delivering this world from error, sin, and oppression—in scattering the fog and mist hanging over the minds of men—in raising bleeding virtue from the dust, and enthroning her in the hearts of men—in agitating the mighty ocean of mind, which, by its convulsions, may be purified from the dark streams of vice that have so long flown into it. They are to live and act with high resolves, and for noble purposes, regardless of opposition or discouraging prospects, ever resting in the full assurance that

> "Truth, crushed to earth, shall rise again:
> The eternal years of God are hers;
> But error, wounded, writhes in pain,
> And dies among his worshipers."

ALLEGAN.

PUGET SOUND—OREGON.

To the Editors of the Sabbath Recorder:—

I wish to call the attention of those who are about to start for Oregon, to the claims that the country about Puget Sound has to their consideration. A full report of that region may be found in the "*U. S. Exploring Expedition*," by Capt. Wilkes; and for the benefit of those who have not access to that work, I will give a few extracts. It is well known, that the possession of this country was the chief question in dispute between the United States and Great Britain in determining the Oregon Boundary. The Hudson's Bay Company had an agricultural establishment at the Southern extremity of the Sound, which also furnished all the produce for the supply of the Company's stations on the Pacific coast, and 15,000 bushels of wheat annually, besides butter and cheese, to the Russian settlements. Those who have access to Col. Fremont's map of Oregon and California, will get a good general view of these waters. Their extent north and south is about 150 miles; and from the great number of arms and ramifications, forming bays, canals, &c., the extent of coast is very great, and furnishes many good sites for towns. There is every variety of soil, and the scenery is represented as being remarkably picturesque. Wilkes says:

"Nothing can exceed the beauty of these waters, and their safety. Not a shoal exists within the Straits of Juan de Fuca, Admiralty Inlet, Puget's Sound, or Hood's Canal, that can in any way interrupt their navigation by a seventy-four-gun ship. I venture nothing in saying, there is no country in the world that possesses waters equal to these." "The shores of all these inlets and bays are remarkably bold, so much so that in many places a ship's sides would strike the shore before the keel would touch the ground." "They abound with the finest fish in great abundance, and immense quantities of shell fish, including the common clam, black muscle, oysters," &c.

"The best land occurs where the prairies are intersected or broken by belts of woods, that have a dense undergrowth of hazel, dogwood, and cherry. Some of the prairies have a thin soil, though exceeding beautiful in appearance. The distance from Puget Sound to the Columbia River is about 150 miles. The first two days journey is over a continuous plain, with trees scattered through it like a park. The second day's journey, it is stated, the park scenery increased in beauty, and it was almost impossible to realize that we were in a savage and wild country, and that nature, not art, had perfected the landscape. Beautiful lakes, with green-sward growing to the water's edge, with deer feeding fearlessly on the margin, and every tint of flower, many of which were not new to our gardens at home, strewn in profusion around. We could hardly, in galloping along, but expect to see some beautiful mansion as a fit accompaniment to such scenery."

Passing the dividing ridge which separates the waters of Puget Sound from those of the Columbia River, he entered the valley of the Cowlitz.

"Our route lay through alternate woods and prairies, the former composed of large pines and cedars. Several considerable streams of water were passed, whose banks were not so high as those before met with, the latter covered with strawberries so tempting as to induce us to dismount and feast upon them."

On the Cowlitz, about sixty miles distant from Puget Sound, was an old Catholic mission.

"The grounds at the farm were covered with a luxuriant crop of wheat. At the further end of the prairie was to be seen a settlement, with its orchards, &c. The degree of progress resembled that of a settlement of several years standing in our Western States, with the exception, however, of the remains of the conquered forest; for here the ground is ready for the plow, and nature seems as it were to invite the husbandman to his labors. Around the superintendent's house is a kitchen garden, in which all the usual horticultural plants of the United States were growing luxuriantly. The climate is thought to be particularly well adapted to them."

"The soil along this river appears to be of a good quality, a clayey loam, with vegetable mould over trap rock and sand stone."

"On this river it was reported that coal of a good quality existed, but I examined all the places that indicated it, and only found lignite."

[Coal is now known to abound there in large quantities.]

"The route by the way of the Cowlitz will in all probability be that which will hereafter be pursued to the northern waters and sounds."

"The settlers on the Cowlitz prefer it to the Willamette, although the land here is not so good as in the valley of the latter; but they say that many vegetables succeed here that will not grow on the Willamette."

Such was the country eleven years since, when but two settlements had been attempted. Towns have now sprung up where the Indian then baked his quahaugs, and we have from time to time the hasty and laconic epistles from the settlers who are taking up those choice prairies by the shore of those inland seas, which, by their very brevity, indicate their perfect contentment.

An extract from a late Oregon paper, states that considerable attention appears to be drawn towards the Puget Sound country at this time. Several parties have returned from a tour of examination, and report very favorably of that portion of the Territory. Several business men will soon leave with their families to take up their permanent residence at Olympia. It is said that the best of claims can be secured in that region for a large population.

Several weeks since, I addressed a letter of inquiry to the collector at the port of Olympia, through a mutual friend, and when answer is returned, I will make its purport known.

That the waters of which I have been speaking will in a few years be a great resort for commerce, is saying but little. The difficulty and danger of entering the mouth of the Columbia during a great part of the year, and the probability of a rail-road from Puget Sound to the Columbia, are considerations not to be overlooked. There is another point of view of no small importance. It is well known, that the North Pacific affords the best whaling ground now resorted to, and vessels are now sent out from San Francisco, and for the want of a better place, they are sent to the Sandwich Islands to fit out. I have no doubt that in a few years the whale fishery will be carried on chiefly from this place, and the oil sent home in the ships that now return from that coast empty. The anxiety on the part of most of the emigrants heretofore to get gold, has caused this place to be neglected, but those who are seeking for pleasant homes are now turning their steps thither.

Those who go out this season overland will probably reach their destination sooner than those who will go from here in the fall. Upon them will devolve the responsibility of selecting a site for a settlement; and, in the words of a correspondent, we hope that "those who manage the matter may be men of wisdom and experience, and who will also have the glory of God, and the good of the cause of truth, and the good of their brethren, in view."

I am making arrangements to have a vessel leave here on the 1st of October. The size of the vessel will depend upon the number who offer themselves, and as much will depend upon this to determine the cost of passage, I cannot state further at present.

The movement meets with great favor among all, as far as I have heard. I cannot forbear quoting from a letter I have received since I began writing this article, from a friend in Illinois:—

"Our little denomination, which has withstood the tide of popular prejudice for so many years, I have sometimes almost feared would become extinct, through the many temptations which daily surround the most of us, especially our young men; and even to those of riper years, the temptations to which they are exposed often prove too strong for them. Some of us, living here in the West, have frequently talked of a similar movement, but we had no *Moses*; yet many of us have anxiously hoped that some one might soon undertake the important work. I can bid you God speed from an honest heart. * * * I do not know what sacrifice, that is within my power to make, would be too great for me, if a movement was made that would promise success. We are now in the finest farming country I ever saw, but in numbers we are weak, and the price of land around us is high; consequently our people must remain few and feeble. I have no doubt of fifty families being ready to start in the fall."

My correspondent also expresses his preference for the Puget Sound country, and sends me a couple of letters from a recent immigrant to that country, who, after traveling over the settled parts of Oregon, finally located at Puget Sound, and thus discourses to his friends in Illinois:—

NEW YORK, Oregon Ter.,
November 28, 1851.

DEAR BROTHER,—Since I wrote to you at Portland, I have moved about 150 miles to a new town called New York, situated on Puget's Sound. We came here on water, which afforded us the pleasure of a short voyage on the Pacific. * * * *

I have not had an opportunity for examining the country, but I am satisfied that it is the place for me. The health cannot be doubted, the navigation cannot be excelled in the world, in all other important respects it is not inferior to other parts of Oregon. My reasons for leaving the Willamette Valley were the difficulty of getting good claims (which is not the case here) and the navigation of the Willamette being rather difficult at Portland. If you come next season, it is my opinion that you had better come here. * * *

We are now in latitude, about 70° 30' and have had only two frosts that are worthy of notice, and they would not be called hard.

J. D. B. STILLMAN.

JERUSALEM—JEWS OF PALESTINE.

From the "Narrative of a Mission of Inquiry to the Jews from the Church of Scotland in 1839." [Continued.

In the cool of the evening, we enjoyed our first walk about Jerusalem, Mrs. Nicolayson accompanying us upon her donkey. Passing by the Armenian Convent, which appeared to be the largest and most substantial in the city, surrounded with a pleasant garden, we went out at the Zion Gate, the only gate now open on the southern wall of the town, and came out upon the open summit of Mount Zion, for one-half of that hill is now outside of the walls. A gloomy, ill-shaped building near the gate is an Armenian convent, enclosing what is called by the monks the House of Caiaphas; and nearer the southern brow is a small mosque covering the tomb of David. The minarets of this mosque, and of that on the Mount of Olives, were both destroyed by an earthquake a few years ago. There is a prevailing and much credited tradition, that within that building is the very tomb of which Peter said in his sermon, "His sepulchre is with us unto this day."

These are the only prominent buildings upon the unwalled part of Zion. Leaving them on the left, we wandered among the flat tomb stones of the Greeks and Latins. The graves of some of the American missionaries were pointed out to us, and also a small spot of ground which they have purchased and enclosed as a burying-place, though we were told that they were still uncertain whether they would be permitted to bury in it, as the Moslems had found out that the shadow of David's mosque fell upon it at certain hours of the day.

Zion is truly desolate. The only fortified building upon it is the Castle of David, erected on the side of the tower of Hippicus, within the walls, and close by the Jaffa Gate. This alone of all the bulwarks of former days still remains, so that when we obeyed the command, "Walk about Zion, and go round about her, tell the towers thereof," we saw in the very absence of all her towers and fortresses the force of the words, "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever." Full trust in the Lord Our Righteousness, apart from all human helps and additions, establishes the soul firm as the hill of Zion, firmer far than all its bulwarks and palaces, which are now swept away as if they had never been.

Approaching nearer to the brow of the hill, we found ourselves in the midst of a large field of barley. The crop was very thin, and the stalks very small, but no sight could be more interesting to us. We plucked some of the ears to carry home with us, as proofs addressed to the eye that God had fulfilled his true and faithful word, "Therefore shall Zion for your sake be ploughed as a field." The palaces, the towers, the whole mass of warlike defenses, have given way before the word of the Lord, and a crop of barley waves to the passing breeze instead of the banner of war. On the steep sides of the hill, we afterwards found flourishing cauliflowers arranged in furrows, which had evidently been made by the plough; so that this important prophecy, twice recorded, is most fully accomplished.

From the southern verge of Zion, we looked down into the valley of Hinnom, still called Wady Jehennam, which lies nearly due east and west. It appeared very deep, the opposite side rocky and precipitous, and the bosom of it filled with shady olive-trees. Here Manasseh caused his children to pass through the fire to Moloch; and here Jeremiah uttered that dreadful prophecy, "This place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of Slaughter." From the awful wickedness committed in this valley, perhaps as much as from the satanic fires kindled in it, the name came to signify the place of eternal sin and woe. To us it appeared a pleasant shady valley, but in other days, when the precipitous sides were planted with thick trees, it may have been gloomy enough. Instead of descending into it, we turned and went down the steep western side of Zion into the valley of Gihon, which lies nearly north and south on the west side of Jerusalem, to examine the upper and lower Pools of Gihon. We came first to the lower pool, and, standing on the edge, were surprised at the vast size of the basin, which is by far the largest reservoir of the Holy City, though it is much dilapidated and perfectly dry. It is formed in a very simple manner, by throwing a massy wall across the lower end of the valley. This wall answers also the purpose of a bridge, which is crossed in going to Bethlehem. There is a neat fountain at the middle of it, to refresh the traveler, with an Arabic inscription; but we found no water in it. The stones of this wall are closely cemented, and the work is evidently ancient. There are also the remains of a wall at the upper end, and on both sides. The bottom of the pool is merely the natural bed of the valley, and is bare and rocky. On one of the ledges of the rock beneath us, sat two men beating out corn with a staff; which is used instead of our flail, and is referred to by Isaiah, "The fitches are beaten out with a staff, and the cummin with a rod."

We proceeded up the valley as far as under the Jaffa Gate, and then to the north-west, till we came upon the conduit or rude aqueduct of the upper pool, out of which a flock were satisfying their thirst, and shortly after to the upper pool of Gihon itself. The walls of this pool are in a much more perfect condition than those of the lower pool, the strong walls being unbroken, the cement still remaining, and the steps into it from the corners nearly entire. It was about half full of pure water. We spent some time here, and plucked leaves from a large Botin or Terebinth tree, which grows close by. It was here that Solomon was anointed king; and these valleys were once made to resound with the cry, God save King Solomon. This is the spot also where the prophet Isaiah stood with his son Shear-jashub, the type of returning Israel. "Go forth now to meet Ahaz, thou and Shear-jashub thy son, at the end of the conduit of the upper pool, in the highway of the fuller's field." The conduit here spoken of is no doubt the same as that mentioned above, which now conducts the water from the pool into the city; and we were told that it carries the water into Hezekiah's pool, a large tank upon Mount Acra, at the back of the consul's house, which we afterwards saw. "The end of the conduit" must be the place where it first appears above ground, so that the highway to the fuller's field probably passed that spot. Beside the same pool where Solomon had been anointed king, did the venerable Prophet stand and tell Israel of their coming King and Saviour, "Behold, a virgin shall conceive and bare a son, and shall call his name Immanuel."

It is interesting also to remark, that it was here Rabshakeh, the Assyrian captain, stood at the head of a great army, and reproached the living God. And it was from this point that he cried in the Jews language to the men that sat upon the wall, a fact which goes to prove, that the wall of Jerusalem must have extended much farther to the north-west than it does at present.

Around the pool is a burying-place for the Mahometan dead; where tombs were lying broken and scattered about in a most desolate manner. From the rising ground near, we got a view of the plain or valley of Rephaim, lying south-west of the city, and which is still so fertile, that we were assured it is capable of yielding three crops in the year. To this fertility the prophet Isaiah refers. He says, "The glory of Jacob shall be made thin," and shall be no more like the rich waving field of Rephaim, but only like its gleanings; "it shall be as he that gathereth ears in the valley of Rephaim."

In this plain, too, David twice defeated the Philistines, who had penetrated as near as this to the royal city; and somewhere not far off was Baal-perazim, where the heat of the conflict was greatest,—the type of a yet more terrible conflict in the latter days, when "the Lord shall rise up as in Mount Parazim."

By the help of Mr. Nicolayson, we now attempted to trace the probable extent of ancient Jerusalem upon the north. There is room for a great city on the elevated ground to the north of the present wall, and there can be little doubt that the Bezetha of Josephus, which Agrippa enclosed with a third wall of great strength, occupied a vast range of that district. It now consists of cultivated fields and olive plantations; but remains of ruins are visible in many parts of it. When the wall of the city was thus stretched out to the north, and included the whole of Mount Zion on the south, it is not very difficult to understand how Jerusalem could contain the millions who are said to have been sometimes gathered into it. In the distant north we could see the hill Scopus which encloses Jerusalem on the north, where Titus first encamped when he came to besiege Jerusalem, "from whence the city began already to be seen, and a splendid view was obtained of the great temple." We returned by the Cave of Jeremiah, a grotto cut in the rock almost due north of the Damascus Gate, lying in the road from Anathoth, his native village, and where tradition says he wrote the Book of Lamentations. We reached our dwelling a little before the city gates were closed for the night.

[To be continued.

TESTIMONY OF A MISSIONARY.—At a public meeting, the Rev. W. Hands, a missionary in the East Indies, observed that he owed every thing to Sunday-schools; for it was there that the heavenly spark had first caught his soul; it was there that he had first lifted up his voice for the purpose of imparting Christian instruction to others. If it had not been for that opportunity, he should probably never have offered himself to the Missionary Society. Therefore, again he said, that he had every reason to bless God that he had begun by being a Sunday-school teacher, especially as he believed that it was principally through the labors of Sunday schools, that the Gospel of the Redeemer was extended throughout the world.

THE POOR MAN'S BOOK.

BY GEO. W. BUNGAY.

The winds have blown the smoke away—
Cold is the forge, and hushed the mill;
The "toil-worn cotter" rests to-day—
Traffic is mute and labor still.

The unharnessed horse feeds on the green,
The laboring ox rests in the shade;
A holy calm pervades the scene,
And beauty smiles from hill and glade.

The modest flowers that light the clod,
Like drops of sunshine from the sky,
Bow their sweet heads and worship God,
And send their fragrant praise on high.

Beneath his fig-tree and his vine,
Beside the lowly cottage door,
The poor man reads the precious line
Of promise to the humble poor.

The Bible is the poor man's law,
A blessed boon to mortals given;
A ladder such as Jacob saw,
With angels coming down from heaven.

From the New York Recorder of March 24.

FREEDOM OF EDITORS.

We hear a great deal said in these days about the freedom of the press, by persons who seem to be ignorant of the very meaning of the term. Freedom of the press is supposed by many to be the liberty of everybody to print whatever sense or nonsense he sees fit to write, at the expense of the money and reputation of newspaper publishers. While we go for freedom of the press, we also go for freedom of editors. A pastor, who is set as a teacher of a church, has the liberty, within reasonable limits, of controlling the use of his pulpit. He may prevent its being made the means of disseminating heresy, or schism, or folly. In this he is upheld, and no one deems him a tyrant or a usurper. Not so, however, with a newspaper proprietor. Unlike the preacher, the columns of the paper are his own; to their use he has a moral and legal right, and whoever wishes him to admit to them irrelevant or unsuitable matter, attempts to diminish the value of his property, and, what is more, the editor's reputation for judgment and good sense.

One man has written a poem in which bad spelling, bad rhythm, bad sense, and bad syntax contend together for the mastery; whose author would seem like a

> ——"crusader sent
> From some outlandish clime,
> To pluck the eyes of sentiment,
> And dock the tail of rhyme;
> To crack the voice of melody,
> And break the legs of time."

The poem is rejected, and the editor, except in the case of some persons of rare good-nature, has made an enemy for life. Some minister has been guilty of wrong-doing, and the fact is sent to the paper as a warning. Its publication is demanded, although it may subject all concerned in the printing and publishing to a harassing suit for libel. One person wishes more independence on the part of the editor; he ought to call things by their right names, and not be influenced by public opinion. Another thinks that an editor ought not to have any opinions whatever; that his only business is to correct the spelling and grammar of the communications sent, publishing all sorts of articles, on all sorts of subjects, from all sorts of people, without a word of comment, giving the privilege to everybody else to express their opinions, while he who is held by the public responsible for the character of his paper must rigidly abstain from the exercise of the same privilege. The editor is favored with advice, perhaps several times in the same day, of a diametrically opposite purport, and is each time told that his patronage from the community depends upon following each course marked out, though precisely contradictory. Now, to a sensible editor, such advice is valuable, and should never be despised or undervalued. He should lay up such hints as guides in the formation of his opinions, and as tests of the state and tendencies of the public mind. But it is obviously impossible for him to follow *all* the mutually destructive courses marked out for his guidance. He must lay aside the hope of satisfying all his patrons, and his only course is to seek aid from on high to form correct opinions for himself, and to follow them with conscientious steadiness and zeal.

An editor is responsible for what he says himself, and for what he admits to his columns, just as a pastor of a flock is responsible for his own sentiments, and for the sentiments of those whom he invites into his pulpit. To have the control over his own columns is his right, which no man may take from him. This right is connected with his responsibility, otherwise it could not exist. To accuse an editor of restricting the freedom of the press when he exercises his own undoubted rights, is simply ridiculous. The freedom of the press is the liberty of every man to publish a newspaper who wishes to, and to discuss in it any subject whatever. The freedom of every one to use the columns of another man's newspaper would be the liberty for him to put his hand into the publisher's pocket, and take out just as much money as he might wish to, and the additional freedom to scatter broadcast every sort of error and delusion.

It is an editor's duty to control his own columns, as in the fear of God he believes to be most conducive to the good of the world. If his subscribers, or any portion of them, become dissatisfied with his action, they have the undoubted right to withdraw their subscriptions. Having done so, they have no further claims upon the sinning editor, so long as he keeps within the limits prescribed by the law.

FEELING FOR THE PILLARS.—When Luther was a Coburg, he wrote to a friend, "I was lately looking out of my window at night, and I saw the stars in the heavens, and God's great, beautiful arch over my head, but I could not see any pillars on which the great builder had fixed his arch; and yet the heavens fell not, and the great arch stood firmly. There are some who are always feeling for the pillars, and longing to touch them, they stand trembling and fearing lest the heavens should fall. If they could only grasp the pillars, then the heavens would stand fast. Thus Luther illustrated the faith of his own soul, and wished to inspire others with the same strong confidence.

The Sabbath Recorder.

New York, April 8, 1852.

THE EDUCATION OF GOD'S PEOPLE.

God designs by his grace to give his people an *education*. The *standard*, in view of which their education is to be conducted, is his Law. When they are perfectly conformed to this standard, their education will have been completed. In just so far as they lack this conformity, their education is incomplete.

The great commandment of the law being that which requires supreme love to God, they are supposed to be conformed to it who uniformly prefer God's glory to their own comfort. Jesus Christ, who could, under all circumstances of trial, say, 'Not my will but thine be done,' was an example of the most perfect conformity to the divine law. Of course, they are well educated who are like Jesus Christ.

In carrying forward the education of his people, frequent *seasons of examination* are appointed, that it may be determined what progress they have made. As the scholars in an institution of learning have their examination days, so do God's people. Times of affliction are these seasons of examination.

In submitting to be taught by God, one says, "I will let no earthly object draw away my affections, but my whole heart shall be given to thee, O God." God takes him under his instruction. After a time, He says, in his providence, 'Let me see what progress you have made. You have a little child whom you fondly love; one that is entwined in your heart's affections, and whose every motion you look upon with fond delight. Let me have that child; I have need of him in heaven.' But the parent, perhaps, very soon shows, that his tutorge in the school of divine grace has, thus far, been to but little purpose. He murmurs at the loss; he frets; he refuses to be comforted. It is very apparent, that instead of loving God with all his heart, according to the requirement of the law, he loved that child whom he has lost a little better. He cannot feel that God has done perfectly right in taking it away. He cannot say, as Job did, "*The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.*" True, he does not dare to say, in so many words, that God has done wrong; yet he does not acquiesce in his heart. Thus he passes his examination with but little credit to himself.

After a time, he is subjected to another examination. For it must be determined whether his longer continuance in the school of divine grace is attended with any progress. Something must be done to prove whether the great principle of the law, which requires supreme love to the Creator, has become any more deeply implanted in his heart. He has other children, but they are not so much the idols of his heart as the one that he lost was, and Infinite Wisdom judges it best to try him on another point. He has for some time devoted his attention to the accumulation of wealth. In business he has been greatly prospered, and the great danger is, that he will feel his soul to be satisfied with the comforts which wealth procures. It is an important question, whether, if God shall judge it best, he can heartily acquiesce in such a dispensation as will strip him of all his riches, and make him a poor man. If he can, and will say under it, "*Naked came I out of my mother's womb, and naked shall I return thither—the Lord do as seemeth him good,*" it will prove that graco has exercised its influence upon him to some purpose, and that his spiritual education is going forward. The examination day comes. Does it appear that he has made any progress? Does it appear that the law is indeed written on his heart? Or does he, in his dissatisfaction with the providence, say, '*Ye have taken away my gods, and what have I more?*'

But other seasons of examination are coming. They occur, at repeated intervals, throughout one's life. The design of them all, however, is to show what progress the Christian has made towards conformity to that law which requires him to prefer God's glory to every thing else. To this law he must be conformed, otherwise heaven is no place for him. This is the great *constitutional* principle, upon which the moral government of God is founded. Obedience to specific *statutes* is necessary, as evincing the conformity of the heart to this great fundamental principle. Whether the principle is truly wrought into the heart, can be determined only by submitting to trial. "*Blessed is the man that endureth temptation.*"

How complete was Job's spiritual education! His children were all taken from him at once. His property was swept away by a single blast. Reduced to poverty and written childless in one moment! Yet "*in all this he sinned not, nor attributed folly to God.*" His body was, withal, smitten with loathsome disease. But instead of complaining at the dispensation, or showing in any way that he preferred his own comfort to what God appointed for him to suffer, he said, "*What! shall we receive good at the hand of God, and shall we not also receive evil?*" Job, indeed, had learned this great lesson, that God never does any thing, except with a view to glorify himself. If, therefore, it was appointed for him to suffer, God had done it for his own glory. In what way God was to obtain glory from it, Job did not stop to inquire; it was none of his business. All that he had to do, was to be satisfied with it, in the full conviction that an infinitely wise and good Being could not err. He *was* satisfied, and showed that he wished God to be glorified, whatever sorrow befel him. Truly, the law of God was written in Job's heart; and not without good reason does the Scripture say that he was a 'perfect' man. That good man sustained his examination with credit, and it is placed upon record "for our learning, that we through patience and comfort of the Scriptures might have hope."

T. B. B.

THE "FOREKNOWLEDGE" DISCUSSION.

We give place to the subjoined communications, as showing how the termination of the recent discussion is viewed by the respective writers; and all we have to say is, that we think a great mountain has been made of a very small matter. Bro. Hull has full liberty to proceed; and, notwithstanding he seems to regard himself as restricted from doing so, except under "humiliating circumstances," we do not know that we can, consistently with a due respect for ourselves, do any thing more than to repeat what we have already said, that "if he feels that justice has not been done him, or that the cause of truth requires some farther elucidation of his views, the door is open." The "interference" and "censorship" of which he has complained, were like the interference and censorship of the writers of the communications below, which, being now on *his* behalf, ought to be regarded as balancing the account.

T. B. B.

To the Editors of the Sabbath Recorder:—

A remark or two I wish to make about the discussion on "Foreknowledge."

1st. I have not been able to see the propriety of the intimation that there exists any disposition among us to disallow your right to publish your sentiments as fully as you please. There are, indeed, those who think your views are just as far from truth as they can possibly be, and of course, that in proportion to your ability to give plausibility to them, such must be the measure of danger to the cause of truth; and I frankly own that I am one of that class. But I know of no cause from which truth suffers so much as from the want of the actual liberty of speech and of the press. I think, though some individuals may regard the discussion as unprofitable, it should go on. I think the majority of our people wish it continued till the points in question may be investigated. I find many who say they do not understand the subject—(and you will find this is *much* the case *generally* in community)—that it is new to them, but that they intend to examine it. And if it be as you have signified, that our denomination have no definite views on the point in hand, and that they have but little taste for metaphysics, (though I think they are a little more inclined that way than many,) then they should be exhorted to be patient and consider the subject, rather than be encouraged in turning away from it, or that we should give the matter over at their first manifestation of distaste for it.

2d. I see no reason for complaint on account of the space occupied by the discussion in the *Recorder*. The *Recorder* is not so crowded with matter which it is so imperiously necessary to publish as to require so much stress to be put on the question of space in its columns—at least, so it seems to me. I am at the same time proud (in an allowable use of that word) to say, that the *Recorder* is on the whole as well filled as any other paper. But it has been common with the conductors of our denominational papers, through past years, to call upon the members of our churches, and particularly our ministers, to write for the paper, because it was thought desirable to have a good share of the paper filled with original articles. I remember, too, that not long since the same thing was recommended to the brethren by one of the editors of the *Recorder*, at a quarterly meeting of our Publishing Society's Board. Now if, when our brethren undertake to write on subjects so important in the opinion of our editors as to require them to handle them in their leading articles, they must be put under restrictions which embarrass, and render it impossible to write with any liberty or freedom, it must unavoidably tend to impoverish the paper, so far as it might be improved by what they could do in writing for it. And then, to expect one writer to conform in his articles (especially in controversy) to just what his opponent may regard as proper limits or relevant argument, is what can not be done or looked for with reason, it seems to me. And further, who can tell what space would be just as much as propriety would allow for such a discussion? I had supposed, if correspondents did not exceed by their articles the space occupied by the writer on the other side, editor or whoever he might be, there could be no reason to say any thing on that point, unless it should be found that the discussion, as a whole, crowded on other interests; and then, instead of complaining of the other at all, they should mutually arrange that matter between them, and go on as fast as the circumstances would allow. The subject of the Sabbath has occupied a great deal of space in the *Recorder*, and our older papers—so much, that some of our people have complained, or signified that they thought it could be better filled with something else; but I have never been of that opinion. I do think, however, that there are other topics which we should give *more* attention to, though we give as much to that as we have done. And the subject of "Foreknowledge," is in my opinion one that demands our attention, both ministry and people; for though there are the names of great and good men that can be brought in support of the views you hold on this question, yet it is far from being true, (as would be inferred from what you have written,) that the mass of those who, going before us, have looked into that matter, hold as you do in regard to it.* I regret that the discussion has been interrupted as it has, and I hope Bro. Hull will resume it. I took the question up, because I feared he would not, except just to ask a few questions; and when I found him fairly in the field, I retired, for I thought he had the first claim to it. But I thought, when he should be through, I might have something more to say on the question. As it is, however, the subject is likely to go in part uninvestigated, I fear. The principal error in this case, I think, has been giving too much weight to the murmurs of individuals who have not duly considered the importance of the subject in debate, and thereby you and Bro. H. have both been driven from following your own views of what the case required, and your subject and yourselves together have become embarrassed.

L. Crandall.

To the Editors of the Sabbath Recorder:—

It appears that Bro. Hull feels admonished that the space he has occupied in the columns of the *Recorder* is thought to be more than belonged to him. This is just what I expected. The subject of the foreknowledge of Deity is vastly solemn, and ought to be even thought of with awe. If we had not been taught it in the Scriptures of Divine Truth, I should not think of saying or believing any thing about it. We are informed, that what is written was written for our instruction; hence to be understood. It is to be lamented, that some feel no interest on this great subject, and desire to have the discussion discontinued; for what reason I cannot imagine, unless they begin to feel that there is more difficulty in maintaining their stronghold than they have hitherto thought. Truth is never the sufferer in discussion; it is error that shrinks from agitation. Let us have the truth, the whole truth, in the love of God, and we have nothing to fear. I hope Bro. H. will feel at liberty to use his freedom, and continue his side of the discussion.

P.

BRITISH CORRESPONDENCE.

Sunday Railway Trains—Dissolution of Parliament—Baptismal Regeneration—Religious Liberty on the Continent.

Glasgow, March 19th, 1852.

This is the half-yearly term of Railway Meetings; and the Sunday observance question was again before the shareholders of the Caledonian Line, our most important railway in Scotland, at the meeting in London this day week. Mr. McMicking, one of the Directors, who had given intimation of his design, and printed a pamphlet untruly entitled, "The *Sabbath* Railway System practically discussed, by a Man of Business," made a long speech on introducing his motion, although he had widely circulated his pamphlet among the shareholders. He was heard with great impatience, and cries of "time," "nonsense," and continual stamping, indicated that his cause is gaining little by his efforts. He stated that an express train and a goods train run on Sunday mornings, "the excuse being, that the day begins when the bells ring for church." Such an "excuse" does sound odd enough; but it would not be easy to show that "the excuse" for beginning the day at 12 o'clock at night is better. He added, that they also run "four mail trains, while the Post-Office only requires us to run three."

Mr. W. Pare moved an amendment, that the Sunday trains be left to the regulation of the Directors. He said he could not think how those who were continually bringing forward such a motion could remain shareholders at all. He would have them to examine themselves on this point. "There would be as much propriety in a few Jews, who might happen to be shareholders, endeavoring to worry the Directors into a plan for shutting up the line on a Saturday." He might have said, that this would be much more in accordance with the injunction of the Fourth Commandment, which Mr. McMicking professes to obey, and quotes as his authority for the observance of a day of which it makes no mention.

Mr. D. Campbell, one of the directors, on seconding Mr. Pare's amendment, "proposed that the traffic should be increased rather than diminished, and he had no doubt it would be, so as to meet in a more efficient manner the wants of the community." Nor have we any doubt as to this being speedily effected—not so much on account of "the wants of the community," as the desire of gain. During the past half year, there have been 18,554 Sunday passengers carried on the main line, and for Sunday traffic during the same period £6,851 was received; the opening of their branch lines would probably double these results, during the summer months especially.

Mr. McM. would not be satisfied with a show of hands, but would insist on having a division, and begged that those favorable to his views would not leave the room till they had recorded their votes. The issue was ten for one against his Sunday observance motion—the most unfavorable decision that has yet been come to for his cause.

The same question was to have been discussed at the meeting of the North British Line, held yesterday in Edinburgh; it was, however, postponed on account of the absence of Mr. Blackadder, who had given notice of an intended motion to stop the Sunday trains on that line also.

The prospect of a dissolution of Parliament is stated to be exciting interest among the semi-Romish party of the Church of England on a new ground. *The Record* says, that "simultaneously with the election of Members of Parliament occurs the election of the Members of Convocation, and that any rector, vicar, and perpetual curate, has a voice in the election of those returned as Proctors" to that Assembly. The Queen's absolute supremacy over the Church of England has hitherto been so exercised as to make the Convocation a very harmless thing—meeting only to be dissolved. But, as the *Record* remarks, although we can see at present no advantage which the Puseyites contemplate in striving to send only men of their own kind, yet unforeseen changes may occur which will show in the effort thus made the cunning of the serpent.

Their "baptismal regeneration" views, so strongly put forth, operate unfavorably for them in another direction. There are men who have continued on in the Church of England as if they did not know some of its unscriptural views, who have been staggered by their being brought prominently before the public eye. One of these, the Rev. William Bathurst, has just left them, and joined either the Baptist or Independent denomination. He was rector of Barwick-in-Elmet, in the West Riding of Yorkshire, a living of which the exact emolument was £1,022 per annum.

On the Continent of Europe religious freedom is being further invaded. An announcement is just made, in a letter from Vienna, that there has been issued "a Ministerial Edict forbidding the meeting of the Anabaptists in certain of the Crown lands, that are not named." The printing office where the Bible was being printed in Hungary, has also been forcibly closed, and 900 Bibles have been seized.

J. A. BEGG.

FARMINGTON ACADEMY.

This institution, situated in the pleasant and flourishing village of Farmington, Fulton Co., Ill., closed its last term some two weeks since. The School was originated by Mr. James Hill, a consistent Sabbath-keeper, nearly three years ago, who has continued, except during a short period, its Principal until the present. Previous to his coming here, there was no school of a high character in town; but under his judicious management and able instructions, assisted by his brother, J. L. Hill, and others, it has grown into a highly respectable and flourishing academy, equal if not superior to any in this portion of the West. The students in the institution last term, numbered about one hundred, with every indication of its future increase in numbers, usefulness and success. The examination, of two days continuance, by the prompt answers and evidences of great advancement on the part of the students, was highly creditable both to them and their preceptors; while the exhibitions on each evening called out a crowded house of deeply interested spectators, though the time was very unfavorable, owing to the mud and excessive rains.

During the last summer and autumn, the Messrs. Hill erected, almost entirely at their own expense, a spacious and commodious brick building for the accommodation of the school, which, owing partly to a wish of Mr. James Hill to devote his time in preparation for the ministry, but mostly on account of the great stringency of money matters here, occasioned by the almost total failure of the crops last season, they were induced to sell, very recently, to members of the Congregational church. If the condition of our society here had been such as to afford them pecuniary assistance, such a result, so little consonant to their feelings, so generally regretted, and I fear so highly detrimental to us as a people, might have been avoided. By this we lose a very convenient place for holding our public meetings, a great source of influence, and a conspicuous position for making our principles known in the surrounding country. But amid all discouragements, though feeble in numbers, and somewhat scattered, I think the Sabbath-keepers here have no disposition to neglect the Christian ordinances, or abate their vigor in the vindication of the truth.

L. G. Maxson.

Farmingtof, Ill., March 23, 1852.

COLONIZING IN OREGON.

To the Editors of the Sabbath Recorder:—

In the *Recorder* of Feb. 26, 1852, I notice a well-prepared article on the subject of Colonization on the Pacific Coast by Seventh-day Baptists, from the hand of Dr. J. D. B. Stillman, who, I understand, has spent some little time in California. In that article, the peculiar circumstances of our denomination are truly stated, and very ably discussed; and a careful review of our history in America, I believe, will satisfy any one of the importance of the suggestions there laid before us. It is no doubt true, that the piety of our denomination has generally been respected within the narrow sphere of their acquaintance; but with few exceptions they have not been able to make their impress upon the escutcheon of civil and religious liberty. But few of our brethren have been called to fill "high places," or sit in the councils of the nation. The Wisconsin churches have probably enjoyed a larger share of liberality from the political world than any others. The reason why is easily understood. We had our ground taken at an early day, and our numbers were sufficient to give importance to our suffrages. Hence, when we asked an equitable representation, we could not be denied. Consequently, we have had our Constitution framed to protect not only ourselves in the free enjoyment of our religion, but liberty of conscience on the most liberal scale.

I am fully impressed with the importance of taking an *early* foothold wherever we plant ourselves, and moulding all the circumstances, as far as possible, after the fashion of the most exalted principles of civil and religious liberty. I agree with Dr. S., that the Mississippi Valley does not present the facilities for a mass settlement. We must look farther on; and the Pacific Coast is the first and only feasible position which offers itself to my mind. Among the many advantages which lie strewn over that extensive country, I am not at present prepared to judge, not having visited it. But for the last three years I have had uninterrupted correspondence with individuals in both Oregon and California, which has fully confirmed me in the opinion that many important positions may now be secured for colonization purposes or individual enterprise. Mr. Henry R. Stillman has been a resident of Clackamas Co., Oregon, since 1849; post-office address, Oregon City. Thos. L. Coon and Clarke P. Crandall have resided in Marion Co., Oregon, about one year; post-office address, Salem, Marion Co. Any person wishing to obtain information from that quarter can address them.

Impressed with the fullest confidence in the numerous advantages which offer themselves in that new country now opening for settlement, I have concluded to remove there, and am preparing to take leave of Wisconsin about the first of April, by way of the "plains," having under my escort three families, viz., my own, consisting of eight persons, two of whom are children; the family of Thos. L. Coon, now in Oregon, consisting of three persons, one of whom is a child; and the family of H. R. Stillman, of four, two of whom are children, and an extra *driver*—in all sixteen persons. Our outfit consists of four light wagons, with a team of three yokes of five-years old oxen, and one yoke of milch cows, to each wagon. Our loads consist of a few beds and bedding, a sufficient amount of clothing to last us through, and about 375 lbs. of provision (consisting of bacon, dried beef, crackers, flour, sugar, dried fruit, corn starch, rice, coffee, and tea) to each adult person. We expect to reach the frontier in one month, and Oregon in about five, from home. If Dr. Stillman, or others desirous of emigrating to Oregon, wish any information from me after my arrival in that country, they are invited to address me at Salem, Marion Co., and I will gladly furnish any information or other aid in my power to give.

Yours truly,

Paul Crandall.

Lima, Wisconsin, March 18, 1852.

SPIRITUAL MANIFESTATIONS.

"Spiritual Manifestations," so called, are becoming astonishingly plenty at the West. At Waukegan, in northern Illinois, it is said, a considerable part of the community have been entirely carried away with the delusion; and many have been led to contemn the Bible and all its legitimate teachings, giving themselves up wholly to the guidiance of communications from the other world, as delivered by "mediums." In other places, if we may credit the reports of the newspapers, the delusion is equally extensive. For the most part, the "manifestations" which relate to the interests and affairs of this world, are of a trivial or frivolous character, and not likely to injure any body, except as they occasion a waste of time, or create an unsettled state of mind. The "manifestations" which relate to the world to come, though professing to be of divine origin, are in many cases unworthy of the dignity of the divine character, or even of the proper dignity of man himself as a religious being. In other cases, they are contradictory of scripture, of right reason, and of each other. Under such circumstances, suspicion as to their origin and authority is natural and necessary.

One of the principal "mediums" at Waukegan, a Rev. Mr. Parsons, lately preached a sermon on the subject, in which he gives what seems to us a very rational explanation of the phenomena in the case. We copy from a report by the newspaper of that place:—

"Mr. Parsons gave a narration of his own experience in communicating with the 'spirits,' which was marvelous and exciting, and occasionally not a little amusing. Many of the communications—in fact, a majority of them—were voluntary, and characterized by remarkable intelligence. The speaker had presented before him at various times, visions and objects most beautiful and indescribable; these were perceptible at all times, nocturnally as well as during the day. Some of the communications were truthful, while many of them were not; some were orthodox, others infidel; but all seemed inclined to levity and frivolity; the best were even suspicious, inclined to flatter rathar rebuke, often approving what conscience would condemn. Some would acknowledge the truthfulness of the Bible, while others would condemn it. Some would at first appear reliable, and excessively friendly, and would lavish the medium with the most fulsome praise; this would excite his suspicion; his incredulity would provoke their displeasure, and in this way their true character would be drawn out. In all this investigation, the speaker remarked that he had looked for divine guidance, and never for a moment had his faith in Christ been shaken. These pretended revelations were in character with those devices which Satan had exhibited at different periods of the world, and of which Holy Writ had warned us. These 'spirits' had commended the doctrines of infidels, adulterers, and gamblers. In conclusion, he remarked, that his convictions were beyond a doubt, that all these 'mysterious rappings,' and all connected therewith, emanated from the Arch Deceiver."

We can not dismiss the subject without copying a paragraph from a report of revelations made by spirits at Unionville, Ohio., confirmatory of Mr. Parsons' main conclusion:—

"Are there different spheres for the abode of departed spirits? Answer, Yes. Can you tell us the number? Yes. Number them by raps. (Here were seven raps.) Are the spirits of those who are in these spheres in a state of progression in goodness and knowledge? Yes. Is progression in goodness in the spirit world dependent upon the actions or conduct of the spirits? No. Is it dependent only upon their capacity to progress? Yes. Do spirits in any of these *seven* spheres ever sin? No. Are they ever tempted to sin? No. Do the spirits of all persons who die enter some one of these seven spheres? No. Do the spirits of those who die impenitent ever enter into any of these spheres? No. Is it true that any portion of the human family will die impenitent? Yes. Will not the whole human family, after death, finally become holy and happy? No. Is the doctrine of future rewards and punishments, as taught by the different evangelical churches, the true doctrine? Yes. Will the future punishment of the wicked be endless? Yes. Is the misery of the wicked hereafter more intolerable than is described in the Bible? (Here were three raps, three times repeated.) Have not individuals received communications from the spirit world to the effect that all mankind would finally be made happy? Yes. Do such communications come from the spirits of good men? No. Do they come from the spirits of wicked men? No. Do they come from the devil? Yes.

AWFUL SABBATH ACCIDENTS.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."

On Sabbath-day, (the seventh day of the week, commonly called Saturday,) March 20th, the steamship Independence, of New Orleans, was wrecked on the bar of Metagorda Bay. She had on board a large number of passengers, of whom seven were drowned in attempting to reach the shore, viz: Mrs. Monot and three children, Mrs. Lieut. Jones, Mrs. Hovey, and the chief mate.

On Sabbath-day, (Saturday,) March 27th, at half past one o'clock, P. M., an unfinished building in New York fell down while the workmen were engaged upon it. Several persons were badly injured, three of whom have died. The following are the ages and places of nativity of the deceased, viz: John Rankin, 19 years, a native of Ireland; James Farrell, 33 years, a native of Ireland; John Brady, 26 years, a native of Ireland.

On Sabbath-day, (Saturday,) April 3d, at half past two o'clock, P. M., the steamer Redstone, running from Madison, Ia., to Cincinnati, O., with about seventy persons on board, including the boat's crew, blew up as she was backing out from Scott's landing, about three miles above Carrolton. The force of the explosion was terrific, and completely shattered the boat, which immediately sunk in twenty-feet water. "Of the passengers, a large proportion are lost, and of the crew only the captain and clerk are saved. The former is severely, if not fatally, injured. Up to 7 o'clock in the evening, fifteen dead bodies had been recovered in a horribly mutilated condition."

On the same afternoon, the steamer Glencove, from New Orleans, while making the landing at St. Louis, blew up with a terrible explosion, bursting all her boilers. "She had about *one hundred and fifty passengers* on board at the time, a large number of whom were killed. The steamers Cataract, Georgia, and Western, which were lying alongside at the time, sustained considerable damage. Several were also killed on board these boats. The number of the killed is not yet ascertained, but it must be very large. The Glencove took fire, and burnt to the water's edge."

Medical Missionaries.—A letter from H. M. Scudder, dated November 26, 1851, presents a strong argument for the combination of the practice of the healing art with preaching among the heathen. After adducing Scripture authority for such a course, he remarks:

1st. The union of preaching and healing harmonizes with the examples of Christ and the early disciples.

2d. The missionary, if a physician, attains thereby a happy introduction to the people.

3d. The physical benefits which the missionary physician confers, make the people more ready to hear his spiritual message.

4th. The missionary physician attracts to himself a daily assembly of adult persons.

5th. The missionary physician draws many females within the sphere of his labors.

6th. Medical practice wins for the missionary a portion of authority, fitted to subserve his higher office as a preacher.

Union College before the Legislature.—The Albany correspondent of the N. Y. *Recorder* says that the Investigation Committee in relation to the alleged embezzlement of the funds given by the State to Union College, have made a partial report; and from this and the speech of Senator Beekman, it appears that over two millions have been given, first and last, by the State to this one institution. "Without expressing an opinion as to the final result, I must say things now look *rather squally* for the managers of the College, and especially for its venerable President."

Education among the Methodists.—At a recent meeting of the Philadelphia Annual Conference of the Methodist Episcopal Church, a report was presented on the proposition to endow Dickinson College. The report stated that the Methodist Church is doing only about one fourth as much for the cause of collegiate education as the other Protestant Churches—a humiliating fact, says the report, which should cease to exist. The Conference approved a plan for raising the endowment, and requested the Bishop to appoint a proper person to carry it out.

The Methodists and the Maine Law.—The Philadelphia Annual Conference of the Methodist Episcopal Church, while in session at Philadelphia last week, laid upon the table a report on the subject of temperance, and the resolutions attached in favor of the Maine Liquor Law. The majority, it seems, deemed it "unadvisable to commit the Conference, as a Conference, upon this or any other political measure." They all, however, professed very heartily to approve of a prohibitory law.

American and Foreign Bible Society.—The Fifteenth Annual Meeting of the American and Foreign Bible Society is to be held in Cleveland, Ohio, on the 13th of May. Among the speakers announced to take part in the meeting are Rev. Drs. Neale of Boston, and Welch of Brooklyn, and Rev. Messrs. Magoon, J. L. Burrows, Cheney, Cressy, Miner, and Hamlin.

The Passover.—Last Sabbath the Jews of this city commenced the celebration of the Passover, which they continue seven days, living on unleavened bread, and holding frequent religious services.

Eld. Rowse Babcock wishes his correspondents to address him at Alden, Erie Co., N. Y.

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* Such an inference is not authorized by any thing that we have written. T. B. B.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, MARCH 29.

In the SENATE, a large number of petitions were presented; among them one from Rock County, Wisconsin, signed by men, women and children, praying for the repeal of the Fugitive Slave Law, which was laid on the table. Other petitions of the same kind were presented by Messrs. Seward and Hale, and tabled. The bill to indemnify the Amistad owners followed, and was entered on the calendar. Calls for information respecting Army Officers interested in Contracts, were ordered. The Committee on Foreign Relations was ordered to inquire into the expediency of remunerating Spanish citizens resident in Florida for loss of property from the Cuban expedition. The California Dry Dock was taken up and laid over. Mr. Cooper moved a reconsideration of the vote on admitting vestments for the Baltimore Nunnery free of duty. The American Coin Bill was ordered to a third reading. The President furnished information from the Home Department on the Capitol-enlargement, and an adjournment took place on the bill to increase judicial salaries.

In the HOUSE, the Navy Discipline bill, substituting imprisonment in irons, short allowances, &c. for the lash, was discussed all day.

THIRD-DAY, MARCH 30.

In the SENATE, numerous reports, resolutions and petitions were presented. The Coinage bill passed. The salary of the New-Hampshire District Judge was increased, and the Senate went into executive business.

In the HOUSE, the Homestead bill was discussed by Mr. Fuller of Me., in a speech against this beneficent measure, and by Messrs. Churchwell of Tenn., Grow of Penn., &c., in speeches in favor of it.

FOURTH-DAY, MARCH 31.

The SENATE received an unusually large number of petitions. Then followed a long talk about mail steamships, which used up the day.

In the HOUSE, perhaps half the day was taken up with a discussion of railroad grants, and the remainder with political speeches tacked on to the Homestead Bill.

FIFTH-DAY, APRIL 1.

In the SENATE, Mr. Rusk introduced a bill making a Land Grant to Mr. Whitney for his Pacific Railroad. The Japan Expedition inquiry was discussed at length and then postponed. An Executive Session wound up the day.

The HOUSE spent the day in discussing railroad grants and the Homestead Bill.

SIXTH-DAY, APRIL 2.

In the SENATE, several petitions were presented, and a bill was reported granting land to Indiana and Illinois, for the construction of a Railroad from opposite Louisville to opposite St. Louis. The bill granting preëmption rights to certain settlers on land purchased from the Menomenie Indians, was read a third time and passed. A report was made to the effect that the foundations of the Capitol have been examined by four officers of the United States Engineering Corps, and that they state there is no possible doubt of their sufficiency. The is therefore no reason why the work should be suspended any longer, and they suggest many reasons why it should go on at once. Adjourned to Second-day.

The HOUSE spent most of the day on private bills, twenty-one of which were reported and passed. Adjourned to Second-day.

Slave Case in New York.

The fourth case in New York under the Fugitive Slave Law was tried last week, and resulted in sending the alledged fugitive back to slavery. The facts are as follows: On Third-day, March 30th, a black man named Horace Preston, residing in Williamsburgh, earning an honest living hy his own work, and married to a woman most devotedly attached to him, was arrested by a police officer on a charge of stealing. He was locked up at a police station, and a telegraphic dispatch announcing his arrest was sent to a man in Baltimore who claims to be his master. That night a son of the claimant came on to New York, and the next morning a lawyer named Busteed made an affidavit, swearing positively and unequivocally to the slavery, the title, and the escape, thus making out the whole case. Preston's wife and counsel had been unable to get access to him until they met in the Court-room. They managed there to put in pleas which delayed the decision from time to time till Sixth-day afternoon. The proceedings from that point we copy from the *Tribune* of last Second-day:—

When the case was adjourned on Friday afternoon to Saturday morning, it was with the avowed understanding on the part of Preston's counsel, and assented to by the Commissioner, that if the latter should deny the motion made and argued by Mr. Jay to quash or dismiss the proceedings, then the counsel should go into their defense on the merits. To that end, several witnesses were in attendance; others had process out for them, to be served as soon as found. Some had known Preston in Baltimore, and were prepared to prove the declarations of his former mistress as to his freedom, and the provisions in her will to that effect. By others it was proposed to show the admission of the claimant, and others, to contradict Busteed's affidavit, and prove a conspiracy.

The Commissioner, instead of deciding the preliminary motion of Mr. Jay, and then stopping, took the counsel, the prisoner, and the audience by surprise. He *decided the whole case*—had his certificate in his hand—delivered it over in the twinkling of an eye—gathered up his papers, and retreated toward the back door of the room. It was all in vain that Messrs. Jay, Emmet, and Culver, jumped upon the floor, asking the Commissioner to hear them—urging their surprise, and the injustice done their client. Their efforts were all fruitless. The Commissioner refused to hear any thing further.

Mr. Culver was drawing an affidavit for Preston to attach a witness. His client, however, was taken suddenly from him, and removed to a back room in the Marshal's office. Mr. Culver at once applied to the Marshal for permission to go to the room and see his client, to have him sign an affidavit for a *habeas corpus*. His request was sternly denied—nor could he get sight of Preston again till he was brought out to be started off South.

Preston's counsel then applied to Judge Judson for a *habeas corpus*, but he could not hear the application.

Meantime the condemned man was got ready. His wife went in and had her last sad interview with him. Her cries and sobs were heard by the multitude outside.

We doubt if a more touching exhibition of the workings of the Fugitive Slave Law has ever been witnessed. The man's wife stood by her husband for three days, with a devotion and tenderness unparalleled. Whenever permitted to sit near him, she had fast hold of his hand in both of hers, wringing herself in the most intense, half-suppressed agony.

About 12 o'clock, the procession appeared from the back room, Gen. Henry F. Tallmadge, U. S. Marshal, in front; his sons, one on the right and the other on the left of the "Fugitive," and two sturdy Deputies of foreign birth behind. Each seemed satisfied with the *honorable* post he was permitted to take in doing the Slaveholder's work. The Fugitive was conducted out at the back door into Chambers-st., where a covered carriage was in readiness, into which he was put. The crowd, chiefly of colored people, rushed around, to catch their last view of their friend—some running to the carriage-door to shake hands, and bid good-by, some in tears, some in suppressed murmurs, some calling on God to avenge the wrong, and one devotional old woman was heard crying, "*God'll punish 'em! God'll punish 'em!*"

The carriage left, and at the time of writing this article, Horace Preston is back in Slavery for life. A woman robbed of her husband, and a little girl four years old of her father. So ends the fourth Fugitive Slave case in New York.

European News.

The steamship Canada, with one week later news from Europe, arrived at Boston on the 1st inst.

In the British Parliament, the opposition has opened a sharp fire upon the new Government, asking its intentions in every direction. The New Ministry had announced the intended dissolution of the Parliament. The country is wide awake for the new election, to be controlled by a few privileged voters.

An accident had occurred upon the South-Western Railroad, by which two lives were lost and many persons injured. The tire of one of the leading wheels of the locomotive flew off and threw the train from the track.

A house in Ladbrooke-square, Kensington, London, has been taken for M. Kossuth, whose family is expected to take possession on the 1st of May.

The small screw steamer, destined for the Arctic search by Captian Beatson, is ready. The proposed field of search is east of the meridian of Behring's Straits, toward Keller's discoveries in 1849, Herald Island, and New Siberia. Captain Beatson takes out autograph letters from the Emperor of Russia, recommending the expedition to the commanders of the Russian outposts at Siberia and other Muscovite settlements, and desiring them to promote the object in view to the uttermost of their power.

A letter has been communicated to *The Times*, dated Constantinople, Feb. 28, by the Captain of a Norwegian bark, in which he says that he saw the burning *Amazon*, but that she was a mass of flame when he came near, and that he sailed around her without finding any traces of the victims.

Spain is sending out a new Governor-General and more troops for Cuba.

Accounts from Vienna to the 15th March state that the Austrian war steamer Ananna had been stranded on an island off the coast of Dalmatia. She had a crew of 121 men, the dead bodies of 40 of whom had been recovered.

According to the last accounts from Algeria, the number of soldiers who perished in the terrible snow storm at Djema el Taount, or who have not since appeared, is 144. Among them is only one officer. The tents, provisions, &c., were destroyed, and an entire flock of sheep perished from the cold. The sufferings which the column endured were very terrible, and the obstacles they overcame would, under other circumstances, have almost been considered insurmountable. Some of the soldiers got intoxicated, and they were frozen to death as they staggered along; others perished from want of sufficient food.

The Overland Mail had arrived in London. It brought but little additional news respecting the Burmese War. The Governor-General was anxious to avoid further hostilities. The Persians had invaded Horat, and were likely to prove successful. The war continued in the South of China. A large piratical fleet had arrived off Ning-Po. British vessels were on the spot to render such assistance as might be necessary. Seventeen American whalers were in Hong-Kong Harbor. The fishing season had been unprofitable. The emigration of Chinese to California was greatly increasing.

A frightful massacre upon two English ships, the Victory, of London, and the Herald, of Leith, had taken place in the Chinese Seas. The Victory sailed with Coolies from some Chinese port to Callao. They rose on the way, killed the master, mate and cook, and then compelled one of the mates to steer the ship. They escaped, and Mr. Fogg, the mate, brought the vessel to Singapore. The Herald was homeward bound from Shanghai, with a crew of Manillamen, who became angry with the Captain for putting them on the customary allowance, and murdered him and the rest of the officers. They then deserted the ship, after scuttling her and locking the Captain's wife into the cabin, who was thus lost with the sinking vessel. The murderers have been arrested, and sent to Batavia to undergo the operation of the law.

The marriage of Jenny Lind has given great satisfaction in Hamburg, in which City the family of Mr. Goldschmidt reside. The news preceded the arrival of his own letters, and the report was treated as a joke until his parents received from Mr. Goldschmidt himself the tidings of its truth.

The last two passages (out and home) of the London packet-ship Northumberland, Capt. J. M. Lord, were made in thirty days.

California News.

The steamer Cresent City, from Chagres, with $1,500,000 in gold dust, 240 passengers, and two weeks later news from California, arrived at New York March 30th.

By this arrival we have intelligence of the total loss of the steamship North America, which vessel belonged to Mr. Vanderbilt, and was employed on the new line between San Juan and San Francisco. It appears that on the night of the 28th February, this splendid vessel ran on a sunken reef about 70 miles south of Acapulco. The night was fortunately calm and clear, which enabled all the passengers and crew to get ashore in safety. The vessel was bound from San Juan to San Francisco, and had on board about 800 passengers. These unfortunate people, with the crew, had made their way to Acapulco by land.

We give a summary of the fortnight's news, from San Francisco:—

The event of leading importance is the conflagration of Downieville. This occurred on the 21st of February. The fire broke out about 11½ o'clock at night, and spread with such rapidity as soon to reduce the town to ashes. Fortunately, the largest warehouses were located in the suburbs, which were saved. The loss is estimated to exceed $500,000.

The U. S. sloop-of-war St. Mary's, left San Francisco on March 1, direct for China, having on board the shipwrecked Japanese; Captain Magruder having instructions to deliver them over to the commander of the East India Squadron.

Perfect quiet now reigns in the Southern country. The Indians are beginning to come into the settlements. The Mormon settlement at San Bernadino is very prosperous. A severe hail storm recently visited San Isabel. The hail lay on the ground to the depth of a foot, an unusual occurrence.

Crime had alarmingly increased in San Francisco within the past month. Hardly a night passed that the most daring burglaries were not perpetrated in some part of the city, and notwithstanding the violence of public opinion against the robbers, and the certainty that if caught in their acts, the rascals would in all probability meet with instant death, they seem to grow more emboldened as they continue successful.

Considerable defalcations have lately come to light in the accounts of some of the public officers. The Treasurer of Calaveras County is said to have absconded with $30,000 of the public money; the Treasurer of Toulumne with another very large sum; and the Treasurer of Sacramento is accused of a similar offense. The securities of some, if not all of these men, are represented to be men of straw.

Two Sydney men, supposed to have been connected with an organized band of villains, committed a daring robbery at Murphy's Diggings, in Calaveras Co., on the 20th of February. They were arrested by the people, and promptly hung on the spot.

Several other cases of Lynching are reported. In one instance, four Indians were strung up. In another instance, two Americans were the victims.

The miners are complaining of the great lack of water. On this account, the product of their labors has not been as large as usual.

THE ART-UNION INJUNCTION DISSOLVED.—On Saturday morning, April 3d, at the sitting of the Special Session of the Superior Court, New York, Judge Duer announced his decision in the matter of James Gordon Bennett *vs.* The American Art-Union. The Judge was satisfied that the plaintiff, on the face of his complaint, had no title whatever to the relief which he sought, and consequently the temporary injunction is denied. The Judge explained at some length the legal reasons which he had for deciding that not only the plaintiff, but no subscriber to the Art-Union, is entitled to recover his investment in the manner sought in this case. As to the issue whether the Art-Union is a lottery, within the meaning of the prohibitory statute against games of chance, the Judge expressed no opinion, for the reason, that the plaintiff had no right to raise such an issue, the property of a lottery being vested in the State by the statute, and not in individuals. The Judge remarked, however, to the effect that he had formed an opinion, which, under circumstances requiring it, he should not hesitate to express; but at present he felt it to be his duty to refrain from expressing any opinion that might, by any possibility, have an influence on the judgment which it belongs alone to another tribunal to pronounce. [N. Y. Tribune.

HOW THE MAINE LAW WORKS.—Geo. St Maynard, City Marshal of Gardiner, Maine, (a manufacturing village of some 5,000 inhabitants on the Kennebec,) in his Annual Report, just made, says:—

"The Act entitled 'An Act for the suppression of drinking houses and tippling shops,' has been rigidly and quietly enforced, and its good effects may be seen in this City by any unprejudiced observer; and I believe the good order and quiet of our streets is mainly traceable to this fact. The whole amount of liquor seized is about twelve barrels, six of which have been destroyed.

"At the commencement of my official term of office, there were in this city fourteen places where intoxicating liquor was sold; some of them the habitual resort of drunken, riotous, and disorderly persons. But it is confidently hoped and believed that the keepers of these places have mostly, if not all, abandoned the traffic in spirituous liquors, from the *fact* that but one person has been convicted of drunkenness for the last four months, and but two have been committed to the watch-house for the last six months."

THE WAR IN BURMAH.—Late advices from Burmah announce the fact of the bombardment of Rangoon, by the British fleet, with great loss to the Burmese. It is stated that the British cammander invited all the foreign residents to take refuge on board the ships before the attack. A large number of these accepted the offer. Subsequently, the bombardment having been postponed a few hours, some sixty persons went ashore again, and were immediately made prisoners by the Burmese.

In Boston, on the 2d inst., Horace Linkum was arraigned for having in his possession lottery tickets with the intention to sell. He was held for trial in the sum of $20,000.

SUMMARY.

A bill has been offered in the Massachusetts Senate, by Mr. Sewall, providing for the appointment by the Governor of Commissioners, when any person in the State is arrested or seized, or in danger of being arrested or seized as a fugitive slave, on being informed thereof, diligently and faithfully to use all lawful means to protect, defend and procure the discharge of every such person; and also making it the duty of the State Courts, upon information being given of such an arrest, to issue a writ of Habeas Corpus, returnable to the Supreme Judicial Court; and if under this the person claimed is not discharged, he may appeal and claim a trial by jury.

In Philadelphia, March 30th, great alarm was created at the South-east Grammar School by some boys setting fire to some combustibles in the cellar. The teachers succeeded in dismissing the scholars without accident, and the fire was soon extinguished. It had been kindled immediately beneath the stairway, and but for the early discovery would have cut off the escape of 450 children.

The Fredericksburg (Va.) *News* relates the case of a man named David Alman, who died recently at the Poor-House in that place, aged ninety-three years. He came to Fredericksburg more than fifty years ago. For a long time he was wealthy, was a member of the Town Council, and once Mayor. In his old age he became impoverished, and the last fifteen years of his life were spent in the Poor-House.

Twenty-two colored persons, residing in New Jersey, have applied to the American Colonization Society for a passage to Liberia, and it is expected that they will go out in the Society's vessel, which is to sail from Baltimore May 1. It will require the whole of the State appropriation the present year ($1,000) to pay the expenses of this company. Other companies are preparing to emigrate.

The Bay State Mills have ceased to manufacture Shawls, and are now engaged in the manufacture of Carpets, imitating the Brussels designs by "compressing woollen rags together as paper is formed of cotton, and imprinting the colors and figures of the real Brussels thereon." It is stated that the imitation is so good as to deceive all but manufacturers.

The Hudson River was closed the present season 102 days, being twelve days more than the average of the 67 years from 1785 to 1852. The longest time of suspension of navigation on record is 136 days, in 1842–3—the shortest in 1805–6, 42 days. The boats are now plying regularly on the river, the morning and evening lines having both commenced operations.

A destructive conflagration occurred at St. Bartholomew, W. I., March 2d, destroying 120 houses and stores, leaving a great number of people without shelter and entirely deprived of the means of support. St. Bartholomew is a small island of the Antilles, belonging to Sweden, and containing about 2,000 inhabitants, without any domestic resources.

A Temperance Convention was held at New London, Ct, March 26th, with B. W. Tompkins for President, and S. S. Griswold for Secretary. Addresses in favor of the Maine Liquor Law were made by Rev. Mr. Peale of Maine, Mr. Wagner, Rev. Mr. Foote, and B. F. Trumbull, Esq.

A correspondent of the New York *Recorder* proposes to raise a fund for the purpose of purchasing a suitable lot and erecting a building to accommodate the Baptist Home Mission Society and the American and Foreign Bible Society.

The State Agricultural Society of Wisconsin will hold its Annual Fair at Milwaukee on the 6th, 7th and 8th of next October. Among its Premiums are $25 for the best work on Farm Husbandry, and $25 for the best essay on any branch of Agriculture.

An insane woman, named Magnan, residing at Thomaston, Ga., threw her four little children into a millpond and jumped in herself. The woman and three of the children were rescued by a fisherman, and the other child perished.

A dispatch dated Memphis, Saturday, March 27, 1852, says: The steamer Pocahontas collapsed both the flues of her middle boiler, killing eight persons, and severely scalding eighteen others. All the sufferers belong to the Western States.

On the morning of April 2d, a fire broke out at Chillicothe, Ohio, which before it could be subdued laid over one-third of the town in ruins. Two entire business squares were destroyed, with several large warehouses, and the two principal hotels in the place.

The Graham's Town Journal speaks of an India-rubber boat, exhibited by Capt. Faddy, of the Royal Artillery, which, when packed up, weighs only 34 lbs., but which can be inflated so as to carry seven men, or two field pieces, over the strongest current of an African river.

Near Buffalo, on Saturday, March 27, a peddler, named Lorenzo Maugh, was killed on the Railroad while walking on the track. He stepped off on the approach of a train, but not far enough, and was struck by the frame-work. The train was going at full speed.

Tremont Temple, Boston, was destroyed by fire on the 31st of March. It was occupied by a Baptist Society for worship, and also furnished offices for a large number of artists, dentists, &c. One man was burned. The loss of property is estimated at $200,000.

A beautiful white swan was shot at Jamestown, the outlet of Chautauque Lake, on the 24th ult. It measured six feet and six inches from tip to tip of its wings, and twenty-seven inches from the end of its bill to the base of its neck. Its color was the purest white.

We learn, upon the best authority, that Madame Jenny Lind Goldschmidt will give three Concerts in New York before leaving for Europe. The concerts will take place some time near the close of this month.

The Boston papers report an outrage on the American bark Florida, in the Straits of Magellan, by Chilian convicts. The owner, Mr. Shaw, of Beverly, Mass., with others, were killed.

The Rev. Joshua Soule, senior Bishop of the Methodist Episcopal Church, has been formally requested to pay a visit to California. The request comes from the Missionary Society of the Church South.

The receipts of gold at this port from California thus far this year, according to the manifests of the steamers have been $10,261,887, against $9,208,929, showing an increase of $1,052,958. A very large amount has also come in the hands of passengers. The amount of coinage at the Philadelphia Mint in January, February and March, was $11,101,396, against $13,989,698 same months last year.

The New York *Tribune* has just procured a mammoth printing press, designed to print 15,000 copies per hour of their large double sheet Daily or Weekly *Tribune*. We believe no press with like capacity has ever before been used, either in this country or elsewhere.

Harper & Brothers have purchased the subscription list and copy-right of the International Magazine, and that publication will be merged into Harper's Monthly Magazine, which will now have a circulation of about one hundred thousand copies.

A protracted meeting held by N. G. Collins in the Navy-Yard church, D. C., resulted in the hopeful conversion of seventy-five persons. The meeting closed after having continued three months.

The receipts of the American Tract Society for the month of March were: Donations, $18,008 31; Publications sold, $13,002 96. Total, $31,008 27. The Boston branch received $4,421 65 during the same period.

The Buffalo Commercial Advertiser states that the steamer Michigan was to leave Dunkirk for Detroit on Thursday. The boats were leaving and coming into the port of Erie on Wednesday.

GERRIT SMITH has recently addressed audiences at Albany, Utica, and Oswego, and we know not how many other places, in vindication of the principle of the Main Liquor Law.

At a Temperance Mass Meeting at Pawcatuck Bridge, R. I., March 20th, it was unanimously resolved, that the people of Rhode Island are prepared for the Maine Law, and will enforce it if enacted.

The Erie Railroad Company are now receiving large amounts of freight for Dunkirk, The Lake is now open, and regular steamboat lines to Cleveland, Sandusky, Toledo and Detroit, are in full operation.

The Daily Wisconsin says that the emigration from Wisconsin to California exceeds belief. Farms are sold for half their value by persons in haste to emigrate to the land of gold.

It is stated that the citizens residing in the neighborhood of the line of the Albany and Binghamton Railroad have subscribed $650,000 toward this project, which it is expected will be increased to a million.

A beggar boy applying to a lady at Boston one day last week for money to get a dose of castor oil, was called in, and the oil was administered gratis, despite his grimaces.

The Texas papers announce the death of Taylor White, the greatest stock grower in the State. The sum of $40,000 in specie was found in his safe.

The New Jersey Central Railroad is nearly completed to Clinton, and will be finished to Easton by the 1st of July, or possibly by the 15th of June.

Kossuth was in New Orleans on the 31st of March, where he was well received, though his doctrines have met with considerable opposition at the South.

Land Warrants are in fair demand, and the supply is moderate. Sales 160 acres at $110 to $120; 80 acres, $58 to $60; 40 acres, $28 to $30 each.

Light bands of India-rubber are in a measure taking the place of twine in some fashionable stores, for fastening small parcels.

The Buffalo and New York City Railroad has commenced running two daily trains each way from Portage to Hornellsville.

The steamer Buckeye State exploded her steam pipe at Steubenville on Friday, killing one man and scalding several others.

The Sackett's Harbor Bank has been authorized by the Legislature to remove its business to Buffalo.

New York Market—April 5, 1852.

Ashes—Pots $5 06 a 5 12; Pearls 5 25.

Flour and Meal—Flour 4 44 a 4 50 for common to straight State, 4 50 a 4 62 for round-hoop Ohio, 4 62 a 5 00 for mixed to fancy Michigan and Indiana. Rye Flour 3 50 a 3 56. Corn Meal 3 44 for Jersey, 3 56 for Brandywine.

Grain—Wheat is dull, and prices only nominal; some white Jersey brought 1 03. Rye 79 a 80c. Barley, 74c. for two-rowed. Oats, 38 a 40c. for Jersey, 40 a 43c for State. Corn 66 a 68c.

Provisions—Pork, 16 00 a 16 50 for prime, 16 87 a 17 18 for mess. Beef, 5 75 a 6 75 for prime, 9 62 a 12 75 for mess. Lard 9½c. Butter, 20 a 24c. for Ohio, 27 a 29c. for Western (State) dairies. Cheese 6½ a 8c.

Hay—58 a 60c. for River.

Hops—24 a 30c.

Seeds—A slight decline in Flaxseed, and no change in other seeds.

Tallow—7¾ a 8c. for country.

Timber—Not much in market; a lot of Spruce and Pine to arrive sold for 15 00.

Wool—Domestic Fleece 36 a 43c. No. 1 Country Pulled 30c.

LETTERS.

John Parmalee, Paul Crandall, C. Stevens, G. Greenman, D. Potter, D. Snowberger, H. P. Green, L. M. Cottrell, I. H. Collins, C. M. Lewis, J. Whitford, L. Crandall, R. Babcock, A. Babcock, C. Chester, E. I. Maxson (use,) G. Greenman, E. Skiff.

RECEIPTS.

FOR THE SABBATH RECORDER:

Caroline Tucker, Plainfield, N.J.	$5 00	to vol. 8	No. 52
Mary Louisa Pope "	2 00	8	52
Thos. L. Coon, Salem, Oregon	2 00	9	40
C. Stevens, Paris, Me.	1 00	9	13
S. P. Marsh, Higginsville	2 00	8	52
Patten Fitch, Jr., Brookfield	2 00	8	52
J. B. Kierstead, New York	2 00	9	26
Geo. F. Rogers "	1 00	8	52
R. F. Randolph, N. Market, N.J.	2 00	8	52
Asa F. Randolph "	1 25	8	52

FOR SABBATH-SCHOOL VISITOR:

C. M. Lewis, Rockville, R. I.	$3 00
Geo. B. Rogers, Williamsburg	50

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Mystic Bridge, Ct.

Clarke Greenman	$1 00	W. B. Lewis	$1 00
Thos. S. Greenman	1 00	Wm. M. Barber	1 00
Thomas Edwards	1 00	Wm. E. Maxson	1 00
Wm. B. Haynes	1 00	E. D. Barker	1 00
T. M. Wilcox	1 00	B. F. Langworthy	1 00
J. W. Brown	1 00	Cyrus H. Maxson	1 00
H. R. Gates	1 00	H. Champlin	1 00
E. W. Dennison	1 00	T. M. Clarke	1 00
D. Langworthy	1 00	Wm. Tanner	1 00
F. Champlin	1 00	S. S. Griswold	1 00
A. Woodmancy	1 00	E. B. Champlin	1 00
Horace Satterlee, Berlin			1 00
Henry P. Green, Little Genesee			1 00
John Noyes, West Genesee			1 00

BENEDICT W. ROGERS, Treasurer.

MARRIED,

In Alfred, N. Y., March 30th, 1852, by Daniel Potter, Esq., Mr. IRA PIERCE to Miss MARTHA CRANDALL, all of Alfred.

In Hopkinton, R. I., in the evening after the Sabbath, March 27th, by Eld. C. M. Lewis, Mr. JOSEPH R. ALLEN, of North Stonington, Ct., to Miss SUSAN KENYON, of the former place.

By the same, at Hope Valley, R. I., March 28th, Mr. HENRY C. CLARKE to Miss MARY J. WILSON, both of Hopkinton.

By the same, in Hopkinton, R. I., March 28th, Mr. HENRY L. LARKIN, of Hopkinton, to Miss MARY E. POTTER, of Richmondtown.

DIED,

In Westerly, R. I., March 30, 1852, Mr. ZEBULON STILLMAN, in his 68th year. He was born in Westerly, June 21st, 1784. In early life, he learned the trade of a house-carpenter of his father, Deacon Joseph Stillman, with whom he made it his home until he was married in Nov., 1810. Soon after this he became crippled, and for a time not able to do much. Being naturally very industrious, and not willing to be idle, after he partially recovered from the effects of a broken limb, he built (it is believed) the first one-horse wagon ever built in Washington County. Not being able to pursue his former occupation, he subsequently followed his new business of wagon-making most of his time; and about 1825, in connection with that, he introduced the first cast-iron plow ever used in the counties of Washington, R. I., and New London, Ct. Some of those plows are still in use, and are generally known as Stillman's Plows. This business he followed until 1839, when, in consequence of his infirmities, he relinquished it. Since that time one of his sons has succeeded him in the same occupation, with whom he has made it his home since the death of his wife in 1841.

Mr. Stillman was a man generally known and highly esteemed in this section of the country. During his life he has been laid up four times with broken bones, and has suffered very much from sores on one of his legs for the last thirty years or more. For the last eight years, in addition to his other infirmities, he has suffered much from a cancer on one of his lips. He was able to be about until two or three days before his death; and while he and his friends were looking forward with apprehensions that his sufferings would be both increased and protracted, he was unexpectedly and peacefully removed by a disease of the heart, combined with paralysis, which produced a state of unconscious helplessness.

It should be added, that the subject of this notice made a profession of religion not far from 20 years since, and united with the 1st Seventh-day Baptist Church of Hopkinton, R. I. The vital principle of the religion he professed was exhibited in his subsequent life, and particularly in the fortitude and resignation with which he bore his multiplied afflictions; from which he has doubtless been released to inherit the rest of the people of God.

In Verona, N. Y., March 29th, of consumption, Mr. HARRISON J. WILLIAMS, aged 37 years He was a member of the first Seventh-day Baptist Church in Verona. He made a profession of religion in early life, and was a consistent follower of Christ. His health had been on the decline for about ten years. For several weeks he was wholly confined to his house. During his protracted illness, he was not heard to utter a murmuring word. In his last moments he was heard to say, "Now I can fearlessly launch away; my Saviour is reaching forth his hands to conduct me through the valley and shadow of death." He has left an amiable wife, seven interesting children, a number of brothers and sisters, and a large circle of friends, to mourn their loss. "Mark the perfect man, and behold the upright, for the end of that man is peace." Psalm 37: 37. C. C.

In New Market, April 2, 1852, ALEXANDER CLAWSON, son of Deacon Isaac Clawson, aged eleven years. Some months ago he fell from a wagon, striking upon the back of his head. From that time he often complained of a pain in his head, until he was obliged to abandon his studies and his school. Still no particular alarm was felt, until about ten days before his death, when his physician pronounced his disease fatal. He was soon deprived of reason; and continued in great agony and distress until his final departure. He was a boy beloved by his friends and associates, and especially by his schoolmates; and about forty of the boys of the school, near his own age, attended his funeral in procession as mourners, and some of them appeared to feel that they had lost a beloved associate and friend.

In Williamsburgh, L. I., March 30, 1852, CHARLES E., son of Nicholas and Cynthia H. Rogers, aged 17 months and 12 days.

This lovely bud, so young and fair,
Called hence by early doom,
Just came to show how sweet a flower
In Paradise would bloom.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Woodworth's Youth's Cabinet

NOW contains 48 pages, and is the *largest Illustrated Dollar Magazine for Youth in the World.* It is beautifully embellished, and filled with just that kind of reading which is adapted to instruct, to improve, to elevate, while it amuses and entertains the young reader. FRANCIS C. WOODWORTH is still the Editor; and those who wish to secure all his *Letters from Europe* must begin with the January number, which is the first of a New Series.

TERMS.—$1 00 a year; four copies for $3 00; for $5 00 seven copies will be sent, and an extra copy to the one who forms the club. Specimens sent gratis.

Agents Wanted to obtain subscribers, and to sell the bound volumes of the Old Series. Liberal terms to those who apply, well recommended.

D. A. WOODWORTH, 118 Nassau-st., N. Y.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 *per Annum, in Advance.*

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

POSTAGE.—The postage on *The Sabbath-School Visitor*, it being under 300 square inches, is one fourth the rate of larger monthly papers, viz.: For the entire year, under 50 miles, 1½ cents; over 50 and within 300 miles, 2½ cents; over 300 and within 1,000 miles, 3¾ cents; over 1,000 and within 2,000 miles, 5 cents.

The Seventh-day Baptist Memorial;

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QUARTERLY MAGAZINE
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Biography, History, Statistics, &c.

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☞ Communications, orders, and remittances, should be addressed to the General Agent, GEORGE B. UTTER, No. 9 Spruce-st., New York.

Miscellaneous.

The New England Pompkins.

AN AUTUMNAL SONG.

BY J. G. WHITTIER.

Oh! greenly and fair in the lands of the sun,
The vines of the gourd and the rich melon run,
And the rock, and the trees, and the cottage enfold,
With broad lands all greenness, and blossoms all gold,
Like that which o'er Nineveh's prophet once grew,
While he waited to know that his warning was true,
And longed for the storm-cloud, and listened in vain,
For the rush of the whirlwind and red fire's rain.

On the banks of the Yenil the dark Spanish maiden
Comes up with the fruits of the tangled vine laden;
And the Creole of Cuba laughs out to behold,
Through orange leaves shining, the broad spheres of gold;
Yet with dearer delight from his home in the North,
On the fields of his harvest, the Yankee looks forth,
When crook-necks are coiling and yellow fruit shines,
And the sun of September melts down on his vines.

Ah!—on Thanksgiving Day, when from East and from West,
From North and from South, come the pilgrim and guest,
When the grey-haired New Englander sees round his board
The old broken links of affection restored;
When the care-wearied man seeks his mother once more,
And the worn matron smiles where the girl smiled before,
What moistens the lip and what brightens the eye?
What calls back the past like the rich pumpkin pie?

Oh!—fruit loved of boyhood! the old days recalling,
When wood grapes were purpling and brown nuts were falling;
When wild ugly faces were carved in its skin,
Glaring out through the dark with a cnadle within!
When we laughed round the corn heap with hearts all in tune,
Our chair a broad pumkin—your lantern the moon,
Telling tales of the fairy who traveled like steam,
In pumkin shell coach with two rats for her team!

Then thanks for the present—none sweeter or better,
E'er smoked from an oven or circled a platter!
Fairer hands never wrought a pastry as fine,
Brighter eyes never watched o'er its baking than thine!
And the prayer, which my MOUTH is too full to express,
Swells my heart that thy shadow may never be less,
That the days of thy lot may be lengthened below,
And the fame of thy worth like a pumpkin vine grow,
And thy life be as sweet, and thy last sunset sky
Gold-tinted and fair as thy own pumpkin pie!

Hard Water.

What waters are pure—From whence natural hard water is produced—The cause—The philosophy of cleansing—Its effects—Error in the use of lime—Its benefits and virtues.

None of the waters produced by nature are entirely pure and soft—artificially distilled water alone is so, and often then, without care and some chemical knowledge of the process, it is not free from impurities.

The waters from primitive formations, particularly from mountainous districts, are almost pure, and springs and wells on sandy plains are nearly—owing to the rocks and soils being wholly composed of silicious and other constituents, insoluble in water. All streams and springs in secondary, or limestone countries, contain more or less materials constituting what is called *hard* water—and often the waters from sudden showers, which have been produced by evaporation from extensive regions of like formation, are sensibly affected.

All waters known as hard, result from some of the acids or their salts being held in solution. The most common are the carbonic acid and the carbonates, and sulphurous and chloric acids and their combinations. All the waters containing carbonic acid gas, and sulphuretted hydrogen, (the material that makes the sulphur springs of the country,) uncombined with the earths, are rendered soft by simple boiling, as the gases are expanded by heat and thrown off, and no deposit is left—but when united with lime, alumina (clay) or the metals, boiling deposits a portion by releasing the solvent, in the form of a hard stony concretion.

The process used by washing-women, to *cleanse* the hard water by adding lye, ashes, or potash, is a strictly correct chemical process. Acids, and alkalies are antagonistical principles; one destroys or neutralizes the other, and renders both inert and harmless. The sulphuretted waters are more difficult to cleanse, or purify, than any other class except the muriates (acid of common salt, how called chlorates,) as they adhere to their combinations with greater tenacity.

The effect produced on hard water in washing, where soap is used, is very simple when investigated. Soap is a compound of an alkali and animal fat, or vegetable oils and resins, and when added to water containing any acid, or acidulated substance, the acid, by its chemical affinities, seizes and neutralizes the alkali of the soap, disengaging the fatty substance in the same shape it was originally, and in the worst possible shape for cleansing the person or clothing.

There is a vulgar error prevailing among the people generally, that it is dangerous to add lime to wells and cisterns, on account of its rendering the water *hard*. There is no greater fallacy among our traditionary belief. Lime is strictly an alkaline substance, and as such, is a neutralizer of all the acids that water contains, and may be freely used when in a *quick* or unslacked state—old and airslacked is hurtful, as it has become a sub-carbonate. One ounce of fresh quick lime, dissolved in water, will soften two barrels of ordinary hard water, and render it fit for washing purposes. It is also advantageously used to sweeten cistern water when it becomes stagnant, and of bad odor, and the cheapest and most ready deodizer of all unpleasant, unhealthy effluvia. [Rural New Yorker.

Forty Miles an Hour.

A correspondent of the *Albany Journal*, in an article under the title of "Railroad Accidents, and Legislation thereon," speaking of forty miles an hour, says:—

"Men who are used to the railroad, and to the working of the rolling stock, know what such a rate of speed is, and how wonderful is the operation. Let us examine. An engine, tender, and train of four passenger cars and one luggage car, when properly loaded, will not be much less than eighty tons weight. This body, at the rate of forty miles an hour, moves about sixty feet in a second. That is, between two beats of a clock, it flies across a common street. The driving wheels, if six feet in diameter, revolve three times in a second. The common wheels of the cars revolve about eight times in a second. The revolutions of the driving wheels are produced by the motion of the piston in the cylinder. To each revolution of this wheel there are two motions of the piston. Thus there are six motions of the piston to the second, and at each of these motions a valve is opened or closed, for the taking or exhausting steam from the cylinder. This must be a complete and perfect operation each time, to produce the speed. But there are two cylinders working at opposite sides of the engine, and at different points of the crank of the wheel or axle, as may be, and they do not move at the same instant, or rather, they alternate, and thus each performing the same office, they divide a second into twelve equal parts or periods, in each of which the perfect and complete operation of taking or exhausting steam is performed, and at the end of each motion the piston actually stops and turns the other way. Now the eye could not count or comprehend these motions.

The ear could not distinguish the exhausts, though each is as perfect and distinct as when the engine is drawing a heavy load four or five miles an hour, when it seems to labor and cough as if struggling with its load. Thus is a speed of forty miles an hour analyzed.

Now must there not be very greatly increased liabilities to accident at such a rate of speed? Who can see the strains upon parts of the machinery that may result in a fracture when moving at this rate?"

From the N. Y. Commercial Advertiser.

The Monkeys and Organ-Grinders.

With the return of warm weather, a horde of monkeys and organ-grinders are annually let loose upon our citizens. We have often wondered where they came from and whither they went. Their place of rendezvous we have at length discovered. A lofty building in Orange-street, evidently designed by the builder as the abode of comfort and elegance, has been for some period in the complete occupancy of these creatures. The threshold crossed, the organs of scent, sight, and hearing—the fumes, the filth, the screeches—leave no doubt of the character of the place. Each apartment forms the abode of both man and monkeys; and it would require no great stretch of imagination in the visitor to suppose some of the inmates representatives of those interior African tribes who are said to possess tails. In the lower rooms, Jacko was generally restricted in his perambulations by a short chain; but in the attic and upper apartments, where the monkey tribe greatly predominated over the *genus homo*, the animals occupied boxes about a foot square, having apertures for ventilation, and to admit food, and were bereft of companionship. In other cases, the monkeys are made to occupy small closets, partitioned off into small compartments. In one room thus occupied, in part, were three bedsteads, overspread with tattered and filthy quilts, whereon slept, at night, six or nine individuals, of both sexes. Adjoining, was an apartment where, among swinging cobwebs and the sooty accumulations of a decade of years, was to be seen the whole apparatus of street music—managers, monkeys, and organs—for the weather was unpropitious for the prosecution of the fine arts. Our sudden entrance taking them by surprise, a group of men around a table pushed from sight the cards with which they were playing, and curiously eyed the visitors. One of them then proceeded to show off a favorite monkey, which he said was worth "tree hundred tollar." The ordinary price ranges from $25 to $50. Close by the card-players, an aged couple, with haggard visages, were gracelessly stretched out, faces upward, over a heap of hand-organs and boxes—heavily slumbering.

During the interview which ensued, various information was elicited. The receipts of organ-players are now small, compared with former years, on account of the great competition in the business; but it is not unusual for these vagrants to make a $1 00 or even $1 50 a day. The monkeys are imported, but their constitutions are unable to bear up under the rigors of winter in these high latitudes, and they are obliged to spend the most inclement part of the season in the Southern States. There are at present but few monkeys in the city, in consequence of this temporary absence. The cold weather has the effect to induce rheumatic pains, cramp in the stomach, diarrhea, &c., attended with loss of flesh. The city does not hold out so great inducements to itinerant organists as the country—the former being far less liberal in its patronage.

Monkeys are not at all fastidious as to the nature of their food. The hand-organs are generally owned by the performers, and are manufactured abroad. There are instances in which they are the property of some capitalist included in the fraternity, who hires them out for a certain per centage of the profits. The performers are chiefly from Italy; and though, in the instance here referred to, living together in considerable numbers, associate rather from instinct than interest. As the money-musical season will recur with the recommencement of warm weather, and the consequent return of the monkeys from their Southern tour, the pecuniary result is looked forward to with no ordinary interest.

Effects of Education on the Robin.

The most remarkable instance I ever remember to have met with of a young pupil not only imitating, but far surpassing his tutor, was about nine years ago, in Jermyn street, Haymarket. At that period I reveled in the undisturbed enjoyment of a large aviary, numbering no fewer than three hundred and sixty-six inhabitants, all first-rate songsters; and my fame as an amateur had spread widely. Among the multitude of my visitors was a gentleman who informed me that a friend of his was possessed of a most wonderful bird, that he should much like me to see and hear. I took the address, and went at an early day to view the prodigy. On entering the house referred to, and on presenting my card, I was at once ushered into the drawing-room. I there saw two cages—nightingale cages—suspended on the wall. One of them, with a nightingale in it, had an open front; the other had a green curtain drawn over the front, concealing the inmate. After a little discourse on the subject of ornithology, my host asked me if I should like to hear one of his nightingales sing. Of course, I was all expectation. Placing me beneath the cage, and drawing up the curtain before alluded to, the bird above, at a whistle from his master, broke out in a succession of strains that I never heard surpassed by any nightingale. They were indeed surprisingly eloquent. "What a nightingale!" ejaculated I. The rapid utterance of the bird, his perfect abandon to the inspiration of his muse, and his indifference to all around him, caused me to involuntarily exclaim, with Coleridge:

> ——That strain again!
> Full fain it would delay me.

And so it did. I stood riveted to the spot, knowing how seldom nightingales in a cage so deported themselves. After listening some time, and expressing my astonishment at the long-repeated efforts of the performer—so unusual, I asked to be allowed a sight of him. Permission was granted; the curtain was raised, and I saw before me—a robin! This bird had been brought up under the nightingale from his very earliest infancy, and not only equaled, but very far surpassed his master in song. Indeed, he put him down and silenced him altogether. This identical bird, I should add, was sold a few weeks afterwards for nine guineas; he was worth the money. In this case, the robin retained no one single note of his own, whereby the finest ear could detect him; and this paves the way to still more singular discoveries hereafter. [Chronicle.

A Slave Hunting for a Master.

Four young men arrived here, last week, (says the *Voice of the Fugitive*, Canada,) from the land of slavery, one of whom was from Frankfort, Kentucky. His master had been the keeper of a livery stable for several years, but had at length sold out his establishment, with the exception of this faithful servant, who was his principal ostler. He told the slave that he had no further use for him after the establishment was sold, and that he was to be sold also; but for his fidelity to him during the whole time that he had kept the stable, he would give him an opportunity to go out and find himself a master, such an one as he would like to live with. But the next day his master came home accompanied by a negro trader whose business was to purchase him. He was called out and examined, just as a horse jockey would examine a horse before trading for him; and the only thing that saved him from the chain gang, was the extraordinary price put upon him by his master. After the soul-driver was gone, he called his master's attention to his promise, which was to allow him the privilege of finding himself a new master. Yes, said the master, I have said that you should have this privilege, and I will not be worse than my promise. So he wrote the slave a pass, and started him out to find a master; but, as he neglected to restrict his boundary, he strayed off into an adjoining county, where he found another slave out on the same errand, where they united in hunting masters, but never succeeded in finding one to suit them until the Canadian line was drawn between them and the State of Kentucky. Here they have resolved to serve but one master, who is the great Author of the Universe.

Roads and Schoolmasters.

Relative to Roads and Schoolmasters, as the forerunners of civilization, Mr. Senator Sumner spoke as follows:—

"Where roads are not, civilization cannot be; and civilization advances as roads are extended. By these, religion and knowledge are diffused; intercourse of all kinds is promoted; the producer, the manufacturer, and the consumer, are all brought nearer together; commerce is quickened; markets are opened; property, wherever touched by these lines, is changed, as by a magic rod, into new values; and the great current of travel, like that stream of classic fable, or one of the rivers of our own California, hurries in a channel of golden sand. The roads, together with the laws of ancient Rome, are now better remembered than her victories. The Flaminian and Appain ways—once trod by returning proconsuls and tributary kings—still remain as beneficent representatives of her departed grandeur. Under God the road and the schoolmaster are the two chief agents of human improvement. The education begun by the schoolmaster is expanded, liberalized, and completed by intercourse, and finds new opportunities and inducements in every road that is built."

Starch Making.

One of the most extensive manufacturing establishments in the country is the Starch Factory of Messrs. Thomas Kingsford & Son, at Oswego, N. Y. The ground covered by the building is more than two acres in extent, and the number of persons in Oswego and vicinity attached to the concern, and whose employment depends on it, exceeds two hundred. It was commenced in 1847, and so rapidly has the demand for its products grown, that it has been found necessary to enlarge the works every year since, until they have attained their present magnitude. The past year the establishment has turned out 80,000 boxes of Starch, containing three millions of pounds. In the manufacture of this quantity 200,000 bushels of grain were used.

How Indigo is Prepared.

The indigo is a shrub-like plant, two or three feet high, with delicate blue-green leaves, which, at the harvest-time, about the month of August, are cut off close to the stem, tied into bundles, and laid in great wooden tubs. Planks are then laid on them, and great stones, to cause a pressure, and then water is poured over them, and after a day or two the liquor begins to ferment. In this process of fermentation lies the principal difficulty, and everything depends on allowing it to continue just the proper time. When the water has acquired a dark green color, it is poured off into other tubs, mixed with lime, and stirred with wooden shovels till a blue deposit separates itself from the water, which is then allowed to run off. The remaining substance, the indigo, is then put into linen bags, through which the moisture filters; and as soon as the indigo is dry and hard, it is broken into pieces and packed up. Indigo is cultivated in the East Indies to a considerable extent.

DISEASE PROPAGATED BY BANK NOTES.—Dr. Thomas H. Buckler, who was for several years physician to the Baltimore Almshouse, says:—

"Since the money pressure of 1837, the banks in many of the States have issued several millions of one, two, and three dollar notes, the effect of which has been to drive silver out of circulation. The inmate of a small-pox hospital generally keeps what money he may chance to have about his person. If he wants a lemon, he sends a note saturated with the poison, and having, perhaps, the very sea-sick odor of the small-pox, to a confectioner, who takes it of course. On leaving the hospital, the convalescent from the loathsome disease pays some twelve or fifteen dollars for board. Provisions are wanted for the other patients, and the notes are sent to market, where they are taken by town and country people, and may pass through twenty different hands in a single day. It would be impossible to conceive of any better mode of distributing the poison of a disease known to be so very contagious and infectious. It could hardly be worse if so many rags were distributed from the clothing of small-pox patients."

INDIAN HAIL STORM.—The following accounts have been collected by Dr. Buist of Bombay. Within the topics, hail-storms frequently occur at altitudes of 1,700 feet and upward; they are most frequent in April and March. At Kotah, on the 5th of March 1827, the hailstones were as large as a man's fist. Men, animals, and birds were killed; in the village of Nada alone, six persons were killed and seven dangerously bruised. At Serampore, in April, 1829, the hailstones were as large as hen's eggs, and consisted of coats like an onion. At Kamptee, in April, 1831, there were hailstones twelve inches in circumference; five persons were killed. At Benares, in February, 1836, some of the masses of ice which fell weighed two pounds. At Dum Dum, April, 1836, two hailstones were picked up of sixteen inches circumference, or more than five inches in diameter. At Gwabor, in February, 1850, pieces of ice fell nearly two pounds in weight, and animals and men were killed. At Condweil, 7th April, 1850, some single hailstones were as large as cocoa-nuts.

LONDON NEWSPAPER PRESS.—The returns of the English Stamp Office, published in the London *Times* of the 1st March, give some extraordinary statistics relative to the London newspaper press. By these returns it appears that the circulation of that great journal, the *Times*, exceeds by over 4½ millions of copies, the aggregate circulation of all the other London newspapers put together, both morning and evening. It is in fact conceded, that most of the London morning newspapers are published at a loss, while the profits of the *Times* are known to exceed $500,000 a year. The *Times* pays for stamp, advertisement and excise duty, about $500,000 a year to the Government. The daily circulation of the London papers is now about as follows: *Times*, 40,000; *Morning Advertiser*, 5,000; *Daily News*, 3,000; *Morning Herald*, 3,000; *Morning Chronicle*, 2,900; *Morning Post*, 2,800. Most of these papers are falling off in their circulation yearly, and the evening journals are in a still worse position.

PROTECTION OF TIMBER AGAINST THE SEA-WORM.—Timber exposed in marine works is bored by the teredo, whose head is armed for that purpose, and it is soon reduced to the appearance of sponge. Worms three feet long and one inch in diameter have been found in piles of fir, their favorite wood. At Southampton, piles of 14 inches square have been eaten down to 4 inches in four years. Experiments have been made by Mr. Brunel and others to protect the wood by creosoting it, and their efforts have been very successful. Lately, a piece of creosoted timber has been taken out perfectly sound, after a seven years' immersion, when all the unprepared timber adjoining was more or less injured by the teredo. The cost of preparation is 6d. per cubic foot, while the cost of casing it with large-headed iron nails, which is also effectual, costs 11d. per square foot of surface. This latter price corresponds to 44d. per cubic foot for ordinary timber 12 inches square.

TEA BEST IN THE EVENING.—Tea, as the morning beverage, when breakfast forms a good, substantial meal, upon which the powers for the day, of meeting the various chances and changes of life depend, provided it be not too strong, is much to be recommended; but when individuals eat little, coffee certainly supports them in a more decided manner; and, besides this, tea, without a certain quantity of solid aliment, is much more likely to influence the nervous system. Some persons, if they drink tea in the morning and coffee at night, suffer much in the animal spirits and in power of enjoyment of the pleasures of society; but if they reverse the system, and take coffee in the morning and tea at night, they reap benefit from the change; for the coffee, which to them in the morning is nutritious, becomes a stimulus at night; and the tea, which acts as a diluent at night, gives nothing for support during the day. [Sigmond.

EARLY PLANTING OF POTATOES.—The best way to escape the rot and the potatoe bug, is to plant your potatoes as early as the last of March or first of April; put a little lime in each hill when planting. I have planted my early potatoes in this way for the last five years, and *none* of them have ever rotted. I have always planted some in May, every year for several years, (without liming,) and they have always rotted, more or less.

But putting lime in the hills will not prevent the bugs from eating off the tops; neither will sprinkling lime on the tops put a stop to their gormandizing. But if you plant very early, your potatoes will be of good size before the bugs make their appearance, and you will have potatoes in spite of the bugs. While those planted late are attacked at the same time, they will scarcely be worth digging, as they grow none after the tops are destroyed. [Robt. Stevens.

NEW MODE OF ROBBERY.—Some abandoned parents, (whose love of rum has involved them in poverty and degradation, and who now exist from the proceeds of the begging and stealing of their poor children,) have taught their offspring a new mode of theft, which was performed in the following manner a day or two since: A little girl, the daughter of ex-Alderman Wood, and also a daughter of J. P. Martin, both aged about six years, were accosted by a girl of 14 or 15 years old, who told them she had two nice dolls, the one a wax one, and the other a china one, and that if the children would give her their shawls to wrap them up in, she would go home and fetch them, and make them a present of the toys. Child-like, the little girls did so, and as might be expected, the thief never made her re-appearance, and the children came home crying without their shawls.

FREEZING OF VEGETABLES.—Contrary to general opinion, freezing is not necessarily destructive of life in vegetables. At Charles Island, in Hudson's Bay, according to Captain James, the trees had to be thawed by fire before they could be cut down, and there is no doubt that the roots are as well frozen as the stem, since vegetation prospers in Siberia, where the following observations have been made: A well was dug 400 feet deep, and the temperature at 50 feet was 18° Fahr., at 77 feet 19°, at 119 feet 22°, at 300 feet 28°, at 382 feet 31°. At this place the soil is frozen to the depth of 400 feet; the cold reaches 52° below zero, and the mean temperature of the two winter months is 40° below zero. During the 128 days during which there is no frost, the strata of eternal ice are never thawed to a greater depth than 3 feet.

NEW SUBSTITUTE FOR OIL.—A new illuminating fluid has been developed, which will, in a great measure, supersede spirit lamps, as soon as the patent office can settle its doubts. Large manufactories of honzule, a hydro-carbon, which has the property of producing an excellent illuminating gas by being dissolved in moist air, are going up in New York and Brooklyn. The substance is manufactured from tar or mineral coal, and, while it can be afforded at half the price of "burning fluid" per gallon, it will yield indefinitely more illumination. The use of it would require a gasometer and gas fixtures in each house, but the cheapness of the consumption would put moveable lamps of every kind nearly out of use.

THE POTATO-ROT—ANOTHER PREVENTIVE.—Plant your potatoes in the usual way, and when the sprouts appear above ground, take from one half to a bushel to dry (wood) ashes per acre, and sow it broadcast over the ground, while the dew is on. Repeat the ashes every seventh day until the crop is made; and if proof by actual experiment is to be relied on, your potatoes will be free from rot.

VARIETY.

The man, named Castaneda, who captured Lopez, has returned to Havana, laden with honors. The Queen gave him $6,000, and made him a captain in the rural militia with a salary of $110 a month; ten negroes and a tract of land have been given to him. The order of Isabel decorates his person; his children are to be educated at the expense of the Government; and while in Spain he was permitted the farce of kissing the hands of the Queen and the little Princess. He can neither read nor write.

Thomas Moore was buried at the village of Bromham, within a mile of the cottage in which he breathed his last. He was placed, in obedience to his wish, in the same grave with one of his daughters. The village church was crowded with the poor of the neighborhood, and the rector of the adjacent village came to pay the last tribute of regard to an old friend. But beyond this gentleman and Mr. Longman, the publisher, there were none who had known the poet in life to offer him personal respect in death.

The museum of Dr. Abbot, of Cairo, consisting of the rarest and most curious specimens of ancient Egyptian art and life, and which is well known to every traveler in Egypt, has been shipped at Alexandria for the United States. This collection is one of the most valuable of its kind in the world. Those of the British Museum and of the King of Prussia are more extensive, but are hardly more choice. Among other remarkable objects in Dr. Abbot's collection is the seal ring of Cheops, the supposed builder of the great Pyramid.

The Board of Overseers for Harvard University have resolved "that it is expedient that the connection between the Theological School at Cambridge and the University, should be entirely dissolved, and that the President and Fellows be and are hereby requested to cause such legal steps to be taken as may be necessary to effect the said separation and the removal of the School from Cambridge."

There are in the State of Indiana, among all denominations, 1900 houses of worship. Number of communicants in all evangelical churches, about 124,000. 1 in 7 of her adult population can neither read nor write; 1 in 8 of the families is without the Bible; 1 in 8 of the population is a professor of religion; 1 in 75 dies annually. The Baptists have 300 preachers, 600 churches, and 26,000 communicants.

The whole number of Germans in the United States is estimated at 5,000,000, being over one-fifth and nearly one-fourth of the whole population of the country, which is estimated at 23,000,000. Of these five millions of Germans, nine-tenths are in the free States. Missouri is the only slave State in which they have settled in any considerable number.

The number of Non-Conformist Chapels in England, belonging to some fifteen or sixteen denominations, is 14,430; and all connected with these places of worship, besides supporting their own ministers, are obliged to pay their tithes for the support of the Established Church!

The West Newbury Record is the title of a new Massachusetts paper, just commenced by B. Perley Poore, late of *The Boston Bee and Sentinel*. Mr. Poore's press is the venerable Ramage, once the property of Franklin, and, solitary and alone, he has composed, imposed, rolled and pulled his edition.

Gov. Ujhazy recently arrived in St. Louis from New Buda to meet Kossuth. We perceive, from newspaper accounts, that the Hungarians have sold their home in Iowa, entitled New Buda, and are now preparing to go toward Texas, or to some salubrious place, there to settle permanently.

A Polish Prince has recently presented to Kontski, the Polish violinist, the large golden goblet which Leopold, Emperor of Germany, gave to John Sobieski for his deliverance of Vienna from the assault of the Turks in 1683. The goblet is a foot in hight, and exquisitely carved and chased.

A Mr. Charles Black has obtained a verdict of ten thousand dollars against the New Orleans and Carrolton Railroad Company, for injuries to his little son, occasioned by an accident on their road, which happened near Greenville, La., and was the result of carelessness on the part of the Company's agents.

Neal Dow, in a private letter, says that the Maine liquor law does not forbid the manufacture of cider. It is not intoxicating when manufactured. It may be freely sold when new, and afterwards kept for vinegar. But after it becomes intoxicating, it cannot be sold except by city or town agents.

Rev. Dr. Cooley, of East Granville, Mass., reached the age of octogenarian, on Saturday, 13th ult., and celebrated the occasion by a sermon from 2 Samuel xix. 35—"I am this day fourscore years old." Dr. Cooley preached his first sermon in his native place in 1795, having thus accomplished a ministry of 56 years.

A British paper says that in Edinburgh the following ornithological marriage took place, which set the whole neighborhood in a *flutter*; Miss Henrietta Peacock was married to Mr. Robin Sparrow, by the Rev. Mr. Philip Hawk, and the bridesmaid was Miss Larkins.

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The Terms for 1851 and 1852 are as follows:—

The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3 " " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term, Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

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Tuition should be arranged before entering classes.

Geography, Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
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BOARD, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

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Sabbath Tracts.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
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No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

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The Sabbath Recorder.

For the Sabbath Recorder.

ICEBERGS.

Most people have heard of icebergs, but still know little or nothing about them, except that *iceberg* means a large body of ice afloat on the sea. Our ships from Liverpool, and other northern ports, frequently report having seen an iceberg or two on the passage; but you ask the reporters any question about them, and it is ten to one if they can say any more than give you the definition of the word. They can neither tell you where nor how they are made or formed, whether on the land or sea, of salt water or fresh. They will probably tell you that they suppose they came either from Hudson's Bay or Davis' Straits, on their way to the South. But of their monstrous dimensions they will say but little; and should you tell them that one has been measured and found to contain more than a million of tons, they will say no more. Little has heretofore been known of them. Of late, however, we have had some additional information from Captain Wilkes, of the South Sea Exploring Squadron, and Captain De Haven, of the late Grinnell Expedition in search of Sir John Franklin, which, with my own observations, I have transcribed for the benefit of those who have no better means of information.

In the early part of my life, I spent three summers at the North, on the coast of Labrador and places adjacent, in latitude from 51 to 54, where the icebergs frequently made their appearance. Seldom a day passed without having a view of some one or more of them, and sometimes ten or a dozen were in sight at a time. I always felt an anxiety to know something of their bulk or dimensions, but could not, as no one had measured them, and navigators differed very much in their opinion as to the proportion of that which was visible above water, and that which was invisible below. Some thought one-tenth above was all; others thought one-third not too much. Thus I jogged on till near the close of the third summer, before I met with any opportunity of gratifying my curiosity. At length a very small one, scarcely entitled to the name of *berg*, grounded on a rocky bar about four miles from the land. As the tide fell, and I was satisfied that it was fast on terra firma, I went with my lead and line to make a little examination, and found ten fathoms or sixty feet of water; and as I had no instruments to measure the hight, I called it not less than twenty feet, which I now suppose to be about the average proportion between above and below water. On my return, when but a few rods on my way, I heard a tremendous crash, which I at first supposed could be nothing less than the sinking of one of the small islands which lay near the shore by an earthquake; but on looking round, I discovered that my little berg had tumbled all to pieces, and some of the pieces very small. I have no doubt there were more than a thousand of them, and I rather question whether I saw a piece that contained more than 1000 square feet. It was supposed that with the falling tide the weight pressing on the uneven rocky bottom was the cause of the catastrophe. On examining some of the pieces as they floated away, I found them to be transparent, and perfectly free from salt or any mineral, which could not be the case if the bergs were formed on the salt water.

The first formation of those immense bergs, I believe, is still a mystery, especially at the North, as navigators most familiar with them, and who, we would suppose, were the best judges, do not agree. Half a century ago, the most prevailing opinion seemed to be, that they were formed on the north side of high mountains, from small streams that may be seen trickling down the banks, and freezing in the winter, till their weight breaks them loose, and they roll into the sea. This to me looks plausible, for it is no uncommon thing to see banks on the highlands, a thousand feet or more in hight, sloping perhaps from twenty-five to forty-five or fifty degrees, with plenty of the small streams to form ice, and water of sufficient depth below to float them away. And this is similar to the account of the immense glaciers, as they are called, formed in the Alps, which are thus (and no doubt truly) described :—

"At an altitude varying with the latitude of the place, and with local circumstances, the snow is only partly melted, and having therefore imbibed a great quantity of water, it is frozen into a mass of ice during the succeeding winter. A fresh fall of snow covers the frozen spaces, and is in its turn converted into ice. In this way the ice is accumulated during every succeeding winter, till the equilibrium of the mass is destroyed, either by its own weight or by other causes, and the whole is precipitated in the form of an avalanche into the valley below, where, by the change of climate, it is dissolved by the sun and rains, and forms the sources of the principal rivers of the country."

Now, I see no reason why the avalanches that may form on Labrador may not as well tumble into Hudson's Bay or Davis' Straits, and float off in the form of icebergs, and dissolve in the ocean, as to fall into the valley, and form rivers before they reach the sea. The only difference I can see is, I think, that streams of water constantly flowing on the ice would be much more likely to form solid, transparent ice, (like all I have ever seen in the Straits,) than that formed of snow and hail, which, if not perfectly dissolved, must remain very porous and imperfect.

Mr. E. T. DeHaven, commander of the Grinnell Exploring Expedition, has recorded the first measurement of a large iceberg (not the largest) that I have ever met with, though he has not given us his opinion of the first formation. He says :—

"The berth in which our vessels were made fast in this place, was along side of a low tongue of an immense berg, which, by actual measurement, towered up to the hight of 245 feet above the water level. It was aground in 96 fathom water, thus making the whole distance from top to bottom 821 feet. We saw many bergs equally large as this, and some much larger, but this was the only one we had so good an opportunity of measuring with accuracy."

This was a little more than my calculation of one-third above water, when I measured a small one before mentioned, but no certain rule can be given for these proportions, unless for a regularly formed body; for if there is any conical form about it, reason teaches us that it must be above water; and then again much depends on the nature of the ice, whether it is solid or porous, whether formed of water alone, or a composition of water, hail, and snow.

Capt. Charles Wilkes, of the South Sea Exploring Expedition, has been a little more particular in his description; but then we must take into consideration the vast difference in the formation of the two countries before we form our conclusions. At the South there is nothing but sea and ice, neither land, bays, nor harbors, that he could reach. He supposes he discovered land, which he called a continent, followed it fifteen hundred miles, as near as he could get, for the ice, in hopes to find an opening or a harbor. At times he penetrated so far within the ice as to find smooth water and but little tide, and that was a suitable place for the formation of the tabular iceberg. He says :—

"The manner of their formation claimed much of my attention while among them, and I think it may be satisfactorily explained without much difficulty. In the first place, I conceive that the ice requires a nucleus whereon the fogs, snow, and rain, may congeal and accumulate; this the land affords. Accident then separates part of this mass of ice from the land, when it drifts off, and is broken into many pieces; part of this may again join that which is in process of formation. From the accumulation of snow, such a mass speedily assumes a flat or table-topped shape, and continues to increase. As these layers accumulate, the field ice begins to sink, each storm (there of frequent occurrence) tending to give it more weight, and being in deep water continues sinking. It may therefore, I think, be safely asserted, that these icebergs are at all times on the increase; for there are few days, according to our experience, in this climate, in which some mode of precipitation does not prevail in these high latitudes, where, according to our observations, ice seldom melts. The temperature of even the summer months being rarely above the freezing point, masses of a thousand feet in thickness might require but few years to form. When the icebergs are fully formed, they have a tabular and stratified appearance, and are perfectly wall-sided, varying from one hundred and eighty to two hundred and ten feet in hight. Some were found from a quarter of a mile to five miles in length," [not like any thing, I believe, in the North.]

At one time, (2d of Feb.) standing in for the land, he observes :—

"At 3 P. M. when we were within two and a half miles of the icy cliffs by which the land was bounded on all sides, a short distance from us to the westward was a long range of icebergs aground, which, contrary to the usual appearance, looked much weather-beaten. We tried for soundings, but did not get any with one hundred and fifty fathoms, although the water was much discolored. The badness of the deep sea line was a great annoyance to us, for deeper soundings would probably have obtained bottom."

Although Capt. Wilkes said nothing of mountain-formed bergs, yet there is a regular figure of one as could be drawn in one of his plates, with men planting a flag-staff on the top of it as a signal for the squadron; which proves that there are bergs of that description at the South as well as the North, though the land may not be so favorable for their production. The following description of it, by Capt. Wilkes, is interesting; and though I have exceeded the limits of my intention, I will copy it, and close my article :—

"On running in, we passed several icebergs greatly discolored with earth; and finding we could not approach the shore any nearer, I determined to land on the largest ice-island that seemed accessible, to make observations. On coming up with it, about one and a half miles from where the barrier stopped us. I hove the ship to, lowered the boats, and fortunately effected a landing. We found imbedded in it boulders, stones, gravel, sand, and mud or clay. The largest specimens were of red sand-stone and basalt. No signs of stratification were to be seen in it, but it was in places formed of ice conglomerate (if I may use the expression) of large pieces of rocks, as it were, frozen together, and the ice was extremely hard and flint-like. The largest boulder imbedded in it was about five or six feet in diameter, but being situated under the shelf of the iceberg, we were not able to get at it. Many specimens were obtained, and it was amusing to see the eagerness and desire of all hands to possess themselves of a piece of the Antarctic Continent. These pieces were in great demand during the remainder of the cruise. In the center of this berg was found a pond of most delicious water,* over which was a scum of ice about ten inches thick. We obtained from it about five hundred gallons, the quantity in the pond being sufficient for half a dozen ships. We remained upon this berg several hours, and the men amused themselves to their heart's content in sliding. There was no doubt this berg had been detached from the land, which was about eight miles distant. This day, notwithstanding our disappointment in being repelled from treading on the new continent, was spent with much gratification, and gave us many new specimens from it."

From the foregoing we have, I think, a correct view of the enormous size and extent of the icebergs, especially at the South, where there is nothing but land on one side (except attraction) to prevent them from flowing off to the North and dissolving. It appears that Capt. Wilkes was among the ice, and perfectly surrounded by it, more than 40 days, constantly pressing his way westward, without finding a termination, till circumstances compelled him to abandon the pursuit, and return to other duties at the North. J. S.

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*Showing, no doubt the difference between icebergs made on the land and on the sea.

JERUSALEM—JEWS OF PALESTINE.

From the "Narrative of a Mission of Inquiry to the Jews from the Church of Scotland in 1839." [Continued.

In the cool of the day we enjoyed a delightful ride to the Mount of Olives. Mounted on hardy Syrian horses of very small stature, we rode out at the Jaffa Gate. Here we saw the reapers busy cutting down barley in the valley of Gihon. Turning to the right, we went round the northern wall of the city. The road is rough, and in some parts difficult. Often the bare rock appears, and the way was covered with loose stones. It is made entirely by the feet of the animals that pass along it; and there is not so much as one road about Jerusalem upon which a wheeled carriage could run. Coming to the north-east corner of the walls, the valley of Jehoshaphat opened to our view, and the Mount of Olives across the valley appeared very beautiful, having much more variety of rocks, gardens, olive-yards, fig-trees, and patches of grain upon its sides, than we had expected to find. We now turned due south, riding still under the city wall, which is farther from the brow of the hill than we anticipated. In one point only, named the S. E. corner, does the wall stand on the immediate brink of the valley; in other parts it is forty or fifty yards from the edge. Before reaching St. Stephen's Gate, we came upon a small reservoir half full of water, in which an Arab was bathing. We could not learn its name or history. Near this stands the monument of St. Stephen, where he is said to have been stoned, and the gate called by his name is said to be that out of which they hurried him when "they cast him out of the city." We descended the steep side of Mount Moriah by the foot-path leading from St. Stephen's Gate, and crossed the dry bed of the Kedron by a small bridge. The path here widens out to a considerable breadth for about fifty yards, and then separates into two, the one leading directly up the face of the Mount of Olives, the other winding gently round the southern brow of the hill. Both of these foot-paths lead to Bethany, and between them lies a square plot of ground enclosed with a rough stone wall, and having eight very large old olive-trees. This is believed to be Gethsemane. We stayed only to glance at it, for it needs to be visited in quiet and stillness; and choosing the path that leads straight up the hill, urged our little palfreys up the steep ascent. Mount Olivet was far from being a solitude this evening. One turbaned figure after another met us, and, to add to the interest of the scene, we recognized them by their features to be Jews. At one point we came upon a small company of Jewesses, not veiled like the Moslem ladies, but all dressed in their best attire. The reason of this unwonted stir among the solitudes of Olivet, was that Sir Moses Montefiore, from London, who had come on a visit of love to his brethren in the Holy Land, had arrived at Jerusalem, and his tent was now pitched on one of the eminences of the hill. Multitudes of the Jews went out daily to lay their petitions before him.

We often halted during the ascent, and turned to view the city lying at our feet, the deep valley of Jehoshaphat, and the surrounding hills. By far the finest and most affecting views of Jerusalem are to be obtained from some of these points. In a little after we came to the eminence where Sir Moses Montefiore had pitched his tents. He had fixed a cord round the tents at a little distance, that he might keep himself in quarantine. On the outside of this a crowd of about twenty or thirty Jews were collected, spreading out their petitions before him. Some were getting money for themselves, some for their friends, some for the purposes of religion. It was an interesting scene, and called up to our minds the events of other days, when Israel were not strangers in their own land. Sir Moses and his lady received us with great kindness, and we were served with cake and wine. He conversed freely on the state of the land, the miseries of the Jews, and the fulfillment of prophecy. He said that the Bible was the best guide-book in the Holy Land, and with much feeling remarked, that sitting on this very place, within sight of Mount Moriah, he had read Solomon's prayer over and over again. He told us that he had been at Saphet and Tiberias, and that there were 1500 Jews in the latter town, and more in the former; but they were in a very wretched condition, for first they had been robbed by the Arabs, then they suffered from the earthquake, and now they were plundered by the Druses. When Dr. Keith suggested that they might be employed in making roads through the land, as the materials were abundant, and that it might be the beginning of the fulfillment of the prophecy, "Prepare ye the way of the people; cast up the highway, gather out the stones," Sir Moses acknowledged the benefit that would attend the making of roads, but feared that they would not be permitted. He seemed truly interested in the temporal good of his brethren, and set upon employing their young people in the cultivation of the vine, the olive, and the mulberry. We explained to him the object of our visit to this land, and assured him that the Church of Scotland would rejoice in any amelioration he might effect in the temporal condition of Israel.

* * * * * *

(June 11.) We had agreed to visit the Consul, Mr. Young, this forenoon, to receive information from him regarding the Jews. On going to him, he told us that a remarkable circumstance had occurred that morning. The Turkish Governor of Jerusalem had allowed Sir Moses Montefiore and his attendants to enter the tomb of David upon Mount Zion, and to pray over it, a privilege not granted to a Jew for many centuries. The Governor had called on Sir Moses the day before, and shown him great respect, and that morning had sent him a present of five sheep. The ground of the Governor's respectful treatment of him was the fact of his being a native of Great Britain. Mr. Nicolayson was fortunate enough to be with Sir Moses at the time, and so obtained admittance also, and heard the Jews recite a long form of prayer, and read many of the Psalms, such as the xv., cxxii., cxxvi., over the tomb of the sweet singer of Israel. He described it as a solemn and and affecting scene.

Mr. Young gave the following statistics of the Jews in the Holy Land; and having afterwards taken down Mr. Nicolayson's information on the same subject, we insert both together for the sake of comparison.

	Mr. Young.	Mr. Nicolayson.
Jerusalem,	5000 or 6000	6000 or 7000
Nablous,	150 " 200	200
Hebron,	700 " 800	700 " 800
Tiberias,	600 " 700	1200
Saphet,	1500 " 2000	
Kaipha,	150 " 200	150 " 200
Sidon,	250 " 300	300
Tyre,	130 " 150	150
Jaffa,	60	60
Acre,	200	200
Villages of Galilee,	400 " 500	400 " 500

On the whole, Mr. Young reckoned that there are in round numbers about 10,000 Jews in the whole of Palestine. The difficulties, however, in the way of procuring accurate statistics are very great. The Jews are unwilling to give their true numbers, and they are reduced from time to time by the ravages of the plague. Add to this, that few young men come to the land; so that it is not reckoning accurately to take the usual average of individuals in a family. People who come here are generally elderly, and do not leave families behind them to increase the population or supply its vacancies. There is without doubt, a constant influx of Jews into this country, yet not so great as to do more than supply the annual deaths. Their poverty is great. The contributions from Europe of late have been smaller than usual; and when they arrive, instead of doing good, are the occasion of heart-burnings and strife. There is no such thing as "brethren dwelling together in unity" in Jerusalem; no Jews trusts his brother. They are always quarreling, and frequently apply to the Consul to settle their disputes. The expectation of support from the annual European contributions leads many to live in idleness. Hence there are in Jerusalem 500 acknowledged paupers, and 500 more who receive charity in a quiet way. Many are so poor that, if not relieved, they could not stand out the winter season. A few are shop-keepers; a few more are hawkers; and a very few are operatives. None of them are agriculturists—not a single Jew cultivates the soil of his fathers. Among other peculiar causes of poverty, they are obliged to pay more rent than other people for their houses; and their rabbies frequently oppress and overreach those under their care. Whilst Mahomet Ali was in possession of this country, the government had been far more tolerant toward them than before; and on two recent occasions, the Consul had got sentence pronounced in favor of the Jew against the Turk, a new event in the history of this people! Still the common people hate them, and they are exposed to continual wrongs. The soldiers occasionally break into their houses and compel them to lend articles which are never restored.

The professing Christians here—Greeks, Armenians, and Roman Catholics—are even more bitter enemies to Jews than Mahometans; so that in time of danger, a Jew would betake himself to the house of a Turk for refuge, in preference to that of a Christian. How little have these Christians the mind of Christ! Instead of His peculiarly tender love for Israel, they exhibit rooted harted, and thus prove that they are *anti-christ.* So far do they carry their enmity, that no Jew dare at this day pass by the door of the Holy Sepulchre. On this account, the kindness of Protestants appears to them very striking; and convinces them that there is a real diffrence in the religion we profess. And they are now becoming strongly attached to British Christians. The fact of a British Consul being stationed here on their account, has greatly contributed to this effect. How wonderful that a British Consul should be sent to the Holy Land, with special instructions to interest himself in behalf of the Jews, and having for his district the very region formerly allotted to the twelve tribes of Israel! And how much more wonderful still, that our first Consul in Jerusalem should be one actuated by a deep and enlightened attachment to the cause of God's ancient people! At present, however, the Jews make less use of his influence than they might do; for they say, "If the Consul were to go away, revenge would be taken on us." This is so much their feeling, that when it was lately reported that he was to be removed on account of the war that threatened, many Jews came to him, with tears running down their cheeks, entreating him to remain. There is also another singular fact, namely, that converted Jews have complete access to their brethren. Five converts are here at present, and the Jews treat them with kindness, allow them to visit their houses, and frequently visit them in return. Oh, that the day were come when "the fountain shall be opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness!" [To be continued.

BYRON'S TRIBUTE TO THE BIBLE.

The following lines were written by Lord Byron on the blank leaf of a Bible a short time before his death. They show that although his life was one of profligacy and impiety, his conscience compelled him to do homage to this wonderful book.

Within this awful volume lies
The mystery of mysteries.
Happiest they of the human race,
To whom their God has given grace,
To read, to hear, to hope, to pray,
To lift the latch—to force the way;
But better had they ne'er been born,
Than read to doubt, or read to scorn.

PERSECUTION IN MADAGASCAR.

The death of the Queen of Madagascar has been announced. Two years ago, says a correspondent of the *Independent*, this cruel and relentless woman commenced a violent persecution against the Christian people. Deprivation, slavery and death were inflicted on many by her express orders, and the wives and children of those who suffered death for the testimony of Jesus, were condemned to irredeemable slavery. Some time since, the Directors of the London Missionary Society caused a most interesting document —the journal of a native Christian, kept through the persecution—to be in part translated. The following affecting enumeration is from this journal :—

"18 persons put to death, viz., four by burning, and fourteen by being thrown over the rock.

"6 individuals, whose wives and children were made slaves.

"27 preachers condemned to pay half the value of the persons of their wives and children.

"42 persons who brought back their books, and were to forfeit half the value of their persons and property.

"27 preachers, and those that brought their books back from the province of Vonizongo, were to suffer the same punishment.

"1643 persons were adjudged to pay, as an atonement for the sin of worshiping the true God, three bullocks and three dollars each, but of which sum one-half was remitted.

"190 slaves were condemned to be flogged, with twenty stripes each, before the people, and to work in chains during the remainder of their lives.

"2 persons were condemned to pay fines one of one hundred, and the other of fifty dollars; but one-half of the amount was afterward remitted.

"6 persons, who had been punished before, were condemned to work in chains for their lives.

"1 slave, for preaching the word, was condemned to work in chains for his life.

"1 slave, taken by the queen's officers, received a similar sentence :

"Making all together a total number of 1903 persons who have been called to suffer the various punishments above indicated, for the alledged crime of having embraced or favored Christianity."

FARMER JONES AND THE PARSON.

Farmer Jones was one morning standing near the way-side on a small field connected with his farm, which, to the passer-by, had all the appearance of great barrenness, when parson Anderson, coming up on horseback, exchanged salutations with the farmer.

"Busy, I see, with your farming operations, this bright morning," said the parson.

"Not very busy at this moment," said Mr. Jones; "I am bothered to know what to do with this patch of ground, which has never brought me a dollar."

"Yes, I see," replied Mr. Anderson, "it does not look very promising, but the good seed that has been sown there must, I suppose, sooner or later, come up."

"Good seed sown there! Why, no seed has been sown that I know of for five years past, and as it did not come up at the usual time, when it was sown, it would be a strange thing to expect it to appear now. We farmers do not look for crops five years after date," said Mr. Jones laughing.

"Ah, I see," said the parson, "I am rather ignorant about these matters; but I was told that you had a field in which you say good seed was planted ten years ago, and yet the neighbors say you are yet looking for the harvest, although, as yet, there is no appearance of 'blade, ear, or full corn in the ear.'"

"You were told, Mr. Anderson—and pray who told you I was such a fool as all that? When I plant, I expect growth the first season, and if it fails then, I plant again. Who ever heard of good seed growing after it had been lying ten years dead in the ground?"

"Well, I must confess," said Mr. Anderson, "what you say appears reasonable, but as good elder Thomas told me, I thought I would mention it. He might have had some other meaning. If so, perhaps he can find it out. Good morning, sir, I must go on my way."

Farmer Jones stood pondering for a good while, when a thought flashed across his mind, which he found it very difficult to get rid of. The truth was, that ten years before, farmer Jones had professed to be converted and had joined the church. From that time until the time of the above interview, none had been able to see in him the growth of the good seed. He had, indeed, been pretty regular in attending church, although he confessed that sitting still in his pew always made him feel drowsy, so that he did not very well know what the minister was talking about. It was observed, too, that Mr. Jones seldom had any change about him when collections were made for religious purposes, and although *very well to do* in the world, his contribution for the minister's support was very small. He could never see the good of prayer-meetings and Sunday-schools, and such like things. He considered money spent in subscribing for a, religious newspaper as so much thrown away. If he observed family worship, no one ever found it out; and if he prayed at all, he must have done it very secretly. No one had heard him instructing his sons and daughters, or urging upon them the importance of attending to the concerns of their souls. They were accordingly growing up without the fear of God. Indeed, his was a very irreligious family, not one particle better than if their father had never joined the church. He was, however, a very active man, and could go about any thing in which he was interested with a right good will and a strong hand. He believed the Scriptures, at least so far as this, that he knew "that the hand of the diligent maketh rich," and he was every year becoming richer because he worked for it. He never looked for a crop where he had not sown seed, and he was not the fool to wait ten years for a harvest! While now he stood on his barren patch, the words of parson Anderson worried him, and one thought followed another so quickly and painfully, that he could not avoid the conclusion, that his own irreligious and unproductive life was the thing alluded to by the parson. He did not sleep easy that night. He began to view things in another light, and the result was, as we hear, that good seed was then sown in his heart, which was watered by the dews of heaven, and it sprouted at once, and farmer Jones became a new man, and his family a very different family. [Presbyterian.

PULPITS.

Who knows what becomes of all the old pulpits? What curious tales might be told of some of them; and if they could speak or write, what curious tales could they tell! But, as a matter of curiosity, we should really like to know whether any of the pilgrim pulpits, for instance, are in existence, any where. Let some of the good old brethren rub up their memories, and let us see what is known about these old stand points.

To give an idea of what we mean, here are three or four facts about pulpits in Europe: In a closet near the door of the church of St. Nicholas, at Leipsic, is the pulpit in which Martin Luther, the Reformer, preached.

The pulpit of the celebrated Richard Baxter is still preserved in the vestry of the Unitarian church at Kidderminister, and was occupied by the writer a few years ago. It is small, and of the octagonal form. In the front of it, near the top, are the words, in yellow letters, "Praise ye the Lord;" and on the four front pannels are the words, "Daw widow gave this."

John Bunyan's pulpit was removed many years since from Belfast to London, and it is feared is now lost. His vestry-chair is yet preserved in the vestry of the present church; his pulpit Bible is in possession of the distinguished family of the Whitebreads, who purchased it for a large sum, and his large, awkward pulpit candlesticks are in the pulpit of the Baptist church at Irthlingborough, in Northamptonshire.

The pulpit of the excellent Dr. Isaac Watts was sold a few years ago in London, and is yet used in a small place of worship in that city.

The pulpit used by George Whitefield, in his open efforts on Blackheath, was carefully preserved till a very few years since, when it was borrowed by a careless preacher and broken.

Some twenty years ago, when the Corporation of London purchased the Baptist church in Carter Lane, London, to make the approach to the new London Bridge, they presented the fine old carved pulpit, so long occupied by Dr. John Gill, to his successor, Dr. Rippon. It has been handsomely varnished, and now occupies its proper position in the church in New Park Street, where not a few American Baptist pastors have occupied it. [Watchman and Reflector.

SELAH.

This word occurs frequently in the Psalms, and has puzzled many to know its signification. The following, from the *Bibliotheca Sacra*, will not be without interest to our readers :—

"The Targums and most of the Jewish commentators gave the word the meaning *eternally, forever.* Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical note, equivalent, perhaps, to the word *repeat.* According to Luther and others, it means *silence!* Gesenius explains it to mean, 'Let the instrument play and the singers stop.' Wurchur regards it as equivalent to *cursum corda*—up my soul. Sommer, after examining all the seventy-four passages in which the word occurs, recognizes in every case, 'An actual appeal to the Jehovah. They are calls for aid, and prayers to be heard, expressed either with entire distinctness, or if not in the imperative,' 'Hear Jehovah!' and the like, still earnest addresses to God that He would remember and hear, &c. The word itself he regards as indicating a blast of trumpets by the priests. Selah itself he thinks an abridged expression, used Higgaion. Selah. Higgaion indicating the sound of stringed instruments, and Selah a vigorous blast of trumpets."

"Excellence," says Sir Joshua Reynolds, "is never granted to man but as the reward of labor. It argues, indeed, no small strength of mind to persevere in habits of industry without the pleasure of perceiving these advantages, which, like the hands of a clock, whilst they make steady approaches in their point, yet proceed so slowly as to escape observation."

The Sabbath Recorder.

New York, April 15, 1852.

EASTER.

Many of our readers, who rejoice in the liberty wherewith Christ has made us free, are scarcely aware of the extent to which the Church is in bondage to "days and months and times and years." Leading comparatively secluded lives, and peacefully following their callings, ceasing only on that day which God has constituted holy—the weekly Sabbath—they have but little more than a dreamy consciousness of the fact, that a very large portion of the Christian world is in the habit of holding as many festivals as did Israel of old. The Episcopal Church reckons some thirty, or more, holy days; and while we write, the great one of the catalogue, Easter, from which all the others are reckoned, is scarcely past. The Church of Rome makes the number still larger; and how many more the Greek Church, embracing the population of all Russia in its communion, adds to the catalogue, we cannot now tell.

But the very gala-day of the Church is Easter; and for the information of such of our readers as have not been brought into contact with this festival, and have no leisure to trace out its history, we would state, that it is not a thing of modern origin. At a very early period, the churches were in the practice of holding an annual commemoration corresponding to the Passover of the Jews. How early this practice began, we are not able to say; but there is no evidence that it began in the days of the Apostles, or that it was sanctioned by them. For, notwithstanding the word Easter once occurs in the New Testament, (Acts 12: 4,) it is no credit to the translators of that Book that it is there. It ought to have been translated Passover, as every scholar knows; and the reference is not to any Christian celebration, but to that kept by the Jews. Nevertheless, soon after the Apostles passed from the stage, the practice seems to have begun. At all events, before the close of the second century, the whole ecclesiastical world was engaged in a fierce controversy about the proper manner of observing this festival. The Asiatic churches, with Polycrates, Bishop of Ephesus, at their head, took one side in the controversy, while the church of Rome, led by Victor its Bishop, together with the churches of Cesarea, Jerusalem, Tyre, and Alexandria, took the other side.

The points in dispute were, must the yearly Passover be retained? And if so, must it be begun at the same time that the Jews begin their Passover, and ended in like manner, without regard to the particular day of the week when it begins or closes? The Asiatic churches said Yes, and the Western churches said No. Thus, when the Asiatic party appointed the day after the Passover for the commemoration of the sufferings of Christ, let it fall on what day of the week it might, the other party answered that it must always be on a *Friday*. Again, when the Asiatic party appointed the third day after the Passover for the commemoration of the Resurrection, let it fall on what day of the week it might, the other party settled that this must take place on a *Sunday*.

Victor, who was of an ambitious and domineering spirit, claimed the right, as Bishop of Rome, to controll all the churches in this matter. But Polycrates, and the churches with him, resisted his arrogance. In consequence of which, Victor undertook to excommunicate all the churches of Asia Minor, and to give them over to the devil. Synods and convocations of the bishops were held on this question, and all the Western bishops unanimously drew up and sent out a decree, that the mystery of Christ's resurrection should be celebrated on no other day than Sunday; and that on this day alone the paschal feasts should be closed. Still the Asiatic churches held out, till finally, being worn out and terrified by threats, or for the sake of peace, they yielded, and partially adopted the custom of the Western churches.

The controversy, however, does not seem to have been fully settled till the council of Nice, in the fourth century. But after this council, we find Constantine addressing a letter to the churches, urging to uniformity in the day of celebration. After a strong invective against the practice of the Jews, he says, "For we have learned another way from our Saviour, which we may follow. It is indeed most absurd, that they should have occasion of insolent boasting on account of our not being able to observe these things in any manner, unless by the aid of their instructions." "Wherefore, let us have nothing in common with that most odious brood of the Jews." (*Socrates*, Book I, Chap. 6.)

It will be seen, from this sketch, that what is commonly called Easter Sunday, is the day which closes the annual celebration corresponding to the Passover, and that it is intended to be an anniversary celebration of our Lord's resurrection. The *weekly* Sunday festival cannot boast of a higher antiquity, nor do we see that its observance rests upon any better foundation. Indeed, the earliest historical testimony to its observance is derived from the writers who lived and wrote during the progress of the controversy to which we have alluded. And such is the nature of their testimony, that it is not very easy to determine whether they speak of the Sunday celebration as being the constant *weekly* practice of the churches, throughout the year, or whether they simply have reference to the *annual* observance of it during the Passover festival. Yet this point is absolutely necessary to be settled, before the testimony becomes worth any thing to those who contend for the weekly celebration. We could wish that our modern advocates for Sunday-keeping could be persuaded to investigate this question with more candor. There is no argument for the weekly observance of the first day of the week, which may not be pleaded with equal effect for the observance of the Easter Festival and Good Friday. But, in the absence of inspired authority, what obligation can Christians be under to observe any of these things?

T. B. B.

BRITISH CORRESPONDENCE.

Sunday Observance—Religious Liberty on the Continent—Popery in England.

GLASGOW, March 26th, 1852.

Our new Prime Minister, "the Earl of Derby, had an audience of her Majesty *on Sunday* at Buckingham Palace." Such is the announcement. The object of this royal interview is not stated, but we do not suppose that it was to devise means for what our traditionist friends would call "the better observance of the Sabbath." In France, *on Sunday last*, twelve political prisoners were dispatched from Nancy to Paris, preparatory to their transportation to Africa. And "a review by the President will take place *on Sunday next*, in the Place du Carousal." Such is a part of the "universal observance" evidence which is adduced for Sunday against the Sabbath of Lord.

More and more does there seem reason to apprehend a general assault on Christian liberty and Scripture truth on the Continent of Europe. It is difficult to conceive how in France there should be tolerated indvidual freedom of thought, at least of speech or action, in matters of highest moment, when it is wholly withdrawn in things of least concern. In Austria, where Popery is rampant, we can also perceive a sufficient motive in an apostate dominant church doing its utmost to suppress whatever is felt to be most condemnatory. It is, however, more painful and more alarming to observe how, in Protestant Prussia, the same course is being followed. This week we learn that the Rev. J. G. Oncken, a Baptist minister, the agent of the Edinburgh Bible Society, has been summarily expelled by the Police from Berlin, while engaged in distributing the Bible, and without any charge being brought against him. The order came "from the highest quarter." Mr. O. had, indeed, preached in a Baptist chapel the day previous, but this also he had done before.

In our own country, Popery is not likely to receive any efficient check at the hands of those now in power, while its audacity increases. A correspondence has lately been published between Lord Campbell and Mr. Murray, a Sheriff, who put a Popish chaplain of his into the carriage with the Judges—a liberty much disrelished by the latter. Another attempt at securing by stealth coveted honor has, however, recoiled on the guilty one in a manner that is likely to be remembered. A Mr. Francis Searle, amanuensis to the Roman Catholic Cardinal Wiseman, was, a few weeks ago, presented at Court, by a Sheriff Swift, as his Chaplain, under a high-sounding title, in gaudy habiliments of beautiful-colored silk. A sad humiliation has followed; for this week the *Gazette* announces formally, "that the presentation to the Queen, at the levee, on Thursday, the 26th of February last, of the very Rev. *Monsignore* Searle, is cancelled, that title having been assumed without the required authority."

The close affinity between Popery and the Tractarianism of the Church of England is in many ways made apparent. Mr. Ward, one of the perverts who has been for some years in the city of Rome, has been carrying on a controversy with Dr. Pusey, in which he charges the latter with having taught and countenanced all the peculiarities of Romanism. Pusey replies warily, but certainly in a most unsatisfactory manner—if Protestantism mean anything worth contending for. The Rev. Mr. Bennett, notorious for his Popish *histrionics* in London, has found a place under the Bishop of Bath and Wells, who received, without professsion of repentance or promise of amendment, the man whom even the Bishop of London had ejected. He is now installed in the living of Frome, in Somerstshire, although both the people of the parish and the clergy of the district remonstrated against the settlement. Again, under the Bishop of Exeter, and with his name published as visitor, there has grown up at Plymouth a miscalled *Protestant* establishment of "Sisters of Mercy," with a Miss Sellon at their head. The Rev. J. Spurrell has recently published a pamphlet in which, on the statements of one who had been induced to join them, he exposes the arrant Popery that prevails therein, even to the burning of candles by this Mother Superior in her own apartment (or cell) before the Virgin Mary. This pamphlet, the Bishop intimated, Miss Sellon ought to answer—which she has done, in a way that has led to his withdrawing his name, on account of the manifest departure from the original avowed plan, and sound churchmanship, while he praises highly the spirit, and the labors in behalf of the poor, evinced by these females. The self-denial has certainly been great; but we are reminded by it of others spoken of by Christ, who compassed sea and land to make proselytes, to the condemnation of both.

J. A. BEGG.

BAPTIST CHURCHES IN HAYTI.—Rev. W. L. Judd, of the Baptist Free Mission Society, says that the statistics of the Baptist churches in Hayti, for the year 1851, were as follows: Port-au-Prince, 5 baptized, 1 added by letter, 2 dismissed, 1 excluded, present No. 48. St. Marc, 6 baptized, present No. 18.

WHAT IS THE LAW OF GOD?

To the Editors of the Sabbath Recorder:

I have heard some ministers of the gospel talk a good deal about the "letter of the law" and the "spirit of the law;" that the "letter" may be obeyed by a certain course of conduct, and the "spirit" disobeyed; and that the letter of the law is abolished, while the spirit of the same law is obeyed in another form of service. Now, I frankly confess that I am unable to see this distinction, and think that it is good for nothing.

Let us examine the matter a little, and see what we have in this distinction. First, what part of the law is its "spirit?" and when that is gone, what obligation does the "letter" impose on us? And what is the character of the obligation imposed by the "letter" in the absence of the "spirit?" And what is the character and consequence of obedience or disobedience to one part of the law, and a contrary course towards the other part of the law? The same inquiries may be made in relation to the "spirit" of the law. And if, indeed, there is such a thing as obedience to one part and disobedience to the other, then an action may be *partly* sin and *partly not* sin. And suppose God forgive me to-day, and to-morrow I disobey the "spirit of the law," but obey the "letter," and then die without repentance, what will be my doom? I cannot go to heaven. "No unclean thing" will go there. Sinners only go to hell, and I have not a sin against me, for I have only half transgressed a law, and half a sin is not a sin. So it comes to pass, that I am not a candidate for hell. Here I am, then, too sinful for heaven, and too much of a saint for hell; fit for neither the one nor the other. I cannot be miserable, for I am not a sinner. I cannot be happy, for I am not a saint. God will not own me, for saints only are his. The devil *cannot*, for sinners *only* are his.

Now, is all this so? No, verily; I do not believe it. This "splitting" the law of God is for the sake of evading the plain precept, in my opinion; if it is not, our friends ought to give a sensible explanation of all this. The other day, I was told by a minister of the gospel, that the letter of the ten commands was abolished, but that the spirit was binding on us. This he did to evade the reading of the fourth command. I asked how he would obey the spirit of the seventh command, and not the letter. The answer he did not give me.

But what, indeed, is the law of God? Is it a sort of compound—some letter, and some spirit, and a part something else? I suppose not. It is God's will concerning our conduct; and words are mere *signs* of the law. God's *will* is his law, and words form no part of it: they only describe to us the character of that will or law. I know that some have made a distinction between what is called moral and positive law, supposing that one has its origin in the "fitness of things;" the other in the "arbitrary will" of God. I am of the opinion, that all of God's law to man, designed to govern him as a moral agent, grows out of our necessities for such a law, and is adapted to our constitution. How are we to understand what the spirit of the law is, but by what is called "the letter?"

But once more and I stop. Christ says: "Not one jot or tittle of the law shall fail, till *all be fulfilled*." With such testimony before us, what room is there for argument? You have the Saviour's word for it. "Not one jot"—not the dot over the *i*, not the cross on the *t*, "*until all be fulfilled*." Do we believe this then? Lord "help our unbelief."

V. HULL.

DEATH OF BISHOP HEDDING.

The death of Rev. Elijah Hedding, Senior Bishop of the Methodist Episcopal Church, took place on Sabbath, April 10, at his residence in Poughkeepsie. Bishop Hedding was in the seventy-second year of his age, having entered the ministry of the Methodist Church fifty-one years ago, and sustained the office of Bishop for twenty-eight years. His last illness was severe and protracted, but he bore it with unshaken fortitude and Christian resignation. He was distinguished for his devotion to duty, the purity and disinterestedness of his character, his extensive attainments, and his wide personal influence in the Methodist Church. An interesting account of his last days is given in *The Christian Advocate*, the editor of which paid a visit to the venerable Bishop, one week previous to his death. We quote one or two of its paragraphs:—

On Saturday we made a trip to Poughkeepsie, in company with Bishop Janes, for the purpose of a final interview with our beloved and venerable Senior Superintendent Bishop Hedding.

Upon entering the room, he reached out his hand, giving two fingers to Bishop Janes, indicating that the other two were reserved for us. When he had in this manner taken our hands, he said, "I am more glad to see you than I can possibly express. I am full of disease—old diseases and new ones are upon me—and I am prostrated. I am so feeble that I cannot talk much. I would be glad to ask you many questions about the conferences and the preachers, but my strength will not admit." Pausing a little, he then resumed his remarks and, said: "One thing I wish to say now, lest I should not be able to say it at any future time—for I may drop away at any moment—and that is, that God has been wonderfully good to me—his goodness has been overwhelming—overwhelming."

We now took leave until five P. M., when we had the favor of another interview. He was now seated in an easy chair, and consecutively uttered a series of sentences, which seemed almost as weighty as though they had come from the land of spirits. "I have suffered severely," said he; "and although I have no fear of death, I have some dread of pain. The flesh repines; the flesh of the Saviour repined. He said, 'O my Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine be done.' Could I live, I should desire to do so only that I might preach Christ. O to preach Christ! I would rather preach Christ anywhere—on the hardest circuit—than to have the wealth and the honors of the kingdoms of this world.

> 'O for a trumpet voice,
> On all the world to call,
> And bid their hearts rejoice
> In Him who died for all.' "

Here he paused, and for some time gave vent to his feelings in tears. Recovering the power of utterance, he proceeded: "When I think of the dear preachers with whom I have become acquainted all over the length and breath of the land, it seems hard not to be able to visit them again. But the will of the Lord be done; my will is lost in his will—I have no will of my own." After a short pause, he said: "Fifty-two years ago, last December, I gave up my all to God, and I have never taken back the gift. I have been a most fallible creature, and have committed many involuntary offenses, but have never willfully departed from God. I have always needed the atonement of Christ, and have trusted in that alone for the forgiveness of all my shortcomings. I feel that I can sing with Mr. Wesley,

> 'I the chief of sinners am,
> But Jesus died for me.'

"I used to wonder how it could be that Christ could have mercy upon such a poor miserable sinnner as I am, and save me. There was a kind of mist over the subject; but within a few days all this mist has been cleared away. I now see such goodness, such glory, such power—such *power*"—repeating the word with great emphasis—"in the Redeemer, that there is now no difficulty in it!" We remarked, "Your spiritual vision is now clear." "Yes," responded he, "it is all plain now." During the conversation he remarked:—"Since this dreadful disease struck me, more than a year ago, I have not had one really dark hour, or one pang of guilt."

We retired from the room with the strongest feelings of admiration of the humility, the deep and unaffected piety, and the gigantic intellectual strength of our venerable Senior Bishop. We have known and admired his real greatness from the period of our first acquaintance with him. But if he was great in the field of action, he is still greater in the hour of suffering, and in the prospect of death.

JOURNALISM.

Armand Marrast, one of the most distinguished journalists of France, died recently. No speeches were allowed over his grave; but Lamartine, who was one of the mourners, and was associated with Marrast in the Provisional Government, paid the last homage to his colleague in a brief but glowing eulogy, published in the *Presse*. The *Tribune* translates from the article what Lamartine says of journalism. The passages have especial interest, coming from a man who is one of the most eminent orators and brilliant journalists of the day:—

"Journalism is the hot-house of glory. It ripens it in a few days, and consumes it as rapidly. The Journal has the inconveniences of the tribune. It makes a loud noise, but it is brief as day, and the night swallows it up. With rare exceptions, there remains of the Journalist, as of the Orator, only a name, but no works. It is sad, but it is just. Their own time has no ears for them, because they address its passions, its opinions, and its fugitive interests. The future forgets them, because they did not regard it enough. How should they have the leisure to think of it? They are the gods of the moment. Squandering their destiny, they enjoy vividly, but briefly. They expend every thing in small change; they are not wise enough to lay up a treasure to be found in their tombs.

"Journalism has another disadvantage. It deals with persons, it wounds mortally, it strikes at opinions. It constantly requires *points*, to keep public attention excited. It seeks these points in exaggerated rage—in furious apostrophe—in bitter sarcasm. This is the price it pays to make its foes weep and bleed—and its friends smile and applaud. Ah! unhappy temptation of the witty Journalist! Pen in hand, he lets it run—an odious or ridiculous portrait of some feature is drawn—a name is wounded—a man is dead. To-morrow the Journalist repents—it is too late. He stifles the cry of remorse, that he may hear only the voice of self-love. He constantly redoubles his efforts—he is never sure that he has struck hard enough, unless his foe groans or cries under the lash. He is kind, but he seems cruel. He wished to laugh, and he has slain! Aristophanes did so in Athens. Marrast, by nature, was superior to Aristophanes. His irony—offspring of his talent, and not of his heart—was but the sparkle of his spirit. His railleries were professional, his repentance was of his heart. I have been sometimes their object, but I harbored no rancor. His goodness always punished the overflow of his sprightliness."

PETITION OF THE INDIANS.

The Indians of the Onondaga Nation have set a good example for their pale-faced brethren in the following petition. Read their simple tale of what the "great rogue" Alcohol has done among them, and then lend them a helping hand by seconding their petition.

To the Senate and House of Representatives, Albany:

DEAR FATHERS AND BROTHERS,—We understand you are at the great Council House at Albany, and that the great Council Fire is now burning, and that our White Brothers all over the State are sending wood to put on the Council Fire, but we 'fraid the Council Fire will not burn bright and clear without more help, so we send this to make it burn. Now, Brothers, what we want to say is this: We hear about our Brothers in the State of Maine—we hear that they find GREAT ROGUE; this Rogue, he gets folks' money; sometime he burn houses; sometime he kill people; sometime he make a family very poor; sometime he take 'way senses; sometime he make 'em very cross, and ragged, and dirty; and sometime he freeze 'em to death.

Now, we hear our Brothers there—they try to stop it—they try talk about it, see if can stop it little—but he won't stop. We hear at last our Brothers won't bear it no longer—so they make law to knock him on head, any where they find him—in barrel, or jug, or bottle, in tavern, grocery, or barn, any where, knock him on head.

Now we want to tell you, Brothers, that this big *Rogue* has been here to Onondaga; he has made us great trouble. Some of our people would be very good if this bad fellow would keep away. We try—our people try some too, but he will not. Now what we ask you is to make laws—such as our Brothers in the State of Maine have made. We have tried coax him, but he won't be coaxed; we try scare—he won't scare much; he still make great deal trouble; we think better make law to knock him on head—then he make us no more trouble. We Christian party ask it, and some Pagan, too—most all ask it—you make this law.

Now, Brothers—our people sold our land to white people, and white people make treaty—he say he be good to Indian. But he let this *Rogue* trouble us most too long. Now, Brothers, we was once great people, and we have gone to war for our white brothers; but now we are few, and our white brothers are strong. We want you help us—we want you make this law, so when we find this *Rogue* we will kill him. We see him great many times, but we mean to be good and peaceable, and so he get away; but if you make this law, then we will kill him, and then we live happy and friendly—no more cross—no more ragged—no more fight, but raise corn, wheat, oats, beans, cattle, horses, and some children too; no more get drunk—no more freeze to death—work and get good things like white men.

DAVID HILL,
DAVID SMITH, } Chiefs.
And 61 more of the Onondagas.

REVIVALS IN NEW YORK.—Revivals are reported from several places in N. Y. State, among them Chittenango, Sardinia, Middlesex, Castile, and Ira. The *Baptist Register* thus refers to the intelligence which it is receiving from eastern portions of the State:

There seems to be an evident spreading of the gracious cloud, and the signs indicate an abundance of rain. We were informed yesterday, by Bro. Harris, of Amsterdam, of a powerful work in that place, chiefly, however, among the Methodists. Some 220 or 230 are supposed to be converted. In Schenectady the work is also very powerful. Bro. Day, of the Baptist church, is enjoying a precious season among his people; and in the Dutch Reformed and Methodist churches, the manifestations of the Spirit are very extraordinary; over all that region the evidences of the Divine power are striking and impressive. In Albany the revival still progresses; quite a number were baptized by Bro. Jefferey last Lord's day. In various other places the Lord has made bare his arm, furnishing abundant encouragement to other churches to arise from their lethargy, and press their suit for a share in the gracious visitation while the Dispenser of mercy is thus shedding down his favors on those who are earnestly imploring them.

EMBARKATION OF MISSIONARIES.—The Boston *Journal* of March 24, says that Rev. Isaac N. Hurd and his wife embarked on board the ship Loo-Choo, that morning, for the mission station of the American Board in Arcot, in Hindostan—about 70 miles from Madras.

Since October last, the American Board have sent out over forty missionaries, male and female. These laborers have gone to some twelve or fifteen different stations, which almost encircle the globe. There are two more now ready to sail for one of the missions among the Nestorians. They will leave in the course of a few weeks. The Board have others under appointment, who will be sent forward as soon as practicable. One or two, we believe, are destined for China.

PROVIDENTIAL CARE OF MISSIONARIES.—*The American Messenger* says that the number of missionaries sent out by the American Board of Commissioners, including ordained missionaries, physicians, other male assistants, and females, is 852; none of whom, so far as known, have lost their lives or been seriously injured in their journeying to and from their fields of labor by land and water. Three, Messrs. Munson and Lyman, in Sumatra, and Dr. Satterlee, West of the Pawnee country, lost their lives by savage violence, while on exploring tours; and Rev. Mr. Benham, of the Siam mission, was drowned while crossing a river near his house.

REMARKABLE COINCIDENCE.—Mr. Wingate, the Scotch missionary that was expelled from Pesth by the Austrian Government, on the last Sunday before his expulsion, preached upon the parable of the ten virgins; dwelling especially on the words—"*The door was shut.*" The next day, when the people heard of the edict of expulsion, they came to ask him if he knew of it when he preached—supposing of course that he had preached with special reference to it—though in fact he knew nothing of it. Yet at the very time of his preaching, the government messengers were at his house for the purpose of communicating the order of expulsion.

LARGE BEQUESTS.—Hans Wilson, a wealthy citizen of Steubenville, Ohio, died recently in that city, in the 86th year of his age, leaving in bequests $50,000 to the Board of Domestic Missions of the Presbyterian Church; $50,000 to the Board of Foreign Missions of the Presbyterian Church; $1,000 to the Presbyterian Church of Steubenville, and $200 each to all the other Churches in that city; $1,700 to the Presbyterian Bible and Tract Societies of Steubenville, and $500 to the poor of the city. Mr. W. was a native of Ireland, and began life in Steubenville very poor.

CHURCH-BUILDING.—The Buffalo *Christian Advocate* states that Aristarchus Champion, Esq., of the city of Rochester, a gentleman of great wealth and equal benevolence, has pledged himself to Dr. Luckey, "to give *ten thousand dollars* to build ten new Methodist Churches, five on each side of the river, provided that at each point designated, they raise a thousand dollars more. The doctor is said to be busy with the other brethren in selecting sites, and the probability is that several of them will go up at once." This generous contribution is the more commendable, from the fact that the liberal donor is not himself a Methodist, but a member of the Presbyterian Church.

A ROMISH MOVEMENT.—A bill has been brought forward in the Legislature of New York, to vest in Archbishop Hughes and the other Roman Catholic Bishops of the State of New York, and their successors, all the rights and titles of the property which may belong to the Roman Catholic Church in their Dioceses. Should this bill become a law, it will give the Archbishop the control of every Roman Catholic church-edifice, and all other property, which may belong to any Roman Catholic congregation in the entire State. It would enable him not only to oppress the churches and congregations of his own flock, but to wield a power dangerous to our potitical institutions, and foreign to our republican ideas and feelings. The proposition meets with great opposition from even Roman Catholics.

TOO POOR TO HAVE THE BRONCHITIS.—One of the Baptist papers recently stated that Rev. R. R. Raymond, of Syracuse, would be unable to preach for some time on account of a deeply-seated throat disease. In reply, Mr. Raymond writes:—

"Allow me to say, I have no bronchitis, never had any bronchitis, and as I am not rich enough to go to Europe, do not mean to have any bronchitis at present."

BIBLES IN GEORGIA.—The Savannah Bible Committee have employed five colporteurs in exploring fifteen counties of the State the past year. They report that "in some cases *one third*, and even *one half* of the families visited were entirely destitute of the Bible." In one family, where the wife had been a member of the church for 14 years, they had never had any portion of the word of God in the house.

ROOMS FOR BENEVOLENT SOCIETIES.—The Baptist papers are agitating the question of securing a building in New York for the use of the American and Foreign Bible Society, and perhaps the Baptist Home Mission Society. The N. Y. *Recorder* suggests the idea of a joint stock company, for the purpose of purchasing a building so arranged that rooms could be furnished free of cost, *forever*, to the Bible Society, and leave besides enough of the building to rent for various purposes, to meet the taxes, insurance, etc., and pay a fair interest on the shares of the stock.

THE GORHAM CASE.—The costs of both parties in this case would have been sufficient to build and endow twenty churches of the size of Brampford Speke. Sir Fitzroy Kelly, M. P., alone, has had three separate retainers of 500 guineas each, besides consultation fees, which will bring up his share to nearly £2000. It is stated in legal circles, that the whole costs are upwards of £80,000.

NEW YORK LEGISLATURE.—The pay of the N. Y. Legislature stops on Fourth-day, April 14, and of course an adjournment will soon follow. Nothing is likely to be done for temperance. The Law which has been under discussion for some time past—essentially the Maine Liquor Law—was voted on last Sixth-day, and defeated, there being sixty-nine noes to forty-five ayes.

THE SABBATH-SCHOOL VISITOR.—We are sorry to find that several of the churches do not take their quota of the *Sabbath-School Visitor* this year. In no instance, so far as we know, is fault found with the character or price of the paper; on the contrary, satisfaction in this respect is generally expressed. But the difficulty seems to be to find persons who will take the trouble of getting up lists of subscribers, paying postage, distributing the papers, &c. Would it not be well for the churches, in which no one volunteers for this service, to appoint, and if necessary pay, some one to do it? There is no way in which they can more effectually or cheaply originate and keep alive Sabbath-Schools.

While upon this subject, we may as well say, that the first three numbers for this year were sent to a good many persons from whom no returns had been received. The April number, however, was sent only to those who had intimated a desire for its continuance. There are on hand copies of all the back numbers for those who wish complete sets.

THE CHRISTIAN REVIEW for April presents the following table of contents, which speaks for itself:—

1. Life and Writings of Andrew Fuller.
2. The Method of the Divine Government.
3. Recent German Works on Latin Grammar.
4. The Doctrine of the Holy Spirit's Presence in the Word, examined.
5. Administrations of Washington and Adams.
6. Customs, Manners, and Religion of Nicaragua, in Central America.
7. Moses Stuart.
8. Baptism for the Dead.
9. Notices of New Publications.
10. Literary Intelligence.

Published by Colby & Ballard, 122 Nassau-st., New York, at $3 per annum.

THE NORTH BRITISH REVIEW for February has been issued by Leonard Scott & Co., 79 Fulton-st., N. Y. From a hasty glance, we set it down as a first-rate number, and promise ourselves much pleasure in its perusal. The following is its table of contents:—

1. The Works of John Milton.
2. New Zealand.
3. The Life of John Sterling.
4. The Geology of the Surface and Agriculture.
5. The Literature of the New Testament.
6. Arctic Searching Expeditions.
7. Memoir of Bishop Coplestone.
8. Wesley and Methodism.
9. Progress of Popular Education in Great Britian.
10. France in January, 1852.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, APRIL 5.

In the SENATE, a protest against Government aid to Steamship Companies was presented. Two or three unimportant resolutions were then introduced. The remainder of the day was spent in discussing the new apportionment under the Census of 1850, the contest being whether South Carolina or California or each should have an additional Member of Congress.

The HOUSE spent the whole day in discussing a resolution recognizing the binding efficacy of the compromises of the Constitution.

THIRD-DAY, APRIL 6.

In the SENATE, Mr Douglass presented the petition of Henry O'Rielly, proposing to establish a line of communication by Mail and Telegraph from the Mississippi River to the Pacific Ocean. He asked no money or land, no donations or gifts; but that his line of Telegraph may be protected by the military posts of the Government. As military posts have been authorized in that territory, he asked that, instead of being place in large bodies, they may be put in stations of twenty men, at distances of twenty miles apart. Thus the telegraph, the mails, and emigrants also, could be protected by the same line of military posts. If this be done, Mr. O'Rielly thinks he can, in two years from this time, have European news published on the Pacific in one week from the time of its leaving Europe.

The Chair laid before the Senate a communication from the Secretary of the Navy, in response to a resolution calling for his opinion and estimates, with respect to reconnoisance of the Chinese seas, &c. The Secretary thinks such reconnoisance would be eminently serviceable, and that it could be performed by United States vessels at a very little increase of expenditures. Also, a communication from the Secretary of War, in reply to a resolution concerning depots, &c., for gunpowder. The Secretary recommends the establishment of more depots for the storage of gunpowder, and gives the quantity now stored at the various arsenals, from which it appears there are at Watervliet, near Troy, 249,405 pounds.

The Non-Intervention resolutions were then taken up, and their discussion occupied the remainder of the day.

In the HOUSE, the Naval Discipline and Homestead bills were discussed, but no conclusion come to on either.

FOURTH-DAY, APRIL 7.

In the SENATE, after some unimportant business, in which the French Spoliation bill and others were urged for precedence, the Apportionment bill was taken up and discussed, but no conclusion arrived at. Mr. Hunter reported the Deficiency bill from the House, with amendments, increasing the appropriations by about a million of dollars.

In the HOUSE, several Railroad and other Land Grants were discussed without any definite action. The Homestead bill was taken up, and upon it Mr. Ward of Kentucky made a strong speech in favor of Gen. Scott.

FIFTH-DAY, APRIL 8.

In the SENATE, after disposing of several petitions, the Japan Expedition was discussed and postponed. The Apportionment bill was then taken up, and Mr. Bradbury's amendment, allowing two members to California and one for the fraction in South Carolina (thereby increasing the number of members of the House of Representatives to 234) was carried.

In the HOUSE, the Navy Discipline bill was taken up, and postponed to take up the Homestead bill. Several Buncombe and humorous speeches were made, and then the House adjourned.

SIXTH-DAY, APRIL 9.

The SENATE spent nearly the whole day in a discussion upon the Capitol Enlargement Bill. The result was concurrence in the House amendment, increasing the appropriation to $500,000. Adjourned to Second-day.

The HOUSE was occupied most of the day, in Committee on the private calendar, on a bill for the relief of the legal representatives of Gen. James C. Watson, late of Georgia. The bill appropriates $4,600, with interest from 1838; being the amount paid by Watson, under the sanction of the Creek warriors, for slaves captured by said warriors, while they were in the service of the United States against the Seminole Indians in Florida. The Bill was passed by a vote of 79 to 53, and the House adjourned to Second-day.

A Steamboat Explosion.

The Cincinnati *Gazette* gives the following particulars relative to the explosion of the steamer Redstone, on Sabbath afternoon, the 3d inst.:—

Three boilers exploded at the same instant. All the upper work of the boat forward of the ladies' cabin was blown to atoms—the hull swung round with the current, and immediately sunk at the bow, in 20 feet water, while the stern rested on the bottom near the shore. There were on board at the time about sixty-five passengers, of whom it is thought thirty-five must have been killed.

Among the killed are Rev. Mr. Scott, Mr. Coble, editor of the *Lawrenceburg Press*, and Mr. Myers, foreman in the same office. The first and second engineers and all the firemen were killed instantly.

The awful force of the explosion can be conceived from the fact that a large piece of one of the boilers was thrown *half a mile*, lacking 5 or 6 yards, from the wreck! Eleven bodies were blown into a cornfield at some distance from the water. Among them, those of the first and second engineers.

The people of Carrolton and the vicinity hurried to the scene, and 25 dead and wounded bodies were immediately borne to a small farm-house on top of the hill which rises back from the river, and which was converted into a hospital. The inmates of this house gave up their rooms, bedding, and everything in their possession, to the suffering. The scene here beggars all description. The mangled and ghastly corpses by the side of the wounded and dying, with inadequate medical aid and means for the care of the latter—the floors of the rooms covered deep with blood; this, and the view of the scattered wreck and the awe-stricken multitude on the shore below, made up a scene of horror before which the intensest paintings of Sue and Dickens pale and grow dim.

The river for some distance below Carrolton was strewn with the fragments of the boat, furniture and clothing. Small pieces of bedding and clothing were found at the distance of very nearly half a mile back from the river, while the trees along the shore were littered with the fragments of the same, and of the wreck!

New York State University.

The establishment of a New York State University of Albany is strongly urged in influential quarters. The cardinal features of the plan are set forth by its friends as follows:—

First: The collection and organization in one institution of so large a body of Professors of preëminent ability as shall fully embrace every department and subdivision of Learning, including Science, not only in all its most elevated aims, but in its practical and daily application to agriculture and all the arts of life.

Second: The free choice allowed to the scholars to pursue any particular branches or departments they may select, and to any extent they may desire, so as to perfect themselves thoroughly for the highest degree of actual usefulness. This, in truth, is the distinguishing feature of this plan—a great but necessary step, and one not at all in opposition to our existing colleges.

Third: The immediate collection of 120 pupils of the most desirable character, being taken one from each of the Assembly Districts of the State, and to be supported for two years at the public charge—constituting a most valuable nucleus around which other paying pupils would gather.

Fourth: The fair, open, public, and truly democratic mode of competition, by which the selection of those pupils in the State is to be determined—by examiners locally chosen in each district, and in such mode as to be free from political bias or favoritism.

Fifth: The fixing such a standard for examination as shall enable the pupils of our Common Schools to qualify themselves for admission; and the consequent and inevitable effect in stimulating a general appetite for learning throughout the State, and elevating the tone of the Common Schools themselves.

European News.

Two steamers, with Liverpool dates to March 27th, have arrived since our last. The following summary embraces all the news of general interest.

In the House of Commons, the Chancellor of the Exchequer had stated that it was not the intention of Government in the present Parliament to introduce any bill for the repeal of the Maynooth grant.

The screw steamer Great Britain, Capt. Matthews, has made a trial trip which was entirely satisfactory. The first outward trip of the Great Britain is fixed for the 1st of May, by which time accommodation will be made for the reception of 400 first and a large number of second class passengers.

The London *Times* states that public opinion in England will favor the American Japan expedition.

The Committee upon the final disposition of the Crystal Palace have reported to this effect, that if it be retained where it is, its best use would be as an ornamental garden. If it is decided not to retain it in Hyde Park, the Committee cannot recommend its erection elsewhere at the public expense. They add, that if the expenditure of £80,000 were not an insuperable objection, the principal portion of the building might be removed to Kew as a Conservatory. In such case, it is their opinion that the whole building should be purchased, and those parts sold which were not needed. *The Daily News* says that a Committee of Noblemen and Gentlemen will be formed to test public opinion as to the final disposition of the palace. The Government and Royal Commission had decided, before the presentation of the report, to let the contract take its course, which will result in taking down the building.

The Glasnevin Cemetery Committee, in Ireland, have made an offer of appropriating £500 for a monument over Thomas Moore, the poet, in the event of his remains being transferred from England. A pension of £300 a year reverts to the Civil List by the death of the bard of Ireland. He kept a journal with singular regularity during many years of his life—extending, indeed, from a very early period up to the commencement of his fatal illness. It occupies three volumes of closely written MS., and was always intended by the poet for publication. It will be prepared for the press by Mrs. Moore.

John Sealy Townsend, a retired Master in Chancery, and one of the distinguished ornaments of the Irish bar in the days of its greatest brillancy, died at his residence, Kilvara, near Dublin, at the advanced age of 87. He was the contemporary and competitor of Plunkett, Curran, Saurin, Bushe, Pennefather, &c.

The *Patrie* states that several ex-representatives who quitted France voluntarily after the *coup d'etat* have just returned. It adds, that three ex-representatives of the Mountain have applied for letters of naturalization in the United States.

The Paris *Moniteur* contains a decree imposing severe restrictions upon the sale of materials for printing. Entries are to be made of the names and addresses of purchasers, and copies of this register sent to the Prefect of Police. No private press, however small, can be possessed without authorization. Printers' licenses are in future to be conferred by the Minister of Police.

Jonas King, D. D., Consul of the United States at Athens, has been tried and condemned to imprisonment and expulsion from the country upon a charge of reviling the Greek Church while preaching in his own house. The gendarmes were obliged to defend him on his return to his own house after the trial, so great was the exasperation of the people against him.

At a recent floral ball in Dresden, the skillful gardeners of that city distributed among the ladies fans made of flowers, and so delicately wrought that they could be opened and used like other fans.

The order of Jesuits in Austria numbers 139, of which 70 are Priests; 31 of these are Missionaries, and 28 of the latter serve in Africa.

The loss of the Austrian steam corvette Marianne, in the Adriatic, is confirmed beyond doubt. Eighty persons, among whom was Baron Kubeck's son, perished in her.

Six hundred and fifty emigrants from Altenburg (formerly one of the most fertile and rich provinces in Germany) arrived at Madgeburg, in order to proceed to Bremen, where they will be embarked to the United States. Their leader, an old man, fell sick at the Railroad station, and died half an hour afterward. His companions were forced to leave the corpse of their friend, whom they stated to have died of a broken heart at the necessity of emigrating. They departed with tears in their eyes, entrusting the body of the old man to the Madgeburg authorities, who are to bury him in his native soil.

The Imperial Government of Russia proposes an Industrial Exhibition in alternate years, at Petersburg, Moscow and Warsaw.

THE LIQUOR LAW IN MAINE.—Neal Dow, the author of the Maine Liquor Law, and Mayor of Portland, was defeated at the recent election. This result has been used as an argument against the Maine Law. But a Portland paper—the *Eastern Argus*—speaks differently of the matter. It says:

"Judge Parris' administration will vindicate itself. He will prove himself, we believe, a faithful, capable, and judicious officer. *He will execute the laws—the Liquor Law and all*—in the true spirit of the laws, and he will do so, we trust, in such a way that his official action will not be overruled by the Courts of Justice of the State. The voters of Portland have not believed that the laws could not be executed here without the re-election of Mayor Dow. They have thought, on the contrary, that Judge Parris would do better justice to the duties of that office than its present occupant. It is not, of course, a result against temperance, for *Judge Parris is a staunch temperance man.* It is not a result in favor of repealing the Liquor Law, for no such issue was presented in the canvass."

FEARFUL STEAMBOAT EXPLOSION!—*The Buffalo Republic* has some additional particulars of the explosion of the steamer Glencoe, at St. Louis. It says:—

"A later dispatch informs us that not less than 150 lives have been lost by this awful calamity. The scene is described as heartrending in the extreme. When the explosion took place, the boat was completely rent asunder, and human bodies, mangled and whole, and pieces of the wreck, flew up a great hight into the air. Numbers were seen struggling in the water for a few instants, whose wounds were such that they soon sunk to rise no more. The passengers and crews on the other boats at the landing crowded to the sides of their vessels in order to see the arrival of the ill-fated Glencoe. Many of them were killed, and a great number terribly injured. The shrieks and wailings of the wounded—the red glare of the fire, and the consternation of the surrounding crowd, beggar description. It was an awful scene."

RAILROAD ACCIDENTS.—The following extract from the last report of H. C. Seymour, Esq., State Engineer and Surveyor for the year ending 30th September, 1851, shows how much danger there is from being out of one's place in railroading, and how safe they are who keep where they ought to:—

"The small amount of danger attending Railway travel is strongly exhibited in the fact, that of passengers who were in the cars and in their seats, as they should have been, not one has been killed, and only seven or eight slightly bruised, during the past year, of the vast numbers who traveled upon the roads referred to."

MAZZINI'S ESTIMATE OF THE POPE.—At a meeting of the friends of Italy, which recently took place in London, M. Mazzini was the chief orator. He said that the Papacy was the curse of his country. The moment the Pope was limited to his forces, and deprived of the aid of Austrian and French troops, he would run away from Rome, and thus the question would be solved. They aimed, candidly speaking, at the destruction of the Papacy, both as a temporal and spiritual power. When the Pope had run away, they would adopt measures to ascertain the actual state of belief in Italy, and the meeting might depend upon it, the verdict would be that the Papacy was a curse.

SUMMARY.

The late Mrs. Ware, of Frankfort Ky., by her will emancipated all her slaves—thirty in number—and purchased for them thirteen hundred acres of good land in Ohio, lying on the Miami Canal. Twenty-seven of these disenthralled human beings recently arrived in Cincinnati from Frankfort, in charge of the executor of the estate of their late mistress, and were purchasing wagons, agricultural implements and stores for their new home.

A mine of Spanish Whiting has recently been discovered on the farm of Mr. Williams, in the south-western part of Alto, Fond du Lac Co., Wisconsin, which is said to embrace an area of near 20 acres. The whiting is within eighteen inches of the surface, and is comprised in a layer of from 18 inches to 2½ feet in thickness. It has been pronounced by competent judges to be a superior article.

In the United States Court, Captain Henry C. Pittman, late of the ship Sterling, was convicted of plundering the bark Missouri, of New York, (wrecked on the coast of Sumatra) of 16,000 silver dollars. The Captain of the Missouri, (Dixey,) had previously pleaded guilty; he stated that the wreck was accidental, but he afterwards proposed the robbery to Captain Pittman, and he assented to it.

The Hudson River Railroad, in order to meet the wants of the traveling public to the fullest extent, proposes shortly to run about seven daily trains from New York to Albany, and in most of them to make such reduced rates of fare as will effectually compete with the prices charged on the steamboats.

There is now pending in one of our Courts a suit brought by the City against a ship-owner for the sum of *sixty-eight cents*, and upon this very suit, in the equity of which not the first move has been made, there has been about *three hundred dollars* charged as *costs!*

The Rev. Isaac N. Hurd and wife sailed from Boston, a short time ago, in the ship Loo-Choo, for the mission station of the American Board at Arcot, about seventy miles from Madras.

A law has passed both Houses of the Louisiana Legislature, which gives the exclusive power to police Judges and to the Mayors and Aldermen of cities to make such laws and regulations for the sale of intoxicating liquors as they may deem advisable, and to grant or withhold licenses from drinking houses or shops, as a majority of the citizens and voters of any ward, parish, town and city, may determine by ballot. This act takes effect from the date of its passage.

A liquor bill of even more stringency than the Maine law has passed both the Houses of Assembly and Legislative Council of New Brunswick, and is now only waiting the sanction of the Governor, which it is understood will be given to it. The law is not to go into effect untill June 1853, in order to allow those who have capital invested in the traffic to get rid of their stocks without pecuniary loss.

As the steamer Camanche was ascending the Rio Grande, with forty passengers on board, including many ladies, and also Gen. Caravajal, she was fired into from the bank by some Mexican soldiers. Several shots struck the boat, but luckily no lives were lost. The shots were probably intended for Caravajal. The outrage has excited much indignation among Americans.

The Chicago Democrat says that on and after April 6, the cars will leave that city at 7 o'clock A. M. for Toledo, where passengers can take a boat and be in Dunkirk for breakfast the next morning, and in time to take the morning train for New York City. It is now rendered certain, that the time between Chicago and New York can be reduced to forty hours.

In Boston, a few days ago, a young girl, eighteen years of age, a grand-daughter of a New Zealand king, was arrested and tried for larceny in the Municipal Court. Her fine of $50 was paid by subscription, and the heir of royalty was sent to school to learn better manners.

Edmund Glore, convicted of the murder of Thomas Carpenter last fall, was executed at Madison Court House, Va., on the 26th ult. It is stated that between three and four thousand persons were present to witness the execution. He made a full confession, and attributed his end to intemperance.

Aristarchus Champion, Esq. of Rochester, has given $10,000 to the M. E. Church in that city, for erecting *ten churches*, to be worth, when completed, two thousand dollars each. Five of these churches are to be erected on the east, and five on the west side of the river, and are to be completed as soon as practicable.

Judge Thompson, of the Court of Common Pleas in Pennsylvania, has decided that the tenant of a farm in that State cannot remove or sell the manure from the farm, no matter how produced. This has been long a vexed question, and the Judge's opinion is of interest to farmers generally.

A circular from the Secretary of the Treasury, says: Newspapers, properly so called, will hereafter be exempt from duty, when imported from Europe for immediate distribution to subsbribers. Duty will still be imposed on periodicals, in book and pamphlet form.

The Grand Jury at Boston were investigating the case of Brewer, charged with embezzling the funds of the Suffolk Bank, on Wednesday. There were rumors in the street that day that further defalcations have been discovered, and that the deficit will reach $100,000.

The London *Times* says it has taken some pains to ascertain the number of persons arrested in France within the last few weeks, and it is assured, by the best authorities, speaking on sufficient evidence, that the number probably reaches 100,000.

It is stated that the Railroad from Dunkirk to Erie will be in running order in September next, and *The Cleveland Herald* says that the track from Cleveland to the Pennsylvania line will be in operation during the present year.

The Queen of Spain, in return for the blessed linen presented by the Pope to her august daughter, intends to send to His Holiness a picture by Murillo and a span of Aranjuez horses.

Samuel Todd, aged 101 years and 14 days, died in Middletown, Delaware Co., on the 19th ult. He was one of the few Revolutionary Fathers left, and probably one of the oldest among them.

A resolution has passed the popular branches of the Ohio Legislature, by a nearly unanimous vote, instructing the Ohio delegation in Congress to advocate and vote for the freedom of the public lands.

At the last anniversary of the London Missionary Society, it was stated that one-fifth of the Society's income for the past year had been contributed by converts from heathenism.

The Common Council of Washington City have adopted a resolution, asking of Congress the passage of more effective laws for the suppression of gambling, or the granting of such power to the city authorities.

In the Essex Court of Common Pleas, Hannah Popplewell recovered $130 for injury sustained by her from the bite of a horse kept in Lawrence by the defendant, and used by defendant's servant.

The recent death of Christopher Anderson, an eminent Baptist minister in Edinburgh, and author of the "History of the English Bible," is announced by the *Scottish Press*.

The next meeting of the Methodist General Conference, which assembles once in four years, will be held in Boston, early in April. The session will continue about five weeks.

A gentleman in Hopewell township, York County, Pa., trapped a few months ago a partridge that was perfectly white, with all the other marks peculiar to the race.

The Canal Commissioners have postponed the opening of the Canals of this State till the 20th inst., on account of the protracted cold weather.

Contractors for 22 miles of double track on the Erie Road will commence work in a few days. This portion of the track is between Sufferns and Chester.

It is stated that there have recently been many secessions from Roman Catholics in Edinburgh, resulting from missionary effort and discussion among Romanists in that city.

A resolution passed the Senate of Ohio to loan the arms of the State to Kossuth.

At Pittsburg, Pa., on Sunday, April 4, a poor family, named Cuthbert, consisting of the father, mother, two boys, a girl, and a lad living with them, was poisoned while partaking of some sugar into which some poison had dropped from an upper shelf, where some loose papers of medicine, &c., had been left by a previous tenant. Medical assistance was immediately rendered, but the two sons died. It is hoped the others may recover

A large fire occurred at Paducah, Ky., on Saturday morning, April 3, destroying no less than 40 buildings, and entailing a loss of $100,000 over and above the insurances. The Branch Bank was entirely consumed. During the fire a gang of theives commenced their work, but depredations were soon suspended. The town is a mass of ruins.

The brig Mariel, of Belfast, Capt. Staples, from St. Mary's, Ga., for Boston, went on to Cohasset rocks some time during the late gale, and went to pieces. All hands were lost. She had a cargo of naval stores, consisting of 1,706 barrels and 500 hides, and four bales of deer skins.

At the election in Rhode Island, last week, Charles Maxson was the only candidate nominated for Senate by the town of Westerly, and received 335 votes. John S. Champlin received the full vote of Hopkinton.

Reports have been presented in both branches of the Wisconsin Legislature instructing the Representatives from that State to vote for the repeal of the Fugitive Slave Law.

The River St. Lawrence is open from Ogdensburgh, and steamers will leave for Canada ports immediately. The Welland Canal is now free from ice.

The receipts of the Rome and Watertown Road in March were $28,000, of which $18,000 was for freight.

The Watertown and Rome Railroad was opened, on the 31st ult., from Watertown to Cape Vincent, on the St. Lawrence River.

The schooner Rainbow, Capt. Williams, recently sunk at Cape Island, and all hands perished.

ELD. JAMES SUMMERBELL requests his correspondents to address him at Adams Center, Jefferson Co., N. Y.

New York Market—April 12, 1852.

Ashes—Pots $5 06; Pearls 6 37.

Flour and Meal—The low grades of Flour are plenty; 4 25 a 4 37 for common to straight State, 4 50 a 4 75 for mixed to fancy Michigan and Indiana, 4 94 a 5 12 for fancy Genesee. Rye Flour 3 50 a 3 87. Corn Meal 3 31 a 3 37 for Jersey.

Grain—Nothing doing in Wheat, and prices only nominal. Rye 77 a 78c. Barley 70 a 75c. Corn, 65 a 67c. Oats 38 a 40c. for Jersey, 40 a 43c for State.

Provisions—Pork, 16 00 a 16 25 for prime, 17 37 a 17 50 for Mess. Beef, 5 75 a 6 75 for prime, 9 62 a 12 75 for mess. Lard 9½c. Butter, 25 a 28c. for new Western New York; 28 a 31c. for new Orange County.

Hay—52 a 58c. for River.

Lime—1 06 for common, 1 62 for lump.

Lumber—Firm at 14 50 for Spruce and Pine.

Seeds—Clover is lower, selling at 7½c. Timothy 18 00 a 20 00 for mowed, 20 00 a 2[illegible]00 for reaped.

Tallow—7¾ a 8c.

Wool—Domestic Fleece 40 a 43c.

MARRIED,

In Edmeston, Otsego Co., N. Y., on the 6th inst., by Eld. W. B. Maxson, Mr. SIMEON FURBUSH, of New Berlin, to Miss HANNAH BURDICK, of Edmeston.

DIED,

In DeRuyter, N. Y., March 28th, MATTHEW WELLS, senior, in the 87th year of his age. Brother Wells early made a profession of faith in Christ, the sincerity of which he has evinced by an unvarying attachment to the cause for three-fourths of a century. He was one of the first settlers in DeRuyter, and had not ceased during life to interest himself in the public welfare, and especially in the welfare of the church of his choice. Though he was never forward in the improvement of public gifts, his hand was ever open to advance the interests of Zion. His zeal in this way was evinced to the last, and in his last testament he left $100 for the Seventh-day Baptist Missionary Society. He delighted much in the study of the Bible, and he was emphatically a man of prayer, particularly secret prayer, and his devotions at the family altar are said to have been peculiarly fervent.

On the 2d of April, of consumption, JULIA LANGWORTHY, daughter of the late Saunders Langworthy, of Brookfield, aged 40 years. During the last twenty years she has been a growing Christian, and a worthy member of the second Seventh-day Baptist Church of Brookfield.

At the residence of her son, while on a visit, in Nunda, Livingston Co., N. Y., January 29, 1852, Mrs. RELIANCE BLISS, wife of the much-esteemed Rev. John Bliss, in the 89th year of her age. Mrs. Bliss was born in New Bedford, Mass. At an early day she united with the Seventh-day Baptist Church in Stephentown, N. Y. She spent about fifty years of her life in Greenfield, Saratoga Co., N. Y. The latter part of her life was spent in Portageville, N. Y. It is about fifty years since she professed a hope in Christ. Her removal to Portageville deprived her of the privilege of church relationship, but did not remove her from the presence of her Saviour, upon whom she placed her hopes of heaven, and into whose arms she quietly fell asleep, without a struggle, with no apparent disease, but merely ceased to breathe as a result of old age.

In Charlestown, R. I., March 9th, 1852, Mrs. ALICE HEALEY, consort of Mr. John H. Healey, deceased, in the 83d year of her age. She was a pious Christian, and such she died. She was born, always resided, and died, in the same house.

In South Kingstown, R. I., March 30th, 1852, CATHARINE AUGUSTA, daughter of Dea. Clarke Crandall, aged 8 months and 8 days.

In Leonardsville, on the 3d inst., EMMA R., daughter of Wm. H. and Sarah Ann Brand, aged 5 years and 2 months.

God took thee in his mercy,
A lamb, untasked, untried;
He fought the fight for thee,
He won the victory,
And thou art sanctified.

LETTERS.

James Hubbard, Charles Potter, S. S. Griswold, J. R. Irish, N. V. Hull, Stillman Coon, J. Summerbell (sent.) J. B. Wells, H. B. Steadman, J. C. Montgomery, J. Whitford, E. I. Maxson, Charles Spicer, Henry Clarke, Clarles Potter, Wm. B. Maxson.

RECEIPTS.

FOR THE SABBATH RECORDER:

George Sherman, Alfred Center	$2 00 to vol.	9	No. 52
Barzillai Randolph "	2 00	9	40
Thomas T. Brand "	2 00	9	10
Benj. F. Potter "	2 00	8	52
Nancy G. Satterlee "	2 00	8	52
Stephen C. Burdick "	1 50	8	52
Stephen Burdick "	2 00	8	40
Luke G. Maxson, Farmington, Ill.	4 00	8	29
Oliver M. Crandall, Milton, Wis.	2 00	8	52
J. C. Chapman, Hopkinton, R. I.	2 00	8	52
Christopher Brown "	2 00	9	52
Paul Clarke, Scott	2 00	8	52
H. L. Burdick "	2 00	8	52
H. C. Hubbard "	1 00	8	52
N. Palmer, McGrawville	2 00	6	52
Ezra Whitford, Adams Center	2 00	8	52
Alva G. Green, Smithville	2 00	9	13
John Davis, Berlin	2 00	8	52
Martha Sanford, West Genesee	1 00	8	52
B. W. Rogers, Williamsburgh	2 00	8	52
Edgar Ayars, Bridgeton, N. J.	2 58	9	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

DeRuyter, N. Y.		*Hopkinton, R. I.*	
J. R. Irish	$1 00	Henry Clarke	$1 00
E. C. Williams	1 00	Benj. F. Clarke	1 00
M. M. Fisher	1 00	Ira S. Brown	1 00
Clarke Crandall, Perryville, R. I.			1 00
B. W. Rogers, Williamsburgh			1 00

BENEDICT W. ROGERS, Treasurer.

Receipts for the Missionary Society.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his last report in the Recorder:—

2d Church in Alfred, by P. K. Shaw,	$17 00
Ladies' Sewing Soc. at Waterford, Ct., toward a life membership for H. H. Baker,	15 00
Isaac S. Dunn, New Market, N. J., to constitute himself and wife (C. M. Dunn) life members,	50 00
Thomas P. Lanphear, Phœnix, R. I.	20 00
Calista Barrett, Cowlesville,	1 00
A. D. Graham, South Bloomfield, O.	3 00

A. D. TITSWORTH, Treas.

Eastern Association.

THE Seventh-day Baptist Eastern Association will hold its next annual session with the Church at Waterford, Ct., commencing on the fifth day of the week before the fourth Sabbath in May, (20th day of the month.) Introductory discourse by James H. Cochran; alternate, David Clawson.

The Executive Committee of the Association will hold its annual session on the fifth day above mentioned, at 8 o'clock A. M. S. S. GRISWOLD, Sec.

Sabbath Lectures.

A SERIES of Lectures on the subject of the Sabbath, commencing on Sunday evening, April 18th, will be given by S. S. Griswold, in the Seventh-day Baptist meeting-house at Greenmanville, Ct. It is designed for the Lectures to investigate the whole subject involved in the Sabbath question, and that any one who may differ from the positions taken by the lecturer shall have the privilege of giving his views freely. As the house is opened for a free discussion upon the subject, the community are respectfully invited to attend.

New York and Boston.

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Spring Arrangements, April 1, 1852.

FOR White House and intermediate places, from pier No. 1 North River, by steamboat RED JACKET, at 9 A. M., 1 (freight) and 5 P. M., and connects at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Cortland-st. at 9 A. M., 1 and 4½ P. M.

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Passengers for Easton, Bethlehem, Allentown, Wilkesbarre, and Maunch Chunk, Pa., and Flemington and Clinton, N. J., will take the 9 A. M. train from New York, and on Tuesdays, Thursdays, and Saturdays, for New Hampton, Washington, Belvidere, Peapack, and Pluckamine.

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☞ To Publishers of Newspapers throughout the United States:—Newspapers copying this advertisement as above, (including this notice,) and giving it *two insertions*, shall receive a copy of any one of our $2 50 or $3 00 works, (subject to their order.) Publishers will please direct their papers to "Sears' Family Visitor," New York.

Miscellaneous.

Our Baby.

When the morning, half in shadow,
Ran along the hill and meadow,
And with milk-white fingers parted
Crimson roses, golden-hearted;
Opening over ruins hoary
Every purple morning-glory,
And outshaking from the bushes
Singing larks and pleasant thrushes;
That's the time our little baby
Strayed from Paradise, it may be,
Came with eyes like heaven above her;
O, we could not choose but love her.

Not enough of earth for sinning,
Always gentle, always winning,
Never needing our reproving,
Ever lively, ever loving;
Starry eyes and sunset tresses,
Lips that knew no word of doubting,
Often kissing, never pouting;
Beauty even in completeness,
Overfull of childish sweetness;
That's the way our little baby,
Far too pure for earth, it may be,
Seemed to us, who while about her
Deemed we could not do without her.

When the morning, half in shadow,
Ran along the hill and meadow,
And with milk-white fingers parted
Crimson roses, golden hearted;
Opening over ruins hoary
Every purple morning-glory,
And outshaking from the bushes
Singing larks and pleasant thrushes;
That's the time our little baby,
Pining here for heaven, it may be,
Turning from our bitter weeping,
Closed her eyes as when in sleeping,
And her white hands on her bosom
Folded like a summer blossom.

Now the litter she doth lie on,
Strewed with roses, bear to Zion;
Go, as past a pleasant meadow,
Through the valley of the shadow;
Take her softly, holy angels,
Past the ranks of God s evangels;
Past the saints and masters holy
To the Earth-Born, meek and lowly,
We would have our precious blossom
Softly laid in Jesus' bosom. [Union Mag.

The Story of a Drunkard's Wife.

A daughter of New England, now a widowed mother in Ohio, has addressed a long letter to the Legislature of her adopted State, in which she urges them, by the magnitude of her wrongs, to suppress the liquor traffic. We copy that portion of the letter which narrates her own frightful experience:—

In early life I married a man who moved in the first circles of no mean city. He was a descendant of Puritan stock, and his venerable father's silvery locks yet command wide respect amid those who linger on Pilgrim ground. He was a worthy son of a worthy sire—a man among men. In the commercial world he stood fair among the fairest. Abundance blessed our board. If we had not wealth in hoarded profusion, we had enough for all our wants, and even the rich might have envied us our happiness. But when I dreamed of no danger, the foe, with serpentine dissembling, wound his coils around my loved and cherished one, and blighted my every earthly hope. Oh, never!—never shall I forget the agony of that hour, when first the full conviction flashed upon my mind that the father of my children—my own loved and cherished husband—was a *drunkard!* Oh, ye who revel in the wealth wrung from widow's tears, and hoard up gold coined from orphans' groans, were I a *deamon damned*, and wished to heap upon your devoted heads the coals of unquenchable fire, I could not wish you worse than that forced to my unwilling lips, and compelled me to drink, even to the deepest dregs.

But even then I knew not the power of my deadly foe. Hope, that angel of mercy, sprang up from the depths of despair, and with the frantic energy of the fire-surrounded victim of the prairie flames, I strove to release him from the grasp of the fell destroyer. I strove, oh God! thou knowest how hard I strove, to conceal from myself and others the truth. With my husband the struggle was equally severe, if not as ardent. He saw not at first the danger, but for my sake and his children's sake, he resolved that he would be free. Like Samson, he rose in all the conscious strength of manhood's prime; but like him, who dallied with an enemy, he, too, soon found out he was shorn of his strength, and yielded in abject submission to his deadliest foe. He was in the anaconda's folds, and as well might the lamb escape from the paw of the lion, as he from his eternal tormentor. Thrice, before God and man, he took the solemn pledge that he would no more yield to the tempter, and thrice he fell but to taste in all its renewed horors, a drunkard's hell. Oh yes, many, many times, when no eye but God's and my own witnessed his struggle, and when he knew not of my vigils, I have seen him prostrate and weeping as though his once manly heart would break, as he reviewed the past, and looked forward to the future. 'Twas then he realized his hopeless, irretrievable bondage! Yet he was not a gutter drunkard. He seldom reeled in the street; he was never a public, degraded sot. But he was in a demon's power, and, *demon-like*, he would in the ten thousand ways which shall forever remain nameless, harrow up my very soul, and render life a burden. Property vanished; friends grew cold; the proud despised us, and tongues of malice were dipped in gall. At this he saw with blurred vision, and sometimes keenly felt that he had brought it all upon those whom he loved dearer than life. Day and night I toiled; night and day I watched and prayed; yea, weeks and months and years I struggled, and by the free use of hands not ashamed to work, but heretofore all unused to toil, I, unaided by mortal arm, fed, clothed, and sheltered my little ones, and by main force held my degraded husband also. And while thus I gave up to sacred duty my choicest years of life, he who would have been, but for accursed drink, my protector and supporter, was driving deeper and deeper the barbed arrows into my life-springs, till at last, maniac-like, his cruel blows, of which no one knew or heard, drove me, and those whom God had given me, to seek shelter and protection where rum could not invade my sanctuary.

Need I tell you the anguish of that fatal hour? Need I tell you how it brought me to the very gates of death, whence, after many days, I barely escaped? Need I tell you how he who was thus forsaken, like Esau, in vain sought space for repentance and found it not, though he sought it carefully with tears? No—I need not tell you this. Nay, it is a tale that cannot be told—let it sleep. But I will tell you, that for the last time, he renewed, as with a dying struggle, the terrible conflict with his enemy. In vain he looked on this side and on that for help. Help there was none, but on every corner stood the tempter in bright array. All around him were men—men in the image of their God—men whom the law called good moral men, licensed by law to send his soul to hell and his body to the worms! Ah, too sure was their work, for as he had lived, so he died. In an instant, and when he looked not for it, death claimed his victim, and he was no more! No sympathizing hand smoothed his dying pillow! No daughter's kiss assuaged his last death-throes! no son was there to hear his last commands! His body fills a drunkard's grave. His murderers may meet his soul in a world to come.

Culture of the Strawberry.

BY THE EDITOR OF THE AMERICAN FARMER.

As no garden is complete in its appointments, without it has a bed or two of this delicious fruit—this luxurious and healthful source of enjoyment—we shall lay down a plan of culture, in the hope that it may call the attention of gentlemen, whose gardens are without them, to a necessity of planting one or more beds. A bed 30 feet square would yield an ample supply for a family, both to be eaten with sugar and cream, and for preserves. Where the supply is desired to be prolonged, one bed should be selected with a southern exposure, the other with a northern one—these differences in exposure will continue the supply *fully two weeks longer*, a matter of great importance with a fruit at once so grateful to the palate, and so health-giving to the system, in its indulgence.

SELECTION OF BED.—For an *early* supply, select a bed with a southern exposure—for a *late* supply, select a northern exposure.

SOIL.—The strawberry delights most in a moist soil—it is not material whether it be deep sandy loam, or a deep clay loam, so that it be moderately moist, *but not wet*. A clay loam, of proper texture, would probably produce most fruit; but not so early as a sandy loam. What we mean by *proper texture* of a clay loam, is one that is not very tenacious, but is friable, easily worked, and susceptible of being put in first-rate order.

PREPARATION OF THE BED.—Let the bed be trenched to the depth of 12 inches at least. When thus dug, a dressing of a compost manure must be spaded in. As the spading progresses, let the soil be thoroughly pulverized with a rake This done, put on a full dressing of compost formed of 4 parts well-rotted dung. 3 parts wood's-mould, or other rich mould, and 1 part slacked ashes, spade this in half spade deep, taking care to rake as the spading progresses, so as to bring the soil in fine tilth; and complete the work by passing the garden roller over the bed.

LAYING OFF THE BED.—Your bed having been prepared as before directed, divide it into compartments or beds, 4 feet wide, with alleys 2 feet wide between each, for the convenience of working, weeding, and gathering the fruit.

DISTANCE OF PLANTING THE VINES.—Make 3 rows of strawberries in each bed, and place vines 12 or 18 inches apart in the rows, according to the size of the variety.

TIME OF SETTING OUT THE PLANTS OR VINES.—In *Spring* this can be done in *March*, in the Southern States, in April and May in the Middle States, and in May in the North and East; in *Summer*, any time after the middle of August; in *Autumn*, during all September and October; if the fall be a very mild one, the planting may be continued till the middle of November. Beds set out in the fall or early in the spring, will bear crops the first year—those set out later, will bear the succeeding year.

MANAGEMENT OF NEWLY PLANTED BEDS.—After your vines are set out, place long straw or tanner's bark between the rows, to preserve moisture, and be careful to give the plants waterings every few days, until they take root, or a rain occurs. Beds planted in spring, must be watered in times of drouth, throughout the season, as the vines require moisture, and are injuriously affected by long-continued dry weather, unless thus assisted.

AFTER CULTURE.—During the first two seasons, cut off the runners before they have a chance to take root. Early in each spring, remove the straw, or tanner's bark, from between the rows, work the ground between the vines with a small hoe, and draw a little earth around them; then spread fresh straw, or tanner's bark, or, indeed, both, between the rows, to preserve moisture in the earth, and protect the fruit, when formed, from grit and sand. This done, (before your vines get into bloom,) give them a thorough watering with a solution of soot, made in the proportion of 6 or 8 quarts of soot to a hogshead of water. This is the very best manuring you can give them, as the soot contains all the substances they need to aid them in the formation of their fruit, they are in the best possible condition to be taken up by the plants, through their feeders or spongioles.

While the fruit is being formed, the vines, in dry weather, must be repeatedly watered; but, after they are in bloom, the utmost care must be observed not to wash off the farina of the flowers, as, should you do so, you will inevitably prevent the formation of the fruit. To avoid this, the nozzle of the watering pot must be held down to the ground, and the water suffered to escape moderately therefrom, so as not to splash upon the flowers. Early, each spring, strew a mixture of equal parts of plaster and salt over the bed, so as to whiten the soil.

After the vines have borne fruit the first year, say in the month of July, remove the straw, and weed the plants, remove all dead leaves, and give the vines a working with the hoe. This done, dig in with a fork a slight dressing of well-rotted manure or compost, a few inches in depth, say about 4; rake the ground, and leave it thus till, when long straw or tanner's bark, or both, must be replaced between the rows. The treatment, each succeeding year, must be as before advised, with the exception that the runners must be permitted to grow the fourth year to supply the plants for setting out a new bed, as the power of yielding fruit, abundantly, only lasts four years. Indeed, they begin to decrease after the second year. Some permit the runners to root the third year, place manure on the old vines, dig them in, and rake, leaving the rooted runners to form the bed of strawberries the ensuing three years. If pains be taken to give proper direction to the runners, in rooting, this plan saves the labor of transplanting and answers very well during one course. In manuring, ashes must not be forgotten in the compost, as the inorganic as well as the organic matters carried off by the corps of fruit, must be restored to the soil.

It would be best, however, to form new strawberry beds every fourth year.

CHOICE OF VARIETIES.—Where there are so many varieties of the same fruit, it is a difficult matter to make such a selection as will please all. Those which are grown in this market, mainly for sale, are the *Large Early Scarlet*, and the *Large Pineapple*; both are finely flavored, of large size, and productive; but we doubt much, if there be in the whole catalogue of this fruit, one variety of such exquisite, luscious flavor as the *Early Virginia Scarlet*, or one which, with cream and loaf sugar, as accompaniments, has half as many admirers; it is hardy, fruitful, and none the worse for being an old and well established variety, and for having been improved by reclamation and culture. *Hovey's Seedling*, from its immense size, has great popularity, and bears well when grown in the vicinity of a male variety. If this variety be cultivated, about every fourth or fifth row of plants should be of some staminate sort, to carry on necessary work of fecundation.

With the above varieties before him, no farmer need hesitate, if his garden is not already provided, to select and set out a bed; but as the garden is the rightful domain of his *lady*, we may be permitted to request of her—that, if there be no strawberries in her garden, to see that so radical an omission in its appointments, be at once filled up.

With respect to the spring treatment of strawberry beds, we will state what we consider a good practice. In the early part of March, if the weather be dry, select a day with a moderate breeze; fork up the old straw to be dried by the sun and air, spread it regularly over the bed; if the quantity is not sufficient to cover it, add more straw, and set fire to it. Thus you will get rid of dead leaves, and dead weeds and their seeds, in a few minutes. When the strawberry plants spring up, hoe and dress them with a compost, strew a mixture of salt, ashes, and plaster over them, cover the interval between the vines with straw, and cultivate as we have before laid down.

☞ In the management of your strawberry beds, recollect this truth—weeds and grass should never be permitted to grow in them.

The Power of the Pence.

The Rev. J. B. Owens, M. A., of Bilston, in the course of a lecture delivered in the Liverpool Concert Hall, in connection with the Church of England Institution, upon "Popular Insurance," related an anecdote, strikingly illustrative of the power which lies in the hands of the working-men to promote their own social comfort and independence, if they would only exert it:

A Manchester calico printer was, on his wedding day, persuaded by his wife to allow her two half pints of ale a day as her share. He rather winced under the bargain; for, though a drinker himself, he would have prefered a perfectly sober wife. They both worked hard, and he, poor man, was seldom out of the public house as soon as the factory closed. The wife and husband saw little of each other except at breakfast; but as she kept things tidy about her, and made her stinted and even selfish allowance for housekeeping meet the demands upon her, he never complained. She had her daily pint, and he, perhaps, had his two or three quarts; and neither interfered with the other, except when, at odd times, she succeeded, by dint of one little, gentle artifice, or another, to win him home an hour or two earlier at night, and now and then to spend an entire evening in his own house. But these were rare occasions.

They had been married a year; and on the morning of their wedding anniversary, the husband looked askance at her neat and comely person, with some shade of remorse, as he observed,

"Mary, we'n had no holiday sin' we were wed; and, only that I havn't a penny i' the world, we'd take a jaunt to the village to see the mother."

"Wouldst like to go, John?" asked she softly, between a smile and a tear, to hear him speak kindly as in old times. "If thee'd like to go, John, I'll stand treat."

"Thou stand treat," said he, with half a sneer; "hast got a fortune, wench?"

"Nay," said she, "but I'n gotten the pint o' ale."

"Gotten what?" said he.

"The pint o' ale," was the reply.

John still did not understand her, till the faithful creature reached down an old stocking from under a loose brick up the chimney, and counting out her daily pint of ale in the shape of three hundred and sixty-five threepences, (i. e., £4 11s. 3d.,) put it into his hand, exclaiming, "Thee shall have the holiday, John."

John was ashamed, astonished, conscience-smitten, charmed. He would not touch it. "Hasn't thee had thy share? then I'll ha' no more," he said.

They kept their wedding day with the old dame, and the wife's little capital was the nucleus of a series of investments that ultimately swelled into shop, factory, warehouse, country-seat, a carriage; and, for aught Mr. Owen knew, John was Mayor of his native borough at last.

Mother-of-Pearl—Curious Facts.

Mother-of-pearl is the hard, silvery, brilliant internal layer of several kinds of shells, particularly oysters, which is often variegated with changing purple and azure colors. The large oysters of the Indian seas alone secrete this coat of sufficient thickness to render their shells available to the purposes of manufactures. The genus of shell-fish called Pentadinæ furnishes the finest pearls, as well as mother-of-pearl; it is found in greater perfection round the coast of Ceylon, near Ormous, in the Persian Gulf, at Cape Comorin, and among some of the Australian seas. The brilliant hues of mother-of-pearl do not depend upon the nature of the substance, but upon its structure. The microscopic wrinkles or furrows which run across the surface of every slice, act upon the reflected light in such a way as produce the chromatic effect. Sir David Brewster has shown that if we take, with very black sealing-wax, or with the fusible alloy of D'Arcet, an impression of mother-of-pearl, it will present the iridescent appearance. Mother-of-pearl is very delicate to work, but it may be fashioned by saws, files, and drills, with the aid sometimes of a corrosive acid, such as the dilute sulphuric or muriatic, and it is polished by colcothars.

Sabbath steamboat disasters have been numerous the past year. In one period of five Sabbaths, five boats sent into eternity about one hundred souls.

Smoking Meat.

The best, most effectual, cheapest, and *neatest* manner of smoking meat that has ever come under my observation, is, to place a shovel of live coals in an old pan, or some low dish, and lay on them a few sugar-maple chips. Dry ones are the best, for it requires too much fire to use green ones. No other wood will produce so sweet smoke as sugar-maple; and the coals of it will keep alive as long, or longer, than the coals of other wood. In the absence of chips, we use corn cobs, which are nearly as good as chips. Three or four, laid on a few coals, will produce smoke sufficient to fill any ordinary smoke-house.

As a substitute for a smoke-house, we have been accustomed to use a molasses hogshead, covered with boards on the top, and a hole sawed in the side, near the bottom, large enough to admit a small pan of coals, with a cob or two, or a few small chips. Thus we avoid all danger of setting fire to the smoke-house, and consuming meat and all, and our meat is not "half baked," but presents a clean, copper-colored appearance.

Let those who have been accustomed to smoke their meat over a log-heap, adopt the mode of smoking it gently, and then say which way is the best. [Albany Cultivator.

The Wife of Sir John Franklin.

Eleanor Ann Porden was born in 1795. She early manifested great talents and a strong memory, and acquired a considerable knowledge of Greek and other languages. Her first poem, "The Veils," was written when she was seventeen. Her next was "The Arctic Expedition," which led to her marriage with Captain Franklin. Her principal work is the epic of "Cœur de Lion," which appeared in 1825. Her poems display much elegance, spirit, and richness of imagination. This lady has recently attracted the attention and excited the admiration of the civilized world, by her energetic and persevering efforts to send relief to her adventurous husband in the frozen regions of the north, or to ascertain his fate, and that of his companions. Such devoted affection deserves to be rewarded by the safe return of her husband, and all would rejoice to hear of her warmest hopes being gratified. It is worthy of note, that the only trace of him was first seen by American vessels.

Fire-Flies

A gentleman trading from California to Vera Cruz, came across millions of fire-flies, near Jalapa, one of the most beautiful cities in Mexico. He says the road from this point was lined with a dense chapperel, which was brilliantly illuminated with myriads of fire-flies. These are a bug about the size of an ordinary roach, and emit a light almost equal to that of a small wax taper. It is not the occasional sparkle of the little fire-fly of our country, but a continual blaze, proceeding from the eyes, as well as two points beneath the wing. Several of these insects, placed in a glass jar, will give sufficient light by which to read the smallest print; and when one rises in the air to any considerable height, it resembles a beautiful meteor slowly crossing the heavens. A number of them flying through the air in different directions, on a dark night, present a very pretty appearance, well calculated to excite the wonder, if not superstitious fears of a person unacquainted with the cause of no strange a phenomenon.

ADVENTURES AND SUFFERINGS OF A DUKE.—Paul Wilhelm, Duke of Wirtemburg, who has been traveling, last summer and fall, in the western wilds, has lately published in the *Allgemeine Zeitung*, a short sketch of his adventures, from which it appears that on the 26th of October he fell into the hands of a band of Indians near the mouth of the Southern Platte, who robbed him and his companions of all they possessed, and grieviously ill-treated them in the bargain. He fared, however, still worse on the 14th of November. An awful snow-storm broke over the hapless wanderer; his three horses died, one after another; with difficulty could he continue on foot for fifteen miles further, when, at last, near the mouth of the Big Sandy Creek, his strength gave way and he laid himself down, as he thought, to rise no more. Already were his limbs stiff and his sense began to forsake him, when the mail-riders from Fort Laramie found the wretched Duke, and carried him with great difficulty to Independence, Missouri, where, under the most hospitable care of its generous inhabitants, he soon recovered his health and strength. The Duke expresses great gratitude to the people of Independence.

SINGLE VISION WITH TWO EYES.—As we have two eyes, and a separate image of every external object is formed in each, it may be asked, Why do we not see double? The answer is, It is a matter of habit. Habit alone teaches us, that the sensation of sight correspond to any thing external, and shows to what they correspond. Thus, place a wafer on a table before you; direct your eyes to it, that is, bring its image on both retinæ to those parts which habit has ascertained to be the most sensible, and best situated for seeing distinctly, and you will see only the *single wafer*. But, while looking at the wafer, squeeze the upper part fo one eye downwards, by pressing on the eyelid with the finger, and thereby forcibly throw the image on another part of the retinæ of that eye, and a double vision will be immediately produced; that is, *two wafers* will be distinctly seen, which will appear to recede from each other as the pressure is stronger, and approach, and finally blend into one, as it is relieved. The same effect may be produced without pressure, by directing the eyes to a point nearer to, or farther from them, than the wafer; the optic axis, in this case, being both directed away from the object seen.

LONDON JOURNALISM.—It is a remarkable fact, that the total number of newspapers and magazines published in London is not greater now than it was twenty years ago. During that period upwards of 200 new newspapers and magazines have been started, and after a struggle of more or less duration, and involving their proprietors in enormous losses, have perished and passed away. It is estimated that only one periodical in a hundred that is begun is ultimately successful; and that even the most successful incur heavy losses for many years. A still more startling fact, which the most experienced positively assert, is, that the entire newspaper press of London (with the exception of the *Times*) does not pay its own expenses; that is to say, that the annual loss by all those which do not pay equals the annual profits of all those which yield a profit.

BAPTISTS IN KENTUCKY.—The Editor of the *Western Recorder*, the Baptist paper in Louisville, thus reports the result of his observations during a late visit to Georgetown and Frankfort, the central part of Kentucky:

"We were deeply pained to meet with so much destitution. Many of our most important churches are now without the stated ministry of the Word. The Frankfort church has no resident minister, and preaching only once a month. The Georgetown church is at present without a pastor, but it has a sufficient number of able ministers to supply the pulpit until some one is called to the pastorship. Danville, Harrodsburg, Lawrenceburg, and Shelbyville, are without stated Baptist preaching. All these are important churches, and at important points, and all anxious to obtain the services of a suitable minister. But where are they to come from? The harvest truly is great, but the laborers are few. There never was at any former period such a destitution of the Word in Kentucky. All the churches should hold special seasons of prayer to the Lord of the harvest, that he would send forth more laborers into his vineyard."

MOTION OF THE EYE.—On entering a room, we imagine that we see the whole side of it at once, as the cornice, the pattern of the paper-hanging, pictures, chairs, &c., but we are deceived; for each object is rapidly, but singly presented to the eye by its constant motion. If the eye were steady, vision would be lost. For example, fix the eye on one point, and you will find the whole scene become more and more obscure, till it vanishes. Then, if you change the direction of the eye ever so little, at once the whole scene will be again perfect before you.

MODERN INVENTIONS.—Horace Mann thus sums up a few of the advantages of modern inventions: "One boy, with a Fourdrinier machine, will make more paper in a twelve-month than all Egypt could have made in a hundred years during the reign of the Ptolemys. One girl, with a power press, will strike off books faster than a million scribes could copy them before the invention of printing. One man, with an iron foundry, will turn out more utensils than Tubal Cain could have forged had he worked diligently till this time."

VARIETY.

A correspondent describes the oldest house in Manchester, Mass., as a curiously built dwelling, having two stories on the front, and one in the rear, mostly constructed of oak timber, and set on a rock, where the people of the present day would no more think of placing a house than they would on the Himmaleh Mountains. This house was built in 1643, and is therefore about two hundred and nine years old—was one of the first put up in the town, and its original proprietor was Shadrach Norton. The bricks in the chimney are a great curiosity, some of them weighing from eight to ten pounds each. The house is now occupied by an aged lady, a descendant of Shadrach Norton.

It has been generally supposed, that the Natural Bridge of Va. was the only geological wonder of the kind in the country. This is a mistake. In Carter County, Ky., there is a Natural Bridge across the Rockbridge branch of the Cany Fork of Little Sandy. It is 195 feet span, 12 feet wide, 20 feet thick in the middle of the arch, and 107 feet above the water. In the County of Walker, in Alabama, there is another similar natural curiosity, which was discovered in a recent geological exploration. The span is 120 feet, and the hight nearly 70. The bridge is formed of sand stone, and is very symmetrical. Large beech and hemlock trees grow on the bridge, and the surrounding scenery is represented as sublime.

Robert Burns, on his way to Leith one morning, met a country farmer; he shook him earnestly by the hand, and stopped to converse awhile. A young Edinburgh blood took the poet to task for this defect of taste. "Why, you fantastic gomeril," said Burns, "it was not the great coat, the scone bonnet, and the saundaer-boot hose I spoke to, but the man that was in them; and the man, sir, for true worth, would weigh down you and me, and ten more such any day."

The food necessary to sustain animal life has to perform, among other functions, that of developing, by its combustion in the lungs, a certain quantity of heat. The colder the surrounding atmosphere, the more is expended for that purpose. Hence the question, which is the more economical? To produce the required heat by burning oats, corn, hay, &c., in an animated furnace, or coal or wood in a stove?

A rock in the sea-port of Fellbaeka, called Gadmunds-Schare, and situated lat. 58° 84', was, in 1532, two feet below the surface of the water; in 1662, it was only 8 inches under it; in 1742, it had risen 2 feet above; and in 1844, it had an elevation of 4 feet above the sea. There has been, consequently, an elevation of 6 feet in three centuries, or 1 foot every fifty years.

Manchester, in England, is unquestionably the greatest manufacturing city in the world. The annual value of Cotton manufactures of that city, is $235,000,000; that of the Woolen manufacture of the same place is $100,000,000; and that of the Linen manufacture $69,000,000. The Silk manufacture is also quite large, but the amount we have not seen stated.

A woman named Ann Small was recently convicted in St. Louis of being a vagrant, and required to give $500 security for her good behavior. She forthwith handed over $500 in gold as collateral security, and $50 for a fine which had been imposed on her, not however, with the slightest idea of getting it.

A religion that does not constrain a man to pay his just debts, when he has the ability to do it, is worth nothing. That he can escape his liabilities through some defect of human law, will never justify him at the bar of conscience and God, for defrauding others of their due.

Fifty years ago, there were but thirty-two places of worship in New York city. There are now two hundred and sixty. The cost of Trinity Church, including its organ, was three hundred and fifty-seven thousand dollars.

The forms and ceremonies of politeness may be dispensed with in a measure, in the relaxations and intimacies of one's own fire-side, but *kind attentions, never.*

Two men were fatally burnt at a fire in the Bowery, New York, on the 17th ult.

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The Terms for 1851 and 1852 are as follows:—
The First commences Aug. 27 and closes Dec. 2.
" Second " " Dec. 3 " " March 16.
" Third " " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term; but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term, Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

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Tuition should be arranged before entering classes.

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Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

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Sabbath Tracts.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
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No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
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The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form, 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

THE JEWS IN PALESTINE.

From the "Narrative of a Mission of Inquiry to the Jews from the Church of Scotland in 1839." (Continued.

In the afternoon we spent five hours in receiving from Mr. Nicolayson full information regarding the number and condition of the Jews in Palestine. The Committee of our Church who sent us forth, had furnished us with a list of questions to be investigated and answered. These we shall set down in order, with the infomation we received in reply to them.

I. *What is the number of Jews in Jerusalem and in the Holy Land?*

We have already set down briefly the answer to this question. A few more particulars may be added. In Jerusalem 1000 Jews pay taxes, and all of these are males from thirteen years old and upwards. The Jews marry when very young, so that, allowing five to a family, there are 5000 Jews, represented by the 1000 who pay taxes, in Jerusalem. Foreign Jews, however, such as Russians, Poles, and Hungarians, and many others, continue under the protection of European powers, and pay no taxes. These may amount to 2000, which would give about 7000 Jews to Jerusalem. This is the largest statement of the number of the Jews in the Holy City that we any where received, and is no doubt above the real amount; for the average of five to a family appears to be far too great.

The destruction of Saphet by an earthquake in 1837 occasioned the dispersion of many of the Jews who dwelt there. Of these, some settled at Acre, and some at Jerusalem. In the cities along the coast, the Jews have been increasing of late. In Tyre, formerly a Jew was not allowed to spend a night; but the Pasha's government changed the law, and now a congregation and rabbi have settled there. They are chiefly from the Barbary coast. The recent occupation of Algiers by the French enabled the Jews of that coast to claim protection as French subjects, and this induces them to leave home more freely for purposes of trade. The same class of Jews are found in Sidon and Beyrout. At the utmost, the whole Jewish population of Palestine may be reckoned at about 12,000. This is the largest estimate which we received; yet, comparing it with their numbers in the days of Solomon, we may well say, in the words of Isaiah, there are "few men left."

II. *Has the number of Jews in Palestine been increasing of late years?*

Their numbers did increase decidedly during the first five years of the Pasha's government, that is, from 1832 to 1837—a time which coincides with the occupation of Algiers by the French. Many came from the Barbary coast, who settled chiefly at Saphet and on the coast. During the last two years there has been little or no increase. There is always an influx, but then the mortality is great, and the number that come do not more than supply the places of those cut off. The change of climate, at the advanced period of life in which many come, the new habits which the country forces them to form, their being crowded together in damp, unwholesome residences, all combine to shorten their days. This diminution in the numbers of Jews returning to their own land, seems to be caused by the ravages which the plague has been making for two years past; by the rise in the price of provisions; by the embarrassed finances of the Jewish community, their debt amounting to nearly £8000; and by the oppressions which they suffer from their rabbies. Some have actually left, and several have said that they would gladly leave Jerusalem if it were in their power. Their reasons for coming into the land are—1. The universal belief that every Jew who dies out of the land must perform a subterraneous passage back to it, that he may rise in the valley of Jehoshaphat. 2. They believe that to die in this land is certain salvation, though they are not exempted from the 'beating in the grave, and the eleven months of purgatory.' 3. They believe that those who reside here have immediate communication with Heaven, and that the rabbies are in a manner inspired. 4. They expect the appearing of Messiah. The Jews in Palestine have always cherished the hope of his coming, and of their own restoration. This opinion has now even more weight with them than formerly, for they partake of the general impression that a crisis is approaching. The Jews here, as a nation, are far from infidel, but there are many whose minds are fully occupied with their miseries.

III. *Are the Jews in Palestine supported by their brethren in other parts of the world?*

Generally speaking, they are all supported by a yearly contribution made by their brethren in other lands. All foreign Jews residing in Palestine are entirely dependent on contributions from Europe, except a few who have property in Europe. These last either bring their little property with them, or make it over to friends in Europe, on condition of their sending them an annual sum to the Holy Land, upon which they live here. But even these may receive their share, as every Jew, rich or poor, who has been one year in the country, has a share allotted to him if he chooses to take it. The sum received by each individual is very small; much is swallowed up by their differences and quarrels, and much is required to pay the interest of their debt. Five ducats, or about £3, 10s. a head, is thought a good contribution. At present, however, it is even smaller. The way of collecting the European contributions used to be this. Messengers were sent from Jerusalem to the different cities in Europe, where collections were made, and these brought the money to Palestine. This was a very expensive method, for nearly one-fourth of the sum collected was spent in paying the expenses of the messengers. Of late years, however, another plan has been adopted. The money is sent to Amsterdam, where it is received by a rich Jewish merchant, Hirsh Lehren, called on this account "President of the Holy Land," and he transmits it to the Austrian Consul at Beyrout, by whom it is conveyed to the Jews at Jerusalem. The average amount may be 7000 ducats = 14,000 dollars = 280,000 piasters, or £2800. But there is something to be deducted even from this. Often there is a kedamah; that is, something to be paid out to individuals before the sum is distributed. A list of these is kept. They are persons who have been specially named by friends in Europe who sent the money. The largest collections come from Amsterdam; not much from Britain. Some Jews, chiefly Spanish, are supported by being readers in the places devoted to study yishvioth. A small sum is appropriated by legacy to each of the persons who are chosen to study there. This yields perhaps 100 or 150 piasters a year to the individual.

IV. *Is there kept up constant aud rapid communication between the Jews in Palestine, and those in other parts of the world?*

The rabbies of Palestine maintain a constant communication with their brethren all over the world. In one respect, indeed, it may be said, that Jerusalem is not the center of Jewish influence; for there is little outgoing from it; the Jews are stationary there; yet, on the other hand, it is true that Jerusalem is the heart of the nation, and every thing done there or in the Holy Land will tell upon the whole Jewish world. When conversions take place, although they wish to keep them quiet, still the intelligence is soon communicated, and known and spoken of every where. A Jew said lately to Mr. Nicolayson, that he believed that in a short time no young Jews would be allowed to come to the Holy Land, if the missionaries continued to labor as they were doing. They would trust only old confirmed Jews there, who would be able to meet their arguments. The communication, however, is by no means rapid, being carried on by means of messengers. Much mischief has often arisen from this system, for the rabbies sometimes intercept the letters of poor Jews, which they fear may be complaining of their conduct.

V. *From what countries do the Jews principally come?*

The greatest numbers come from Poland, and the Austrian dominions. Many come from Russia, and many more would come if they were not hindered. There are some from Wallachia and Moldavia; a few from Germany; a few from Holland; but scarcely any from Britain. All these being Europeans receive the name of *Ashkenazim.* The native Jews, that is, those Jews who are subjects of the country, are called *Sephardim,* and are almost all of Spanish extraction. They come principally from Turkey in Europe, from Saloniki, Constantinople, and the Dardanelles. Those who come from Asia Minor, are chiefly from Smyrna. Many have come from Africa, especially of late years, from Morocco and the Barbary coast, from Algiers, Tunis, and Tripoli. These bring French passports, and are therefore under potection. There are a few from Alexandria and Cairo. Mr. Nicolayson never saw any Jews from India, though several have gone to India and returned. They have occasional communication by individuals with Yemen and Sennah. There are many Spanish Jews, and several Polish families, who have been here for generations, whose fathers and grandfathers have died here, and who are really natives of Palestine. But most even of these count themselves foreigners still, and they generally contrive to make a tour to Europe some time in their life.

VI. *Are there many Rabbies in Palestine?*

There is often a great mistake made about the rank of those who get the title of Rabbi. The truth is, all are included in that class who are not in the class am haretz, that is, the uneducated. Formerly, the Rabbies were a kind of clergy, and were appointed by laying on of hands, but now there is no such distiction. The official Rabbi does not even preside in the synagogue, but deputes this to another, the Hazan, who is often chosen because of his fine voice. The only part of the duty which is reserved peculiarly for the priest, is the pronouncing the blessing. None but a Cohen, a priest of Aaron's line, can give this. In the synagogue any one may be called up to read. This custom appears to be as old as the days of our Lord. The only distinction made is, that first a Cohen is called up to read, then a Levite, then a common Israelite. Most of the Jews in the Holy Land spend their time in a sort of study or reading. Crowded in their families, however, they cannot really devote themselves to study; and their disputes also are a great hinderance. They study nothing but Talmudical books, and even in this department there is none of them who can be called learned when compared with Jews in Europe.

The *Yishvioth* are not seats of learning; they are rather situations of emolument, though originally intended to encourage learning. There are nominally thirty-six of these reading-places in Jerusalem, but often the books belonging to two or three are collected into one. These have been established by individuals for behoof of their souls. They left a little money to furnish them, and to enable a few persons to devote themselves to study there, and to be trained up in the law, for this is a zechuth, or deed of merit. Five or six readers are elected to each of them, one or two of whom are expected to be always reading the Talmud there, and each of these receives 100 or 150 piasters a year to maintain him. These appointments are obtained by favor and private influence. In many cases the rooms are much neglected.

VII. *What are the peculiar characteristics of the Jews in Palestine?*

Their principal characteristic is, that they are all strict Rabbinists, though in this they can hardly be said to differ from the Polish Jews. They are also superstitious in the extreme. Their real characteristic may be inferred from the fact, that those who come are the *elite* of the devotional and strictly religious Jews of other countries. They have so little trade that their covetousness and cheating are turned upon one another.

VIII. *What are the feelings of the Jews in Palestine towards Christianity?*

IX. *What success has attended the efforts hitherto made for their conversion?*

These two questions involve each other. The first effort of the London Society in this country was made in the year 1820 by a Swiss clergyman named Tschudi, who was employed chiefly in distributing the Scriptures to the Jews. Joseph Wolff then made two visits to Jerusalem, and had a good deal of personal intercourse with the Jews. He was always enabled to leave this impression behind him, that Christians were really seeking their conversion, and that without Christ there is no forgiveness. Soon after, Mr. Lewis Waje came to the East with the view of forming a mission, accompanied by Mr. Lewis, an Irish clergyman, (the same whose kindness and Christian hospitality we afterwards enjoyed,) and by several converted Jews. He rented a convent at Antoura, intending to make it a place where missionaries might prepare themselves; but ill health forced him to return home. In 1824, Dr. Dalton, a medical man, was sent out to aid Mr. Lewis in forming a settlement in Jerusalem; but the latter returned home that same autumn. Upon this, Dr. Dalton made an arrangement with two American Missionaries who had arrived, named King and Pliny Fiske, to rent one of the small convents for their establishment. Pliny Fiske, however, died in November, 1825, before the arrangement was completed; and Dr. Dalton was again left alone. It was to aid him that Mr. Nicolayson was sent out to this country in December, 1825. But very soon after his arrival, Dr. Dalton died, in January, 1826, of an illness caught on a tour to Bethlehem. Mr. Nicolayson returned to Beyrout, and studied the language more thoroughly during that winter. In the summer of the same year, 1826, a rebellion broke out, and Mr. Nicolayson retired to Saphet, and lived there till June, 1827, having much intercourse with the Jews. Considerable impression was made, and the rabbies grew jealous of him. They threatened to excommunicate the man who let him his house, and the woman who washed his clothes, so that he was forced to return to Beyrout. He now left the country for four years, and traveled on the Barbary coast. In 1832 he returned, and came to Beyrout with his family, at the time when the Pasha had nearly taken Acre. The country was now quite open, so that he spent the summer at Sidon, and had intercourse with Christians and Jews. He was beginning to build a cottage there, when the jealousy of the Greek priests threw obstacles in his way. In 1833 Mr. Calman came, and he and Mr. Nicolayson made a tour together to the holy cities. Mr. Calman's sweetness of temper and kindly manner gained upon the Jews exceedingly. At Jerusalem they consulted with Ysa Petros, a Greek priest, who was very friendly, as to the practicability of renting a house in that city. They visited Tiberias, and had many discussions with the Jews, the results of which were often very encouraging, and last of all spent an interesting fortnight at Saphet. On returning to Beyrout, they found that two American Missionaries had arrived, on their way to Jerusalem to labor among the native Christians. They all resolved to attempt the renting of a house in the Holy City. Accordingly, in the autumn of 1833, Mr. Nicolayson and family removed to Jerusalem, to the house on Mount Zion, where he now lives, and spent a quiet, comfortable winter. In the spring of 1834, Mr. Thomson, an American Missionary, arrived, and about the same time the rebellion broke out. One Sabbath morning they found themselves environed, the soldiers having left the town to the mercy of the Fellahs. The earthquake happened the same day. They were shut up in their dwelling till the Friday when Ibraim arrived, but remained in a state of siege for five or six weeks. During ten days they had to live upon rice alone. Then sickness followed. Mrs. Thomson, of the American Mission, died of brain fever, produced by the alarm and other circumstances. Mrs. Nicolayson was ill for three or four weeks, and Mr. Nicolayson fell ill soon after, so that they had to leave for Beyrout, and thus lost that summer. In the spring of 1835, Dr. Dodge and Mr. Whiting, two more American Missionaries, arrived. Mr. Whiting boarded with Mr. Nicolayson in Jerusalem, but Dr. Dodge died in the middle of the same year he came out. From this time the Jewish Mission may be accounted as established in the Holy City. In 1835, the subject of a Hebrew church on Mount Zion was started in England, and in 1836 Mr. Nicolayson was called to England to consult regarding it. He returned in July, 1837, and labored alone in Jerusalem for a year. But in July, 1838, Mr. Pieritz and Mr. Levi, converted Jews, but not in orders, were sent out to strengthen the mission here; and in December, Dr. Gertsmann, and his assistant, Mr. Bergheim, both converted Jews, and both medical men, arrived. They have thus made Jerusalem the center of the Mission to the Jews in Palestine. Mr. Young, the English Consul, had fixed his quarters here about three months before our arrival. The efforts made have been blessed to the conversion of some Jews in Jerusalem, though it is still the day of small things. A Jew named Simeon, was awakened at Bucharest by reading a New Testament and some tracts, which he received from a Jew who did not understand them. He was convinced, but had many difficulties which he could not get over. A converted Jew came and preached at Bucharest, and advised him to go to the Missionaries at Constantinople. He went, but could not find them out. He proceeded to Smyrna, where he met with another inquiring Jew named Eliezer. Mr. Nicolayson was in Smyrna at the time, on his way to Jerusalem. When Simeon heard that a Missionary from the Holy City was there, he immediately came to him, and opened up his mind. Mr. Nicolayson brought him as a servant to Jerusalem. During Mr. Nicolayson's absence in 1836–7, he was under the care of Mr. Calman. His wife for a long time refused to follow him from Wallachia, and bitterly opposed his change; but being induced to come to Jerusalem, and being regularly instructed by Mr. Pieritz, and also affected by an illness, she gave good evidence of having undergone a saving change, and now she speaks like a missionary to her country-women. The whole family, consisting of Simeon, his wife, a boy, and girl, were baptized in Jerusalem after last Easter. This is the family at whose house we heard the German service last Sabbath day. Another case was that of Chaii, or Hyman Paul, an amiable young Jew, an acquaintance of Simeon, who became intelligently convinced of the truth. He was baptized last Pentecost, and at his own desire sent to England.

The first native Jew awakened at Jerusalem was Rabbi Joseph, in September, 1838. He was a learned young man, and so bitterly was his change opposed by the Jews, that the Missionaries were obliged to send him away to Constantinople before he was baptized. Three rabbies have very lately become inquirers after the truth, and seem determined to profess Christianity openly. We afterwards received a fuller account of these two last cases from Mr. Pieritz. These are all the known fruits of the Mission in the way of conversion.

When Rabbi Joseph was awakened, a *herem* or ban of excommunication was pronounced in the synagogues against the Missionaries, and all who should have dealing with them. But when Dr. Gerstmann, the medical man, came in December, the Jews immediately began to break through it. Another *herem* was pronounced, but in vain. No one regarded it, and Rabbi Israel refused to pronounce it, saying that he would not be the cause of hindering his poor and sick brethren from going to be healed. This interesting fact shows the immense value of the medical missionary.

The more general fruits of the establishment of the Mission have been these: 1. The distinction between true and false Christianity has been clearly opened up before the eyes of the Jews. 2. The study of the Old Testament has been forced upon them; so that they cannot avoid it. 3. The Word of God has become more and more the only ground of controversy. The authority of the Talmud is not now appealed to; the only dispute about it being whether it is to be referred to at all, or what is its real value?

The support of inquirers and converts is one of the chief difficulties that meets a Missionary here. The institution of a printing press, to afford them both manual and mental labor, has been proposed. An hospital for the sick has also been set on foot.

X. *What modes of operation have been employed?*

The mode of operation is entirely by personal intercourse. The Missionaries frequently make tours to other towns, and dispose of copies of the Old Testament. Mr. Nicolayson has sold about 5000 Hebrew Bibles. They never dispose of the New Testament, except to those in whom they have confidence. They at one time sold a box of fifty New Testaments, bound up with the Old. But they afterwards found the New Testament torn out, and blank leaves inserted instead, with Jarchi's Commentary written on them. The Jews will not take tracts except privately. Many of their Old Testaments have been conveyed to Bagdad, and to India.

XI. *How far is the health of the Missionaries affected by the climate?*

The climate of Jerusalem is decidedly healthy. The sicknesses and deaths among the Missionaries above mentioned, can hardly be attributed to the climate. Dr. Dalton was very delicate when he came; Mrs. Thomson died of brain fever; and Dr. Dodge's death was occasioned by a hurried journey, in which he was much exposed.

XII. *What kind of house accommodation is there, and what is the expense of living in Palestine?*

The house accommodation in Jerusalem is tolerably comfortable. One of the Missionaries pays £15, and another £17 a year, as house-rent. In the winter it is difficult to keep the houses dry, the rain causing much dampness; but the sorest privations are want of Christian society, and public means of grace. A Missionary here meets with many trials which he did not anticipate. He must have great patience, and must make up his mind to suffer delays and disappointments, which are much more trying than merely temporal privations which are really small. A Missionary coming out must not expect full work at once, he must be willing to stand by and wait. Often we may say, "His strength is to sit still." The Christian Missionary enjoys perfect liberty to carry on his operations under the Egyptian government, more so, indeed, than under the British government at Malta or in India. No one inquires what he is about.

Provisions are easily got; but the expense of living is rising continually. The price of food is now double what it once was, and some things are four times as high as when Mr. Nicolayson first came. This arises from there being more money in the country. If boarding could be obtained in Jerusalem, then an individual might easily live here on less than £100 a year. But this is not to be had, so that a Missionary must keep a house and servants, and lay up stores for the season. This is the only way of managing here; and this would require at least £100 a year. In addition to the salaries of the Missionaries, the London Society pay all the traveling expenses of their missionary tours.

(To be continued.)

Singing at Work.—Give us, O, give us the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time, he will do it better, he will persevere longer. One is scarcely sensible to fatigue whilst he is marching to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous the strength of cheerfulness—altogether past calculating its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous, a spirit of sunshine—graceful from very gladness—beautiful because bright.

THE ANGEL'S GREETING.

"Hark! they whisper—Angels say,
Sister spirit, come away."—Pope.

Come to the land of peace,
Come where the tempest hath no longer away,
The shadow passes from the soul away—
The sounds of weeping cease.

Fear hath no dwelling there!
Come to the mingling of repose and love,
Breathed by the silent spirit of the dove
Through the celestial air!

Come to the bright and blest,
And crown'd for ever! 'midst the shining band
Gather'd to Heaven's own wreath from every land,
Thy spirit shall find rest!

Thou hast been long alone;
Come to thy mother!—on the Sabbath shore,
The heart that rock'd thy childhood, back once more
Shall take its wearied one.

In silence wert thou left;
Come to thy sisters!—joyously again
All the home-voices, blent in one sweet strain,
Shall greet their long bereft.

Over thine orphan head
The storm hath swept, as o'er a willow's bough;
Come to thy Father!—it is finished now;
Thy tears have all been shed.

In thy divine abode,
Change finds no pathway, memory no dark trace,
And oh! bright victory—death by love no place;
Come, spirit, to thy God!

APPEAL FOR PRAYER.

The Board of the American Bible Union affectionately address all those who love the Lord Jesus Christ in sincereity:—

Dearly Beloved Brethren and Sisters: The importance of faithfulness and accuracy, in the revision of the English Scriptures, cannot be too highly appreciated. "*Every word of God is pure.*" No one can calculate the pernicious consequences of an erroneous, obscure, or imperfect translation of a single passage. Bishop Horne, in his celebrated Introduction to the Study of the Holy Scriptures, states that "the hardening of Pharoah's heart [which idea he regards as the result of an erroneous translation] has been a fruitful source of malignant cavil with the adversaries of the Bible; some of whom have not hesitated to affirm that this single chapter is sufficient to destroy the authenticity of the entire Scriptures."

Every experienced Christian knows, that the most minute portions of God's holy word are precious.

Blessed by the Spirit's influence, they become sweeter than manna to the taste, while they impart renewedvigor to the soul. A single word or phrase is sometimes made by God the means of awakening sinners, and more frequently of comforting and edifying His saints. How unspeakably important, then, to remove every covering from divine revelation, and to let the Lamp of Life shine forth in all its native clearness and brightness!

* * * * * *

In respect to the English Scriptures, the importance of a faithful revision is enhanced by numerous considerations, among which are the following:

1. The English is our mother tongue. The Apostles were commanded to begin at Jerusalem. While we are seeking to give pure versions to the heathen, we should have primary regard to our own countrymen.

2. It is not improbable that the English language will prevail among more than half the population of the globe.

3. The nations who use this language are the most enterprising in the world, and the most influential.

4. Pure religion in its forms, its doctrines, and its practices, is more prevalent among them than with other nations, and from this springs a holy missionary spirit; so that, under God, the world mainly depends for the maintenance and propagation of true Christianity upon those who use the English Scriptures.

5. The character of versions among the heathen is very largely influenced by that of the English. Most evangelical missionaries follow the rule, which, Rev. Francis Mason states, guided him in the Karen Scriptures: "When the signification of a passage was doubtful in the translator's mind, it has been his rule to render according to the English."

6. Notwithstanding such influence, which has a tendency in cases of doubt to make the English version the umpire, there are so many clear cases of error in it, that the versions made by our missionaries differ from it in numerous and very important particulars in which the English is *wrong,* and the others *right.*

7. Not a commentator has written upon the common version, who has not discovered and pointed out erroneous translations.

8. Not a minister acquainted with the originals, has preached for any length of time without finding the necessity of correcting the version.

9. The duty is one of present, daily, and familiar consequence. While the effects of its proper discharge must deeply influence future generations and the world in general, they must be immediately and powerfully felt among ourselves in our families, throughout our country, and they must greatly promote the piety of the Christian and the glory of Him who gave the word for the benefit of mankind.

Impressed by these and similar considerations, the Board of the American Bible Union are profoundly sensible of the need of Divine guidance in their endeavors to secure a faithful revision of the common English version. They especially feel this need at the present time, when many of the revisors employed by them, both in England and America, are commencing their work. The Board of Managers realize their dependence upon the direction of God in all their operations; but they see more than usual reasons for combined and fervent supplications for heavenly grace and wisdom to influence the hearts and guide the judgment of those distinguished scholars to whom they have been led by the providence of God to entrust the duty of examining and correcting the English version.

Influenced by such views and feelings, they appeal to you, as the children of God and lovers of His truth, and earnestly entreating you to remember the American Bible Union and its great objects at the throne of heavenly grace, and especially to supplicate, that the revisors of the English version may be kept from error of every kind, and be enabled, by the aid and guidance of the Holy Spirit, to render the translation so accurate and faithful, that it shall be a correct transcript of His mind, as conveyed in the divine originals. Spencer H. Cone, President.

Wm. H. Wyckoff, Cor. Sec.

THE WAR WITH BURMAH.

Those who have anxiously inquired what effect the present War would probably have on missionary operations in Burmah, will read with interest the following extract from a letter written by the Baptist missionary Kincaid, under date of Dec. 23. We copy from the *Christian Chronicle.*

"Our families are safe and comfortable on board ships, though all our books and other property is still on shore, and Dr. Dawson and I, together with all other foreigners, are obliged to watch with unceasing vigilance, especially by night, to save our property from robbers. This state of things cannot last long. There will either be *peace* or *war* the first week in January. Every thing now indicates war, and if war takes place the proud throne of Alompra will be overthrown for ever. Commodore Lambert, with a Frigate of fifty guns and two armed steamers, came here to redress the outrages committed on British subjects. His demand was the removal from office of the Viceroy of Rangoon; and thirty-five days were given for an answer from the Imperial Court. If this demand is not complied with, all friendly intercourse is to cease. Secret instructions have been received from Ava to drive away the foreigners. Hostile preparations are being made with great energy, and to-day the Viceroy sent a most insulting message to the Commodore, and said he was ready to fight at any moment. The wrongs and outrages endured by British subjects, especially during the administration of this Governor, beggars all description. During the past eight months I have seen about 100 British subjects in prison—many of them in irons and in blocks—some of them cruelly tortured—two whipped to death—and one female so cruelly tortured and beaten (eight month gone in a family way) that she died soon after—*all,* for purposes of extortion. He threatened my life the third day after our arrival in Rangoon. The justice of heaven has overtaken him at last. He is now enraged to madness. He has been upheld by the favorite Queen. On the 10th of this month, a little after dark, I was surrounded and seized by a large number of armed men and handled very roughly for more than an hour. I do not go about much in the evening now. There are between ten and fifteen thousand troops in and around Rangoon now. Our Burman and Karen disciples pray most earnestly that the King and Court may continue the mad course, pursued so blindly heretofore, and compel the English to put an end to the brutal tyranny under which they have so long groaned in bitter agony."

A BIBLE LEAF IN THE WIND.

A young man of New Jersey, about twenty, was engaged in the labors of the farm during the early part of the summer 18—. He was walking leisurely with cart and oxen along the public road, when his eye caught sight of a little piece of paper, which a breath of passing wind gently stirred up and set in motion. He walked on. Curiosity, however, was excited. He stopped, went back, and picked up the paper to see what it might be. It was the the fragment of a Bible leaf. He read as he followed his team.

The summer had scarcely ended when the farmer's son was suddenly seized with a fatal disease. During the intervals of agony he was told his danger and was asked whether he was prepared to die. He assured his heart-broken parents that his peace was made with God. On the bed of death he declared what the Lord had done for his soul. That Bible leaf in the wind was guided by His hand who directs the sun. This flying scripture was an arrow out of Jehovah's quiver. From that soiled, tattered page, carelessly picked up by the wayside, spake the voice of the Lord to his slumbering soul. Conscience awoke. Sin, unknown or forgotten, revived. His guilty, burdened spirit, cried to God in secret places. The Lord heard the suppliant, and with the Bible, now his companion, pointed him to the Lamb who taketh away sin. In Jesus he hath found redemption through his blood and forgiveness of sins, according to the riches of his grace. And when death started up in his path and called him, with scarce a moment's notice, from the pursuit of the farm and the endearments of home away into eternity, he was possessed of an anchor sure and steadfast. That flying Bible leaf had taken hold of his heart, and linked his soul safely to the throne of God. [Presbyterian.

TRUE PHILOSOPHY.

I saw a pale mourner stand, bending over the tomb, and his tears fell fast and often. As he raised his humid eyes to heaven, he cried, "My brother! oh, my brother!"

A sage passed that way, and said, "For whom dost thou mourn?"

"One," replied he, "whom I did not sufficiently love while living; but whose inestimable worth I now feel!"

"What wouldst thou do, if he were restored to thee?"

The mourner replied, "that he would never offend him by any unkind word, but he would take every occasion to show his friendship, if he could but come back to his fond embrace."

"Then waste no time in useless grief," said the sage, "but if thou hast friends, go and cherish the living, remembering that they will die one day also."

The Sabbath Recorder.

New York, April 22, 1852.

REFORMATION NEEDED.

As the annual meetings of our Associations draw near, we are troubled with some unpleasant forebodings. We fear that the communications from the several churches will show a lamentable coldness in piety, if not an important diminution of numbers. We fear that our benevolent enterprises will be found to have been poorly sustained. We fear that our brethren will be found to have been awfully guilty in not "seeking first the kingdom of God and his righteousness." We fear that it will be found, that they have attended first to their own comfort; practically saying, that they had their own affairs to look after, and God must wait. We fear that family prayer and prayer meetings will be found to have been sadly neglected. We fear that the "root of bitterness" will be found to have sprung up in some of our societies, troubling them, to the defilement of many. We fear that Sabbath profanation will be found to have prevailed to an alarming extent, and that the sanctuary and its ordinances have been despised. We fear that many of our ministers will be found to have "settled on their lees," and that that dangerous apathy prevails which is but the precursor of "terrible things in righteousness," to be sent upon us before our transgressions can be purged away. These are our forebodings, and we would that there was less ground for them than there is.

Already, we seem to hear the Head of the Church saying, "*I have somewhat against thee, because thou hast left thy first love.*" Indeed, we know not but we are now undergoing the execution of that fearful sentence implied in the words, "*Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.*" What good reason can be assigned why this should not be our fate? The mere fact that we are the only people who stand forth as witnesses for God's holy Sabbath, is not a sufficient reason; for, however strict our conformity to his law in this respect, if we disgrace his cause in every other particular, he will not spare us on this account. Sabbath-keeping is not the whole of obedience, by any means; and if some practical proof is not given of its conduciveness to general piety, our zeal in contending for it does but render the institution itself contemptible in the eyes of those upon whom we would enforce it. It is a mistaken idea, which some fall into, that God will spare us for the sake of the Sabbath merely, dear as the institution may be to him. Were not the Jews God's chosen people? Was not the religion they professed God's truth? Was not the temple in which they worshiped God's house? Yet God could allow their enemies to triumph over them, and to profane the temple and its vessels, and to set up their abominations in the holy place; and all for the wickedness of them who had proved so recreant to his cause. With equal consistency may he give us up to be a reproach and a by-word among men.

But what does our zeal for the Sabbath itself amount to, after all? Lectures however numerous, and tracts however abundantly distributed, and controversies however earnestly prosecuted, will carry but little conviction to the public mind, while we ourselves are guilty of "holding the truth in unrighteousness." For, while many of us make the Sabbath a day of visiting and recreation, and others do not scruple to make it a day of traveling when it suits their convenience, and while all of us are guilty of practically forgetting that it is a day to be devoted wholly to God, "doing our own ways, and finding our own pleasure, and speaking our own words;" it were most unreasonable to count much upon the weight of our influence in behalf of the institution. The fact is, we have never properly fulfilled our mission in this respect. And that which is, above every thing else, called for, is reformation at home. We must keep the Sabbath better; we must give stronger evidence of our love for the institution; its conduciveness to our general piety and growth in grace must become more palpably evident to community, or else we may as well give up our mission, as unfit to be any longer engaged in it.

Seventh-day Baptists have indeed an important mission to fulfill in the earth; but alas! they are not ready. Must our annual gatherings, this year, only serve to render the humiliating fact more glaring? Must we, at our Associations and fall Anniversaries, be covered afresh with shame, when it shall stand forth, as though written with a pen of iron, that God has been summoning us to duty, and we were not ready? "*Behold, these three years I come seeking fruit on this fig tree, and find none; cut it down; why cumbereth it the ground?*" T. B. B.

DEATH OF ELD. JOB TYLER.—A letter from Clarke Needham, of Burroak, Mich., informs us of the death of Eld. Job Tyler, which occurred some time in February last, on board a vessel in which he was a passenger from Panama to San Francisco. The vessel was at the time near San Diego, and his remains were taken on shore and buried at that place. For many years past Bro. Tyler had resided at Oporto, St. Josephs Co., Mich., where there were only a few Sabbath-keepers, and his preaching was mostly among those who observe the first day. In consequence of spending much of his time in preaching, for which he received little or no compensation, and having a great amount of sickness in his family, he became embarrassed in his pecuniary circumstances; and to relieve himself, he concluded to spend a couple of years in California, in company with two of his sons. But his hopes of retrieving his fortune in that country, and securing means to preach the gospel unembarrassed on his return, have been thus sadly disappointed. He leaves a large family, and many sincere friends, to mourn his death. His age was about 55 years.

AMERICAN & FOREIGN BIBLE SOCIETY.

The American and Foreign Bible Society (the institution organized by the Baptists at the time of their secession from the American Bible Society,) held a special meeting in New York on Fourth-day of last week, afternoon and evening. It was well attended, and the deliberations evinced a deep interest in the Bible cause, and a strong assurance that the operations of this Society are approved by the mass of the Baptist denomination.

An abstract of the Fifteenth Annual Report of the Board was presented, showing that $42,312 25 had been received during the year, of which $21,675 had been appropriated to the foreign field. It was also stated, that during the last sixteen years this Society has appropriated $240,460 for the distribution of the Scriptures in foreign lands.

But the special object of the meeting was to consider a notice from the First Baptist Church requesting the Society to vacate the rooms which they have occupied for several years in the meeting-house of that church. This subject was early taken up, and thoroughly canvassed. Some of the speakers indulged in severe censures upon the course of the church since the organization of the new-version society. The resolutions finally adopted on the subject are as follows:—

Whereas, The American and Foreign Bible Society has been notified to vacate the rooms No. 350 Broome-st., now occupied by them,

Resolved, That the Board be instructed to comply with the request at the time specified.

Resolved, That the Board be directed to procure suitable accommodations for the business of the Society.

In the course of the meeting, a plan was proposed for erecting in New York a building suited to accommodate the business of the Society. A committee of five, who had deliberated upon the matter, recommended the raising of $100,000 for the purpose, and intimated that they would give $1000 each to start with. A good deal was said about the importance of having a place in the Metropolis which Baptists could look to as their own, where all their business could be transacted, and where they could feel at home. The principal objection to undertaking the thing on a scale commensurate with the numbers and wealth of the Baptist denomination, seemed to be, that some of the denominational Societies are already located in other cities—as the Publication Society in Philadelphia, and the Foreign Mission Society in Boston. It was finally agreed to refer to a Committee the matter of raising funds and determining the plan of the proposed building.

The Society adjourned to meet at Cleveland, Ohio, on the 13th of May next.

BRITISH CORRESPONDENCE.

Religious Liberty on the Continent—Popery—Public Funeral—Polytechnic Fire.

GLASGOW, April 2d, 1852.

More and more does the cloud lower upon the interests of religious liberty on the Continent of Europe. The liberty of the press, even, has been suspended in Germany, and the Chamber of Bremen dissolved. From Berlin there is intelligence of the seizure of "*The Protestant*," a religious journal, together with the suppression of a political paper. In our Parliament, it has been given as an explanation of the expulsion from Pesth of the English missionaries to the Jews, that it arose from a mistake of the Austrian Government; while our own Ministry, in reply to the petition of a large meeting held in Glasgow in behalf of those missionaries a fortnight ago, stated that the reason was that the Austrian Government does not wish any more of their Israelite subjects to become Christians. What then is to be expected in France, where six Popish Archbishops are Cardinals; and where, by the decree of Louis Napoleon, all the Cardinals are members of Senate? There has been a rumor here for several days, that M. Monod, Protestant minister in Paris for above thirty years past, and M. Roussell, known as a zealous minister also, have been ordered to leave France. Surely, Jehovah seems about to take peace from the church, as He has threatened to "take peace from the earth." But times of persecution have often been times of purification; and the issue, we trust, shall be to His glory, in a closer walk with God on the part of His people, and their nearer conformity to His revealed will.

In this country, Popery continues to make great efforts, and distinguished perverts, male and female, continue to join their ranks, led onward by Tractarian teachers in the bosom of the Church of England. The accessions to Popery are almost entirely confined to those of the higher classes, who have been so carried over; while it is not a little remarkable, that both in England and Ireland, (much more especially in the latter country,) far larger numbers have left the Church of Rome and joined the Protestant Church. Among these are a few who were priests. The reading of the Scriptures has been an eminent means of enlightening the minds of the Irish. But in the face of these facts, and notwithstanding of the confession to their truth by the priests on the spot, the Popish organs unblushingly put forth the most arrant falsehoods as to their numbers and progress. The *Glasgow Free Press* of last week asserts that more than half of the population of Glasgow is Popish. A more glaring falsehood never was circulated; for, we believe that an eighth part would be about the proportion of Papists to Protestants in this city. It is, however, far too large an instrument to be wrought by their priesthood without producing much mischief.

There was a public funeral in Glasgow this week—that of one who had long taken an active part in public matters—one who aimed at doing good in all things, and certainly effected it in not a few. Mr. Kettle was an elder of Dr. Chalmers' church when he was minister here. His views on baptism having undergone a change, he joined a Baptist church; and the zeal which he had manifested in the one denomination was continued in the other. He has for many years been conspicuous in the abstinence ranks, and was for a considerable time the editor of one of the organs of that body. He died of gastric fever. The Temperance League joined the funeral in a body.

There has been considerable interest manifested in this country in a recently patented discovery. It proposes to dispense with coal for domestic purposes, and it is asserted will be fully as economical, while it will do away with smoke, dust, ashes, and danger from sparks, and it can be produced at pleasure and regulated at will. It is called the British Polytechnic Fire, from the connection which one of the patentees has with the Polytechnic Institution in London. It consists in the burning of gas, produced by the decomposition of water, by passing steam over red-hot charcoal. This gas is made to pass through and amongst thin flakes of platinum, crumpled up and put into a common grate. These become red-hot on the gas being ignited, giving out great heat and the eye supposes it perceives a common good fire. It is proposed to establish a Company, and make the gas on a large scale. Platinum is chosen as being indestructible—although the cost of it for each grate will be not less than thirty shillings. J. A. BEGG.

SEVENTH-DAY BAPTIST SETTLEMENT IN OREGON.

To the Editors of the Sabbath Recorder:

No great enterprise is undertaken without a leading or controlling principle, equal in magnitude to the difficulties to be overcome; and none should be undertaken without a well-arranged system of present and future operations. Our Pilgrim Fathers, who founded a nation and a government unparalleled in the annals of history, for equal rights, and for civil and religious liberty, are often alluded to as patterns of enterprise and noble daring. So they were, and they had a principle to guide them equal to the undertaking. Deprived, in their own native land, of the priceless privilege of "freedom to worship God," they sought it under a foreign government; but, though relieved in some particulars, they were oppressed in others; and, like Noah's dove, they found no rest for their feet. But this sentiment was established, and burned inextinguishably in their bosoms, "Give us liberty, or give us death." At the price of every thing earthly, except liberty, they braved the danger of unknown seas, and planted a colony on an unknown and savage coast, not only at the risk of life, but at the cost of life itself. By hardships underwent, by famine and wars, a fearful breach was made in the number of those pioneers; but they found what they sought, and bequeathed it to posterity—freedom to worship God.

How is it with Seventh-day Baptists in proposing a new settlement on the shores of the Pacific ocean? Are they oppressed in their native land, so that they cannot enjoy religious privileges—the right to worship God as his word dictates? If so, is the evil to be avoided by a change of location under the same government, in a territory where the incipient steps are already taken to establish a government on the same principles, and in union with the States from which we remove?

It may be said, that by making early settlements we may participate in securing some privileges to Seventh-day Baptists in the organic laws. There is some plausibility in this view; but what great privilege is to be secured that is not enjoyed in most of the Northern States? In those States where certain privileges are denied practically to Seventh-day Baptists, they are, however, secured in the organic laws, and by faithful, persevering application, can be finally enjoyed; so that, although there may be something in the argument, it is not certain in its effect, nor vastly important in its consequences—not sufficient to induce the self-denial required by the separation from friends and established institutions of the Atlantic States.

To settle in a society sufficiently numerous to form a nucleus for after settlers, may be laudable, where enterprise impels persons to emigrate to far distant lands. Common interest for the perpetuity of the religion we profess, and the peculiarities we practice, would induce new settlers to situate themselves contiguously. But the perpetuity of the truths we profess is not the inciting cause of emigration to the north-west coast; for they are in no danger of annihilation in the old States, other than is threatened by our own inactivity and indifference; and the same cause will produce the same effect in Oregon. If new settlements are favorable to zeal in religious institutions, there is ample scope for religious enterprise on this side of the Rocky Mountains.

I am not opposed to Seventh-day Baptists settling in Oregon, or any other part of the world, if they have sufficient inducements; for the world is before us, and as citizens no one has a right to hinder or oppose us. Still, I am unable to discover an object, purely religious that should induce a few, say fifty or a hundred families, to separate themselves by a distance of half the diameter of the globe, and to endure the privations inevitable to new settlers, with consuming expenses, when all the advantages sought are enjoyed in their native land. The only valid argument, therefore, that I have seen urged, is based on the pecuniary advantages to be secured, in obtaining possessions in a new and wild country, which will advance in value, as the country advances in population and commercial pursuits. These may possibly be great; for the fortunate individuals who may possess themselves of such sites on the Pacific coast as very many on the Atlantic side have proved to be, will no doubt become wealthy after the lapse of half a century or more. But no sagacity is equal to the task of making a positive selection of the favored or fortunate spot; for changes in the developments of the country, and changes in business pursuits, may disappoint the best judges of present prospects. Notwithstanding the uncertainty attending all such speculations, they are as free and open to *us* as to any other portion of our fellow citizens; yet the propriety of attempting it in the name of Seventh-day Baptists is, in my opinion, very questionable, to say the least. It is not the fact, that Seventh-day Baptists have uniformly selected the poorer portions of the country, and necessarily remain poor. The fact doubtless is, that success has as often followed the enterprises of seventh-day people as any others. But the disadvantage they labor under, in the investment and employment of capital, has induced the wealthy to abandon the Sabbath, if not in the first, almost uniformly in the following generations; while the poor and less successful in the accumulation of wealth, have been under less temptation, and have maintained their integrity; and on that class, principally, is to be the dependence of the church for the perpetuity of this truth. The wealth of the church and society in Newport, in the early history of the country, has entirely flown, or has descended to posterity who have forgotten the faith of their ancestry; and so to a very great extent is the case with the western part of the State of Rhode Island, first settled, perhaps principally, by Sabbath-keepers. And though, to the honor of some it may be said, and through the influence of divine grace, some have retained wealth without abandoning the Sabbath cause, yet it cannot be said of a large majority of successful business or wealthy men of the present or late generations. The fact is, that not only in Rhode Island, but in all active business places, every where, the accumulated wealth of Sabbath-keepers has principally gone out of their hands in the second if not in the first generation, by apostasy from the Sabbath, leaving the societies and churches, as in primitive times, "poor in this world, (though, we trust,) rich in faith, and heirs of the kingdom." As we suffer much inconvenience in carrying out our designs from poverty, we are inclined ever to congratulate our friends and brethren in their success in laudable enterprises, although it may be with trembling for the cause of truth they profess, as it proves so often a prelude to apostasy.

If this is a correct representation of the former, as of the present, experience of our churches, we have, as Seventh-day Baptists, but little interest in the success of business speculations among us. And should a colony of Sabbath-keepers, the choicest and noblest spirits of our denomination, go out and select the ground which should be destined for the site of the great Pacific mart and metropolis, and secure the control of millions, we might and doubtless would rejoice in and congratulate them on their success; still, as Sabbath-keepers, we should know from former experience, that it was fatal to the Sabbath cause among them; at most, after another generation. If this is not a correct representation, I shall doubtless be corrected; but until then, I shall regard all such enterprises, based on pecuniary advantages, as fatal, however pure the motives, to the Seventh-day Baptist cause, and not to be countenanced by the denomination. J. M.

THE "FOREKNOWLEDGE" DISCUSSION.

For the Sabbath Recorder.

Perhaps, all things considered, it would be more conducive to harmony of feeling, and I trust not less so of sentiment, among those interested in the late discussion on "Foreknowledge," to resume it, that it may be brought to an issue less abrupt than that which now characterizes it. And that it may not occupy a place too prominent in the columns of the *Recorder*, I submit to the editor the following propositions:—

1. My article shall remain unreplied to one week.
2. The articles on each side shall be of nearly equal length. But—
3. This shall not so bind the respondent as to do injustice to his cause.

As heavy drafts are now made upon my time for duties in another direction, one or two weeks may elapse before I may be able to resume the question. N. V. HULL.

ALRED CENTRE, April 15, 1852.

Remarks.

We have already said, that "if our brother feels that justice has not been done him, or that the cause of truth requires some farther elucidation of his views, the door is open." To this we have nothing to add. Bro. H. will proceed according to his leisure; and if two, three, or more articles shall be necessary to complete what he has to say, he need feel himself under no restraint. It may be, that we shall make no reply till he is through, and we are not sure that we shall then. If withholding a reply for one week is necessary to do him justice, two weeks silence will be still better, and entire silence best of all. T. B. B.

REVIVAL AT BERLIN, WIS.

BERLIN, Wisconsin, April 1, 1851.

To the Editors of the Sabbath Recorder:

I take this opportunity of informing you, and our brethren generally, that God has been pleased graciously to pour out his Spirit and revive his work in the Seventh-day Baptist Church in this place. The members of the church have been measurably awake to the obligations resting upon them to live to the glory of God, and labor for the salvation of souls. We have held evening meetings for about three weeks; and though it has been very bad weather most of the time, they have been well attended. Backsliders have returned, confessing their wanderings; sinners have been convicted of sin, and brought to Christ. Blessed be God, we have heard the shout of new-born souls, while they humbly lisp forth the praises of the Redeemer.

Last Sabbath, (March 27) I had the pleasure of baptizing nine willing converts, and receiving them to the fellowship of the church; two were added by letter. Others are expected soon; the work is yet going on, and it has been felt in all the surrounding country. Such a time I have never witnesed before during my residence in Wisconsin. Several of the converts are members of the Sabbath-School which has been in progress among us during the summer for two years past, and which we expect to continue. One man is a convert to the Sabbath. We feel greatly encouraged in view of God's goodness to us. "Cast thy bread upon the waters, for thou shalt find it after many days." Dear brethren, pray for us. JULIUS M. TODD.

QUERY.—Can the editors of the *Recorder*, or any of their correspondents, show that the following passages from the epistles do not effectually prove that no day, and especially the seventh, is now binding on any one, except so far as he may think it expedient—to observe either as a Sabbath as time of worship?

Rom. 14: 5—"One man esteemeth one day above another; another esteemeth every day."

Coll. 2: 16—"Let no man therefore judge you, in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath," &c. SEARCHER.

Reply.

The Apostle, in the above-cited passages, evidently speaks of days which were constituted holy by the law of Moses. He who assumes that the weekly Sabbath was one of those days, begs the whole question. If Gen. 2: 2, 3 does not prove that the seventh day was constituted holy more than two thousand years before the law of Moses was given, it is impossible to prove any thing from the Bible. For our views of Col. 2: 16, 17, see a leading editorial in the *Recorder* of March 20, 1851.

T. B. B.

BRIEF AND CONCLUSIVE.—Henry C. Wright, one of the Garrison school of Abolitionists, lately addressed a letter to Gerrit Smith, on the "Sin of Human Government." The following is Mr. Smith's reply:

HENRY C. WRIGHT—*Dear Friend:* I have just read your letter to me in the *Liberator.* I answer as many as I can of the letters addressed to me. But you, who know my burdens of business, will excuse me for giving my correspondent one line for his ten.

You scout civil government, and you hold the governing, restraining and punishing of men by men to be absurd and diabolical.

One hundred men put to sea in the same ship. They have scarcely left the shore ere two or three are detected in a plot to scuttle the ship, and escape in a boat with all the money. A meeting is promptly called, and the meeting makes a rule or passes a resolution, that if any are caught in the act of scuttling the ship, they shall be seized, and kept bound with rope or iron for the remainder of the voyage. To the question, whether such rule or resolution is morally right, what is your answer? If it is "yes," then you justify civil government. If it is "no," then the people will laugh at you, and you will laugh at yourself. Your friend, GERRIT SMITH.

October 23, 1851.

POPERY AND REPUBLICANISM.—A card appeared in the Philadelphia *Sun*, of March 10, signed "Rev. John Dudam," the writer of which professes to be a Romish priest from Hungary, who has been dismissed from service in Lancaster, Pa., on account of his republicanism—especially for having "blessed" a banner which was given to Kossuth, for praying for the success of liberty and the downfall of despotism all over the world, and for visiting with Lutheran heretics. He says:—

"I am a Catholic priest, but I am a Hungarian, also, who, with his mother's milk, drank in the principles of freedom; who, though enslaved, never would consent to be made a mere tool of. I am one of the thousands of priests who fought in the ranks the battles of liberty; for the plurality of the Hungarian Catholic priests never can descend to be made hirelings of despotism, as the Roman Catholic preists do here in the United States. The Hungarian priests always considered themselves first as Hungarians, and as such they love liberty above everything else. The Roman Catholic priests here are congregated from all nations of the earth, because every despot sends here his creatures, for the purpose that these wolves in sheep's clothes may, as their missionaries, defend the interest of these despots."

THE SEVENTH-DAY BAPTIST MEMORIAL.—The second number of the *Memorial* has been delayed in order to render more complete the biography of Eld. Thomas Hiscox. All of the matter is now the hands of the printer, and the number will be issued in the course of next week. It will contain a portrait of Eld. Thomas Hiscox; biographies of John Maxson, Sen., John Maxson, 2d, Joseph Maxson, and Thomas Hiscox; a continuation of the History of the Newport Church, including a full account of the settlement of Westerly, R. I.; Statistics of Seventh-day Baptist Churches, &c. &c.

NEW YORK LEGISLATURE.—The Legislature of New York adjourned on Sabbath morning, April 17th, at 6 o'clock, after a stormy all-night session. A very large number of Acts were passed at this session of the Legislature, but they were mostly of an unimportant character. Among the last Acts passed was one reducing the State Tax from half a mill to one quarter of a mill on the dollar, and another increasing the number of State Pupils in the N. Y. Institution for the Deaf and Dumb. The Senate appointed the State Engineer and the Chairman of its Railroad Committee (Mr. Bartlett) a Commission to investigate the subject of Railroad Accidents, and report a bill for their prevention at the next session. In the Assembly, during the last night of the session, Mr. Moss offered a resolution in favor of closing the canal locks and the public offices on Sunday, which was, after a good deal of manœuvering, passed by a vote of 35 to 31.

The following important bills were left unacted upon: The Senate Excise bill; the General Savings Bank; the Colleges Appropriations; the Building Societies; the Emigrant Passengers; the Taxation of Railroads; the extension of the Charter of the New York Institute for the Blind; the Anti-Rent "Stay;" the bill relating to Divorce; the Insurance bills; the disposition of the Chancery Funds; also of the unclaimed dividends and deposits in Savings Banks.

OREGON MISSIONS.—A statement has been going the rounds, on the authority of Rev. H. H. Spalding, to the effect that a treaty had been formed with the Indian tribes of the Middle District, Oregon, an article of which provides "that no American (i e., Protestant) Missionary, shall ever again enter their country." This statement is denied by the Commissioner of Indian Affairs, who says in a letter to President Fillmore:—

"I am reluctant to believe that Mr. Spalding has made the statement imputed to him, as it is entirely destitute of truth. There have been thirteen treaties negotiated with the Indians in Oregon by the Superintendent, the first dated August 5, the last November 6, 1851. All except the last bear the signature of Mr. Spalding himself, who was associated with the Superintendent in their negotiation. In no one of the whole number is there any provision whatever, that gives the slightest semblance of truth to Mr. Spalding's statement."

BAPTIST FOREIGN MISSION FUNDS.—It is stated by the officers of the Baptist Missionary Union, that the sum of $47,707 was received in the course of the month of March, making for the year, $99,000,—being upwards of $3,000 more than that of the year before. Living contributors have given $4,500 more than in the year ending March 31, 1851, which, with the amount to be received from other sources, will no doubt make out the $125,000 required to meet the responsibilities of the Board.

A BIBLE HOUSE IN ALABAMA.—The *Southern Advocate* says that the recent visit of the Rev. Dr. Styles, the Southern Secretary of the American Bible Society, to Montgomery, Alabama, has led to the purchase of a large house, in that city, to be used as a general depot for the Scriptures, to supply the wants of the people of that State. One gentleman subscribed the munificent sum of $15,000 toward the object, and the remainder, amounting to about the like sum, was subscribed by other gentlemen in Montgomery.

CORRECTED BIBLE.—The Record of the American Bible Society says: Inquiries are frequently made as to the time of issuing the Bible mentioned in the last Report, with the corrections of the "Committee on Versions." We will state, therefore, that the corrected edition has been stereotyped, and it is expected that it will be ready for delivery by the time of the annual meeting in May.

SWINDLING CALIFORNIANS.—California Ticket Swindling has been carried on largely in New York for a few months past, and nearly every week develops some new instance. Within the last ten days, complaints have been entered, and arrests made, of two companies, one of which is supposed to have realized some $50,000 by selling spurious tickets. The authorities seem disposed to investigate the matter thoroughly, and have either locked up the accused parties, or held them to bail in large sums.

ANOTHER SABBATH ACCIDENT.—On Sabbath (Saturday) afternoon, April 10, Edmund Furness, George Bunker, Mr. Burnham and son, and a man whose name is unknown, were drowned near Portsmouth, N. H., by the upsetting of a boat. Put this with the frightful list we published two weeks ago; and when one of the wise men tells you that Sunday *must* be the Sabbath *because* accidents so frequently happen to people who work and play on that day, just ask him to explain why so many people meet with accidents on the Saturday.

STILL ANOTHER SABBATH ACCIDENT.—Last Sabbath morning (Saturday, April 17,) a locomotive on the Baltimore and Ohio Railroad exploded when near Harper's Ferry, instantly killing Thomas McMakin, an engineer on the road, and fatally injuring another engineer, and scalding the fireman and several others.

It is stated that on Second-day, April 12, there passed through New York city *forty-one* human chattels from the land of the slave-whip and coffle, on a pilgrimage to the North Star. They are now all safely landed in Canada, where they have ceased to be stray cattle and become men, women and children, no more to be subjects of the auction-block and brand.

ISAAC D. TITSWORTH requests his correspondents to address him at Plainfield, N. J., instead of Shiloh.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, APRIL 12.

To the Senate, the President sent in documents connected with the Japan Expedition. Mr. Borland made a complaint about the action of the Printing Committee and was excused from further serving on it. The French Spoliation bill was then taken up, and discussed till adjournment.

In the House, the Senate's amendment to the bill appropriating $500,000 for continuing work on the two wings of the Capitol, was concurred in. A great deal of time was spent in an ineffectual attempt to suspend the Rules of Order. Nothing else was done, except to refuse even to consider a proposition to adjourn on the 5th of July.

THIRD-DAY, APRIL 13.

In the Senate, the Capitol Enlargement bill was passed as it came from the House, without providing for the pay of the laborers while waiting for the slow movements of Congress. After some remarks about the precedence of bills, and the awkwardness of half-delivered speeches, Mr. Bell of Tennessee made a speech on Mr. Clarke's Non-Intervention Resolutions. He seems to think that a general war is approaching in Europe—a war unequaled in the world's history; and that we should prepare for it by making our country self-reliant and self-existent and self-protected, instead of sowing the seeds of division for mere party ends. Mr. Cooper took the floor, and the Senate adjourned.

The House spent the whole day in discussing the printing contracts.

FOURTH-DAY, APRIL 14.

In the Senate, the bill granting to the State of Ohio the unsold and unappropriated lands in that State, passed by a vote of 28 to 13. The French Spoliation bill was taken up, and upon it Mr. Felch finished his speech. Mr. Mangum took the floor, when the Senate adjourned.

The House was engaged in discussing the Printing Coalition, and a very violent debate followed; the actors being Messrs. Brown, of Miss., Polk, of Tenn., and Rantoul, of Mass. The subject was finally dropped, and the Homestead bill was taken up. Mr. Jenkins of New York made a speech against the bill, which adjourned the House.

FIFTH-DAY, APRIL 15.

In the Senate, after some unimportant business, Mr. Mangum made a long speech in explanation of his personal position with regard the the Presidential Election. The French Spoliations Bill was then taken up, and after some discussion was ordered engrossed.

The House spent the whole day in discusing the public printing question.

SIXTH-DAY, APRIL 16.

In the Seeate, Mr. Borland and others made personal explanations. After some time spent upon the question what business should have precedence, the Deficiency Bill was taken up, and Mr. Hunter made a long speech in explanation and advocacy of it. Several other persons remarked briefly upon the subject, and then the Senate adjourned till Second-day.

The House spent the whole day upon the Report of the Printing Committee, which was finally referred back to the Committee, and the House adjourned till Second-day.

European News.

The steamer America, with Liverpool dates to April 3d, one week later, arrived at Boston on the 16th.

Mr. Secretary Walpole had introduced the new Militia Bill in the British House of Commons. Its provisions aim at raising a force of eighty thousand strong—50,000 to be raised the first year by voluntary enlistment. The term of service to be five years, and the bounty £4 or £5 in one payment or by monthly installments. The time for discipline, &c., to be 21 days in each year, but power is given in case of emergency to increase it to seven weeks, or, on the contrary, to reduce it to three days. The estimated expense is £400,000 the first year, and £250,000 per annum afterward.

In the House of Lords, on the 2d inst., Lord Derby intimated that it was not the intention of Government to interfere with the Maynooth grant.

A numerous and influential meeting had been held at Lord Charmont's house, in Dublin, for the purpose of taking steps to erect, in Ireland, a suitable memorial in honor of the lamented poet, Moore.

The great event in Paris during the week preceding the sailing of the America, was the opening of the French Chambers, which took place on the 29th ult., the Prince-President performing the ceremony in person. He was attended by a brilliant staff of general officers, Colonels of Regiments, Counsellors of State, &c. His reception was of the warmest kind. He read his installation speech standing. In alluding to the foreign relations of France, he says, "It is for all our interests to keep with them the most amicable relations." He next proceeds to explain what his conduct will be in doing so. *He disclaims any intention of declaring himself Emperor.* But if the restless and disaffected portion of the community, by underhand intrigues, endeavor to sap the basis of his Government; if in their blindness they contest the legitimacy of the popular election, or endanger by their incessant attacks the future prosperity of the Ministry, then he would demand from the people, in the name of the repose of France, a new title, which would irrevocably fix upon his head the power they had invested him with.

An edict has been issued in Switzerland warning all foreigners who may be residing in the Canton of Geneva, without papers of Commission, that they will be certainly expelled unless they report themselves at the Police Office and obtain the necessary Carte de Sejoin; for those who quit voluntarily, passports chiefly for America or England would be given, but they were not allowed to go to either France or Germany.

Later advices from Bombay, &c., had been received by overland mail.

The negotiations with the Burmese having failed, and the insults being continued, a force of 6000 men in equal proportions from Calcutta and Madras was to set out for Burmah on the 13th March. A squadron of war steamers had left Bombay for Rangoon, and would call at Madras to transport the troops. Hostilities seemed inevitable. The forces under Sir Colin Campbell had reached Peshawaur.

The progress of the rebels in China was decided and unquestionable. The Governor-General of the Canton Province had been besieged in one of his own towns, and the remnant of the Imperial forces had been signally defeated.

Four Days Later.

The U. S. mail steamer Atlantic, with four days later European news, arrived at New York on Sunday last.

By this arrival we have intelligence of the total loss of Her Majesty's steamer Birkenhead, on the 26th of February, near Simon's Bay, by striking a rock. She had on board 476 soldiers and 15 officers, bound for the Cape of Good Hope; of whom 349 soldiers and 9 officers perished. The entire loss, including crew, was 446 persons.

Prince Felix Lewis John Frederic Schwarzenberg, Prime Minister of Austria, died of apoplexy, at Vienna, on Monday, the 2d instant, in the 53d year of his age. The *Tribune* says that he is responsible for all the gloomy catalogue of crimes of which Haynau was the zealous executor. It was virtually by his authority that the thirteen Generals were executed at Arad in violation of the terms implied at their surrender. He put to death the gallant and generous Louis Batthyanyi, a deed that even his apologists do not attempt to justify. He dictated the measures of treachery and of severity that have rendered Hungary a waste of desolation, and re-established the overthrown despotism of the Hapsburgs. He framed the lying Constitution of March 4, 1849, and annulled it when its purpose was accomplished. Instead of the forms of liberty then promised, he has established a centralized despotism far more pervading, harsh and burdensome than that of Metternich. He has restored the Imperial House of Austria, but only to render its downfall certain and entire hereafter.

The Kaffir War is not over, nor is there any prospect of its speedy conclusion.

Emile Girardin, the most brilliant journalist in Paris, who was banished after the 2d of Dec., has again assumed the chief editorial care of *Prsese*, and has published his inaugural.

Mr. Henry Grinnell, of New York, has been unanimously elected an honorary member of the Geographical Society.

The *Patrie*, Paris paper, states that two Envoys Extraordinary from England and France are about to visit Brazil and La Plata, the object of their mission being to open to the commerce of the world the river La Plata and its tributary streams, the Parana and the Uruguay.

The Paris *Moniteur* contains a decree ordering the construction of an edifice on the system of the Crystal Palace, in the great square of the Champs Elysees, destined to receive the National Exhibiton, and capable of serving for public ceremonies and civil and military fetes.

Ten thousand troops are at present employed between Mecca and Akaba, clearing the great Hadj road of marauders by which it has of late been infested, and forts along the line are being built for the protection of caravans.

Tienteh's (Chief of the China rebels) proclamations are now openly shown in Canton, and bulletins of imaginary victories gained by the Imperial troops are no longer put forth by the Canton authorities. The Governor-General (Seu) of the Canton province is besieged by the rebels in one of his own towns, and the remnant of the Imperial forces have lately been signally defeated. The only hope of the Matchoo dynasty lies in the chance of dissension arising among the rebel leaders, an event by no means improbable.

The Japan Expedition.

There has been considerable speculation about the Japan Expedition, and doubts whether it would be carried out have been expressed in some quarters. But on the 12th inst., the President sent to the Senate sundry documents relating thereto, which put to rest all questions of this kind. The following is an extract from the letter of President Fillmore to the Emperor of Japan:—

"I send you this letter by an Envoy of my own appointment, an officer of high rank in his country, who is no missionary of religion. He goes by my command, to bear to you my greeting and good wishes, and to promote friendship and commerce between the two countries.

"You know that the United States of America now extend from sea to sea; that the great countries of Oregon and California are parts of the United States; and that from these countries, which are rich in gold and silver and precious stones, our steamers can reach the shores of your happy land in less than twenty days.

"Many of our ships will now pass in every year, and some perhaps in every week, between California and China; these ships must pass along the coast of your Empire; storms and winds may cause them to be wrecked on your shores, and we ask and expect from your friendship and your greatness, kindness for our men and protection for our property. We wish that our people may be permitted to trade with your people, but we shall not authorize them to break any law of your Empire.

"Our object is friendly commercial intercourse, and nothing more. You may have productions which we should be glad to buy, and we have productions which might suit your people.

"Your Empire contains a great abundance of coal; this is an article which our steamers, in going from California to China, must use. They would be glad that a harbor in your Empire should be appointed to which coal might be brought, and where they might always be able to purchase it.

"In many other respects, commerce between your Empire and our country would be useful to both. Let us consider well what new interests may arise from these recent events, which have brought our two countries so near together; and what purposes of friendly amity and intercourse this ought to inspire in the hearts of those who govern both countries."

A Philadelphia letter, dated April 12, says: A colored woman, aged 25 years, named Mary Douglass, was found dead, in Bedford-st., this morning. Cause—*starvation*, and want of medical attendance.

California News.

Two weeks later news from California, and about a million dollars in gold dust, has come to hand since our last.

The most important part of the news is the great freshet in the interior caused by the late rains, the loss of property, and the incidents connected with it. The loss of property, however, is not as great as it was on a former occasion last year. Sacramento was overflown in consequence of a crevasse in the levee, and so was Marysville. In the former comparatively little damage was done, because the inhabitants were to a certain extent prepared for an inundation, and as the waters rose and gained on them, they removed their property to more elevated positions. They therefore suffered more inconvenience than actual loss. Marysville, on the other hand, suffered a great deal. The damage is estimated at $150,000. But the greatest loss was sustained by the farmers on the low lands, and by the owners of bridges leading to the mines.

A report from Shasta had been received at San Francisco, the substance of which was, that a boy was killed in the neighborhood, supposed to have been done by the Indians. Thereupon a company was formed who went out and killed thirty Indians.

Onion Valley, it appears, was recently the scene of the execution of five Indians, who were found guilty of the murder of one American, and the wounding of another.

From the 28th of February to the 10th of March, inclusive, the number of passengers arrived in San Francisco by sea, was 1,424—of whom 1,250 were men, 133 women, and 41 children.

From the Isthmus, we learn that passenger cars now run regularly on the Panama Railroad as far as Buena Vista, to which point it was opened on the 2d inst., and the Chief Engineer expects to have the road opened to Triola on the 18th inst., leaving only twelve miles of river navigation. Passengers leaving Aspinwall in the morning arrive at Gorgona the same day. Fare on cars, $5; from the end of the Road to Gorgona, in boats, from $1 50 to $3; while by the old river route from two to four days were consumed, at an expense pecuniarily of from $10 to $15. The road is in excellent order and the cars are equal in comfort to any on our northern roads.

It is said that much distress prevails among the North America's passengers at Acapulco, many of them being destitute of means and dependent on the gifts of passing steamers for the means of living. Most of the ladies were taken on board the Pacific Mail Steamship Panama, but the balance have no means, either present or prospective, of getting away, as the owners of the North America have no extra ships to send to their relief.

In a list of passengers who died on board the bark Cabargo, on the passage from Panama to San Francisco, we notice the name of S. D. Maxon.

Burning of Hong Kong.

The San Francisco *Tribune* of March 3d says that the bark Wm. Watson arrived at that port on the previous day, 60 days from Hong Kong, bringing intelligence of a most disastrous conflagration in that city. Nearly all the city is consumed. Hundreds of lives have been lost. Every newspaper office has been destroyed. The fire occurred on the 26th December, and commenced in the China Bazaar. It spread with fearful rapidity among the bamboo houses of the Chinese, and soon communicated to the finest part of the city, becoming perfectly resistless. The loss of life among the Chinese was dreadful. The number that perished had not been ascertained. One Colonel of an English regiment lost his life in the attempt to blow up a building and arrest the flames. Also a Lieutenant belonging to H. B. M. ship Hastings was killed by the falling timbers of a house which had been blown up. A Sergeant of sappers and miners met a similar fate. The public market was destroyed, and much suffering was experienced for a few days after the fire. The Governer and Sir Wm. Bowman had convoked the Council, and among other provisions adopted for the public welfare, was one forbidding the construction of bamboo houses. The Chinese houses were to be built of stone, or of the material used in the construction of the Victerine Roods.

SUMMARY.

A terrible fight occurred near the City of Havana on the 7th, between the English and American sailors. Quite a formidable number of them were arrayed on both sides. They fought desperately with knives, pistols, bludgeons, stones and other missiles. Several were killed on both sides, and many badly wounded. So desperate had they become that the authorities found it necessary to call out the military to preserve order and quell the disturbance. At the latest accounts peace had been restored and many of the offenders arrested and imprisoned for trial.

Very dangerous counterfeits of the one, two and three dollar notes of the Bank of Albany have just made their appearance. The bills are undoubtedly impressions from the genuine plate, but the signatures of the Register, President, and Acting Cashier, are forgeries. They bear date of January, 1852, and purport to be signed by E. Westerlo and H. Boyd as Register, John Townsend, Presipent, and Andrew White, A. Cashier.

The Special Committee of the Massachusetts Senate on the subject of Capital Punishment, have reported a bill altering the existing law in relation to the punishment of death, though not abolishing the death penalty. It provides that no person under sentence of death shall be executed within one year of the time of his sentence, and not then unless a warrant is issued by the Governor.

We learn from the *Huntsville* (Texas) *Item*, that a disease, resembling the Asiatic cholera, broke out in the vicinity of that place about three weeks ago, and was very fatal in several familes. Col. John Hume lost thirteen of his negroes, and a son about seven years old. There were eight corpses on his premises at one time.

The Supreme Court at Washington on Tuesday decided the case of the Clamorgan grant, under which half a million of acres of land were claimed in the State of Arkansas. The decision is in favor of the Government, and against the validity of the claim. The large tract of country covered by it, therefore, falls into the mass of the public lands, and is subject to sale and settlement.

The steamboats Robert Rogers and Republic, came in collision in the Cumberland River, on Thursday, and the former sunk almost immediately, giving the passengers and crew barely time to save themselves. It is believed no lives were lost. Mr. Merritt, a returned Californian, had $16,000 in gold dust in his trunk, which he had taken from his state room to the deck, and when the boat careened, it was thrown into the river, and lost.

The engine No. 100, on the Erie Railroad, collapsed a flue on Tuesday evening, near Chester, instantly killing the fireman, and seriously if not fatally scalding the engineman. The engine was nearly new, and was considered one of the best on the road. The explosion was probably caused by the neglect of the engineman, in allowing the water to get too low in the boiler.

The overflow of the rivers of Texas has at length subsided, after having extended to the bottoms of most of the rivers from their heads to near the Gulf. As a compensation for the loss, it appears that the fields which were overflowed have been enriched by the deposit of about a foot of new soil.

Advices from Port-au-Prince to March 28 have been received. The most extensive preparations continued to be made for the coronation of the Emperor, Faustin the 1st, which was to take place on the 11th of April. All business was to be suspended from eight to fifteen days after the coronation.

The official statement by the officers of the Suffolk Bank shows the amount of the defalcation of Brewer and Rand (the late Receiving Teller and Bookkeeper) to be $214,000. The surplus fund of the Bank to meet deficiences is $300,000. The amount taken by Brewer and Rand was mostly lost in stock speculations in New York.

From present appearances, the number of emigrants who will sail for Liberia the coming season will be unprecedentedly large. Over twenty from Pennsylvania have applied for a passage to the New York State Society, and as many more from New Jersey have secured a passage in the packet from Baltimore, of May 1.

On Saturday, April 10, twenty students of the Sophomore class were expelled from Yale College. They were members of the Kappa Sigma Theta (secret) Society, which had recently issued a publication in which a member of the Faculty was held up to ridicule.

S. Knapp, Chamberlain of this City, acknowledges the receipt of a letter signed "Contrite," inclosing one hundred and fifty dollars, which the writer says belongs to the City, and which he wrongfully appropriated. The same has been credited to the City as requested.

A land slide occurred on the Troy and Rutland Railroad near Granville, Washington County, on Thursday, April 8, instantly killing three men, and carrying away a large portion of the track, and with it a locomotive and a train of dirt cars.

The Maine Liquor bill passed the Massachusetts House of Representatives, April 13, by 93 majority, with nearly all the amendments passed in committee of the whole, and with another amendment, postponing its operation for sixty days from and after its passage.

The Assembly of New York passed a very important bill, on the 13th inst. It provides that all moneys without owners in Banks, Savings Banks, or in the Chancery Funds, shall be used to promote Common School Education.

In the Pennsylvania Legislature, the bill for the abolishment of the death penalty, and substituting imprisonment of not less than fifteen or more than fifty years in lieu thereof, passed finally in the House, on Thursday, April 8: Yeas, 46; Nays, 42.

A man at Cadysville, near Plattsburgh, N. Y. writes that on the 8th inst., the snow was still from one to three feet deep in the woods; for fifty years he has not seen so hard a winter; they have had 150 days sleighing.

A dispatch dated Buffalo, Saturday, April 17, 1852, says: We have had a heavy fall of rain here, and the ice is now going fast down the Niagara River. The prospects are good for the opening of navigation in three or four days.

A semi-monthly line of steamers will commence plying between New Orleans and San Juan de Nicaragua on the 1st of June. It will consist of the steamers Daniel Webster, now of the line between New York and San Juan, and the Pampero.

Capt. Thomson, of the steamer Yacht, was capsized in a boat, and lost three of his men, on the bar at Brazos Santiago, a few days since, in attempting to sound the water in the channel.

The constitutionality of the Canal Enlargement Act of last summer has been fully argued, before the Court of Appeals, which will render judgment thereon at a special term to be held at Albany on the second Tuesday (11th) of May.

St. John's (N. B.) papers of the 5th inst., mention that a numerous expedition is fitting out there for the gold region of Australia, and that a similar movement is on foot at Halifax, N. S.

Captain Dixey, late of the bark Missouri, who was lately convicted of stealing a large sum of money in specie from his vessel, was sentenced to five years' confinement in Dedham jail.

On Sixth-day last, Kossuth and suite, accompanied by Senator Seward and several others, visited Mt. Vernon. On the following day Kossuth came on through Philadelphia to Burlington, N. J., where he spent Sunday.

At Boston, the Grand Jury returned seven indictments against Chas. H. Brewer, late receiving Teller of the Suffolk Bank, for embezzling the funds of that Institution, amounting in all to $29,646 11.

During the past winter a Detroit house sent East 12,944 prairie hens or grouse, and 40,433 quails, besides partridges, wild turkeys, &c., in large numbers.

The supply of Land Warrants is moderate, and the market firm, at $112 and $120 for 160 acres; $58 and $64 for 80 acres; $28 and $33 for 40 acres.

Deacon Daniel Noyes, of the well-known firm of Maynard & Noyes, of Boston, manufacturers of writing ink, died in Andover, Mass., on Thursday, April 8, aged 60 years.

The Vicksburg *Whig* reports a tragedy in Mississippi; a man named William McKay being shot by his step-sons. The mother of the murderers was witness of the deed.

MARRIED,

In Hopkinton, R. I., on the 12th inst., by Eld. Henry Clarke, Mr. David C. Larkin, of Richmond, to Miss Lydia C. Hoxsie, of Hopkinton.

In Bolivar, N. Y., April 8th, 1852, by Rev. H. Hood, Mr. James R. Woolley to Miss Mary J. Cornwell, all of Bolivar.

In Voluntown, Ct., on the 4th inst., by Eld. C M. Lewis, Mr. Wait R. Worden, of Russia, N. Y., to Miss Mary Crandall, of Hopkinton, R. I.

In Hartsville, N. Y., April 12th, by Eld. H. P. Burdick, Mr. Horatio Pope to Miss Angeline Potter.

In Berlin, Wis., Oct. 13th, 1851, by Eld. J. M. Todd, Mr. Norman Clarke to Miss Miriam Davis, all of Berlin.

In Berlin, by the same, Jan. 1st, 1852, Mr. Orlando Harraw to Miss Arzelia C. Burdick, all of the above place.

DIED,

In Hartsville, N. Y., April 2d, 1852, at the residence of her son, Silas Palmiter, Mrs. Sally Palmiter, in the 87th year of her age. She was born in the State of Connecticut, where she became hopefully pious at an early day. During the sane part of her life, she ever manifested a strong attachment to the cause of Christ. She was a worthy member of the Seventh-day Baptist Church in Hartsville at the time of her death. In 1828 sister P. became insane, and was as much so as could well be imagined until 1837, when some of her Christian friends met at her son's residence, where she then was, and fasting, spent the day in praying God that her reason might be restored. During the meeting, she remained in her usual standing attitude, until they were about to close, when unexpectedly (as "Peter was at the gate") she clapped her glad hands, shouted "Glory to God," exhorted them to continue in prayer, saying, "Deliverance is come," prayed with them, soon became perfectly sane, and remained so until within a few days of her departure, as we humbly trust, to that world where there is no distracted vision. H. P. B.

At the residence of his brother-in-law, Daniel Rogers, near New Brooklyn, N. J., April 5th, Isaac Lewis Titsworth, son of A. D. Titsworth, aged 22 years. Brother Titsworth embraced religion seven years since, and became a member of the Seventh-day Baptist Church in Plainfield, N. J. Soon after that he went to Pawcatuck, R. I., where he lived a few years. After returning, his health began to fail, though not so as to cause any alarm until about a year ago, when it was apparent that the consumption had marked him for its prey. He continued his business until August last, when he was compelled to retire and wait for the coming of death. About a week before his death, he went to his brother-in-law's to spend a few days, and before his departure from there death came; but it found him with his armor on: he was not surprised, nor alarmed, but quietly and anxiously waited the coming of his Lord to take him to himself, being confident that he was ready, knowing in whom he had believed, and in whom he had put his everlasting trust. He left a young widow, and numerous relatives, to mourn their loss, which is his everlasting gain. W. B. G.

At Alfred Center, N. Y., April 15th, in full hope of a blessed immortality, Ann, widow of Eld. Orson Campbell, in the 44th year of her age. "The righteous hath hope in his death."

In Berlin, Wis., Dec. 16th, 1851, Mr. William Davids, aged fifty-four years. The deceased was formerly from Woodbridgetown, Penn., thence he removed to Ohio, and then to Milton, Wis. At the commencement of the settlement in Berlin, he removed here, where it was his delight to encourage the people of God, and warn sinners. The Saviour's smiles dispelled the gloom, and smoothed his passage to the tomb. His funeral was numerously attended, and a discourse preached from 1 Thess. 4: 18. He leaves a wife and children to mourn his death. J. M. T.

At Dakota, Waushara Co., Wis., Feb. 8th, 1852, Mrs. Thorngate, wife of George Thorngate. The deceased formerly lived in Persia, N. Y., and was an exemplary member of the Seventh-day Baptist Church in that place. She maintained her integrity toward her Saviour to the end of her pilgrimage, though severely tried by a long and distressing illness, (dropsy.) The writer visited her a few weeks before her death, when she conversed freely about the change that awaited her, made her own arrangements for her funeral with great composure of mind, and when the time of her departure came, she fell asleep in Jesus. She was beloved by all in life, and her loss is deeply felt by the little society in Dakota. J. M. T.

In Berlin, Wis., April 2d, 1852, of lung fever, Deacon John T. Edwards, aged 38 years. Brother E. removed from Hopkinton, R. I., to this place last fall, and though he lived so short a time among us, yet he was beloved by all, on account of his steadfast attachment to the cause of Christ. He endured great bodily suffering with Christian fortitude and resignation to the will of God. He leaves a wife and five small children to mourn his loss. J. M. T.

In Shiloh, N. J., 3d mo. 27, sister Lucy West, wife of Mr. Richard R. West, in the 40th year of her age. During her Christian course she gave evidence of having a treasure in heaven. So sudden was her departure, that she had time only to bid her husband and children an affectionate farewell, when her spirit took its everlasting flight to regions of bliss. "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

In Shiloh, 4th mo. 1, brother Lewis Davis, aged 66. During a pilgrimage of many years, he evinced a growing interest for the welfare of Zion. His life showed his profession to be real. In his last sickness he regretted much that he had not been more ardent and active in his Master's cause. Sensible for weeks before his death that he should not recover, his chief concern was to exercise strong faith in the Saviour. "Let me die the death of the righteous, and let my last end be like his."

In Shiloh, 4th mo. 2, sister Eunice S. Davis, wife of Dea. Enoch J. Davis, aged 36. The words of the departed were few, but her life was a witness to the truth of religion, and has left the evidence that her hope in Christ was an anchor to the soul both sure and steadfast. Her last sickness was protracted and severe. She bore her sufferings with Christian fortitude and resignation. She even longed to depart and be with Christ, which is far better. She selected for her funeral the 1006th and 1008th hymns, and Psalm 23: 4—"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

At Nile, Allegany Co., N. Y., very suddenly, March 31st, 1852, Mrs. Sally Brown, wife of Noah K. Brown, aged 40 years.

In Hopkinton, R. I., April 9th, 1852, Mr. Daniel Coon, son of Mr. Isaac Coon, deceased, aged 32 years. He was resigned to death, and expressed a hope that he was going to be with Christ.

In Hope Valley, R. I., on the 12th inst., of disease of the brain, Rebecca Viola, only child of George R. and Lucy E. Lanphear, aged one year.

LETTERS.

C. Needham, M. P. Needham, J. M. Todd, D. Saunders, H. P. Burdick, J. E. Culver, D. Saunders, W. L. Fisher, R. W. Utter, P. W. Crandall, L. R. Babcock, R. Babcock, W. M. Jones, C. M. Lewis, J. C. Maxson, M. L. Potter, H. H. Baker, S. Bailey, H. Clarke, J. Congdon, David Snowberger.

RECEIPTS.

FOR THE SABBATH RECORDER:

Charles Saunders, Westerly, R. I.	$2 00	to vol. 9	No. 43
John Congdon, Jamestown, R. I.	4 00	8	52
P. W. Crandall, Brand's I. Works	2 00	9	40
Wm. L. Fisher, Germantown, Pa.	6 50	8	44
S Dunham, Metuchen, N. J.	2 00	8	52
C. H. Breece "	2 00	8	52
Frederick Chase, Greenport, L. I.	2 00	8	52
Jos. Stowell, Lock Station, Mich.	2 00	8	52
Thomas Harrison, New York	2 00	8	52
Geo. Hood, Alfred	6 00	8	52
Silas Bailey, Watertown	2 00	9	20
S. P. Witter, Nile	2 00	7	52
E. Crandall "	2 00	8	52
F. C. Davis, Cherry Valley	1 00	9	16
Hannah Rogers, Oxford	2 00	9	43
B. B. Livermore, Independence	2 00	8	52
Nelson R. Crandall "	2 00	8	52

FOR SABBATH-SCHOOL VISITOR:

L. R. Babcock, Wellsville	$2 00
M. L. Potter, Hopkinton, R. I.	1 12
Dennis Saunders, Farmington, Ill.	1 00
M. P. Needham, Burr Oak, Mich.	25

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Peleg W. Crandall, Brand's Iron Works, R. I.	$1 00
Charles Saunders, Westerly, R. I.	1 00
Dennis Saunders, Farmington, Ill.	1 00
James D. Bliss, Portageville	1 00
John P. Livermore, Independence	1 00
Wm. S. Livermore "	1 00
Barney Crandall "	1 00
Wm. B. Clarke, Andover	1 00
L. E. Culver, Milton, Wis.	1 00
David Snowberger, Quincy, Pa.	1 00

BENEDICT W. ROGERS, Treasurer.

New York Market—April 19, 1852.

Ashes—Pots $5 00 a 5 06; Pearls 6 25 a 6 31.

Flour and Meal—Flour, 4 06 to 4 25 for common to straight State; 4 25 a 4 87 for mixed to fancy Michigan, Indiana, and Genesee. Rye Flour 3 44. Corn Meal 3 31 for Jersey.

Grain—For Wheat, the market is unsettled, and prices are nominal; a lot of white southern brought 1 00. Rye 75c. Barley 71 a 72c for four-rowed. Oats 38 a 40c. for Jersey, 39 a 42c. for State. Corn 66c. for mixed and Jersey yellow.

Provisions—Pork, 17 25 for prime, 19 25 for mess. Beef, 6 00 a 7 25 for prime, 10 00 a 13 00 for mess. Lard 9½ a 11c. Butter 24 a 27c. for new State. Cheese 6½ a 8c.

Beeswax—26c. for southern yellow.

Hay—60 a 62c. for River.

Lime—1 00 for common, 1 62 for lump.

Lumber—14 50 for Spruce and Pine.

Seeds—Clover 7 a 8½c.

Eastern Association.

THE Seventh-day Baptist Eastern Association will hold its next annual session with the Church at Waterford, Ct., commencing on the fifth day of the week before the fourth Sabbath in May, (20th day of the month.) Introductory discourse by James H. Cochran; alternate, David Clawson.

The Executive Committee of the Association will hold its annual session on the fifth day above mentioned, at 8 o'clock A. M. S. S. GRISWOLD, Sec.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad of New Jersey.

Spring Arrangements, April 1, 1852.

FOR White House and intermediate places, from pier No. 1 North River, by steamboat RED JACKET, at 9 A. M., 1 (freight) and 5 P. M., and connects at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Cortland-st. at 9 A. M., 1 and 4¾ P. M.

Returning, leave White House at 3.15 (freight) and 5.40 A. M., and 1.40 P. M.; Somerville at 4 (freight) and 6.05 A. M., and 2.05 P. M.; Plainfield at 5.10 (freight) and 6.40 A. M., and 2.40 P. M.; Elizabethtown at 7.15 and 10.30 A. M., and 3.15 P. M.

Passengers for Easton, Bethlehem, Allentown, Wilkesbarre, and Maunch Chunk, Pa., and Flemington and Clinton, N. J., will take the 9 A. M. train from New York, and on Tuesdays, Thursdays, and Saturdays, for New Hampton, Washington, Belvidere, Peapack, and Pluckamine.

N. B.—All baggage at the risk of the owners until delivered into the actual possession of the agents of the company, and checks or receipts given therefor.

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Miscellaneous.

The Forest Trees.

BY ELIZA COOK.

Up with your heads, ye sylvan lords,
Wave proudly in the breeze,
For our cradle bands and coffin boards
Must come from the forest trees.

We bless you for your summer shade,
When our weak limbs fail and tire;
Our thanks are due for your winter aid,
When we pile the bright log fire.

O! where would be our rule on the seas,
And the fame of our sailor band,
Were it not for the oak and cloud-crowned pine,
That sprung on the quiet land?

When the ribs and the mast of the good ship live,
And weather the gale with ease,
Take his glass from the tar who will not give
A health to the forest trees.

Ye lend to life its earliest joy,
And wait on its latest page;
In the circling hoop for the rosy boy,
And the easy chair for age.

The old man totters on his way,
With footsteps short and slow,
But without the stick for his help and stay,
Not a yard's length could he go.

The hazel twig in the stripling's hand,
Hath magic power to please;
And the trusty staff and slender wand
Are plucked from the forest trees.

From the New Orleans Picayune.

The Aztecs.

The Northern papers for some time past have contained frequent notices of two diminutive specimens of the human race, known as the Aztec children. They are chiefly remarkable for their extremely small size, their general intelligence, and the fact of their being pure specimens of that race, once powerful, but now degenerate, which centuries ago ruled in the country of the Montezumas. It is stated that these children belong to an order dedicated to sacerdotal service, and that they were procured from a secluded and hitherto unknown Aztec city in Central America, at great expense, and even peril of life, to their adventurous protector. Many persons have expressed decided skepticism as to the truth of the story, and declare that it is fabricated for purposes of mere speculation, while others yield implicit credence to it. Without seeing and examining these interesting people for ourselves, we, of course, cannot venture to express a decided opinion as to their genealogy; but it is undoubtedly true that many circumstances related by antiquarians and travelers in Central America tend to corroborate the story. Almost all the inhabitants of that country agree in declaring the existence of a large city situated among almost inaccessible mountains, isolated from communication with the outer world, and which not more than one or two white men have ever succeeded in reaching. Stephens, in his valuable work on Yucatan, we believe, alludes to this subject, and seems to place reliance in the statement. Within the last month we have accidentally been placed in possession of facts which confirm us in our belief of the truth of these stories; and though we are not sufficiently versed in Aztec lore to enter into a minute description, we will endeavor to give a brief explanation for the benefit of those who take an interest in such subjects.

About three weeks since, a gentleman, who had recently returned from Tehauntepec, placed in our hands a volume composed of a number of layers of parchment, bound together with brazen clasps, and presenting appearances of great antiquity. It was obtained from an Indian curate—there are many such in that part of Mexico—and the history of it, as related by himself, is this: He said that he had purchased it from a native trader, who once a year was in the habit of visiting a city among the mountains, toward the south, which is inhabited exclusively by Aztecs. The name of this city is Coaxchencingo, which, in the language of the tribe to which the curate belongs, signifies "the mystery of the mountains." Within an inner apartment of the grand temple of Coaxchencingo are kept about fifty volumes similar in appearance to the one referred to, which, it is said by the priests, were preserved from the extensive collection of records known to have existed in Mexico at the time of the conquest, and which were destroyed by Cortez in the heat of his intemperate zeal against the paganism of the Aztecs. The volumes preserved at Coaxchencingo are regarded as holy things, and are only to be seen on days of great public rejoicing or solemnity. It was on an occasion of this kind that the Indian trader succeeded in abstracting one of them.

This volume, which we have now before us, is filled with hieroglyphic characters, almost all of which are, of course, perfectly unintelligible to us. But one circumstance connected with it is of the highest importance, and tends to confirm the theory that the Aztecs are descendants of a race which migrated to this continent from the eastern shores of Asia, about twenty centuries ago. It is remarkable that on one or two pages of the volume, immediately beneath the hieroglyphics, there are insriptions in Greek characters, forming words in that language, but written backwards, in the Oriental style. On the first page, these Greek inscriptions runs thus: [we give English characters for want of Greek,] *not nap not sogol*, which, reversed, reads, *O' logos ton panton*—literally, "word of all," or "of all things." It is to be presumed from this, that the book is a history of the mysterious people among whom it was found, and could it be thoroughly deciphered, it would, no doubt, completely solve the problems of our aboriginal archæology. On another page there is a picture of water, and under it the word, "*sessalaht*," which is evidently "*thalasses*," Greek for the sea. A representation of a vessel full of men accompanies this, and conveys the impression that it refers to a voyage or migration from beyond the sea.

The existence of these Greek words in this volume is a very singular circumstance, and proves conclusively that it must have been the work of some nation from the old continent which held sufficient communication with Greece to learn the language. That it is Asiatic, is proved by the fact of the reversed writing, which method is used by all Oriental nations. A coincident fact with this one is the discovery lately made of a Hebrew volume found in the possession of a western tribe of Indians, an account of which has already been given in almost all the newspapers, and will be doubtless remembered by our readers. To what nation the authors of this Aztec volume belonged, is yet a mystery, though the facts would seem to indicate a Jewish origin; for although there are no Hebrew characters in the book, the known fact of the disappearance of the twelve tribes, the many similarities between the customs, rites and ceremonies of the Aztecs and those of the ancient Jews, and other circumstances of the same nature, lend plausibility to the theory of a Hebrew origin.

The elders and priests among the Jews were well acquainted with Greek; in fact, it was the polite language of that era, and it is not surprising that, with a certain affectation of erudition, they should have made use of it in their writings. However, this is a point which we leave to those more learned than we are to decide. We may remark, nevertheless, *en passant*, that the physiognomy of the Aztec children, as described by the Northern papers, is essentially Jewish. We understand that it is the intention of the proprietor of the strange volume referred to, to submit it to the inspection of Professor Gliddon, whose hieroglyphic attainments may enable him to make some interesting discoveries in this new field of investigation.

The Brewster Branch of the Mormons.

The Illinois *Journal* gives the particulars of the condition of the Brewster branch of the Mormon Church. It appears that over fifteen years ago, a family by the name of Brewster came to Springfield, Ill. They were Mormons, and had a weakly boy of unusual talents. At twelve he wrote very well, and remembered all he read. At this time the Mormons professed to speak in unknown tongues, and to have revelations from Heaven. The boy gave scope to his day dreams, and conceived that he was inspired to write out the lost Book of Esdras. A hundred or more pages were prepared. They foretold the establishment of a Church on a different basis from that of the Mormons, its emigration to the mouth of the Colorado, its establishment and flourishing condition there, and gave rules for its government. The divine character of these revelations by young Brewster was believed in by a considerable body of people scattered over Illinois, Iowa, and Ohio.

The *Journal* states that the arrangements for some time in progress for the emigration of the Church were so far completed in July, a year ago, that some forty families met at Independence, Missouri, and took up their line of march for the Colorado, near its mouth. Before their arrival at Santa Fé, the company divided, and the whole of the largest division, under the direction of a Mr. Goodale, perished by starvation and the hands of the savages on the Gila. Brewster and his party stopped on the Rio Grande, some distance below Santa Fé, and endeavored to make a settlement there, having discovered that they could do so under a new explanation of the prophecy of the Book of Esdras. The *Journal* has a letter from Sorocco, the stopping place of Brewster and his party, dated January 26th, 1852, stating that sickness, starvation, and the savages, have about used up the balance of these misguided people. The few left would return to the States, if they had the means to get back.

From the Cleveland Herald.

Oregon—Interesting Letter.

Many in the West are now looking to Oregon as a future home, and the tide of immigration thither this season will be much increased over past years. Parties are organizing, or have already started, from Ohio, Indiana, Michigan, Illinois, Wisconsin, Iowa, and Missouri, and our exchanges note that the spirit of immigration and adventure is not confined in all instances to the young and middle-aged, but Western pioneers of threescore are making the five months' journey to obtain "more elbow room." The *Indiana State Journal* notices the departure, of several families from Indianapolis, with ox and mule trains, and says the Oregon immigration is beyond any thing we have experienced in this vicinity.

Correct and reliable information in regard to Oregon is very desirable, especially to such as contemplate removing to the Pacific, and we take great pleasure in publishing the following letter from Hon. Anson Dart, Superintendent of Indian Affairs for Oregon. Mr. D. formerly resided in Wisconsin; and few men are so well qualified to judge of a new country, or to form and express an intelligent, sound, and reliable opinion from actual observation. Although not written for the press, the letter imparts information of such general interest touching the flourishing young territory, that we have taken the liberty to make it public:

WASHINGTON, D. C., March 23, 1852.

DEAR SIR,—There has been forwarded to me from Oregon, the letter of E. H. Thayer, Esq., with yours attached, asking questions relative to Oregon.

I regret, extremely, that my time is so much taken up while in this city that I cannot go as much into detail on this subject as I otherwise would be inclined to do, as I have good reason to believe that there are but few white men living that have seen as much of Oregon as I have.

It was believed when I left, that there would, within one year, be inhabitants enough to entitle Oregon to become a State. Steps have already been taken to this end.

Oregon, spoken of as a *whole*, is an open prairie country, without timber. Still, all that part of it lying West of the Cascade mountains is perhaps three-fourths of it covered thickly with timber, growing very tall and straight; it is mostly a species of fir. There is much white cedar; some yellow pine; no white pine.

The soil is very good for wheat and other grains—corn excepted—as well as for fruit of every kind that will grow in a Northern climate.

The prospects for the farmers in Oregon are better than in any other portion of country with which I am acquainted. In short, labor of every kind commands high prices. There are, nevertheless, many that are idle in the towns, such as doctors, lawyers, clerks, speculators, and gamblers. Talented lawyers, however, are doing well.

The mercantile business is every where overdone—large quantities of goods sold at auction in San Francisco, California, are daily shipped to Oregon, and there sold for less, in many cases, than the same could be bought for in New York. Besides this, large cargoes of goods are sent there by Eastern shippers, and sold at ruinous losses to the owners. As soon as the merchants of Oregon are permitted to order the goods that are wanted in the country, then, and not till then, will a healthy state of things exist, connected with merchandise.

The lumber business is of immense value to Oregon. Say to your friend from Maine, that persons well acquainted with saw mills, who are willing to work, will all do well there. The water power of Oregon is immense—it is greater, I think, than that of any State in the Union. On the large streams, however, it is very expensive using it, on account of the great rise and fall in those streams in the rainy and dry seasons. The present number of saw mills in Oregon is about one hundred.

There are no first rate flouring mills, although there are one or two that cost enough to be good.

Large quantities of flour and potatoes are sent to California from Oregon, as well as immense numbers of hogs and poultry; besides, butter and eggs are items in their exports.

The climate of Oregon is more mild than any other part of the United States in the same latitude. There was no snow or freezing weather last Winter. The grass was green all Winter, and cattle were in better condition in the Spring than in the Fall before; and this, too, without food, except grass. Hundreds of thousands of horses are raised in upper Oregon, without ever tasting any other food except grass.

My time will not allow me to go into further detail, only to say that the cost of going to Oregon is considerable, either in time or money. It takes about five months to go by land, and about forty days by the steamers—first cabin passage costs about five hundred dollars—steerage about three hundred.

The mail steamers go once in two weeks from San Francisco to Oregon and back.

I have the honor to remain,
Your ob't servant, ANSON DART,
Superintendent Indian Affairs for Oregon.
J. A. HARRIS, Cleveland, Ohio.

Progress of the Americans.

An English journalist, speaking of the unexampled growth of the United States in all the elements of national prosperity, sums up in this wise:—

"In an interval of little more than half a century, it appears that this extraordinary people have increased above 500 per cent. in numbers, their national revenue has augmented nearly 700 per cent., while their public expenditure has increased little more than 400 per cent. The prodigious extension of their commerce is indicated by an increase of nearly 500 per cent. in their imports and exports, and 600 per cent. in their shipping. The increased activity of their internal communications is expounded by the number of their post-offices, which has been increased more than a hundred fold, the extent of their post-roads, which has been increased thirty-six fold, and the cost of their post-office, which has been augmented in a seventy-two fold ratio. The augmentation of their machinery of public instruction is indicated by the extent of their public libraries, which have increased in thirty-two fold ratio, and by the creation of school libraries, amounting to 2,000,000 volumes.

"They have completed a system of canal navigation, which, placed in a continuous line, would extend from London to Calcutta, and a system of railways which, continuously extended, would stretch from London to Van Diemen's Land, and have provided locomotive machinery by which that distance would be traveled over in three weeks, at the cost of 1½d. per mile. They have created a system of inland navigation, the aggregate tonnage of which is probably not inferior in amount to the collective inland tonnage of all the countries in the world, and they possess many hundreds of river steamers, which impart to the roads of water the marvellous celerity of roads of iron. They have, in fine, constructed lines of electric telegraph which, laid continuously, would extend over a space longer by 3,000 miles than the distance from the north to the south pole, and have provided apparatus of transmission by which a message of 300 words, dispatched under such circumstances from the north pole, might be delivered in writing at the south pole in one minute, and by which, consequently, an answer of equal length might be sent back to the north pole in an equal interval. These are social and commercial phenomena for which it would be vain to seak a parallel in the past history of the human race."

Profits of Farming.

The New York State Agricultural Society are in the habit of awarding, at their annual meetings, premiums for the most successful management of farms. In 1850, the second of these premiums, a silver cup, valued at thirty dollars, was taken by Daniel T. D. Moore, Esq., of Watervleit, Albany county. The written statement of his operations, made under oath, is very full and interesting. His success is enough to make the old-fashioned farmers fairly open their eyes with astonishment, and shows what skill and energy and perseverance may accomplish. He is growing rich on the same land where others had become poor.

His farm consists of one hundred and eighty-five acres, situated upon the light sandy soil near Albany. For fifty years before it came into his possession, it had been under lease, and for a portion of that time in the market. The tenants held it only from year to year, and consequently had no incentives to make improvements. Each one worked it upon the principle of realizing the greatest profit at the least expense. Under this system of exhaustion, it became so reduced that the last tenant considered it no longer worth the rent of a hundred dollars, for the whole yearly sales of produce were only worth about four times that amount. The buildings and fences were in a ruinous condition; the few fruit trees were old and diseased; and a good part of the premises were allowed to run to waste.

Mr. Moore purchased in opposition to the advice of his friends, and in November, 1845, he took possession. He was unprepared to pay down the whole of the purchase money, so that he has been obliged to pay as interest more than the former occupant had paid as rent. The dwelling-house he sold for fifty dollars, but the barn was worth so little that he tore it down. He then erected comfortable and substantial buildings, and commenced enclosing the tract with post and board fence. In five years' time he has succeeded in rendering the soil as fertile and productive as the very best in his vicinity, and, as we have seen above, has taken a premium from the State Society for his good management. The total receipts, in 1850, amounted to over *four thousand eight hundred dollars*; and the profits, after deducting the farm and family expenses, exceed *twenty-six hundred dollars!*

Such an instance of success should be known over the whole country. Farming is often looked upon as a poor business, not adapted to persons of intelligence and enterprise. Young men flock to the city in crowds, in the hope of bettering their condition; while those who remain under the paternal roof never take an interest in their occupation, and are content with a mere subsistence. Those who fail in farming would probably fail in other and "more respectable" pursuits; but many that make capital farmers, would prove poor merchants. Commerce is a gigantic lottery, where at least ninety-five out of a hundred draw blanks; the prizes are magnificent, but they are few in number. The soil is a faithful servant, which will restore the five talents, with other five which they have gained. Its rewards are slow, but sure; it gives a living to all, and to skill, forethought, and iron-hearted industry, and unflinching perseverance, it offers a competence—moderate, yet sufficient. Let the farmer possess the secret of success—good management—and he need never complain of ill luck, or grumble at the caprices of fortune. [Am. Cour.

More than was Asked For.

A singular trial has grown out of a spiritual communication, made through a couple of mediums who lighted down in the town of New Berlin, Chenango County, and offered their services in transmitting dispatches to and from the spirit world. A gentleman who sought their good offices, in company with several others, required to be told of the condition of his deceased paternal ancestor, and the answer was given that his father was quite happy in the sphere beyond, and felt no regret at parting with the outer world; for in his mundane existence he had suffered cruel treatment at the hands of his son, (the questioner,) who had beaten and chained him and practiced other afflicting indignities upon him. The gentleman denied the harsh impeachment, declared himself slandered, and sought redress at the hands of the Courts, by bringing an action of libel, not against his "father's spirit," but upon the offending mediums, who had either too faithfully transmitted the message or meddled in a matter too delicate for their attention. The case is still pending; but the Chenango *Telegraph* says there are reports that the testimony elicited at the primary investigation rather tended to confirm the offensive dispatch. The mediums were held to bail to answer the charge of libel.

Trouble among the Rappites at Economy.

A case of considerable interest has just been decided by Judges Grier and Irwin in the Circuit Court of the Western District of Pennsylvania. The plaintiff was Joshua Nachtrieb, and the defendants the Trustees and Elders of the Rappite Society of Communists established at Economy. The Society was first organized in Butler Co., Penn., in 1805, by George Rapp and his associates; in 1814 they removed to Harmony, Ind.; in 1823 they returned to Pennsylvania and founded Economy. By their articles of agreement, revised for the last time in 1836, each member renounces all personal property in the possession of the Society, and covenants that in case of withdrawal of membership, he will claim nothing as wages or profits or as his by any manner of right, and that it shall be left altogether to the discretion of the Superintendent whether to give him any thing as a *donation*, or not.

It seems, however, that in 1832 a difficulty took place in the Society, and a portion of its members seceded. They received from George Rapp, the Superintendent, $105,000, as a consideration for their part of their common property, and withdrew to a place in the vicinity called Philipsburg. With some of these parties Joshua Nachtrieb, the plaintiff in the trial, had had some intercourse. In consequence, he was expelled by George Rapp in June, 1846, but before leaving signed a paper stating that he had *withdrawn*, and had received from Rapp $200 as a donation, according to the contract, with $10 for traveling expenses. The Judges decide that the evidence on the trial proved this to be but a formality, and that though no physical violence was used in his ejection, he was virtually compelled to go by Rapp's commands, whose authority the members were used to obey.

The Court also held, that as the articles of agreement do not lay down what offenses should be punished by expulsion, nor establish any tribunal to decide on such offences and to decree expulsion and forfeiture of all share in the property, such expulsion and such forfeiture cannot be enforced in the present case against Nachtrieb. Accordingly it is ordered that an account be taken of all the property of the Society in the year 1846, when the plaintiff left, as in the year 1819, when he joined, and of the number of persons entitled to membership at each period; an estimate is also to be made of the fair value of the plaintiff's labor during the 27 years that he was attached to the Society, deducting all money paid and other property taken by him at the time of his expulsion. Whether Nachtrieb is entitled to a share of the whole property or only to a share of the profits while he was a member, or to a mere compensation for his services during that time, are questions reserved for a future decision of the Court.

The property of the Society at the present time has been estimated at $8,000,000, but we presume this is exaggerated. [Tribune.

Transplanting Trees.

In taking up trees for transplanting, a regard should always be had to their size, and a due proportion should be preserved between the size of the tree and the amount of root attached. A deficiency of root may be partially, but not wholly, compensated by a diminution or entire removal of the top, but there should always be root enough to supply nourishment to the body, (which, if large, requires the more to sustain it,) and top enough to digest it. A deficiency of top, however, is less fatal, especially in the early part of the season, than a deficiency of root; for if there be enough of the latter, the tree will readily make enough of the former as fast as it shall be needed; but if there be a deficiency of root, although the tree may live and even grow for a time on account of its innate, vital energies, yet it will probably die before the close of the season.

It is for this reason that many trees that "start well" are often found to die in the latter part of the summer, notwithstanding all other circumstances seem to favor their preservation. It is a mistake to suppose that if a tree once begins to grow all risk is at an end. The first season will not always decide; for if that should be peculiarly favorable, a small root may sustain a tree through it, but the consequence of a small root may be a correspondingly small top, and of both, a dead strip running the whole length of the tree, occupying, perhaps, one-third or one-half of its whole circumference. Some trees have a much greater tenacity of life than others, and hence may grow with a much smaller root, or even with none at all. But with these exceptions there should always be a direct proportion between the size of a tree and its root, and an inverse proportion between the root and the tenacity of life, i. e. the less the tenacity of life, the greater should be the root.

Origin of Newspapers.

Mankind are indebted to the wisdom of Queen Elizabeth, and the prudence of Burleigh, for the first printed newspaper. It was entitled the "English Mercurie," and was, by authority, imprinted at London by her highness' printer, 1588. The earliest number is preserved in the British Museum Library, dated July 23d, in that year, and contains the usual intelligence, given after the fashion of the London *Gazette* of the present day. In these Mercuries we meet with advertisements of books, and they differ not very much from the announcements of our own time. During the civil wars, periodical papers, the champions of the two parties, became generally circulated, and were edited by writers of ability. Among the principal we may notice Marchmont Needham, Sir John Birkenhead, and Sir Robert L'Estrange. At the restoration, the proceedings of Parliament were interdicted to be published, unless by authority; and the first daily paper after the revolution took the popular title of the *Orange Intelligencer*. In the reign of Queen Anne, there was but one daily paper, the *Daily Courant*. The first provincial journal in England was the *Orange Postman*, started in 1706, at the price of a penny, "but a halfpenny not refused." The earliest Scottish newspaper made its appearance under the auspices of Cromwell, in 1552.

Beggars in Paris.

A Paris correspondent of the N. Y. *Tribune* says that a great number of beggars have for some time past occupied a large house in the quarter de la Pépinière, and have formed among themselves a "Fraternal Association" for duping the public. Some went into the streets, and pretended to be laboring under severe infirmities; others hired children and passed them off as their own; others visited respectable people in their own houses; an Englishwoman specially confined her labors to the English and American community; a degraded ecclesiastic victimized the clergy; and some of the band remained at home to manufacture begging letters and petitions, as well as to forge the certificates necessary for their success. There was a complete wardrobe attached to the establishment, where the rogues costumed themselves anew every morning to elude suspicion and simulate a vast variety of characters. The money which was collected, amounting to a considerable sum daily, was carried to a common fund, out of which the house was kept. Every evening the whole band dined together in good style, and, it seems, amused themselves in drinking toasts to their dupes. The police recently put an end to their operations, by arresting the whole of them just as they were about to sit down to dinner. They were carried off to the Prefecture of Police.

The Custody of Children in Pennsylvania.

In the Court of Common Pleas, Philadelphia, April 12, Judge Kelly delivered an opinion in a case argued a few weeks since in which the mother of a child, now 9 years of age, desired to take the custody of it from her sister, the aunt of the child.

Judge Kelly held, that the aunt was entitled to the child's custody, because, when the child was an infant, he was delivered to the aunt by the mother, on account of her inability to support him. The aunt nursed him at the same breast with her own child, and he had never known another mother than his aunt, and he called her mother, and her children his brothers and sisters.

The mother of the child had lived in the neighborhood where he resided, and had not kept up that intercourse between a parent and child that she should have done, if she intended at a future day to lay claim to him. The child did not know her as his mother, nor had she ever given him so to understand; and now, after the lapse of 9 years, when she has become married again, and desired to repossess the child, he could not think of severing the ties which so closely bound him to his aunt, and the aunt to him, unless the law required it.

He quoted largely from legal authorities, to show that the proper custodian was the aunt, who had stepped in, at the instance of the mother, and taken her place toward the child. The Judge then asked the child, to show that he was not under restraint, with whom he would go? He replied, "with his mother (the aunt.) He wanted to go home to his brother and sister," (his cousins.) The Judge then gave the custody to the aunt.

TO EUROPE IN FIVE DAYS.—The authorities of Newfoundland have granted to H. B. Tibbatts and associates, of this City, the exclusive right to construct and use the magnetic telegraph across that island for the period of thirty years. This telegraph line is to terminate at St. Johns, about 48 miles being submarine; hence from St. Johns to Galway, in Ireland, is 1,647 miles, which an ocean steamer, such as the Baltic or Pacific, can make in five days. The telegraph line from Galway to London is to be completed this year; so that by a good line of steamers between St. Johns and Galway, the merchant of New York and the merchant of London come together by one-half the present distance in point of time; and with facilities for passengers to St. Johns, one-half the term of sea-sickness, and the chances of marine disasters, cease instantly. [Tribune.

MYSTERIES OF A FOOT MEASURE.—The odd-looking sliding scale with which cordwainers determine the extent of our understanding, and which seems to measure neither feet nor inches, is explained in "size" thus: A size is the length of one "barley corn," or one-third of an inch. A size-stick is thus formed: Take a rule or piece of pine wood, thirteen inches in length and divided into thirty nine equal parts, of one-third of an inch each. The first thirteen are left blank and counted nothing. The second thirteen are called children's sizes. The third thirteen are called men's and women's sizes, each marked from one to thirteen. Thus nine inches is a man's size, No. 1; ten inches is No. 4; eleven inches No. 7; and twelve inches No. 10.

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DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June of each year.

Board of Instruction.

Rev. J. R. IRISH, A. M., Principal,
Miss JOSEPHINE WILCOX, Preceptress
Rev. J W. MORTON, } Assistants.
Mr. O. B. IRISH, }

The Terms for 1851 and 1852 are as follows:—

The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3 " " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one or two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term. Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.

Tuition should be arranged before entering classes.

Geography, Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

EXTRAS.

Chemical Experiments,	$1 00
Drawing,	1 00
Monochromatic Painting	3 00
Oil Painting,	5 00
Writing and Stationery,	0 50
Vocal Music, Elementary,	1 00
Advanced Class,	2 00
Instrumental Music,	8 00

Use of Organ or Piano, $2 00 per quarter.

BOARD, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

JAS. R. IRISH, Pres., } Of the Board
S. S. CLARKE, Sec. } of Trustees.

Sabbath Tracts.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue. 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.

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The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

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The Sabbath Recorder.

For the Sabbath Recorder.

EVIL PRACTICES OF YOUTH.

It is a propensity of the youthful mind ever to be busy. Ennui seems to be unendurable. If one kind of business is not at hand, children will invariably find something else to engage their attention; and such is the tendency of the human mind to evil, that, in most cases, left to themselves, they will choose what tends to degrade, what plants the seeds of evil in a fertile soil, where, in after life, will be gathered a most ample harvest of sin, misery, and moral death. I will endeavor to point out to parents a few of the germs of sin, hoping that I may turn the attention of some to this subject, believing as I do, that many parents do not properly appreciate it.

In the first place, I shall notice the gambling propensity, which is quite often manifested in children at an early age. The first development of this vice is engaging in playing "fox and geese," "twelve-men morris," "pins," and games of kindred nature. "But these are trivial matters," says one; "what hurt can it do a child to engage in these innocent pastimes? He is a foolish man who condemns *them*; it is not gambling." But stop a moment, friend; let us look at this a little. Gambling is playing at some game for some stake. Now, it matters not whether this stake be money or something else; the principle is the same. The child who plays at these games feels a pleasure when he is successful, and his opponent feels a contrary emotion. This pleasure, then, becomes the stake, and those who play for it are as much gamblers as those who play for money. This principle applies as well to all other games as to these childish games. The next step is "checkers," "back-gammon," "chess," "quoits," &c., prepared by the arch-gamblers for a more advanced age. The child, well trained in the nursery to the first, is now prepared for this next step. A few months in *this* department is usually sufficient to prepare the youth for the third step—*the card table for diversion.* Through these three steps parents and guardians often accompany their charge, and then are filled with horror and anguish that their children should of themselves take the fourth and last step necessary for becoming *confirmed* gamblers; that is, playing for money. This step is very easily taken, and parents should not wonder, if they encourage or permit the first steps, that their children do become gamblers. It is no matter of wonder. They were gamblers from the first game of "pins," or "fox and geese," they were indulged in. The germ only wanted cultivation in order to produce accomplished blacklegs. Their parents, when they learned them or permitted them to play their first childish game, were gamblers.

It may be urged, that but a small portion of those, who, in early life, are permitted to engage in these games, ever become *confirmed* gamblers. This may be true; yet it does not militate against the argument. If such children do not sin, it is because they lack opportunity, or means for indulging the appetite. Ask nine tenths of the gamesters of our country how they became so, and they will tell you, that these scions were early engrafted into their natures by indulgence or direct instruction. A young man from New England, trained by his parents to sober habits in all other respects, but allowed and taught to engage in *social games of whist* in his *mother's* parlor, started on visit to his sister's in Kentucky, carrying a package of considerable value to her, and was decoyed into a den of gamblers on the way, and fleeced of every cent of his money, and the contents of the package, together with his watch. This rendered him desperate, and, ashamed to meet his sister, he went on to the South, became involved in crimes of a deeper dye, as is usually the case with professional gamblers, and finally died of the prison fever in a penitentiary of Louisiana, thus bringing disgrace and sorrow upon his family. This has been the case with thousands, and will continue to be so until parents are awake to this subject.

There are young men in our denomination, members of the church, who frequent the shops and oyster saloons, too often the pest of society, which are found in almost every little village that specks the country, and play "checkers" and "back-gammon" hours at a time, and with those, too, who, in other company, are professional gamblers; and yet these members remain, so far as I can learn, in good standing with the church. This is sober truth, and it ought to afford a lesson, not only to parents, but also to the church at large. There are those, too, members of the church, who keep checker boards and other implements for similar games in their shops, or rent rooms to those who *do* keep them, for the purpose of indulging this propensity in the multitudes of customers who resort thither. I ask such persons, Is this right? Do you not act the part of "*corrupters of youth?*" And can you expect to escape their punishment? If you expect it, you build your hopes upon a slender foundation. I ask the church, Is this as it should be? Ought not the church to look after such members? Let the candid answer, and act accordingly. MATHETES.

THE JEWS IN PALESTINE.

From the "Narrative of a Mission of Inquiry to the Jews from the Church of Scotland in 1839." (Continued.)

(June 17.) This morning at six o'clock we attended the Hebrew service in the Mission-house. Mr. Nicolayson read the Liturgy in Hebrew, in a very beautiful manner, Mr. Bergheim, Simeon, and ourselves responding. It was truly interesting to hear the holy tongue made use of in believing prayer in the name of Jesus. The greater part of this day was devoted to making up our journals, and writing letters to Scotland.

In the afternoon, we visited the Castle of David, the only stronghold now remaining upon Mount Zion. It is a little to the south of the Jaffa Gate, and overhangs the vale of Gihon. The lower part of one of the towers is evidently of great antiquity. The stones are very large, and beveled in their edges, and we were told that it is perfectly solid. This is believed to be the tower of Hippicus, said by Josephus to be one mass, and which was spared by Titus when the temple and city were destroyed. May it not be still more ancient, the site at least of "the stronghold of Zion" which David took from the Jebusites? Or "the tower of David," to which the neck of the Church is compared, "Thy neck is like the tower of David builded for an armory?" Descending into the vale of Hinnom, we tried to sketch the steep view of Mount Zion; then returning, gathered severel specimens of the *Spina Christi.* This plant, called *Nabka* by the Arabs, grows abundantly on the hills of Jerusalem; the branches are very pliable, so as easily to be platted into a crown, while the thorns are very many and sharp, and about an inch in length. The tradition seems highly probable, that this was the plant of which the Roman soldiers platted a crown of throns for the brow of Christ.

Towards evening, we visited that part of the Old Temple wall to which the Jews are allowed to go, that they may pray and weep over the glory that is departed. It is a part of the western enclosure of the Haram, and the access to it is by narrow and lonely streets. The Jew who was our guide, on approaching the massy stones, took off his shoes and kissed the wall.

Every Friday evening, when the Jewish Sabbath begins, some Jews may be found here deeply engaged in prayer; for they believe that prayer still goes up with most acceptance before God, when breathed through the crevices of that building of which Jehovah said, "Mine eyes and my heart shall be there perpetually." This custom they have maintained for centuries, realizing the prophetic words of Jeremiah, "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." We counted ten courses of these massy stones, one above another. One of them measured fifteen feet long by three broad; another was eight feet square; others farther south were twenty-four feet long. They are beveled like the immense stones of the mosque at Hebron, and are of a very white limestone, resembling marble. Some of them are worn smooth with the tears and kisses of the men of Israel. Above the large stones, the wall is built up with others smaller and more irregular, and is evidently of a modern date, affording a complete contrast to the ancient building below.

Later in the evening, Mr. M'Cheyne went to visit the same spot, guided by Mr. George Dalton. On the way, they passed the houses where the lepers live all together, to the east of the Zion Gate within the walls. A little farther on, the heaps of rubbish on Mount Zion, surmounted by prickly pear, were so great, that at one point they stood higher than the city wall. The view of Mount Olivet from this point is very beautiful. The dome of the mosque El Aksa appeared to be torn and decayed in some places, and even that of the Mosque of Omar seemed far from being splendid. Going along by the ancient valley of the Tyropœon, and passing the gate called by the monks the Dung Gate, now shut up, Mr. Dalton pointed out in the wall of the Haram, near the south-west corner, the singular traces of an ancient arch, which Professor Robinson had discovered to be the remains of the bridge from the temple to Mount Zion, mentioned frequently by Josephus, and remarkable as a work of the highest antiquity. The stones in the temple wall, that form the spring of this ancient bridge, are of enormous size. This interesting discovery goes to prove that the large beveled stones, which form the foundation of the present enclosure of the Haram in so many parts, are really the work of Jewish hands, and the remains of the outer wall of the temple of Solomon. Neither is this conclusion in the least contradictory to the prophecy of our Lord, "There shall not be left here one stone upon another that shall not be thrown down," for these dreadful words were spoken in reference to the temple itself, which was "adorned with goodly stones and gifts;" and they have been fearfully fulfilled to the very letter, for the Mosque of Omar, entirely a Moslem building, stands upon the rock of Moriah, probably on the very spot where the temple stood.

The Jewish place of wailing is a little to the north of this ancient bridge. Here they found a young Jew sitting on the ground. His turban, of a greyish color peculiar to the Jews here, shaded a pale and thoughtful countenance. His prayer-book was open before him, and he seemed deeply engaged. Mr. Dalton acting as interpreter, he was asked what it was he was reading. He showed the book, and it happened to be the 22d Psalm. Struck by this providence, Mr. M'Cheyne read aloud till he came to the 16th verse, "They pierced my hands and my feet;" and then asked, "Of whom speaketh the prophet thus?" The Jew answered, "Of David and all his afflictions." "But David's hands and feet were not pierced!" The Jew shook his head. The true interpretation was then pointed out to him, that David was a prophet and wrote these things of Immanuel, who died for the remission of the sins of many. He made the sign with the lip which Easterns make to show that they despise what you are saying. "Well, then, do you know the way of forgiveness of which David speaks in the 32d Psalm?" The Jew shook his head again. For here is the grand error of the Jewish mind, "The way of peace they have not known."

The same evening we visited all the synagogues of Jerusalem, at the time of evening prayer. They are six in number, all of them small and poorly furnished, and four of them under one roof. The lamps are the only handsome ornaments they contain. The reading-desk is little else than an elevated part of the floor, enclosed with a wooden railing. The ark has none of the rich embroidery that distinguishes it in European synagogues. As it was an ordinary week-day, we found in every synagogue the Jewish children who had been receiving instruction in reading; and in one of the largest, a group by themselves was pointed out to us as being orphan children who are taught free. After examining the synagogues, we paid a visit to a Rabbi, whose house, like that of Justus, "joined hard to the synagogue." We walked with him upon the roof, looking down upon the city. The roof had a railing or battlement, as commanded in the law, "Thou shalt make a battlement for thy roof." There are thirty-six *yishvioth*, or reading-rooms, for the study of the Law in the Holy City. In one of these, close by, some old men were busy at evening prayer. The evening prayers in general seemed not to be well attended. Our guide, who was a Jew, on coming to his own synagogue, immediately left us and went up to the front of the ark, praying very devoutly, but with much ostentation. We were much impressed with the melancholy aspect of the Jews in Jerusalem. The meanness of their dress, their pale faces, and timid expression, all seem to betoken great wretchedness. They are evidently much poorer than the Jews of Hebron; and "the crown is fallen from their heads; woe unto them that they have sinned."

At night we had another opportunity of obtaining information as to the experience of Missionaries in laboring among the Jews of Palestine. The principal subject of conversation was—*the literary qualifications of missionaries for Palestine.* The Hebrew is the most necessary language for one who labors among the Jews in this country, and it is spoken chiefly in the Spanish way. A Missionary should study the character and elements of Arabic in his own country, and the more thoroughly he is master of these the better, but the true pronunciation can be acquired only on the spot. Yet Arabic is not so absoulutely necessary as Hebrew. Spanish, too, is useful, and also German, and he must know Italian, for the purpose of holding intercourse with Europeans in general. Judeo-Spanish is the language of the Sephardim, and Judeo-Polish of Ashkenazim (*i. e.* Jews from Europe.) All of them know a little of Italian. All Jews in Palestine also speak Hebrew, but then they often attach a meaning to the words that is not the true meaning or the grammatical sense, so that it is absolutely necessary to know the vernacular tongue, in order to be sure that you and they understand the same thing by the words employed. A Missionary ought to be well-grounded in prophecy, and he should be one who fully and thoroughly adopts the principles of literal interpretation, both in order to give him hope and perseverance, and in order to fit him for reasoning with Jews. It is not so much preaching talents as controversial that are required; yet it is to be hoped that both may soon be needed. He ought to have an acquaintance with Hebrew literature to the extent of understanding the Talmud, so as to be able to set aside its opinions. Acquaintance, too, with the Cabbala is necessary, in order to know the sources of Jewish ideas, and how scriptural arguments are likely to affect their minds. Zohar is one of the best Cabbalistic commentaries. A knowledge of Caldee and Syriac would also be found very useful. In a mission to the Jews there ought to be both Jewish and Gentile laborers; the Gentile to form the nucleus, the other to be the effective laborers. If a converted Jew go through a course of education, and be ordained, he would combine the advantages of both; still a Gentile fellow-laborer would always be desirable. Faith and perseverance are the grand requisites in a missionary to Israel. He should never abandon a station unless in the case of absolute necessity. He may make occasional tours in the country round about, but he must have a center of influence. It is of the highest importance to retain his converts beside him, and form them into a church; for two reasons:—1. Little is done if a man is only convinced or even converted, unless he is also trained up in the ways of the Gospel. 2. The influence of sincere converts belonging to a mission is very great. It commends the cause of Christ to others. At the same time it ought, if possible, to be made a rule to give no support to converts, except in return for labor, either literary or agricultural.

(To be continued.)

AN EFFECTIVE SERMON.

The Vermont *Chronicle* gives the following curious account of the fruits of a sermon on practical morality:—

"A brother in the ministry took occasion to preach on the passage in Luke 16: 10—'He that is unjust in the least, is unjust also in much.' The theme was, 'that men who take advantage in small things of others, have the very element of character to wrong the community and individuals in great things, where the prospect of escaping detection or censure is as little to be dreaded.' The preacher exposed the various ways by which people wrong others; such as borrowing; mistake in making change; by errors in accounts; by escaping taxes and custom-house duties; managing to escape postage; finding articles and never seeking owners, &c.

"A lady the next day met her pastor, and said, 'I have been up to Mr. ——, to rectify an error he made in giving me change a few weeks ago, for I felt bitterly your reproof yesterday.' Another individual went to Boston to pay for an article not in her bill, which she noticed was not charged when she paid it. A man going home from church remarked, 'I do not believe there was a man in the meeting-house to-day, who did not feel condemned.' After applying the sermon to a score or more of his acquaintances, he continued 'Did not the pastor utter something about finding a pair of wheels?' 'Believe not, neighbor A. He spoke of keeping little things, which had been found.' 'Well, I thought two or three times he said something about finding a pair of wheels and really supposed he meant me. I found a pair down in my lot a while ago.' 'Do you,' said his companion, 'know who they belong to?' 'Mr. B—— lost them a short time ago.' The owner was soon in possession of his wheels."

ANGEL CHARLIE.

BY MRS. EMILY C. JUDSON.

He came—a beauteous vision—
Then vanished from my sight,
His cherub wing scarce cleaving
The blackness of my night;
My glad ear caught its rustle—
Then sweeping by he stole
The dew-drop that his coming
Had cherished in my soul.

Oh! he had been my solace
When grief my spirit swayed,
And on his fragile being
Had tender hopes been stayed.
Where thought, where feeling lingered,
His form was sure to glide,
And in the lone night watches
'Twas ever by my side.

He came—but as the blossom,
Its petals closes up,
And hides them from the tempest,
Within its sheltered cup.
So he his spirit gathered,
Back to his frightened breast,
And passed from earth's grim threshold
To be the Saviour's guest.

My boy—ah! me, the sweetness,
The anguish of that word—
My boy, when in strange night dreams
My slumbering soul is stirred,
When music floats around me,
When soft lips touch my brow,
And whisper gentle greetings,
Oh, tell me, is it thou?

I know by one sweet token
My Charlie is not dead,
One golden clue he left me,
And on his track he sped.
Were he some gem or blossom,
But fashioned for to-day,
My love would slowly perish,
With his dissolving clay.

Oh, by this deathless yearning,
Which is not idly given,
By the delicious nearness
My spirit feels to Heaven.
By dreams that throng my night-sleep,
By visions of the day,
By whispers when I'm erring,
By promptings when I pray.

I know this life so cherished
Which sprang beneath my heart
Which formed of my own being
So beautiful a part;
This precious winsome creature,
My unfledged, voiceless dove,
Lifts now a seraph's pinion,
And warbles lays of love.

Oh, I would not recall thee,
My glorious angel boy,
Thou needest not my bosom,
Rare bird of life and joy,
Here dash I down the tear-drops
Still gathering in my eyes,
Blest—oh! how blest! in adding
A seraph to the skies.

From the American Messenger.

THE YOUNG HUSBAND AND WIFE.

A few years since, a young merchant, with his accomplished and beautiful wife, located himself on one of the frontiers of our country. He was educated for a Catholic priest, but the providence of God hedged up his way to that profession, and he entered on mercantile business, in which he was very successful. His wife, also, had always lived with Roman Catholics, and though her friends mingled in the higher classes of society, and had free intercourse with Protestants, yet in their religious views they were bigoted.

The lot of this young and interesting couple, in their new location, was cast in the vicinity of a missionary station, and their politeness and acquaintance with the forms of society led them to treat the missionaries with kindness and attention. Thus they lived for some time, each enjoying their own religious views. The system of colportage was not then known *in name*, but the missionaries were tract distributers, and scattered the precious messages of love and mercy wherever they went. One of them was returning a call to these Catholic friends, and left on the table the tract of Baxter, entitled, "Heaven Lost." It lay some time untouched, but at last, to while away a lonely hour, this young and interesting woman took it up, and the persual awakened a new train of reflections. She saw and felt that the course she was pursuing endangered her eternal happiness, and this led to a conviction that she was a sinner in the sight of God, and needed something more than the forms of Catholic worship to change her vile nature, and fit her to dwell in the presence of infinite purity.

But what should she do? She feared to tell her husband her feelings, for he had ridiculed the practice of the missionaries in thus scattering their books. She dared not go to the missionaries for instruction, for that would expose her not only to the disapprobation of her husband, but also to the anathemas of her own church; and this she considered an evil next in degree to that of the displeasure of God. Struggling with these feelings, and her heart ready to burst with a sense of its own vileness, she one night retired to her bed before her husband came in from his business.

After a while he entered the house, and going into the room where she was tossing on her sleepless pillow, he opened the book-case, and that same tract fell from off one of the shelves. He had before several times thrown it aside, and now taking it up, vexatiously remarked, "I can go no where but what I must be tormented with this tract; but, I'll be troubled with it no longer—I'll burn it." He caught it up impatiently, and was about putting his threat into execution, when his wife ventured to say, "I would read it first, Samuel." Influenced partly by politeness to the friend who had left it, and partly by complaisance to the wife whom he loved as his own soul, he turned, seated himself at his desk, and began to persue it. Although his position at the desk was such that his wife could not see his countenance, yet she watched his movements with almost breathless anxiety, and soon perceived he was devoting himself with earnestness to its contents.

He soon inquired, "Have you read this, Maria?" She tremblingly answered that she had. He became more and more absorbed, and at last said, with much apparent solemnity, "Maria, I don't believe you have read this attentively; shall I read it to you?" She assented; and he, changing his position, turned to the commencement of the tract, and began reading it aloud. As he proceeded, anxiety was manifest in his countenance, his voice grew tremulous, and as the fear of his disapprobation was swept from her mind, her own bursting heart found vent in sobs and tears. Thus they proceeded through the whole tract, and when the last page was finished, he was not only convinced of sin, but of the inefficacy of his false hopes to relieve his burdened soul, and was ready to unite with her in inquiring the way of deliverance.

But they knew not what to do. Neither of them had ever offered a prayer to God through the Saviour who died for sinners. Neither of them knew any thing of the Bible, which will direct the inquiring soul aright; and that night was spent in such agony as can scarcely be conceived by a mind which has been instructed in the way of salvation. The morning dawned, but thick darkness reigned in that dwelling; and before the middle of the day their inward agony had so conquered not only their pride, but their fear of Catholic anathemas, that they unitedly ordered their carriage, and were taken to the mission-house. The scenes of that interview will long be remembered by all who were present. The husband, who carried there a rebellious heart, returned with a broken one, pleading with his still agonized wife to yield herself into the hands of the Saviour, whom he had found willing to receive him. A few hours only intervened before she could rejoice in him, and unite in heart at the family altar he had established. From that time their efforts in the cause of Christ were progressive, and many were led by their spirit and conversation to exclaim, "What hath God wrought?"

Years have since passed, and the beloved Maria has, we trust, received from her Saviour her everlasting crown, and is now praising him in the heaven she *did not lose;* while her husband still lingers on the shores of time, to glorify God by an active Christian course, and to train their babes for immortality.

A CHINESE BOOK.

Copied for the Recorder from the North China Herald.

The Emperor Heinfung versus Heterodox Sects.

"IMPERIAL TRACT, IN TERRO METRE," is the title of a folio pamphlet recently issued at Pekin, and probably also at all the provincial capitals. The Hangchaw edition contains six pages, is got up in the best style of Chinese typography, being printed on fine white paper, and neatly stitched in gilt covers. It is published under the auspices of H. I. M. Heinfung, but was prepared by the Haulin or Imperial Academy, in obedience to the commands of the late Emperor, who gave for a text one of the sixteen political-moral maxims of the Emperor Kanghi—"*Discard heterodox sects, in order to promote orthodox doctrines.*" The son and successor of that monarch wrote a commentary on the maxims, forming, with a paraphrase by a Minister of State, what is called the Sacred Commands, which a law now in disuetude requires to be read to the people semi-monthly in the tutelary temple of every city. Of these homilies, the most remarkable is that founded on the above maxim, which is mainly directed against the Budhist and Taouist Sects, whose dogmas and mummeries are made the subject of satire; a passing thrust also is at the same time made against the Roman Church, acknowledging at the same time the astronomical services of the Jesuits. But this work (which is in almost every body's hands) was not considered one for the times. It is supposed, by intelligent natives, that Taoukwang, anxious to counteract the effects of the edict of toleration passed upon him by Keying and Lagrini, and alarmed by the efforts made through the press for the introduction of the religion of foreigners, desired some antidote to the poison, and accordingly committed the task of preparing a defense of orthodoxy to the philosophers and statesmen composing the Haulin. After an interval of nearly two years, their joint labors have appeared in the above-named volume, and now the Cabinet of Pekin appears to have entered the lists right earnestly against Tract Societies, as one means of counteracting the aggressive spirit of Christian Missions.

This Imperial tract consists mainly of a panegyric on the Established Faith, and the condemnation of Budhism and Taouism, with a bare allusion to other sects, which reflect the worst features of these dissenting bodies. In this form, the work could hardly be considered as having been prepared with any reference to Christianity, but the edition (which is gratuitously distributed from every district college in this province) is accompanied with notes by the Governor of Chikiung, which clearly indicate the main object of the pamphlet. His excellency says that "in some of the hilly and maritime districts of the province, where the people are comparatively excluded from the happy influence of the sages, the human relations are discarded, and propriety annihilated by means of doctrines of which history has hiterto made no mention, and which are unknown to the Inner Land." This note doubtless contains the gist of the whole matter, and the tract will prove as effective in stimulating the literati to the maintenance of Confucianism, as if the foreign religion had been expressly named and formally denounced. The Chancellor of the province, during the late prefectural examinations at Ningpo, admonished the literati to beware of the teaching of foreigners, and suggested the establishment of free schools in town and country, for the preservation of the common people from their pernicious doctrines.

THE NESTORIAN PILGRIM.

Sixteen years ago, when the mission to the Nestorians was yet in its infancy, an old man came from Geog Tapa to the city of Oroomiah, leading by the hand his little son, whom he presented to Mr. Perkins in the following manner: "This child is no longer mine, he is yours; he is no longer Nestorian, he is English; his name is no longer Yohannan, it is John." The father of the boy was, for a Nestorian of that day, rather an intelligent, liberal minded and serious minded man. He had seen something of the world, having traveled as far as Jerusalem; and, though unable to read, had many ideas in advance of his people. He was one of those who hailed the coming of the missionaries with the sincerest joy, and foresaw in this event new and untold blessings for his people. The boy thus presented to Mr. Perkins, though pleasing in his manners and bright as a scholar, for a time disappointed all our hopes; and, instead of becoming a follower of Jesus, gradually became very hardened under the kind and heavenly influences thrown around him. Six years ago, when, as we supposed, almost lost to God and lost to hope, he was awakened by the Holy Spirit; and, before the delightful revivals commenced, with which this field has of late been blest, and while all around him were in a state of great stupidity, he was heard singing the song of redeeming love. Since that time no convert has shone with a brighter or more steady light, or been more eager to gather jewels for his Saviour's crown. In this "John" many will recognize at once the present pastor of Geog Tapa, with whose name and labors thousands in America are quite familiar. The little boy was now become a man and the father of a family, and is strong in the grace which is in Christ Jesus.

A short time since I visited him at his home. On approaching the house, the old man, his father, now far advanced towards ninety years, yet still preserving much of his vigor of mind, came forward and grasped me by the hand. "Bless God," said he, "that I live to see this day. I will praise him with my whole heart for bringing you to our people once more. This God is our God forever and ever; he will be our guide even unto death."

Soon after my arrival here, I had inquired about John's father, and heard that he was still alive; but now learned for the first time that he had become totally blind. On expressing sympathy with him in this affliction, he replied, "Do not think I am unhappy, now that my eyesight has gone. My Heavenly Father has taken away from me the privilege of seeing the sun, moon and stars, and the faces of my friends, and above all of this my beloved child, only that I may see more and enjoy more the beams of the Sun of righteousness. I praise God for what he has done. Once my thoughts used to go here and there and every where, and to be filled with the things of this world. Now I see not, and yet I see. I see God, my Father. I see Christ, my Saviour. I see heaven, my home. A few days more and my eyes will again be opened, and I will follow the Lamb whithersoever he goeth." [Stoddard.

A WORD SPOKEN IN SEASON.

While on a journey for my health in 1812, on a hot, sultry day, I called at a farm-house in one of the beautiful towns in Berkshire county, Mass., to procure a drink of water. There happened to be no one in the house but a young lady, apparently about sixteen years of age, to whom I was introduced by my traveling companion, and from whom I received a glass of that refreshing and healthy beverage, which flows in such rich abundance from the hills of New England.

As I arose to depart, I took her hand, and said, "Permit me, my dear girl, before I leave you, to inquire whether you have yet given your heart to your precious Saviour?"

She replied in the negative, while the tear that stole down her cheek, showed that she was not without feeling.

I then said to her, "My child, I am a minister of Jesus Christ, and as such, it is not only my duty, but my privilege, to offer you eternal life, upon the condition of your repenting of your sins, and putting your trust in him; will you accept of this offer?"

She answered with deep emotion, "I cannot decide that question now."

I said, "You will have to decide it now, Jesus Christ is beseeching you by me, to be reconciled to God; and if you do not choose to tell me what your decision is, he will take the answer from your heart, and it will be recorded in heaven, that you have either accepted the offer of eternal life made to you by your Redeemer to-day, or that you have rejected him again."

She seemed to take a new view of her fearful responsibility, and wept convulsively; but could not be prevailed on to tell her decision.

After repeating some appropriate passages of Scripture, to show her her duty and her danger, I left her, expecting to see and hear of her no more, until we should meet at the judgment-seat of Christ.

Years afterward, on stepping upon a steamboat in New York, to go to Philadelphia, my name being called by some of my friends on board, a gentleman came up to me, and asked if my name was Wisner. On being answered in the affirmative, he inquired if I had ever been in the town of ——, in Berkshire county. I told him I had passed through it in 1812. He then informed me, that when he was coming from home, a lady requested him, if he should meet me on his journey, to say, that she was the individual who gave me the glass of water—that what I had said on that occasion sunk so deep into her heart, that she could find no rest until she hoped she had closed in with the offer of her blessed Lord; and that she wished me to accept her thanks for what was to her, truly, "a word spoken in season."

How many opportunities, more promising than the one which, by the grace of God, resulted in the conversion of this dear girl to her Saviour, do Christians and Christian ministers suffer to pass unimproved, and yet the Master has said, "Sow your seed in the morning, and in the evening withhold not thine hand." [Wisner's Incidents.

The Sabbath Recorder.

New York, April 29, 1852.

LICENSING OF MINISTERS.

An article in the *Baptist Memorial*, deprecating the hasty licensing of candidates for the ministry, suggests a few thoughts which we submit to our readers. We do not believe in the system of licensing at all. It has no warrant in the Scriptures, and if there are considerations of expediency to justify it, they are not obvious to us. Our objections to the system we shall endeavor to set forth.

It is nothing uncommon for young converts, in the fervor of their new-born zeal, to imagine themselves called to preach the gospel. Their exercises on the subject are, in process of time, laid before the church; and though all the older members may be well persuaded that it is a mistaken sense of duty under which these young brethren are laboring, such is the earnestness with which their application for letters of license is urged, that their request is granted, the church feeling that its own responsibility in the case is diminished by the fact that it is *only* a license, and not a full investiture of the office of the ministry. Now, in our humble opinion, if the church felt that its action was to be final, it would proceed under a deeper and more solemn sense of responsibility. The mere fact that a brother feels himself pressed in spirit, would not be taken as prima facie evidence of his call to the ministry, which it would be sinful to oppose; nor would his importunity to be licensed gain an improper advantage in that diminished state of responsibility which the church feels, when, instead of clothing him with full authority, it is called upon to make him only *half* a minister.

The general idea of a licensed preacher is that of one who may enter a pulpit, whenever and wherever an opportunity is given, take a text, preach, and conduct all the usual services, like any regularly ordained minister, while he is prohibited from administering the ordinances of Baptism and the Lord's Supper, and from assuming the pastoral charge of a church. The civil law also refuses to recognize him as a proper officer to solemnize marriages. Now, in certifying his competency to preach the gospel, as is done by a letter of license, the church professes to act in view of the will of the Great Head, that laborers be sent into his harvest. She acts in view of the great commission. But that commission says, "*Go teach all nations, baptizing them,*" *&c.* And we should like to know where the authority is found for separating the office of teaching from that of baptizing.

Brother A. is a zealous, well-meaning man, and much affected by the miserable condition of those who know not God. On all suitable occasions, he exhorts them to flee from the wrath to come, and even weeps when he addresses them. His brethren admire his earnestness, and bid him God-speed, though they cannot see anything in his exhortations indicating a talent for expounding the Scriptures; and remembering that it is written that a bishop must be "*apt to teach,*" they would not encourage his aspirations to the ministry. He, however, thinks he has a call to the work. The imagination haunts him by day and by night, so that he fancies that if he should resist the impulse, it would be a resistance of the Holy Spirit. He tells his exercises to the church. He says that he can have no peace if he is not set into the work. He comes once and again with the same story. He is a good brother, and nobody will run the risk of hurting his feelings by declaring to him plainly his lack of the necessary gift. At last, worn out with his importunity, and brought up to the point of saying yes or no, the church concludes to take its part of the responsibility, and clothe him with such power as he asks for at the time, secretly hoping that the ordaining council will not be so deficient in moral courage, but take upon itself the unpleasant business of putting a stop to his preaching career. Thus the church, from the mere want of that moral courage which faithfulness to the cause of Christ ought always to inspire, certifies to a lie, and endeavors to palm off the lie upon community.

But brother A., having now the written permission of the church, and holding it for a year or two, becomes more strongly confirmed in the impression that it is his duty to preach than ever. Finally he asks for ordina tion. At the instance of the church, an ordaining council is convened. He is examined as to the ground of his hope as a Christian, and gives satisfaction. He is examined as to his call to the ministry, and tells the same story that he had before told to the church. He is questioned as to his doctrinal views, and is judged to be sound. But who knows any thing of his "*aptness to teach?*" O, the church has decided that matter, long before; and would the council have been summoned together upon such important and solemn business, if the brother had not, in the judgment of those who were accustomed to hear him, proved his "aptness?" Well, perhaps not; at all events, it does not seem reasonable. But if some member of the council, more rigid than the rest, should withhold his consent till he could obtain some personal satisfaction of the candidate's abilities, an appointment is then made for the candidate to preach his "trial sermon." He preaches, and the council assembles again. The subject is talked over, and some give this opinion, and some that. But the result is finally summed up by one of the older members, (perhaps the moderator,) who says, "It is true, the candidate did not display any great gifts; but then, we must remember that he was very probably embarrassed, standing up before a set of critics, as he naturally supposed us to be, and much allowance ought therefore to be made. Besides, he has had a license from the church for so long a time, which shows that, when he has had opportunity to preach under less embarrassing circumstances, he was judged adequate for the work. Our opportunity has been comparatively nothing, and we must not set up our judgment in opposition to that which has been formed under circumstances more likely to insure correctness." In this view of the case, the council proceeds without farther scruple, and brother A. is regularly set apart for the work.

Is this a mere fancy sketch? Every one conversant with the practice of independent churches, particularly those of the Baptist denomination, knows that it is not. Some consider it an unavoidable evil, growing out of the independent form of church government, and would have such cases committed entirely to the jurisdiction of a presbytery. But, in our opinion, the remedy would be worse than the disease. Abolish the license system altogether. Make no man half a minister. Let the church feel that in setting a man into the office, it is clothing him with all the authority which, as a minister of the gospel, he can possess; and that for such an act it will be held responsible. Let it feel, that what is once done cannot be lightly undone; that there is no division of responsibility with some other judicatory; that it is an act, upon which may rest consequences of the most momentous nature. The license system tends to destroy all such feeling of responsibility.

We have but very imperfectly sketched our views, but what we have said may be sufficient to set our readers to thinking for themselves. Our views have not been hastily adopted, but are such as we have entertained for many years. Time and experience does but confirm our opinion of their soundness.

T. B. B.

BRITISH CORRESPONDENCE.

Monod, Roussell, and Kossuth—Loss of the "Birkenhead."—Church of England—Passover—British Museum.

GLASGOW, April 9th, 1852.

It is so far satisfactory to be able to state, that the rumored expulsion of Monod and Roussell from France, formerly alluded to, has not been confirmed. Meanwhile, however, accounts have been received, that the Rev. M. Kossuth, a zealous, eloquent, and successful Protestant minister, has been suspended in Prague. He is a relative of the ex-President of Hungary, and this fact, as well as his decided opposition to Popery, may have led to this result.

Although those on whom the tower of Siloam fell were not sinners *above* all men, and although God, in His long-suffering, bears with transgressors, yet from His Word we learn that He often visits sin with sore calamities. And looking at divine Providence in this, as in other aspects, there are many humbling lessons being read unto us. Lately the bursting of a dam above the village of Hohnfirth, occasioning, besides the destruction of much property, the loss of 100 lives, created a sad sensation. This week the tidings of the loss of four times that number of lives by the wreck of the Government steam vessel "Birkenhead," is another solemn admonition, which we are called to improve. This ship was carrying out troops to the Cape of Good Hope for the maintenance of the Caffre war, and was within a few hours' sail of her destination, when she was wrecked, on the 26th of February, near Simon's Bay, and nearly two-thirds of those on board were drowned.

The Bishop of London has taken one of his clergymen, the Rev. J. E. Gladstone, A.M., into the Court of Arches. The Bishop inhibited him from preaching in the beginning of the year; but such measures have lost much of their terror in our land, and the inhibited minister continued without intermission to officiate in his chapel, in Long Acre, London, as if no such occurrence had taken place—his first discourse thereafter having been in behalf of the Dorcas Society. His offense was, speaking too freely of the responsibility and culpability of the Bishop for the Popish mummery which continues to be enacted in the Church of St. Barnabas. The Bishop having heard of the sermon, summoned its author, (who is first cousin to the Hon. W. E. Gladstone, M. P.,) to explain or answer for his presumption; but there being no proper evidence, the matter was suffered to drop. The discourse afterwards appeared in one of the serials, which enabled the watchful Bishop to institute an action. The case in its preliminary stage has come before the Court, when Mr. G., contrary to usual practice, pled his own case at the bar. The result will be watched with interest by not a few.

We formerly noticed that the Rev. Mr. Miller, Birmingham, proposed to diversify the Episcopal Church service, by dividing it, and taking on different days different parts. This the *Record*, the Evangelical party's newspaper, seemed at first to approve; but the Tractarians having denounced the proposal when carried out as Evangelical "invasion," the *Record* became afraid that "other plans, equally novel, may very probably be projected by other clergymen." It was indeed our hope, that instead of custom, or Tractarian Liturgy law, (which we apprehend was the *Record's* dread,) it might have led some to a consideration of the more important deviations from Scripture truth which were still left. Dr. Hook of Leeds was stated to be in favor of the shortening of the service by the omission of parts.

Fifty-five thousand lbs. Passover cakes, costing £916. 13. 4, were this week distributed to the metropolitan and itinerant Jewish poor in London. The richer portion of the members of the synagogues are usually laudably attentive in this respect.

The estimates for the maintenance of the British Museum for the year 1852–3, just furnished to the House of Commons, give the amount required as £52,343, being less than last year by £5,519. The salaries are, £24,618; purchases, &c., £15,385; binding, £8,395. The number of visitors, from Christmas 1850, till Christmas 1851, is set down at 2,524,754. Since we last noticed this Institution, the Library has been furnished with a MS. *Supplemental Catalogue* of 153 volumes, folio, of which two copies are supplied. These, with those of the old Catalogue, are ranged along the sides of one of the large rooms, with rows of strong oaken desks before them for students.

J. A. BEGG.

MISSIONARY CORRESPONDENCE.

From a missionary letter of O. P. Hull, Wisconsin, we make the following extracts:—

To hush the people of this place (Douglass Corners) into quietude, they have the labors of a Universalist preacher, who is a man of more words than wisdom in moral philosophy. A short synopsis of a sermon I listened to here, will give you his Plan of Salvation.

'1 Tim. 4: 4—*Every creature of God is good, and nothing to be refused, if it be received with thanksgiving.*

'Is man a creature of God?

'As a compound being, he is not, because he is not good. Rom. 3: 12.

'His mind is good, (Rom. 7: 22,) therefore of God.

'The physical man is not good, (Rom. 7: 18,) therefore not of God; for God is good, and no evil can come from a good source. And in death the mind returns to God who gave it, free from its cumbrous load, washed, in death, as a sheet that is cleansed from its filth. The physical man is a spontaneous production of nature, and shall return to the earth as it was.'

I have not yet been able to give any public lectures on the Sabbath question, though I have distributed tracts, and conversed with various individuals, as opportunity has been afforded.

One Baptist brother had read the Address to the Baptists twice, and loaned it to another; and, when I last saw him, had sent for it to read again. He said, he 'did not see why we have not the Bible on our side.'

Last fall, I fell in company with a Baptist minister from Connecticut, who said he had preached to some of our churches 'down east,' and was well acquainted with all our arguments. He believed, and regretted deeply, that we had fallen into such an error, and made such a schism in the Baptist denomination. He then commenced giving me some instruction with regard to Christians not being under the law, but under grace. We had not conversed long, when he took the position that Christians were a favored people; and the same things that would be regarded as sinful in a wicked man, would not be imputed as sin to a Christian. But he soon recanted his position, denied its being the doctrine he preached, and said he might as well confess it all, that he did not understand our arguments as well as he thought he did; and promised to review the question, and obey the dictates of his judgment. I gave him some tracts, and we parted."

At Milton, I enjoyed a pleasant interview with two Methodist ministers. One of them, in detailing some of his labors in earlier life, remarked, that in Ireland he was endowed with the civil magistracy, to shut up shops, stop teams, call people into church, &c.; and politely suggested that, if he were to hold such office in this country, under similar laws, he supposed he should feel himself in duty bound to enforce the law against Seventh-day Baptists. Upon which, the following conversation in substance took place:—

'The dominion of civil government is a question that, I think, we, as a self-governing people, ought to understand.'

'Understand,' said Mr. F., 'if I were in a government where it was required.'

'Then I take it that, being in our country, under its present laws, you would feel yourself in duty bound to pursue the track of the panting fugitive, and bring him back to his tyrant master. And I should like to know how the civil arm can clothe with authority to oppress with impunity the conscience of a brother.'

'But this would not compel you to labor on the seventh day, but simply to cease from labor on the first day,' said Mr. F.

'But what right has the State to rob a portion of her citizens of one sixth part of their time?'

F. 'Has not the State a right to make such laws as she pleases, and a right to set apart such days as the majority shall choose to observe?'

'The question before us respects the dominion of civil government, and consequently is a question of principle; and this principle is written in the very constitution of man. And I do not know that numbers have any thing to do with determining the moral principle of a question.'

Here the other minister interposed, and said:—

'I am at a loss to know what the dominion of civil government, or the duty of the magistrate is, unless it is to minister the law of God.'

'What part of the law of God?' I inquired.

'Why not all its requirements upon man?' was his reply.

'Well,' I rejoined, 'let us try it, and see how it will work. God requires men to repent and be baptized; and how would it please you to have the sheriff sent out, to bring men and women in fetters to the sanctuary of God, and compel them to be baptized?'

F. 'But here, sir, we have the start of you; for we baptized our children.'

'But this may only be a *start* in error; for the requirement preparatory to the putting on of Christ in baptism, is repentance; and I should like to know how sleeping innocence can retract from a sin it has never committed. The eucharistic feast affords another proof of your inconsistency; for to this there is a prerequisite, which is faith. "*He that eateth this bread, and drinketh this cup unworthily,* (i. e. not discerning the Lord's body,) *eateth and drinketh damnation to himself.*" These ordinances are to be enjoyed only upon the ground of faith; and they hold a connection with the conscience so intimate that the coarse arm of the civil magistrate, with all its physical power, cannot even find it, much less control it. And why? Because they are ordinances which enjoin devotion to God, and not to our fellows. But no more so than the Sabbath. And if Sunday is a Christian ordinance, as you maintain, and as it must be if it commemorates the reurrection of Christ, and should be enforced by the magistrate, why not the others?'

F. 'Then you are opposed to all civil legislation, I take it.'

'By no means; for God has ordained that there should be civil governments. Rom. 13: 1. And this is what I understand of that verse, that the magistrate is the minister of God for good to the honest citizens; and the Apostle grounds his argument upon the second table of the Decalogue, concluding his remarks with this comprehensive proposition, that *love worketh no ill to his neighbor; therefore love is the fulfilling of the law,* and is a source of protection, not of dictation, to the conscience. And while liberty of conscience is one of the inalienable rights of man, I should like to know how you are to rob your Seventh-day Baptist brethren of one sixth portion of their time, without working ill to your neighbor, And how you are to make your judgment the dictator of another man's conscience, is a question that I should like to see you reconcile with the freedom of the will.'

Here the conversation turned upon the identity of the Sabbath, when the clock striking eleven admonished us to bring our remarks to a close. After commending ourselves to Him who careth for us, I trust all felt the importance of our having *such an high-priest as can have compassion on the ignorant and them that are out of the way.*

CHURCH MEMBERSHIP.

By what action does one become a member of the visible church of God?

What I mean by *visible* church, is that body of associated believers, who have their officers—"first, apostles; secondly, prophets; thirdly, teachers," &c.; clothed with disciplinary power, so that they "put away that man from among them;" capable of "receiving" the strong, and "him that is weak in the faith;" and styled "the body of Christ." There is, in my opinion, some way by which the candidate is acknowledged a member of that body, and is said to have put on Christ. I will state my views of the matter, with some of my reasons.

I am of the opinion, that *all* baptized believers *were* considered members, that by the act of baptism they were constituted visible members, and that it was the *only* act by which one was received into the apostolic church. The organizing of a church is called the "planting" of it. This form of expression is used in the Old Testament Scriptures. "Now will I sing concerning my well-beloved a song of my beloved, respecting his vineyard. My well-beloved had a vineyard on a very fruitful hill; and he digged it, and gathered out the stones thereof, and PLANTED it with the choicest vine," &c. Isa. 5: 12. "Yet I had *planted* thee a noble vine, wholly a genuine seed." Jer. 2: 21. "For the God of Hosts, who *planted* thee, hath pronounced evil against thee." Jer. 11: 17. From these passages it is seen, that the bringing into existence, or organization under the Jewish economy, was called by the prophet the "*planting*" of it. The same figure is used by the prophet when the church "shall inherit the land," and this too "when their sun shall no more go down." It is said of the church, at this time of her great glory and strength, "Thy people also shall all be righteous; they shall inherit the land forever, the branch of thy *planting*, the work of my hands, that I may be glorified." Isa. 60: 21. The same form of expression is used in relation to the organization of the Christian church. "I have PLANTED, Apollos watered; but God giveth the increase. So, then, neither is he that PLANTETH any thing, nor he that watereth any thing, but God who giveth the increase." Paul had been the active agent under God of raising up and establishing the church, and in view of the part he acted in this matter, the believers were "a seal of his apostleship," for he was a father unto them.

But in all this we are not told how this act of "planting" was performed. One says it was done by the "right hand of fellowship;" another "by the laying on of hands;" the third "by a vote of the church." Let us now have Paul's testimony, and see what he says of his manner of "*planting.*" "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore, we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life; for if we have been PLANTED in the likeness of his death, we shall be also in the likeness of his resurrection." Here we are distinctly taught how we are made members of that "body;" it is by being "*planted together,*" and not separately. See Rom. 6: 3—10. If such positive testimony can be strengthened, strength may be had by referring to 1 Cor. 12: 12, 13. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one spirit are we all *baptized into one body.*"

If it is objected, that this is not water baptism, but spiritual baptism, I answer—1st, This would be a departure from the scope of the apostle's reasoning. He was teaching the necessity of being influenced by the Spirit of God in all their duties. He says, "The *manifestation* of the Spirit is given to profit withal. For to one is given by the Spirit the word of wisdom," &c., see verses 7 to 10. Here the Spirit is represented as being present, qualifying and acting upon the subject, leading to duty, thus "dividing to every man severally as he will." As the Spirit had acted upon them thus in the performance of those other duties, so it had acted on them and led them to be "baptized into one body," "whether they be Jew or Gentile." By this public declaration, they exhibit the power of the gospel to "make of twain one new man, so making peace."

But a second answer is, if we make this a spiritual baptism, and understand this to take place at our conversion, then we are made members of the visible church by our spiritual birth, for in this "he hath set first, apostles; secondly, prophets," v. 28; so that we are compelled to admit that this is *water baptism*, or that *conversion constitutes us the members of God's visible church*, which is only saying, in other words, that "the believers of any given district constitute the church of that place."

V. HULL.

REVIVAL IN BROOKFIELD, N. Y.

To the Editors of the Sabbath Recorder:

Believing that the news of a revival of religion will be hailed with joy by yourselves and all your readers, permit me to say through your columns, that the Lord has graciously visited the Second Seventh-day Baptist Church of Brookfield by the outpouring of His Spirit. For several weeks there had been increasing interest manifested in the Sabbath meetings; when, about the first of March, a series of evening meetings were commenced, Eld. Joshua Clarke preaching and visiting from house to house, while the brethren and sisters, who had been anxiously praying for months for a shower of divine grace, stayed up his hands by fervent prayer. Meetings continued every evening for three weeks, and richly have their labors been rewarded. About thirty have professed a hope in Christ, and twenty-two have already followed their Saviour in Baptism, and twenty of them united with the church, among whom were two converts to the Bible Sabbath. There are several others whom we confidently hope will go forward and witness the strength of their attachment to Christ, by following in His footsteps.

Yours in truth,

DAVID P. CURTIS.

BROOKFIELD, April 22, 1852.

REVIVAL IN RICHBURG.

To the Editors of the Sabbath Recorder:

The Seventh-day Baptist church at Richburg has been encouraged this winter in her efforts to build up the Redeemer's kingdom. The Lord has heard the earnest prayers of his people, and blessed his word. These blessings have fallen upon us like a gentle shower, bringing up the religious interest gradually and intelligently, until the church has been strengthened, the youth enlisted to read the Bible, and sinners have been converted to God. The meetings have been held in part on the edge of the society; so that others, and some of them advanced in life, have shared in these mercy drops. Nineteen have joined the church; sixteen by baptism. Of these last named, six have embraced the Sabbath. 'The Lord has done great things for us, whereof we are glad.'

L. M. COTTRELL.

THE DEAF AND DUMB.

We have received a copy of the 33d Annual Report of the New York Institution for the Instruction of the Deaf and Dumb, with accompanying documents, submitted to the Legislature on the 27th of February last. One of the daily papers gives the following statement of the contents of the Report, and of the recent commendable act of the Legislature in favor of the class for whose benefit this institution is designed:—

The report covers the year 1851, during which the receipts of the institution, from all sources, amounted to $38,526 66; while the disbursements were $40,105 44. The number of pupils, and their several sources of support, are thus stated:—

Number embraced in the last catalogue	227
Number admitted in 1851	50
Whole number within the year	277
Left the institution	34
Actual number in the institution Dec. 31, 1851	243
Of the foregoing there are 135 males and 103 females	243
Supported by the State of New York	100
Supported by the City of New York	16
Supported by the State of New Jersey	15
Supported by their friends	24
Supported by the institution	28—243

Six graduates of the institution are employed in the department of instruction, and nine in the domestic and mechanical departments, making the whole number of deaf mute inmates 258. The healthfulness of this large family is a just subject of gratitude, only one pupil having died, and no illness having occurred except a few cases of measles in a mild form.

By arrangement with the Superintendent of Common Schools, the institution has for several years past received all suitable applicants, gratuitously, in anticipation of vacancies in the State list. The pupils thus received became so numerous that the funds at the disposal of the institution were inadequate for their maintenance, and during the late session of the Legislature, an application was successfully made for an increase of the number fixed by law about seven years ago. The recent act provides for the admission into the institution of one pupil from each Senatorial District, in addition to the present number, at the expense of the State.

The Directors remark, that "the principle has long since been admitted, as a cardinal one in the policy of the State, that all the children of the State have a claim on the State for the means of education; and in the case of the deaf and dumb, that claim is stronger, as their moraland intellectual destitution surpasses that of all others."

Annexed to the Directors' Report is an extended and highly interesting account of the visit made by Dr. P. Peet, the President of this institution, in the summer of 1851, to the various institutions for the deaf and dumb in France, Italy, Switzerland, Belgium, and Great Britain. The whole number of known institutions of the deaf and dumb in the world is stated to be 101; of which 19 are in Great Britain; 44 in France; 11 in Italy; 10 in Switzerland; 10 in Austria; 35 in Prussia; 6 in Wurtemberg and Baden; 18 in Saxony, Hanover, and the other German States; 4 in the German free cities; 10 in Belgium and Poland; 13 in the United States of America; 1 in Canada; and 2 in Asia.

PROTESTANTS AND PAPISTS IN NEW YORK.—Exulting over the recent sale of the church edifice in Astor Place to the Roman Catholics, the *Freeman's* (Roman Catholic) *Journal* takes occasion to intimate that the Protestant churches in this city are fast dying out. Mr. J. Greenleaf, of Brooklyn, replies through the New York *Observer*, by showing that no less than forty-five churches, of all denominations, have been organized in the city of New York since January 1, 1846, of which number ten are Presbyterian, nine Episcopal, eight Baptist, six Methodist, six Roman Catholic, three Reformed Dutch, and three Lutheran. During the same time, eight were disbanded, leaving a balance in favor of Protestantism, in six years, of twenty-five churches. The aggregate number of churches in New York is two hundred and fifty-five, of which twenty-three are Roman Catholics.

BAPTIST EDUCATIONAL EFFORTS.—The Baptists have done nobly for Education within the last two or three years. Over sixty thousand dollars is said to have been raised for Madison University, $125,000 for Brown University, and $200,000 for the University and Theological Seminary at Rochester, besides considerable sums for the endowment and current expenses of other denominational institutions. We see it stated, also, that the Trustees of the Newton Theological Seminary have determined to raise $50,000 for that institution, while the Baptists of New Brunswick and Nova Scotia propose to raise the same amount to endow Arcadia College.

THE MISSIONARIES SAFE.—We are happy to be able to announce to our readers, (says the *Christian Watchman and Reflector,*) that the Rev. Mr. Kincaid and Dr. Dawson and their families are safe at Maulmain. The particulars of their escape from the perils of war at Rangoon, have not yet reached this country. The fact of their safety will cause joy and thanksgiving in many hearts. We regret to state that nearly all the property of the missionaries, including the valuable library of Mr. Kincaid, was lost.

THE FIRE AT HONG KONG.—Rev. Mr. Dean writes from Hong Kong, under date of Dec. 29, "We had last night a dreadful fire here, which destroyed some six or eight hundred houses, and left eight or ten thousand Chinese homeless. The buildings on the opposite side of the street, bounding the mission lot on the north, were all destroyed, but by the mercy of God we were spared."

REVIVALS AND MINISTERS.—A very striking fact is stated in reference to the students of the Gettysburgh Lutheran Theological Seminary, which, we doubt not, will be found true of other denominations, in its proportion. The *Lutheran Observer* says that of the two hundred and forty-four students who have graduated at that Institution, and gone into the ministry, one hundred and thirty-one are known to have been converted in revivals; and that more intimate knowledge would probably increase the number. Of the eighty students now in the Seminary, one-half received their spiritual life under revival influences.

RELIGION IN JAMAICA.—Letters from English Baptist missionaries represent the state of religion on the island as highly encouraging. Many have been added to the churches, and a spirit of religious inquiry is widely diffused. Rev. Mr. Richardson, of the American Missionary Association, writes that within four or five months twenty-three persons had united with the church at Brainerd under his care, and that a large class of inquirers demanded his care.

BAPTIST HOME MISSION SOCIETY.—It is gratifying to be able to announce, says the N. Y. *Recorder*, that the receipts of the Home Mission Society for the year ending March 31st, have considerably exceeded those of any previous year, being upwards of forty thousand dollars, from all sources. The amount of donations and legacies exceeds thirty-eight thousand—being about eight thousand over the receipts of last year.

ANNIVERSARIES IN NEW YORK.—The national religious anniversaries, usually held in New York in the month of May, will commence on Sunday evening, the 9th of May. The American Bible Society, by which the time is regulated, has its meeting on the second Thursday in May, which this year falls on the 13th.

NATIVE PREACHERS IN INDIA.—Three young men have been licensed and set apart in Calcutta to preach the Gospel, by the Calcutta Presbytery of the Free Church of Scotland. They were all natives, and had for some time been employed in missionary work in connection with the schools.

BAPTISTS IN WISCONSIN.—From the Minutes of the Convention, it appears that the number of churches in the State is 87; pastors 60; baptized 418; five associations, and 10 unassociated churches. Total membership, 4011.

Prof. Robinson Abroad.—A letter in the N. Y. *Evangelist* gives a sketch of the journey of Rev. Edward Robinson, D. D., to Palestine. He arrived at Beirut March 2. In London, the Geographical, Ethnological and Syro-Egyptian Societies, and many distinguished savans, took a warm interest in his object. At Berlin he received the attentions of Ritter and the venerable Humboldt, and Lepsius gave him a large party, at which a host of Oriental travelers were present.

"The trip from Smyrna to Beirut," writes Dr. R. to a friend in this city, "was all new to me; and is the same as Paul's course, described in Acts 20th and 21st. Like him, we passed over against Chios and by Samos, and Coos (now Stanco) and Rhodes and Cyprus. Unlike the apostle, our voyage from Smyrna to Rhodes was made in one day. We saw, also, Patmos on our right, and likewise Baffa (Paphos) on the S. W. coast of Cyprus. These Greek Islands, both the Cyclades and the Sporades, are objects of great beauty—fine mountainous forms, being, indeed, not much more than the peaks of mountains rising above the sea."

The Bibliotheca Sacra and American Biblical Repository, for April, contains a large amount of critical, doctrinal, exegetical, and geographical matter. The following is its table of contents:—

I. India as a Field for Inquiry and Evangelical Labor, by Rev. H. R. Hoisington, missionary of the American Board.
II. The Grotian Theory of the Atonement, by Rev. L. Swain.
III. Life of Zuingli, by Prof. Robbins.
IV. The Writings of Richard Baxter, by George P. Fisher.
V. Observations on Passages of Scripture, by Prof. Stuart.
VI. The Practical Element in Christianity, by Rev. Charles White, D. D.
VII. Remarks on the Idea of Religion. From the German. By Rev. Wm. A. Stearns.
VIII. Notices of New Publications.
IX. Select Theological and Literary Intelligence.

Published by Warren F. Draper, Andover, Mass.

An Essay on the Millennium; in which the theory is built upon plain Revelation—a long Millennium before the Second Advent. By Eld. Elias Burdick, Missionary of the Seventh-day Baptist Central Association. Norwich, N. Y., published by J. D. Lawyer, Stone Block, corner of East and South Main Streets. Price, one shilling; ten or more copies for ten cents each; nine copies sent by mail for $1, postage paid. Address, post paid, Smith Johnson, Preston, N. Y.

Such is the title of a thirty-six page pamphlet, which has been laid on our table. The Essay was written in the winter of 1843, read before the Oswego Baptist Ministerial Conference, published then by their request in the N. Y., Baptist Register, and now re-printed in a revised and improved form. The general drift of it is sufficiently indicated by the title.

Jenny Lind's Farewell Concerts.—Madame Otto Goldschmidt (late Md'lle. Jenny Lind), will give her last concerts in America before her departure for Europe, on the evenings of Tuesday the 18th, on Friday the 21st, and on Monday the 24th of May—the last one to be in Castle Garden, where she commenced her career in America.

☞ A. D. Titsworth, Treasurer of the Seventh-day Baptist Missionary Society, requests his correspondents to address him hereafter at Plainfield, N. J.

☞ Eld. Stillman Coon has removed from Milton, Wis., to Southampton, Peoria Co., Ill., and requests his correspondents to address him accordingly.

European News.

The British Mail Steamer Asia arrived at New York on the 21st inst., with three days later news from Europe, being to April 10.

The general news by this arrival does not possess any feature of striking importance, while business affairs had been partially suspended by the observance of the Easter Holidays.

A deputation of the merchants of London and Bristol engaged in the palm oil trade have had an interview with Lord Malmesbury, to remonstrate against the injury which the blockade of the Slave Coast does to their commerce.

The Manchester Commercial Association have called on the Government to negotiate more favorable commercial relations with the Kingdom of Siam. They complain that their trade with the kingdom is ruined by the operation of the U. S. Tariff. They state that English merchants who import tea from Siam into England are shut out from the American market, because on entering an American port from England the tea is charged with a duty of 20 per cent., although it may be imported *direct* duty free. The English merchant is thus kept out of a second market unless he import all his tea in the first instance to the United States, and America is thus becoming the emporium of the trade. The same disadvantages apply to coffee and some other imports.

Since the sailing of the Arctic, letters and papers from the Australian Colonies have come to hand, dates being to the end of December. There have been three arrivals, with some thousand ounces of gold, and other vessels are on their way with rich consignments. Advices by these arrivals confirm the largest of the gold stories. Among the lumps found is one weighing 341 ounces, and estimated to contain thirty-three ounces of pure gold. Another piece of ore weighed ninety ounces, and another eighty-two. The precious metal is found mostly near the surface, the largest lumps are jammed in crevices of rocks. The total yield of the diggings in the first three months is $3,500,000.

Meetings in favor of retaining the Crystal Palace are being held in London and elsewhere. It is understood that the French Government would buy it, but the *people* (properly so called) seem averse to have it removed.

An English joint stock company undertakes, if the money be forthcoming, to lay a submarine telegraph between Portpatrick, in Scotland, and Donaghadee, in Ireland, a distance of twenty-one and a half miles; the telegraph to be in operation by the 20th May.

It is announced, both in the French and English papers, that immediately on the fall of Rosas becoming known, the British and French Governments appointed a joint commission to treat with Brazil to open the waters of the Rivers La Plata, Parana and Uruguay to the commerce of the world.

Proceedings in Congress last Week.

SECOND-DAY, APRIL 19.

In the Senate, several petitions were presented in favor of support to the Collins steamers. A bill to prevent the execution of criminals in the District of Columbia was ordered to a third reading. The French Spoliation bill was taken up and passed, 26 to 13. The Deficiency bill was then taken up, and Mr. Gwin made a grand onslaught on the Administration for extravagance, especially in the War Department, which he urged as an argument against the election of a military man for President.

In the House, the whole day was spent upon the printing question. The subject was finally referred to the Printing Committee.

THIRD-DAY, APRIL 20

In the Senate, the Military Committee reported a bill to improve the efficiency of the army. Among other things it abolishes allowances of double rations, except to the general officer commanding separate armies actually in the field; abolishes all allowances of pay and emoluments on account of brevet rank, except to majors and captains in the Adjutant General's office, and the Judge Advocate of the Army, and abolishes all bounties to non-commissioned officers and soldiers. It provides that, after the 1st of August, 1852, the monthly pay of officers shall be: Colonels, $90; Lieut. Colonels, $75; Majors, $60; Captains $50; 1st Lieutenants, $40. It provides that each non-commissioned officer, artificer, musician or private, who re-enlists within one month after the expiration of each term, shall be allowed $2 per month additional during the second enlistment, and $1 additional for every re-enlistment exceeding the second. The Deficiency Bill was then taken up, and after considering several amendments, the Senate adjourned.

In the House, after some unimportant business, the Naval Discipline Bill was discussed a while, and then the Homestead Bill was taken up and continued on hand till the hour of adjournment.

FOURTH-DAY, APRIL 21.

In the Senate, several communications were received from the different Departments. Petitions for and against aid for the Collins Steamers were presented. Mr. Clarke's Non-Intervention Resolutions were then taken up and postponed till Fourth-day next. After some further unimportant proceedings, the Deficiency bill was taken up. The Collins Steamer amendment created considerable discussion. Mr. Gwin made a long speech in support of the amendment. Mr. Hunter opposed it at length, and said he saw no difference between protection to iron and protection to steam. Mr. Miller got the floor, and the Senate adjourned.

In the House, the Naval Discipline bill was taken up, and after discussion, Mr. Stanton's substitute was rejected. So was Mr. Millson's. The bill was then laid on the table. A report in favor of the incumbent Delegate from New Mexico was made; and then the House went into Committee on the Homestead bill.

FIFTH-DAY, APRIL 22.

In the Senate, after a personal explanation by Mr. Mangum, (in which he gave Mr. Brooks of N. Y. an awful political overhauling,) the Apportionment Bill was taken up, and the proposition to give Louisiana an additional member of Congress, for her fraction, was rejected. Mr. Bradbury's substitute, giving South Carolina a member for her fraction, and giving California two members, (making 234 Representatives, in all,) was adopted. The Deficiency bill was taken up. Mr. Miller made an elaborate defense of the appropriation for the Collins steamers. Mr. Seward got the floor, and then the Collins steamers item was passed over informally. Mr. Borland moved an amendment, relating to the papers publishing the laws, &c., upon which the Senate adjourned.

In the House, among reports from Committees was one from the Committee on Elections, declaring that Mr. Fuller, the sitting member from Pennsylvania, was not entitled to his seat. The Homestead bill was then taken up, and Mr. Maloney, of Illinois, advocated it, and Mr. Sutherland, of New York, opposed it, as agrarian and unconstitutional. The House then adjourned.

SIXTH-DAY, APRIL 23.

The Senate spent the whole day upon private bills, of which it passed twenty, and then adjourned till Second-day.

In the House, considerable time was taken up by Mr. Brooks of N. Y., in a personal explanation of matters alluded to by Mr. Mangum in the Senate yesterday. The remainder of the day was spent principally upon the Homestead Bill.

SABBATH-DAY, MARCH 24.

The Senate was not in session.

In the House, the Homestead Bill was the principal topic of discussion. Mr. Moore, of Pennsylvania, presented a memorial, signed by 1,500 citizens of Philadelphia, asking for the passage of the bill. Mr. Chandler presented a petition seven yards in length, full of names, asking for its passage. Speeches in favor of the bill were made by Messrs. Ewing, Sibley, and Fichlin, after which the House adjourned for want of a quorum.

At Providence, R. I., last week, Joseph D. Pratt was convicted of manslaughter for shooting Wm. C. Radliff. Pratt had lost many of his hens, and got a neighbor to watch with him to catch the thief. He armed himself with a gun loaded with beans and shot, and on seeing Radliff going off with some of his hens, fired and wounded him, so that he died in a short time. Pratt confessed the act, and immediately delivered himself to the officers. He told the officer that at the time Radliff was shot, he was engaged in preparing a place to watch in, and that he heard a noise among his hens, caught up his gun, which was lying beside him, and fired it without bringing it to his shoulder.

The Freshet last Week.

The Virginia papers are filled with the details of the damage by the recent flood. The towns of Worthington, Fairmount, Riverville, and Newport, were inundated, and many houses were swept off. More than forty houses were seen to float past Fairmount. Every house except one, and a part of two others, in the village of Worthington, was swept away. In Fredericksburg and vicinity the damage done was very great. Falmouth Bridge was entirely swept away.

The destruction of property along the Potomac river by the flood is beyond calculation. Two families of eleven persons were drowned near Hancock. Houses and barns near the river have been swept off in great numbers. The canal is greatly damaged, and may not be repaired for a year.

The west branch of French River, in Charlton, Mass., rose higher than ever known before, and carried away the reservoir dam belonging to C. L. Harding & Co., of Oxford, and Samuel Slater and Sons, of Webster. The reservoir overflowed 300 acres. The rush of so large a body of water carried away several dams and bridges, and caused considerable destruction to property below. In Charlton a grist-mill and saw-mill, with two dams, were carried away. Two or three bridges in Oxford were destroyed; also Fenner's dam and Fisher's dam at Fisherville. The dam of Samuel Slater & Sons is gone, and a storehouse containing 100 bales of cotton, which were seen floating down the river.

The rise in the Merrimac and Concord Rivers was greater than ever before known, being full 13 feet above summer level. In Belvidere, a suburb of Lowell, nearly all the houses were surrounded by water to the depth of four to five feet. In Centerville, from sixty to one hundred families were driven from their houses—some in boats—and their cattle were saved by swimming. In Lowell, the Middlesex, Booth, Massachusetts, Prescott and Lawrence Mills were obliged to suspend work, the yards being overflown—and in some of them the water reached the machinery in the lower rooms.

Loss of a Bark with Thirteen Lives.—The Boston Daily *Advertiser* has received a letter from a correspondent at Provincetown, dated April 21, which states that just before dark on the 20th, the bows of a vessel, broken off just abaft the fore rigging, were seen on the outer bar, about a mile N. of Highland Light, with fifteen persons upon it. The rest of the vessel and cargo were washing along the shore. The persons upon the wreck could be heard calling for assistance; but the tremendous sea upon the shore, combined with the darkness and a dense fog which set in about that time, prevented help being given them. Fires were built on the beach, and people lined the shore. A dory was procured, and two men named Jonathan Collins and Daniel Cassady, of Truro, made an attempt to get off. They succeeded in getting near enough to converse with those upon the wreck, when their frail boat was capsized, and both were drowned. During the night two of the shipwrecked crew were washed ashore on pieces of the wreck, and were rescued nearly exhausted. The remaining thirteen perished. The vessel known to be wrecked is the Josepha, of Gloucester, England, a ship or bark which sailed from Bristol March 19.

SUMMARY.

Another land route between New York and Boston will be put in operation during the present year. Responsible parties have agreed to extend the Norfolk County Road (running from Boston to Blackstone) from Blackstone to Dayville on the Norwich and Worcester Road. The new road will be about 25 miles in length. The New Haven and New London Road will be completed in June, and this, with the New London and Willimantic Road, with which the Norwich and Worcester connects at Norwich, will make a continuous railroad route between the two cities some 20 miles shorter than the route via Springfield. It is anticipated that by this route, next November, passengers will be taken between New York and Boston in six and a half hours.

A very important verdict was rendered recently in Jefferson County, N. Y. The defendant was on board the cars of the Hudson River Railroad Company during a recent serious collision, and professed to have been very badly hurt by it; on the strength of which claim, the Company allowed and paid him $250 damages. Learning afterward that his pretense of injury was grossly exaggerated, if not wholly fraudulent, they traced him out and sued him, and have just recovered a verdict for the amount paid him, with costs.

Patrick Cass has recovered a verdict of $100 and costs against the New York and New Haven Railroad Company, being the value of a trunk and contents placed in possession of the baggage-keeper, in June last, but not delivered. The ticket or check received for it, had been lost, and the agent refused to deliver the trunk when demanded, and it was subsequently lost. The Court held that in common law the Railroad Company is liable for the loss of baggage intrusted to their care.

The down express train of the Harlem Railroad having got behind time on Saturday, the engineer, knowing that the track was clear, put the steam on the "iron horse." He ran one hundred and three miles in *two hours and ten minutes*, including three stops to take in wood and water. Deducting fifteen minutes for the time lost in the three stops, makes the average of the running time a mile in one minute and two seconds.

Mayor Berry, of Williamsburgh, publishes a letter on the subject of moral treatment for the insane, in which he states that he has ascertained in his last visits to the Lunatic Asylum, that the reception of newspapers by that unfortunate class of patients, produces a very satisfactory impression upon them and seems, decidedly, to call them back, for the moment, to some degree of reason.

Dr. Greene, convicted of forgery at Mobile, has been sentenced to ten years' imprisonment in the Penitentiary. He was once a very respectable citizen, and an earnest and zealous member of the church. He made a most affecting speech to the Court, in which he appealed to their mercy on behalf of his wife and children.

It is said that the President has ordered the Utah Judges back to their posts, and intimated that they had better resign if not disposed to go. They have expressed a determination neither to go nor to resign. It is understood the President has determined to remove them.

Papers from all parts of Western Virginia continue to give details of the damage by the recent floods, which is said to be immense. Whole towns have been swept off, and a vast quantity of produce in warehouses, waiting transportation, has been damaged. In Morgan County the damage is estimated at $100,000. Fifteen bridges on Parkersburgh and Stanton turnpike have been carried off.

Mrs. Fenter F. Hutchins, of Peacham, Vt., being sick, two female acquaintances called upon her to inquire after her health. One of them, holding a candle in her hand, approached the bed, when the alcohol which had recently been applied to the person of the sick woman took fire, and she was enveloped in flames in an instant. She was so badly burned that she died before morning.

The vessels of the Arctic searching expedition, under the command of Capt. Sir E. Belcher, were to sail from the Thames on Thursday the 15th inst. A supply of 20 pound canisters of gunpowder, to be exploded by galvanism, has been placed on board the vessels for the purpose of breaking up the ice, and forcing a passage for the steamers through Wellington Channel.

Mrs. Norton, wife of Hartz C. Norton, of Norwalk, Ct., died suddenly at New Haven, while her medical attendant was administering chloroform, for the purpose of extracting a tooth. It was administered at her request, and, before it seemed to take any effect, her pulse suddenly fell, and she died.

Near Sandusky, Ohio, there is an old clergyman of the Lutheran Church, named Lehmanosky. He served under Napoleon until he was overthrown at Waterloo, when he became a soldier of the cross. He says that *eighteen* of Napoleon's colonels subsequently became clergymen, as did a number of his inferior officers.

The steamer Pocahontas, from Arkansas, bound to New Orleans, with 2,360 bales of Cotton, took fire on Friday, April 16, and burned to the water's edge in half an hour. Ten persons were either burned or drowned, including a former Sheriff of Arkansas, his lady and three children, a cabin-boy, two firemen and a chambermaid.

The attention of the musical circles of Germany has been lately excited by the *debut* of a young pianist and composer, named Frederick Gernsheim, only ten years of age, who is pronounced to be one of the greatest wonders in the history of music. He intends visiting Paris and London.

The Jackson (Miss.) Star says that while Kossuth was in that city on a visit to Governor Foote, a distinguished citizen of an adjoining county made an affidavit against him, charging him with a violation of the neutrality act, and praying for a warrant for his arrest. The application was refused.

Ten thousand square feet of land, in the Washington Cemetery, near New York city, have been deeded to trustees for the erection of a monument, one hundred and fifty feet high, to Henry Clay, the cost of which is to be raised by subscription, from twenty-five cents to one dollar, from the ladies of the United States.

Brackett's admirable group of 'The Shipwrecked Mother and Child,' now on exhibition in this City, is wrought in American Marble, from an extensive quarry in West Rutland, Vt. Probably the finest marble in America is found on the Western slope of the Green Mountains.

The Agent of the Emperor Solouque of Hayti has purchased in Paris a library of all the French classics in the best editions and most expensive bindings. Upon both sides of the covers are wrought the imperial arms, which consist of a palm tree, with the motto, "God, my country, and my sword."

A dispatch dated Oswego, Wednesday, April 21, 1852, says: The ice in the St. Lawrence is broken up. The steamers Ontario and St. Lawrence have commenced their regular trips. Hereafter they will leave for Ogdensburg each morning, and each afternoon for Lewiston and Niagara Falls.

About 3 o'clock on Thursday, April 22, a fire was discovered in the rear part of the National Theater, Boston, and in three-quarters of an hour after, the immense wooden structure was completely consumed with its contents—only a few dresses and properties being saved.

A son of Mr. Wm. McClure accidentally hung himself at Pilot Knob, Crawford county, Ia., on the 4th inst. He made believe to hang himself, to frighten his little sister, and while so doing by some means missed his hold, and before the alarm was given and he could be cut down, life was extinct.

It is estimated that the annual product of all the cotton mills in the United States is 250,000,000 yards, and the consumption of cotton 600,000 bales, 100,000 of which are consumed in the Southern and Western States. Its value, when manufactured, is supposed to be more than $67,000,000.

The Troy papers state that a Mr. Wellet, while digging a well in that city, found some gold ore at the bottom. The geologists shake their heads at the statement, but it seems Mr. Wellet has already sold the half of his prospective profits for twelve thousand dollars.

Rev. Dr. Dowling, of Hope Chapel, New York, has accepted a unanimous call from the Sansom-st. Baptist Church, Philadelphia, lately under the care of Rev. Dr. Malcom, who has been elected President of Lewisburg University.

Ross Winans, of Baltimore, has recovered in the United States Circuit Court, at Philadelphia, damages to the amount of $5,400 from the York and Maryland Line Railroad Company, for using his patent-righted eight-wheel cars.

During the past winter there have been five hundred and twenty-nine converts to religion in Pike county, Illinois. Three hundred and eighty-six joined the Methodist Church, eighty-one the Baptist, and sixty-two the Congregational.

The late fire in the baggage car on the Pennsylvania Railroad, is supposed to have originated in a box of lucifers carried in the trunk of some foolish passenger. The loss is estimated at from $6000 to $8000.

Bayard Taylor, in one of his letters to the Tribune, says the Turkish name of America is *Yenkee-Doonea*. This sounds very much like Yankee-Doodledom, but is in reality the Turkish for "New World."

Adhesiveness is a large element of success. Genius has glue on its feet, and will take root on a marble slab.

Advices from Jacmel, Hayti, to the 11th, have been received. The coronation of Solouque as Emperor of Hayti, which was to take place on that day, was further postponed to the 18th inst., and efforts were making to prevent it altogether.

Hon. E. Long and Hon. J. W. Crisfield, both of Maryland, were arrested at Princess Anne, Wednesday, April 14, and put under $10,000 bail, to prevent them from fighting a duel. Judge Spence gave the information that led to their arrest.

The Secretary of the American Society for Ameliorating the Condition of the Jews cautions the public against giving money to a person named Friedenberg, pretending to solicit in its behalf or on its authority.

The New Haven Palladium says that everything connected with the construction of the New Haven and New London railroad indicates that by the 1st of June regular trains of cars will be running upon the road.

A movement is on foot in Elmira, to construct a Canal from that place to Athens, or Tioga Point, at the head of the North Branch Canal, in Pennsylvania. A company is already organized for the purpose.

A fearful freshet is reported at Pittsburgh, in the Monongahela and Alleghany Rivers, with serious destruction of life and property. The Potomac, Ohio, &c., are all very high, and several bridges have been swept away.

Hon. John Young, Sub-Treasurer for the port of New York, and ex-Governor of New York State, died at his residence in this City last Sixth-day morning, aged 50 years. His disease was consumption.

A dispatch dated Albany, Friday, April 23, 1852, says: In addition to the death of Solomon Van Rensselaer, we have to add that of Peter Van Loon, an old and respectable merchant of this city.

The Rev. Romeo Elton, D. D., formerly a Professor in Brown University, and now resident in England, has been for some time engaged in the preparation of a new life of Roger Williams.

An experiment is making in Brooklyn to test the value of Pine as a shade tree for the streets. One of the blocks in Congress street has been planted with it.

The receipts of the Erie Road for April, according to present appearances, will exceed $300,000, even should the Lake remain closed during the entire month.

Two hundred dollars reward is offered for the arrest of James Wallace, who escaped from the New Jersey State Prison, on Tuesday night.

Judge Coulter, who was elected to the Supreme Bench of Pennsylvania last October, died April 21, at Westmoreland, while on a visit to his family.

Four hundred and fifty-three thousand passengers were transported over the Utica and Schenectady railroad during the year 1851, without an accident of any kind.

It is calculated that the sum of $825,943,82 was paid by the different railroad companies of the United States for the single article of oil, during the year 1851.

Land Warrants are in moderate supply and have an upward tendency. For 160 acres the quotations are $124 and $130; 80 acres, $65 and $70; 40 acres, $33 and $38.

The whole line of the Champlain Canal is now in order. The Genesee Valley Canal will not be navigable until the 1st of May.

The number of boats cleared at West Troy on the first day of canal navigation, was 59, against 75 on the first day of 1851.

Among the freight of a ship which left New York last week for California, were several omnibuses, and a number of elegant carriages.

In Genoa, out of a population of 120,000, there are 14,000 monks, friars, nuns, and ecclesiastics of various kinds.

In Massachusetts, the number of inhabitants to the square mile is 126.11. In New York, 67.66.

Mr. Clay is again relapsing into serious prostration, after being for some time encouraged by cheering symptoms.

The American Bible Society employs thirty agents, two secretaries, one general agent, one depositary, four clerks.

An elderly lady in Covington, Ky., lately had a thorn extracted from her arm above the elbow, which had been there over 35 years.

The Welland Canal is to be lighted with gas the coming season. It will greatly facilitate the passage of vessels during the night.

Two pirates were hanged at Richmond last Sixth-day.

Caravajal has been captured by Gen. Harney, and is now in prison at Brownsville.

The Usury Laws have been abolished in Louisiana.

MARRIED,

In Brookfield, on the first day of April, by N. T. Brown, Esq., Mr. Luther Wheeler to Miss Joanna Hoxie, both of Brookfield.

In Farmington, Fulton Co., Illinois, April 12th, 1852, by George W. Little, Esq., Mr. Edward W. Burdick to Miss Elizabeth Saunders, youngest daughter of Peleg Saunders, formerly from Berlin, Rensselaer Co., N. Y., all of Farmington.

On the 25th inst., by Eld. Thos. B. Brown, Daniel L. Griffiths to Elizabeth J. Martin, all of New York.

LETTERS.

Samuel Hunt, Datus E. Lewis, Wm. C. Davis, Stillman Coon, Andrew Babcock, Wm. G. Sheffield, D. P. Curtis, T. Tomlinson, C. A. Burdick, C. D. Langworthy, D. Saunders, E. Maxson, Abram Burger.

RECEIPTS.

FOR THE SABBATH RECORDER:

Horace G.Hamilton,Milton,Wis.	$4 00	to vol. 7	No. 52
Wm. C. Davis, Sullivan, Ind.	2 00	8	33
Abel S. Tomlinson, Shiloh, N.J.	2 00	8	52
J. F. Brown, Berlin, Wis.	2 00	9	40
Oliver Champlin "	2 00	9	30
Daniel C. Burdick, Wallace, Wis.	2 00	9	43
Willett S. Burdick, Utica, Wis.	2 00	8	52
Edwin M. Crandall "	2 00	8	52
Lyman Pratt, West Newstead	2 00	9	52
Geo. C. Butler, Clarence	2 00	8	52
Hannah Eldred "	2 00	8	52
Joseph Davis, Alfred	2 00	7	52
Abram Coon, West Edmeston	2 00	5	52
Gilbert Winslow, New York	2 00	8	52
Peter Fyock, Quincy, Pa.	3 25	8	52

FOR SABBATH-SCHOOL VISITOR:

Charles A. Burdick, Utica, Wis.	$1 00
E. Maxson, West Edmeston	21

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Azor Estee, Petersburg	$1 00
Nathan Lanphear, Alfred	1 00
Stillman Coon, Southampton, Ill.	1 00

BENEDICT W. ROGERS, Treasurer.

New York Market—April 26, 1852.

Ashes—Pots $5 00 a 5 06, Pearls 6 25.

Flour and Meal—Flour, 4 12 a 4 25 for common State, 4 31 a 4 50 for common to good Ohio, 4 87 a 5 06 for Genesee. Rye Flour 3 31. Corn Meal 3 25 for State, 3 50 for Brandywine.

Grain—Wheat, 97c. for Jersey white, and nothing doing in other kinds. Corn, 66c. a 67c. for mixed Western. Rye 76c. Barley 71c. for two-rowed. Oats 38 a 40c. for Jersey, 40 a 42c. for State.

Provisions—Pork, 17 00 for prime, 19 00 for mess. Beef, 6 00 a 7 25 for prime, 10 00 a 13 00 for mess. Lard 10½ a 11c. in kegs. Butter, 24 a 27c. for new Western New York. Cheese 7½ a 8c.

Hay—58 a 62c. per 100 lbs.

Hops—25 a 27c. for good to fair Western.

Lime—Lump 95c. per barrel.

Timber—14 50 for common Spruce and Pine.

Wool—Has a downward tendency; 50,000 lbs. domestic fleece sold at 40 a 43c.

Eastern Association.

THE Seventh-day Baptist Eastern Association will hold its next annual session with the Church at Waterford, Ct., commencing on the fifth day of the week before the fourth Sabbath in May, (20th day of the month.) Introductory discourse by James H. Cochran; alternate, David Clawson.

The Executive Committee of the Association will hold its annual session on the fifth day above mentioned, at 8 o'clock A. M. S. S. GRISWOLD, Sec.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad of New Jersey.

Spring Arrangements, April 1, 1852.

FOR White House and intermediate places, from pier No. 1 North River, by steamboat RED JACKET, at 9 A. M., 1 (freight) and 5 P. M., and connects at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Cortland-st. at 9 A. M., 1 and 4½ P. M.

Returning, leave White House at 3.15 (freight) and 5.40 A. M., and 1.40 P. M.; Somerville at 4 (freight) and 6.05 A. M., and 2.05 P. M.; Plainfield at 5.10 (freight) and 6.40 A. M., and 2.40 P. M.; Elizabethtown at 7.15 and 10.30 A. M., and 3.15 P. M.

Passengers for Easton, Bethlehem, Allentown, Wilkesbarre, and Mauch Chunk, Pa., and Flemington and Clinton, N. J., will take the 9 A. M. train from New York, and on Tuesdays, Thursdays, and Saturdays, for New Hampton, Washington, Belvidere, Peapack, and Pluckamine.

N. B.—All baggage at the risk of the owners until delivered into the actual possession of the agents of the company, and checks or receipts given therefor.

Sixty Dollars a Month.

ONE hundred men of thorough, resolute, business habits, are wanted to sell THE AMERICAN LAWYER AND BUSINESS MAN'S FORM BOOK, compiled by D. W. Beadle, Esq., containing legal forms and instructions adapted to the whole United States, requisite to almost every possible circumstance in the ordinary transactions of business, with the laws of each State on household and homestead exemptions, mechanics' liens, collection of debts, contracts, deeds, wills, chattel mortgages, interest, rights of married women, &c., besides a variety of information on such subjects as postage, public lands, patents, coins, weights and measures, book-keeping, naturalization, &c., indispensable to merchants, mechanics, farmers, professional men, etc. It contains thirty-two maps, a map of each State in the Union, (divided into counties,) and a map of the United States, features never before exhibited in book form, and which alone are worth double the price asked for the whole work. This work has been reviewed and highly recommended by Hon. Henry Clay, of Kentucky, Judges Kent and Edmonds, of New York, and other eminent counsellors in various parts of the United States. The retail price is 75 cents, in strong binding, and $1 in leather. A copy in strong binding will be sent by mail, free of postage, upon the receipt of $1, postpaid; or a copy in leather binding upon the receipt of $1 25, to any part of the United States, except California. Agents of thorough, resolute, business habits, can expect to earn $60 per month, or more, over all expenses. For further information address, post paid, or apply personally to PHELPS, FANNING & CO., Publishers, No. 195 Broadway, N. Y. The above work has been translated, and is just published in the German language, containing many additions of importance to the German community. Retail price $1. N. B.—Editors of papers in any part of the United States who will give the above advertisement, including this notice, two or more insertions and send a copy of the paper containing the same, addressed as above, shall receive by mail, free of postage, a copy of the work. P. F. & CO.

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Miscellaneous.

Adventures of a British Subject sold into Slavery.

At the Thames Police office, one day last week, says the London *Times* of March 23, William Houston complained to the magistrate that he, a free-born British subject, had been sold into slavery by a sea-captain, with whom he had engaged as steward for wages. He exhibited his register ticket as a "seaman," No. 548,818, and stated that he was born in Gibraltar, in the year 1810, his father a native of San Domingo, and his mother a London woman. About thirteen years ago, when settled in London, he shipped in the Broad Oak at Liverpool, at steward, for $25 per month. The Captain's name was Joseph M'Coy.

On the arrival of the ship at New Orleans, the vessel was sold, and the captain took him on shore and sold him to an American, by whom he was taken to a place called Tricupo, in St. Matthew county, where he remained in bondage for five years, when he found means to communicate with a lawyer. His owner, having learned that measures were about to be adopted for his liberation, put him in irons, and sent him back to New Orleans, when his owner's cousin, a surgeon, Charles Le Blond, took charge of him, and sold him for a good price to one Henry Boardman, an American, who kept a kind of public house in New Orleans, but did not keep him long, in consequence of his threatening to appeal to the British Consul.

He was next bartered to Henry Lynch, an Irishman, who let him out on hire to a Captain Willis, by whom he was engaged to serve as a drummer in the American army, under General Taylor. He remained with the army for two years, was engaged in the war with the Mexicans, and received a sabre wound on the head at the battle of Monterey, and was wounded in the right leg by a shot at the engagement of Buena Vista. He was laid up in the hospital at Tampico for seven months, and, on his return to New Orleans, cured of his wounds, the marks of which were still visible, was sold to John Rustno, a boarding-house keeper, who would not detain him as his slave, on discovering that he was free-born, and a British subject, but put him in jail, and sued Lynch, the Irishman, for the purchase money. After remaining in prison for twelve months, the sheriff of the place took him out, and conveyed him to another prison, where he remained two months, and then, in accordance with the laws of the State, he was sold again to another Irishman, named Gardner, of St. Charles street, New Orleans, and the purchase money was appropiated towards the expenses of his maintenance in jail. He again claimed his privilege as a British subject, and Gardner sold him to a lawyer, named John Howard, of Baker street, New Orleans, to whom he also communicated that he was a British subject.

Howard did not keep him long, and disposed of him to Mr. Barber, a Scotchman, of Natchez. He was only with Mr. Barber one hour, when he was again sold to a Mr. Lapiere, and he informed him that he was a free-born man from England, and asked him when he was going out of town. Mr. Lapiere replied, at five o'clock in the evening, and he requested his name and address, and an order to get his clothes from John Howard. Mr. Lapiere gave him his name and address, and the order, with which he immediately posted off to Mr. Mayhew, the British Consul.

Mr. Mayhew questioned him upon his adventures, and put the case into the hands of a lawyer, who took him before a judge, and he made oath that he was a British subject. After that was done, the British Consul said he must again remain in jail till the business was settled, and he was consigned to the hands of Sheriff Lewis, who kept him in jail for one year and three months, acting as cook and white-washer. Fearing that the Consul had forgotten him, he wrote to him again, and in less than half an hour after its delivery, the Consul came to him and asked him if he was ready to go home to Europe that night, to which he replied in the affirmative.

He was immediately put on board the ship Ann Doherty, bound to Liverpool, where he arrived on the first of January last. He left Liverpool towards the end of last week, and walked up to London, where he arrived on Tuesday night, in the hopes of obtaining redress. The magistrate, having elicited from the complainant that the captain who had thus wronged him was not in his jurisdiction, and complainant had no idea where he was, could give him no redress.

A Tale of Suffering.

The Fredericksburg (Va.) *News* narrates the following extraordinary incidents in the life of a man named Watson, who, some fifteen years ago, left Alexandria, settled in King George County as a merchant, married a highly respectable young lady, by whom he had four children, and subsequently became a widower and a bankrupt:

"With his little children, two of whom were daughters, he lived on a small farm which he rented, three miles below the line separating Stafford and King George. During the coldest of the weather in the latter part of December last, his children were seized with whooping-cough, and every one of them prostrated.

"While thus confined, their father was taken with erysipelas, and in the same room lay the father and children, perfectly helpless. While thus confined, some fiends broke into his meat and fowl houses and stole every fowl and piece of meat on the farm. In doing so they passed through the garden, leveling the fence, and thereby permitting the cattle and hogs to destroy all the vegetables intended for winter use. The only thing left for the support of the family was a small quantity of corn-meal and some unroasted coffee. In that condition they lay a large portion of the time, without water, without fire, and without food.

"A poor widow in the neighborhood sent them a small piece of meat, and the eldest boy, not quite so ill as the rest, did, as long as his strength would enable him, crawl to the fire-place, stir up the dying embers, half cook some bread, fry a piece of meat, and, with coffee without milk or sugar, attempt to relieve the hunger of his dying father and sisters. On one occasion, weak and feeble as he was, he staggered through the snow to a neighbor's house to procure fire. At one time the father and children would be crying for water, and not a drop in the house, and no one to bring it. Thus they lay for several days, until God, in his mercy, took two of the children.

"Two days did they they lie corpses by the side of their sick parent, and no one to prepare them for sepulture and convey them to the tomb. A man accidentally passing by, called in, found the family as we have described them, the father blind and insensible, with his two dead children—one frozen to death—lying by his side, and left them in that condition. Two days after this the father died. The night preceding his death he had hemorrhage and bled most profusely. By his side were his son and his daughter, barely able to raise their heads, but nerved to the occasion they sat by him the whole night alone, using every means their infant minds could suggest in stenching the blood. A poor widow, the day of Watson's death, heard of it, came to his house, had him and his two dead children buried, took the sick ones home with her, nursed them, and has since restored them to health."

Pruning and Grafting Old Trees.

Mr. N. P. Morrison, an experienced fruit grower in Somerville, Mass., communicates the following as the results of his observation and practice, to the New England *Farmer*:—

In Lowell, I had the opportunity of examining the operations of grafting, and I came to the conclusion that the operator shook the trees and caught the birds, while his employer's anticipations would not be realized. The grafting, I think, was done by the job, so much per scion, and the bill for two small trees amounted to almost five dollars, when all the labor which was necessary in doing the work could have been done for less than one-half that sum. The number of scions set was too many. One-half the number would have been all that were needed to form a good tree. I noticed there were several small branches within a few inches of each other; from six to ten scions were set where there should have been but two, by cutting the limb below where the branches separated. Another error in grafting is, in leaving limbs too near the scions when set, so as to impede their growth; this should always be avoided. Other trees I have noticed frequently, while traveling, which had been attempted by having six or eight scions set in the low limbs where twenty or thirty were necessary to have formed a good tree. I saw a man grafting for a friend of mine, and as he was an experienced workman, I had the curiosity to stop and examine the trees, and ask a few questions in regard to grafting, hoping to gain some information in so doing. His scions were set in few of the middle branches, and according to the appearance by grafting so few stems, he did not intend to injure the trees but very little, for the scions would eventually be left, in the few instances above named, to take their own course, consequently they would be overrun with branches and left to wither and die. I inquired why he did not set more scions in a tree! His reply was, "The man who employs me wants to make all the cider he can." I suppose he meant until the scions came to maturity. This we see is economy outdone.

I have found some trees which had twice the number of scions set requisite to form a good top, while others fell short in the same proportion. Now it will appear, from the many observations I have made, that farmers and many others who have land and trees to improve, feel conscious that something ought to be done in renovating and improving their fruit trees in order to give them a profit which is realized by thousands who have their work thorougly done. Therefore, give the farmer knowledge, perseverance, (and I must say) temperance; these all combined, will give him the satisfaction of seeing his labors crowned with abundant success.

I have about eight acres of orcharding, and have so managed in pruning and grafting as to give all the old trees mostly new and vigorous tops. I commenced in 1842, taking off the large and low limbs which were in the way of the team when plowing, and continued the same process yearly until my horses could walk without coming much in contact with any of the limbs. I found that taking off the under limbs (which is too much neglected) increased the growth of what remained, new shoots came forward, which now compose a good part of my trees. Too many large limbs should not be taken from a tree in one season. I have cut off limbs that were six or seven inches in diameter, and have applied cold beef tallow to the trunk where they were cut, and the trees have done well. My pruning is mostly done in Feb. and March, scraping the trees immediately after, which I think well pays for so doing. I keep the land plowed and tilled, where it is not too much shaded. Grafting I have done in April and May. There were about forty large New York Greenings, which proved to be almost barren and worthless. I have grafted all of these, and many more which bore inferior fruit. I have sold the apples which grew on two of them the past season, for over fifty dollars, and the sum total for all the last season will amount to seven hundred dollars. I was informed that sixty-two barrels was the most ever raised in one season previous to my purchasing the farm.

I state these facts for the encouragement of others, that they may see what can be realized in reclaiming and improving old apple trees. The process in setting scions is very simple, but the number needed, and where to to be set, in order to give an even and well-balanced top, requires both care and judgment.

Trees should be thoroughly examined in order to see where, and how many limbs should be grafted, to give each an equal division or space to grow in, and make a well-shaped top. I generally commence at the hightest branches and work downward, so as not to interfere with the scions after setting. Do all the grafting to each tree in one season, leaving a few scattering limbs that will not interfere with the scions, for one year, then take off all remaining limbs and leave the sprouts, except when near the scions, for one year, then cut all, or most of the sprouts, and leave but one scion on a stalk, if the growth has been good, if not, let the two remain a longer period. Never graft very low limbs, for they always incline downward after bearing fruit.

Hot Beds.—Now is the time for hot beds. All you want is a frame of inch boards, or plank, the size of your bed, and about one foot high in front, and two feet in the rear. Then put in small rafters, just stong enough to hold the sashes, and use good clear glass, lapped a quarter of an inch. Fresh horse dung is the best manure; and the more the better, at least you must have enough to generate the proper degree of heat. After the dung is placed in the hole, you should cover it with the richest and lightest mold that can be procured. There is nothing better than the decayed leaves of the woods, that lie in a black stratum upon the surface of the ground.

From the New York Journal of Commerce.

Operative Surgery.

Two remarkable operations have recently been performed in our city, which present the very antithesis to each other in the mechanico-surgical operations. The remarkable success which attended the manipulations of the two operators still further adds to the already distinguished position of New York in all that pertains to surgical science and skill.

The first case was the excision, (or what is usually termed amputation,) of the whole lower jaw-bone from its sockets in the cranium. This terrible and most difficult operation was performed by Professor J. M. Carnochan, who in a very short space of time completely dissected the jaw-bone from its numerous adhesions and sockets, an operation rendered necessary by extensive disease in the substance of the bone. Perhaps this is the most extensive, painful, and formidable operation to which the human body can be subjected. So entirely successful was the operation, that, strange as it may appear, little deformity is observable in the man's face or the expression of his countenance.

The other case presents an opposite to the above operation, in supplying the loss of the lower jaw-bone and teeth, by artificial substitutes. This surgical-mechanical operation was performed by Dr. A. C. Castle, Surgeon Dentist of this city. This complicated casualty presents one of those interesting cases which proves the remarkable extent of injury the animal system is capable of sustaining, without destroying life. These cases also exhibit the wonderful strides of the modern resources in surgical and mechanical science in combatting and overcoming difficulties, however terrific and formidable they may be. The last case was that of a brave young officer—who, with his men, in pursuit of the enemy, (the latter having availed themselves of an inviting piece of chaparral,) endeavored to force them from their hiding place, and while so engaged, he received a double charge of buck-shot in his face, jaws, and neck, which completely destroyed the soft parts, and carried entirely away two-thirds of the lower and a large portion of the upper jaw-bones. Dr. Castle's skill enabled him to overcome every difficulty presenting itself. He contrived artificial substitutes, answering all the purposes of the jaw-bones and teeth. The cheek had in the first instance been replaced by the operation of bringing up the healthy portion of the skin from the neck; and this, too, was done without producing any unnatural deformity.

Evidence of Personal Identity.

A recent occurrence in the Courts of our city (says the Boston *Journal*) adds another to the many instances of the fallibility of human judgment in cases of personal identity. Mr. Shepardson, a respectable citizen of Roxbury, was accused of obtaining butter at several stores by false pretenses. He was arrested, taken before the Police Court, and bound over for trial at the Municipal Court. The case was tried, and several witnesses swore positively to the identity of Shepardson as the guilty party. The jury, however, in the face of the previous good character of the prisoner, were unable to agree upon a verdict. Before the case came up for trial a second time, circumstances transpired which confirmed the asseverations of Mr. Shepardson and his friends that the witnesses were mistaken in the identity of the man who committed the offense. A Mr. Holbrook was found, who, besides bearing a strong personal resemblance to Mr. Shepardson, was accused of offenses similar to those charged upon that gentleman. It also appeared that he drove a horse and sleigh of similar appearance. He was arrested and held to bail, and it will be seen by the report of the proceedings of the Municipal Court to-day that the witnesses against Mr. Shepardson have acknowledged that they were mistaken in the identity of the offender, and the indictment against him has been abandoned by the District Attorney.

It will be recollected that in the Webster case two or three witnesses swore positively to having seen Dr. Parkman on the afternoon of his murder. Had not the jury been convinced that these witnesses were mistaken, as subsequently clearly appeared, the guilty would have escaped punishment. These facts teach the necessity of great caution in testifying to the identity of individuals.

The Secret.

"I noticed," said Franklin, "a mechanic among a number of others, at work on a house erected but a little way from my office, who always appeared to be in a merry humor, who had a kind word and a cheerful smile for every one he met. Let the day be ever so cold, gloomy, or sunless, a happy smile danced like a sunbeam on his cheerful countenance. Meeting him one morning, I asked him to tell me the secret of his constant happy flow of spirits.

"No secret, Doctor," he replied, "I have got one of the best of wives; when I go to work, she always has a kind word of encouragement for me, and when I go home she always meets me with a smile and a kiss—and then tea is sure to be ready, and she has done so many little things during the day to please me, that I cannot find it in my heart to speak an unkind word to any body."

Liability of Railroad Companies.

Harring against the New York and Erie Railroad.—This case, in which some important questions affecting the liability of Railroad Corporations, both upon general principles of Law and under the Statutes of New York, was tried at the Rockland Circuit before Judge Brown, in the fall of 1851. The husband of the plaintiff was run over by the cars of the Company and killed. It appeared from the plaintiff's evidence that, at the place where the highway crossed the Railroad, there was an excavation extending some distance on the line both of the highway and the Railroad. The cars approached the place of crossing at their usual speed. The plaintiff, who was riding in a sleigh, drove down upon the track, at the crossing, at the rate of about a mile in five minutes. It also appeared from the plaintiff's evidence that, at the time of the accident, the bell upon the cars was not rung while crossing the highway, as required by statute. The whistle, however, was sounded. The counsel for the Company moved for a nonsuit, claiming that the facts showed that Harring was himself negligent, and that although the Company might have been guilty of a violation of the statute, yet that was not material to the issue, unless such violation was the proximate cause of the injury. After full argument, Judge Brown granted the motion and nonsuited the plaintiff. The plaintiff appealed to the general term, and the case was heard at the present general term at Brooklyn, before Jutices Morse, Barculo and Strong. The motion to set aside the nonsuit was argued by F. C. Bliss, Esq., for the plaintiff, and D. B. Eaton, Esq., of counsel for the Company; and the Court, upon the argument, affirmed the opinion and judgment of Judge Brown.

The Colosseum at Rome.

This wonderful building, which for magnitude can only be compared to the pyramids of Egypt, and which is perhaps the most striking monument at once of the material greatness and the moral degradation of Rome under the Empire, was commenced by Vespasian, but at what time is uncertain, the date assigned by Lepsius, A. D. 77, being more than doubtful, and completed by Titus, who dedicated it A. D. 80, when were slaughtered 5,000 animals of different kinds. There is an ecclesiastical tradition, but not entitled to much credit, that the architect of the Colosseum was a Christian, and afterwards a martyr, named Gaudentius, and that thousands of the captive Jews were employed on it. In the reign of Macrinus, on the day of the Vulcanalia, it was struck by lightning, by which the upper rows of benches were consumed, and so much damage done to other parts of the structure that the games were for some years celebrated in the Stadium. Its restoration was commenced by Elagabalus, and completed by Alexander Severus. It was again struck by lightning in the reign of Decius, but was soon restored, and the games continued to be celebrated in it down to the sixth century; the latest recorded exhibition of wild beasts being in the reign of Theodoric. Since that time it has been used, sometimes in war as a fortress, and in peace as a quarry, whole palaces, such as the Cancellaria and the Palazzo Farnese, having been built out of its spoils. [The Builder.

A Good Story.

The following excellent story is told of Mr. Sheaf, a grocer, at Portsmouth, New Hampshire:—

It appears that a man had purchased some wool of him, which had been weighed and paid for, and Mr. Sheaf had gone to the desk to get change for a note. Happening to turn his head while there, he saw in a glass, which swung so as to reflect the shop, a stout arm reach up and take from the shelf a heavy white oak cheese. Instead of appearing suddenly and rebuking the man for his theft, as another would, thereby losing his custom forever, the crafty old gentleman gave the thief his change as if nothing hadhappened, and then, under pretense of lifting the bag to lay it on his horse for him, took hold of it and exclaimed—

"Why, bless me, I must have reckoned the weight wrong."

"Oh, no," said the other, "you may be sure you have not, for I counted with you."

"Well, well, we won't dispute the matter, it is easily tried," said Mr. S., putting the bag into the scales again. "There," said he, "I told you so—knew I was right—made a mistake of nearly twenty pounds; however, if you do n't want the whole, you need n't have it—I'll take part of it out."

"No, no!" said the other, staying the hands of Mr. S. on their way to the strings of the bag, "I guess I will take the whole."

And this he did, paying for his dishonesty by receiving the skim-milk cheese at the price of wool.

Fowls.

The food I give is as follows:—"Good sound barley and wheat, as much as they can eat, once a day; after that I give steamed Belgian carrots, broken up, with barley-meal; and when these cannot be obtained, barley-meal or toppings. Grass or other green food is indispensable; I also give my birds a full meal of boiled rice every other day, and about twice a week bullock's liver cut into dice. When the chickens are first hatched, the best food is egg boiled hard, and crumbled with bread or fine toppings, and a little barley-meal; and at the same time I give off-corn wheat, with a few split-grits. This food, if given for a fortnight, will forward the chikens in an extraordinary manner; after that time, barley-meal, mixed hard, with water, is very good, with boild rice and wheat. Should chickens, whether young or old, seem at any time ailing, they should be immediately attended to; for never does the old adage, 'a stitch in time saves nine,' become more necessary than in the case of poultry. They should have, first, some sulphur and cayenne pepper, mixed with barley-meal, given them, and afterwards, for a full-grown bird, a tea-spoonful of the following mixture, in the same medium, night and morning:—Elecampane fœnugric, liver of antimony, anniseed, cummin seeds, linseeds, and cayenne pepper, all in powder, mixed in the proportion of equal parts except the last, of which there should only be half used." [British Agr. Gaz.

The Best Fowls.

The Boston *Cultivator* of Nov. 16th, says: "After being at the exhibition of Poultry in Boston, on the 12th, 13th, and 14th inst., and examining the 10,000 fowls exhibited, and after the most abundant opportunities for examination and comparison, we feel justified in declaring, that, in our estimation, the *Forbes* importation of Shanghaes excel all others of the same name."

"If farmers only knew the worth of these fowls, (says another paper,) no effort would be spared to obtain them, as they will produce more eggs in *four* months than any common fowl will in *twelve* months. I have had a ready sale for all my fowls raised the past season, at prices ranging from $2 to $10 a pair, according to age. From my experience in raising fowls, I am fully of the opinion, that pure blood Shanghae and Cochin China fowls will eventually drive all other breeds out of market. There can be no doubt of this, as they are certainly the best fowls in America for laying, and they are a very superior fowl for the table. I am satisfied, that if farmers would abandon all their common fowls, and procure the Cochin China, or Shanghae fowls, they would realize at least 100 per cent. better profits than they now do. There is no mistake about this, as every person within my knowledge, who has tried the experiment, will testify."

Religious toleration is a duty, a virtue, which man owes to man; considered as a public right, it is the respect of the goverment to the consciences of the citizens, and objects of their veneration and their faith.

Attar of Roses—How it is Made.

The roses of Ghazipoor, on the river Ganges, are cultivated in enormous fields of hundreds of acres. The delightful odor from these fields can be smelt at seven miles distance on the river. The valuable article of commerce known as attar of roses is made here in the following manner: On forty pounds of roses are poured sixty pounds of water, and they are then distilled over a slow fire, and thirty pounds of rose-water obtained. The rose-water is then poured over forty pounds of fresh roses, and from that is distilled at most twenty pounds of rose-water. This is then exposed to the cold night-air, and in the morning a small quantity of oil is found on the surface. From eighty pounds of roses, about 200,000, an ounce and a half of oil, at the utmost, is obtained; and even at Ghazipoor it costs forty rupees (twenty dollars) an ounce.

Cave in Berkshire County.—It will be remembered, says the *North Adams* (Mass.) *Transcript*, that, some time since, we noticed this work of Nature, and that its entrance was blocked up so as to forbid further explorations without great labor in removing the rubbish. The cave is in the side of one of the hills which form the base of old Greylock, about a mile south of the village, near the South Adams Road. A narrow and difficult passage, about ten feet in length, leads to a room large enough to contain six or eight persons. Northward, a small horizontal avenue, ten or twelve feet long, leads to another room considerably larger than the first. From this, by descending twenty perpendicular feet, another room is entered thirty feet long by an average breadth of about twenty feet, and twenty feet high. Beyond this, and lower down, are smaller apartments, answering to bedrooms, pantries, &c. Further on no one has explored. The walls of the cavern are composed of limestones, belonging to the vast ledge of which Saddle Mountain is built.

Gold Hunting.—A correspondent in Ohio wants to know whence and at what expense he can get to the gold regions of Australia. The expense we do not know, but the place to start from is San Francisco. Thence there are regular lines of vessels, sailing frequently. From other parts of the Union, there is scarcely ever a ship which sails directly to Australia. But we would advise our correspondent not to try his fortune so far off. The diggins of California are better, as is the company found at them. Another correspondent wants to know what a passage to California will cost in a good sailing vessel, by way of Cape Horn. This will cost about $150. [N. Y. Tribune.

VARIETY.

Out of every thousand men, twenty die annually. The number of inhabitants of a city or country is renewed every thirty years. The number of old men who die in cold weather is to the number of those who die in warm weather, as seven to four. The men able to bear arms form a fourth of the inhabitants of a country. The proportion between the deaths of women and those of men is 100 to 108. The probable duration of female lives is sixty; but after that period the calculation is more favorable to them than men. One half of those who are born die before they attain the age of seven. Among 3125 who die, it appears by the registers that there is only one person of one hundred years of age. More old men are found in elevated situations than in valleys and plains.

On examination the lungs will be found full of innumerable little holes, like a sponge. These holes are the cells into which the air enters when we breathe. So great is their number that they have been calculated to amount to 170,000,000, forming a surface thirty times greater than the human body. Every one of these cells is provided with a net-work of blood vessels, by which means every portion of the blood is brought into immediate contact with the air. When this great amount is taken into consideration, we shall at once feel how necessary it is to supply pure air to the lungs with every breath we breathe.

The Industrial Exhibition in Silesia goes bravely on. The glass palace is building, and must be ready by the first of May. Already 500 exhibitors have entered the names of three thousand articles, from huge steam-engines down to needles which swim upon water, and colossal "cookies" or gingerbread cakes eight feet long. Several trades mean to exhibit their operations in every stage. Glass from the original material to the slightest crystal shred—Silk from the worm to the cloth, &c., &c., and a fountain of Cologne water, as in the London palace, with play constantly.

We all talk of the ass as the most stupid of the browsers of the field; yet, if any one shuts up a donkey in the same enclosure with half a dozen horses of the finest blood, and the party escape, it if infallibly the poor donkey that has led the way. It is he alone that penetrates the secret of the bolt and latch. Often have we stood at the other side of the hedge, contemplating a whole troop of brood mares and their offspring patiently awaiting while the donkey was snufling over a piece of work to which all but he felt themselves incompetent. So says the *Quarterly Review*.

At the centennial celebration of the landing of the Pilgrims at Plymouth, Dec. 22, 1850, after an address by Hon. Daniel Webster, the procession marched to the place where the dinner was to be served; as they passed down the long rows of tables, five kernels of corn were observed on every plate, reminding them of that occasion in 1623, when the colony was reduced to a pint of corn, which, when divided among the settlers, gave them each five grains.

In the United States District Court at Boston, on Monday morning, Judge Sprague gave his opinion on the motion to stay proceedings in the case of Wm. R. Pittman and John Dixey, charged with receiving and concealing $8,000 stolen from bark Missouri. The Court was of opinion that the indicture could not be sustained, and the prisoners were discharged. The substantial ground taken by the Court was, that the crime was embezzlement and not larceny, and that the crime of embezzlement was not covered by the statutes of the United States.

We have noticed in the papers lately, several deaths by lock-jaw. We have published several times a certain preventive and remedy, in the application of beef's gall to the wound. Besides its anti-spasmodic properties, the gall draws from the wound any particles of wood, glass, iron, or other substances that may cause irritation, when other applications have failed to do so.

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" Third " March 17 " " June 29.

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THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
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No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
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The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

THE JEWS OF PALESTINE.

At Beyrout, the "Mission from the Church of Scotland" met with Mr. Pieritz, once a Jewish Rabbi at Yarmouth, but then a Missionary of the London Society, who gave them much information relative to the condition and habits of the Jews, and the encouragements to missionary labor among them. We copy this portion of their "Narrative," and with it close our extracts for the present:—

Speaking of the best STATIONS for the labors of a Jewish missionary, Mr. Pieritz mentioned *the Grand Dutchy of Posen* as one of the most promising fields in the whole world. There are nearly 100,000 Jews there, among whom the London Society have sent three laborers, but there is room for thirty. The Jews there have been enlightened so far as to be loosened from the Talmud, and yet they are not Rationalists. This may be accounted for by their situation among Protestant Christians. Nearly one-half of all the Jewish converts are from that country, among whom are three of the Jerusalem laborers.

In *Moldavia and Wallachia* there is another great field, hitherto untried. The cheapness of living there is extraordinary, and the resources of commerce are great and unoccupied, so that Jewish inquirers and converts could easily support themselves independently of their brethren. Judeo-Polish and Judeo-German are the languages they speak.

From personal observation, he also mentioned *Gibraltar* as a desirable missionary station. On one side lies the coast of Barbary, all lined with Jews, each of its towns having several thousands, and these men of singular industry. On the other side are Spain and Portugal, where are many called "New Christians," who are all baptized Jews, to whom a prudent missionary might find access. In Gibraltar itself are about 2000 Jews, speaking Hebrew and Spanish; many of whom at present allow their children to attend Christian schools there. A knowledge of the Arabic language is required by a laborer on the Barbary coast, and Judeo-Spanish on the European side.

Mr. P. spoke further upon the subject of TRACTS FOR THE JEWS. The most useful tract for a Jew is a plain Christian tract, such as one would give to a careless professing Christian, setting before him the simple truth of his lost condition, and the death and atonement of Christ. This is much better than a deficient controversial tract. If it is controversial, it ought to be complete, for otherwise a Jew, accustomed as he is, by studying the Talmud, to acute reasoning, will soon see its deficiency and throw it aside. The tract "Helps to Self-Examination" is good, because it sets before them the law that convinces of sin, and closes with prayer for light. "The City of Refuge" is another that Mr. Nicolayson considered useful.

Some of Mr. Pieritz's anecdotes regarding the Jews in Palestine, were very interesting. In Jerusalem, a Jew named Munsternetze, when pressed much to read the Bible for himself, replied, "But I am afraid." "Why?" "Because (said he) I have a wife and children." He meant, that if he were to study the Bible, he would be convinced of the truth, and would, through the enmity of the Jews, reduce his family to poverty. Six weeks after Mr. Pieritz came there, a learned Jew, named Joseph, visited his house to converse with him, and remained from ten in the morning till five at night; and the result was, that he would not read his rabbinical books any more. Not long after, he came secretly every day, and they read over together most of Isaiah, and all Matthew critically. One day he said that it had occurred to him that, as Messiah *should* have come just at the time when Christ appeared, it might be the case that Christ, knowing this, had taken advantage of it, and by the force of great genius, had brought all the prophecies to meet in himself. Mr. Pieritz gave him Isa. LIII, Dan. IX, and Zech. XII, to compare and meditate upon. When he had read the first of these chapters, he returned, saying that he understood it; at the same time, he applied it partly to the Jews, and partly to the Messiah as one of the Jews. Mr. Pieritz set him to read all the three chapters. He sat very thoughtfully for a while; then, burst out into the exclamation, "*How to understand is easy enough, but how not to understand is the difficulty!*" From that time, he became really anxious about spiritual things. One Friday evening, talking of veracity toward God and man, one of the Talmudical prayers was adduced, which says, "*I thank thee for commanding*" such and such things, although no command has been given for it in the Bible. He felt the force of this at once, and on going home, finding the table spread to usher in the Sabbath, he declined the service. His friends became suspicious of him, but his change became public in an unexpected way. A Mahometan was in the room one day, to whom Mr. Pieritz said, "that the unbelief of the Jews was no objection to Christianity, as many of them did believe," appealing to Joseph, who boldly assented. The Mahometan told this to the Jews, and Jerusalem was turned upside down. An excommunication was pronounced upon Joseph, so awful that the whole synagogue were in tears. They then forced him to divorce his wife, and, by repeated solicitations, to leave Jerusalem for Constantinople, whither he went seeking Christian baptism.

On another occasion, a public controversy was held, in which Rabbi Benjamin was spokesman in favor of the Talmud. It did not last long, but three months after, he came to Mr. Pieritz to say, that, though convinced at the time that himself had the best of the argument, yet, on going home, he had been led to reflect and inquire. Another day, he and Rabbi Eleazar came both together with a list of questions written, but went away without proposing them, after hearing Mr. Pieritz's statement of the truth. They began to read the New Testament together. One evening while thus engaged in one of their houses, Rabbi Abraham came in unexpectedly; they tried to hide their books, but he insisted on seeing them. Upon a vow of secrecy, they showed their New Testaments. He was very angry, but agreed to go with them to visit Mr. Pieritz. He came full of fire against Christianity. He began by showing the inaccuracy of the quotation about Bethlehem-Ephratah in Matt. II, and said many acute things; but Mr. Pieritz kept to the statement of the gospel. Rabbi Abraham soon became the most earnest of the three in his love for Christianity, and all determined to make an open profession. Two of them belong to the best Jewish families in Russia. Chaii or Hyman Paul, a young man, became convinced of the truth and was baptized. He used to go to the convent and argue with the Roman Catholics, telling them that they could not be true Christians, because they did not care for the Jews, but hated them. On one occasion they ordered him out.

On the subject of PROPHECY, Mr. Pieritz agreed in the sentiments of Mr. Nicolayson, that it is quite necessary for a missionary to hold the literal interpretation of prophecy. He mentioned that some Jews in Poland condemn parts of Abarbinel for spiritualizing. The Jews feel their dispersion to be literal; and therefore, if you explain unfulfilled prophecy by saying it is spiritual, they reckon you a kind of infidel. If you say that "a wolf" does not mean a wolf, but a bad man, that "Zion" means the church, and "redeeming Israel" not redeeming Israel, but something else, and yet try to convince them of the truth of Christianity from the Bible, they think that you yourself do not believe the Bible. In arguing with the Jews, it is sometimes of importance to show the similarity between Rabbinism and Popery, and that they have the same author. One day a Jew referred to the follies transacted at the Holy Sepulchre, and said, "That religion cannot be true." The Missionary replied, "They do just as you do, they add to the New Testament, and you add to the Old." Like the Papists, the Jews do not approve of a man reading much of the Bible, because it leads him to speculate, and they say the Rabbinical commentaries contain as much as it is proper to know. The parts of Scripture read in the synagogue, are generally passages that do not directly instruct in doctrine. For example, they read the 52d and 54th chapters of Isaiah, but omit the 53d.

In speaking of *the Holy Land as a Missionary field*, Mr. Pieritz gave us the smallest estimate we had yet heard of the numbers of the Jews. He reckoned that in Jerusalem there are only 3000 Jews, in Saphet 2000, in Tiberias 1000, in Hebron 700, and in other towns and villages 1300, making in the whole land only 8000 Jews. During the last year he thought there had been a decrease in the Jewish population; for the plague carried away more than those born during the year, and the Jewish emigrants who came to settle at Jerusalem during that time were not more than twenty. As to their *means of support*, the Ashkenazim depend wholly on the contributions from Europe, except in isolated cases. The Sephardim are not so entirely dependent on this source, as they have a little trade. If the contributions were withheld, they would all be forced to seek support by their own industry, and this would be infinitely better for them. Every intelligent friend of Israel we met agreed in this opinion. There are no Rabbies, properly speaking, among the Ashkenazim, that is, the Rabbi is supported in no other way than as a member of the congregation; but among the Sephardim there are "Hachamim" or "Wise," for they do not call them Rabbies. These are all who are raised above the lower class, and have reached a certain standard of learning. Above this is the class of the "Hacham Morenu" or "Teacher." Him they regard with unqualified respect, and submit to him as a kind of Pope. He is well supported by them, and often lives in affluence. The Ashkenazim do not pay any such respect to their Rabbies. The Polish and German Jews are generally better scholars than the native Sephardim; but, on the other hand, the latter have more knowledge of the Bible. On the Barbary coast, it is not uncommon to meet with very unlearned Jews who are well acquainted with their Bible. There is a mixture of the customs of different countries among the Jews of Palestine; but a general inclination prevails to yield to the manners and laws of the Sephardim; as, for example, in the rites of burial. There is much more of Pharisaism among the Sephardim than among foreign Jews, and much less morality. Polygamy is not unfrequent among them, but is not allowed among the Ashkenazim. There are several in Jerusalem at present who have two wives, and some who have even four. Divorce occurs every day. Mr. Pieritz mentioned one case of a Jewess in Jerusalem, not above thirty years old, who was then married to her fifth husband. In how affecting a manner does this illustrate the question put by the Pharisee to our Lord, "Is it lawful for a man to put away his wife for every cause?" and the touching answer of Jesus.

The Jews here are far lower in morals than those in Europe. Those living in Saphet are worse than those in Jerusalem; those in Hebron are the most respectable of all. Their misery also is very great. It is not true, as some have supposed, that though the houses are outwardly poor, they are well furnished within. Yet the Jews are more open and friendly in this land than in any other, because of their misfortunes. The Bible shows that affliction will be one way of humbling them; and it is so here. In other lands, where they are involved in business, or rich and comfortable, they will not attend to the missionary.

The Jews here will take an Old Testament willingly, but often they will read the historical parts only, and not the prophets; for it flatters their national pride to read the story of the wars of their fathers. To remedy this the London Society have published "The Prophets" separately, and these are often sold to them.

The Karaites, or Jews who keep by the text of the word of God and reject traditions, abound most in the Crimea, and hence some erroneously give that country the honor of originating the name. They are generally very ignorant, having no literature of their own. In the Crimea and Turkey, they are said to repeat their prayers in Turkish. Their prayer-book is a beautiful compilation, being taken almost entirely from Scripture, with some hymns; and they do not omit any book of the Bible in the Scriptures, as some have asserted. The other Jews hate this sect more than they do the Gentiles.

In regard to the LITERARY QUALIFICATIONS OF MISSIONARIES, the remarks of Mr. Pieritz have been mostly anticipated. He showed the necessity of a Missionary's knowing more languages than Hebrew. If he speak to them only in Hebrew, he must quote the Scripture simply as it stands in the Hebrew text, which they often understand in a different sense from what he does. For the sake of perspicuity, therefore, he must explain himself in the vernacular tongue—Judeo-Polish or German for the Ashkenazim, and Judeo-Spanish or Arabic for the Sephardim. The study of the Talmud sharpens the intellect much; so that a Missionary who has not studied it deeply ought to have passed through an academical education. The only way of learning it is by the help of some learned Jew. The parts that are not controversial are the most easy. But one who is a Talmudist, and nothing more, will never do for a Missionary. One advantage of Talmudical knowledge is, that it enables the person to argue by Talmudical logic, which is much shorter and more striking than scientific logic. Jews cannot follow a long argument. They do not feel the power of the syllogism; and, on this account, "Leslie's Method" does not suit them.

The concluding words of our conversation with this interesting person were worthy of remembrance. "Rather send one good Missionary than fifty others. I have come after many Missionaries and have wished that they had never been there. It was pleasant to come after Wolff. All the Jews in the place knew what he wanted with them—viz. that without Christ there is no remission of sin."

NUTRITIOUS PREACHING.

"Do you like Dr. S—— as well as ever?" was the question once addressed to a member of the A—— Street Church. "O, yes; his sermons are roast beef and plum pudding to us for a whole week." This was high praise surely, and bespoke a full larder, as well as no small skill in setting out the feast. It gives us at once an idea of the man, and of his sermons, and of the study, too, whence such sermons came. We catch a glimpse of a quiet room, better stocked with standard works than with the literature of Tupper and Gilfillan—of a patient, prayerful man, rising from his knees to adjust his manuscripts for the day; and of an open Bible on the study-table. The hat and cane are laid aside, for he has already paid a visit to the suffering family in the adjoining alley, or to the sick bed of a dying parishioner; and "it is well before preaching to *look over the verge*." While such a man writes, let no one needlessly intrude, for the robbery of his hour is the plundering of a whole congregation. In a minister's study-hours the "talk of the lips tendeth to penury."

Of the discourses of Dr. S——, on which such a savory encomium was pronounced, we had no personal knowledge; but we can easily conjecture some of the qualities which made them so nutritious.

1. They must have had a *great deal of Bible* in them. Not an occasional scrap, or a dainty passage culled out to beautify a sentence and round off a period, but wholly *saturated* with the word of God. Hamilton tells us that Dr. Chalmers' discourses "held the Bible in solution." The strong meat is found in the Scriptures alone. The preacher who never "wears out," or wears his people out either, is he who delves daily in gold mines of revelation.

2. Those nutritious discourses must have had a great deal *of prayer over them*. There are other men beside the staid Quakers who believe that he who preaches aright must preach "as the Spirit moves him." And through Divine aid comes down the invisible ladder by which the prayer of faith ascended to the Heavenly Intercessor. McCheyne never wrote a line without previous petition to God. Holy John Welch rose at night, and spent hours in pleading for the celestial baptism. "I am convinced," writes an eminent clergyman, "that even æsthetically considered, one hour of prayer is a better preparation for sermon-writing than a whole day of study."

3. They had a great deal of *every-day* religion in them. They were practical. There is a painful lack, with many ministers, of knowledge of human nature in its daily actings. They are not ignorant men. They are tolerably familiar with John Owen, and Matthew Poole, and Francis Turretin, know all about the Council of Trent, and may even aspire to an acquaintance with the Magdeburg Centuriators. But to the living, acting, laughing, weeping, tempted, and sinning world around them, they are well nigh strangers. During the week their parishioners have been driving a plough, or hammering a lap-stone, or pleading a cause, or have been "up to their eyes" in cotton bales and sugar casks. When the Sabbath comes, these parishioners bring to the sanctuary their every day wants and trials, as citizens, as men of business, as parents, as husbands, or as children. They want preaching that shall tell them how to live as well as what to believe. They want *plain* instruction. They want doctrine, but doctrine made portable and practical. They hunger for truth, but truth simplified, and purged of scholastic technicalities. We once heard a young licentiate of great promise preach a sermon in which he talked about the "governmental theory of the atonement," and garnished his discourse with such words as "predicate," and "potential," and "subjective." The whole discourse smelled strongly of the class-room, and had probably been "sat upon" by an inquest of theological students during the author's senior year. We would like to have whispered into the brother's ear, "You will burn that sermon up before you have been in the ministry twelve months." The Sabbath teachings which are carried into the week are those which treat of every day wants and every day duties—which meet the Christian, and tell him how to grow in grace and holy living—which soothe the afflicted with gospel consolations—which tell the young how to shun daily temptation, and the aged how to prepare for death—which points the anxious inquirer to that cross beneath which he may quiet his aching heart. And the simpler these teachings, the better. A discourse which a minister would not be willing to read to his children and domestics, with a good hope that they would understand it, is not usually a safe sermon to take into the pulpit. "It takes all our learning," said Archbishop Usher, "to make truth simple."

4. Another excellence of the preacher, of whom I am writing, probably was that he seldom went beyond his "thirdly." Neither will we; so we will close with the remark once made to Dr. Green by a poor woman of his parish. "Mr. Green," said she, "what do you think is the great business of the shepherd?" "To *feed the flock*, madam!" was his reply. "That is my notion too, sir, and therefore I think he shouldn't hold the hay up so high that the sheep cannot reach it."

WHAT SHALL I ASK?

OR,

A Benediction for a Babe.

BY JAMES MONTGOMERY.

What blessing shall I ask for thee,
In the sweet dawn of infancy?
—That which our Saviour at his birth
Brought down with him from heaven to earth.

What next, in childhood's April years
Of sunbeam smiles and rainbow tears?
—That which in Him all eyes might trace,
To grow in wisdom and in grace.

What in the wayward path of youth,
When falsehood walks abroad as truth?
—By that good spirit to be led,
Which John saw resting on His head.

What in temptation's wilderness,
When wants assail and fears oppress?
—To wield like him the Scripture sword,
And vanquish Satan by "the Word."

What, in the labor, pain, and strife,
Combats and cares of daily life?
—In His cross-bearing steps to tread,
Who had not where to lay His head.

What in the agony of heart,
When foes rush in and friends depart?
—To pray like Him the Holy One,
"Father, thy will, not mine, be done."

What, in the bitterness of death,
When the last sigh cuts the last breath?
—Like Him your spirit to command,
And up to paradise ascend.

What in the grave, and in that hour,
When even the grave shall lose its power?
—Like Him, your rest awhile to take;
Then at the trumpet's sound awake,
Him as He is in heaven to see,
And as He is yourself to be.

JACK OF ALL TRADES;

OR,

The Man for a New Settlement.

Parson Truman was a modest, unassuming person, who disliked mere outside display. He was a plain, practical man, a profound logician, and an earnest preacher. His knowledge was not bound by the limits of his library; his labors were not confined to the pulpit; his influence extended beyond the parish where he expounded the Scriptures. For he often had to serve as a lawyer, physician, teacher, priest, and confidential friend, in new settlements, where professional gentlemen are few and far between. At the time of which I write, he lived in a log-house. When at home, he spent a part of his leisure time in cultivating a little patch of ground which belonged to the parsonage. Sometimes his farm, as he called it, would be overrun with weeds, for his circuit extended several miles, and frequently kept him from home more than a week at a time.

One day he returned and saw the weeds standing among the vegetables, like Philistines among the Israelites, and he determined to uproot them and remove them from the land.

"Wife," said he, "I must go to work in the garden to-day. If any person calls to see me, tell them I am engaged. No person can see me while I am weeding behind that regiment of cornstalks."

He pulled off his best coat, which *had* been black, rolled up his sleeves, and commenced the task before him. Spear-grass, pig-weeds, sour plant, and the whole tribe of weeds, had taken possession of the little strip of land, and looked down contemptuously upon the stunted plants below them.

It was washing-day, and Mrs. Truman was hanging her clothes upon the linen line, when a sunbrowned woodman, with an honest face, inquired if brother Truman was at home.

"Yes, but he is engaged," replied the dear little woman, with a smile, for she could be good-natured even on Monday, while at work over the wash-tub. Think of that, ye Xantipes, who fret, pout, scold, and thump away, at such times and under such circumstances.

"If he is at home, I must see him a few moments."

"He left positive orders with me to allow no one to disturb him."

"I won't detain him from his studies but a short time."

"He is at work in the garden—"

The man did not stop to hear the conclusion of what she said, but unceremoniously walked through the gateway, and found the good man pulling up weeds as though they were unpardonable sins.

"Well, brother, I have found you at last. My horse is lame, and as you are something of a doctor, I thought I would ask your advice."

"Is he unable to walk or work?" inquired the dominie.

"He limps about on three legs a little. I wish you would step up to our place and see him."

"Well, I have agreed to marry a couple a short distance beyond your house, and I will call on my way to the wedding."

In order to make up lost time, the minister now worked harder than he did before he had been interrupted.

The first caller had not got out of sight, when a woman in dishabille, with her dishevilled hair streaming over her white face, came to the door, and asked if the Rev. Mr. Truman was at home.

"He is at home, but his engagements are such that he cannot be interrupted just now," observed his wife.

"Oh, dear me, what shall I do?" exclaimed the woman, wringing her hands, and weeping as though her sufferings were intense, and the minister was the only man who could relieve them.

"Wait a moment," said Mrs. Truman; "I will ask him if he can be seen."

"Husband!"

"Well, my dear, what do you want now?"

"Here is a woman—"

"I cannot help it."

"Hear what I have to say. Here is a woman in great distress; she is anxious to see you immediately."

The parson threw down a handful of wicked weeds so suddenly that a stranger might have supposed he was angry; but he was only a little excited. Perhaps he thought the transgressors he was driving from his piece of land ought to be cast into outer darkness, where they would be burned.

"What do you want, my good woman?" he asked, somewhat impatiently.

"Oh, sir! we have had such a row in our settlement! Mrs. Jenkins' child threw a stone, which broke Mrs. Sparkins' window, and Mrs. Sparkins told the child to clear out; and when Mrs. Jenkins heard of it, she came to Mrs. Sparkins' house, and told her she was no better than she ought to be; and Mrs. Sparkins declared she was; and then Mrs. Jenkins said she was a liar; then Mrs. Sparkins spit in her face; and then Mrs. Jenkins pulled her hair; and then Mrs. Sparkins tore the dress off her back; and Mrs. Jenkins cried murder, and I ran after you!"

"What were they doing when you came away?"

"Pulling hair, sir, and screaming murder!"

"What do you expect I can do in such a case?"

"Why, preach to them, and bleed them, sir, and stop them from going to law," said the frightened woman, who evidently had more faith in the minister than she had in the gospel.

"How far is your settlement from where the wedding is to be this evening?"

"About a mile, sir."

"I will call about seven o'clock."

The good man returned to his garden, where he had made but little progress; but as soon as he had got hold of the enemy, a teamster climbed over the fence, and asked him if he would be so kind as to put his shoulder to the wheel, and give him a lift through a mud-hole at the foot of the hill.

He could not put that off until he went to the wedding, so he went to work, and while they were jerking and pulling the load about, the wagon broke.

Mr. Truman had a box of tools and knew how to use them. The wagon was soon repaired, and the teamster went whistling and singing on his way, and the minister returned to his garden once more.

Just as he kneeled down before a bed of onions, as though he intended to copy the example of the Egyptians, and worship them, a loud rap was heard at the door. The minister could have wept without rubbing his eyes with the onions that stood unweeded there; but he resolved to be angry, and sin not.

The door was opened, and there stood the class-leader's son, anxious to see Mr. Truman.

Mr. Truman was called into the house.

"What do you want, my son?" inquired the minister.

"Father wants to borrow the Commentary on Luke, and the last newspaper."

"Wife, get them," said he; and then turning to the boy, he remarked: "The next time you want any thing of that nature, ask Mrs. Truman; she can get the books for you as well as I can."

It was now twelve o'clock; so the minister thought it best to take a "bite" of victuals. He sat down with his wife and child to a "picked up dinner." Before he rose from dinner an Irishman made his appearance, and modestly asked if the preacher lived there.

"Yes," was the answer.

"Will yer be so kind as to write a letther for me to the ould counthry?"

"By-and-by."

"May the blessed Virgin protict ye!"

"Take a chair."

"Will ye be afther doing it soon?"

"Right way after dinner."

The writing of the letter occupied at least an hour, and before he concluded it, a pretty little boy came to the house and asked for that "*shot*" he (the preacher) had recommended to his sick mother.

"Powder, you mean," said Mr. Truman, with a smile.

"Yes, sir, I meant to say powder," replied the lad, blushing to his temples.

"Now, husband," said the good-natured wife, "let me persuade you not to go into the garden again this afternoon. Stay in the house and mend the children's shoes, so that they can go to school to-morrow."

He finally made up his mind that it was better to sit there in the shade, than to stoop out-doors in the sun; so the shoes were repaired and the weeds left undisturbed.

When that job was finished it was time to prepare for the wedding. After performing the duties of barber and boot-black, he turned hostler, and saddling his pony, departed in peace, and went on his way rejoicing. He halted at Blake's barn, and examined the "lame mare."

"She has a nail in her foot," said he; "hand me a pair of nippers, and I will remove the shoe. Now, continued the preacher, while he stood there with the pinchers in one hand and the shoe in the other, "bathe the foot with salt and vinegar, keep her shut up in the stable, and she will be well in a fortnight."

After marrying the couple, he mounted his pony, turned his face toward the new settlement, and put up at the house of a Christian brother. He gave directions for Mrs. Jenkins, Mrs. Sparkins, and their friends, to meet him there. The house was crowded with the parties and their acquaintances.

"Mrs. Jenkins, did your boy break Mrs. Sparkins' window?"

"Yes, sir."

"Well, Mrs. Jenkins, of course you are willing to pay for the window, are you not?"

"Certainly, I am."

"Mrs. Sparkins, did you spit in Mrs. Jenkins' face?"

"Yes; I did so when I was angry."

"You are sorry for it now, are you not?"

"Yes, sir, I am," she said, and then rubbed her eyes with one corner of her apron.

"Do you hear that, Mrs. Jenkins?"

"I do."

"Will you forgive her?"

"With all my heart."

"Now shake hands. God bless you. Good night!" Mr. Truman returned home another way, in order to see the sick woman, and give further directions respecting the powders. He found the medicine curing the patient, and had the good fortune to meet the class-leader there, who handed him the paper, and promised to return the Commentary in a few days.

When this useful, practical, accommodating man reached home, he was quite fatigued, but happy to think the day had not been spent in vain. One reason why he was anxious to weed the garden was, because there was to be a donation-party at his house the next day, and he did not wish to have his premises look as though he was slothful and lazy. After a delicious sleep and pleasant dreams, the donation-day arrived. Parson Truman helped his wife to provide for a large number of guests. He made the fire, pared the potatoes, churned the butter, watched the oven, scoured the knives and forks, and made himself generally useful.

Soon after sunset, the neighbors of different denominations began to arrive. Blake came with one horse hitched to the wagon; the mare that mated the noble animal he drove was too lame to travel yet. He brought with him a new cheese, a quarter of veal, and three or four bushels of corn. The sick woman sent her boy with a new dress for Mrs. Truman. The class-leader brought a side of bacon and a dollar in money. Mrs. Sparkins, Mrs. Jenkins, and the young window-smasher, came together and brought a beautiful quilt, the result of the united labors of the ladies in the settlement. The sewing was most neatly executed. It was originally designed for the missionaries at Liberia, but some one suggested that the climate of Africa was warm enough without quilts, so the sewing-circle concluded to present it to Mrs. Truman. By-and-by the teamster came with a wagon-load of people from his settlement. They came quite a distance, and brought money. Their united donations amounted to fifteen dollars. The Irishman was on hand. He said he had not much to give, but he would make himself useful by taking care of the horses of other visitors.

It was a pleasant evening; the moon sailed like a ship of light through the calm heavens. When tea was over, some of the company began to joke with the minister respecting the unweeded garden.

"Sure an' we might weed the garden by moonlight," said Pat.

The company took the hint, and went to work most cheerfully. Many hands made light work. When the party separated, the garden was in good trim, and every guest went home with a glad heart.

The Rev. Mr. Truman remained on that circuit two years, and at the expiration of that time a petition was sent to the Conference, praying that he might be returned; but it was contrary to the usages of that body to continue a minister more than two years at a time on the same circuit.

Joe Howel, the teamster, and Mary Simpson, who ran after the minister when the row happened in her settlement, became acquainted with each other at the donation-party; ever after that they attended meeting when Mr. Truman preached in Sparkins' school-house. Just before the good man, who was a universal favorite, left that circuit, he married this couple. Mr. Truman got up into notice by degrees, and has now charge of one of the best stations within the jurisdiction of the Conference. He has not forgotten how to mend a pair of shoes, repair a broken wagon, dispense medicine to the sick, help his wife about the house, and act a peace-maker when the hasty in spirit are disposed to quarrel. He is just "the man for a new settlement," or any other situation.

"THE LORD'S OWN TIME."

An individual, a few years ago, attended an inquiry meeting, and was asked whether he felt any anxiety for the salvation of his soul. He replied in the affirmative, and remarked that "he always thought he should be brought into the kingdom." His pastor asked him "when?" He replied that he did not know, but he supposed that it would be "in the Lord's own good time." Some ten years after, his former pastor met him and inquired, "Has the Lord's own good time for your conversion come yet?" He replied, "No." This person, living without hope and without God in the world, is one of a numerous class, who are waiting for God to come in his sovereignty, and arrest them as he did Saul of Tarsus. They live on contentedly in their sins, waiting for a miraculous display of Divine power. Under the delusion of honoring the sovereign grace of God, they live in the neglect of the commands of Christ. The inquirer above mentioned was asked by his pastor "how long it would be before the Lord's own good time would come?" He replied that he could not tell. His pastor told him, there need be no mistake on that subject. God now commandeth all men to repent. The present moment is the Lord's own good time. Behold now is the accepted time, and now is the day of salvation. The sinner cannot be justified in delaying a single moment to come to Christ. The Lord's own good time is the *present*. [Puritan Recorder.

The Sabbath Recorder.

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TRIAL HERE—JUDGMENT HEREAFTER.

That the sorrows which afflict the human race are the fruit of sin, cannot be questioned, if we believe the Scriptures; but that the sorrows of each individual are proportioned, in strict justice, to the amount of his own personal guilt, cannot be maintained with any consistency. Inspiration tells us of a class of persons who "*are not in trouble as other men, neither are they plagued like other men;*" and they are represented as men of very proud and oppressive dispositions. On the other hand, we are told of a class, who have "*waters of a full cup wrung out to them;*" and these are denominated God's people. The providence which orders things thus is inexplicable on the supposition that justice is meted out here. Justice requires that the proud and oppressive class should have the most trouble of the two. Here, then, is a fact, attested by the word of inspiration, which the theory of modern Universalism, that men receive their punishment as they go along, does not satisfactorily account for.

We would call attention to another fact; one which stares all community in the face. The system of American slavery dooms three millions of rational beings, made in the image of God, to a condition which is any thing but enviable, when compared with that of the white population of the country. They are bought and sold like cattle; they are beaten without mercy for the most trivial faults, and often for no fault at all; parents and children are torn asunder, and separated forever; every natural tie is violated in the most ruthless manner; nor can it be said that they possess in the eye of the law any personal rights at all. "*Behold ye the tears of the oppressed, and on the side of their oppressors is power; but they have no comforter.*" Tell us, then, are these poor creatures of the African race sinners above all others? Is their personal guilt before God greater than that of the whites who oppress them?

Look, too, at the heathen world. Are the inhabitants of those countries where the light of Revelation does not shine, a happy people? Is it not among such people that the most cruel despotisms of the earth are found? Do not the masses groan under the rigorous exactions of those that are in authority? Are not their wars cruel, and their captivities marked with diabolical outrage? Do not the priesthoods of such countries impoverish the people to the utmost, impose upon them the most unrighteous exactions, and enforce the most sanguinary cruelties under the cover of religion? Do not the combined influences of the priesthood and of government well nigh extinguish all traces of happiness among them? It is needless to deny it. The facts are notorious, as attested by all travelers, confirming the testimony of Holy Writ, that "*the dark places of the earth are full of the habitations of cruelty.*" But tell us, is the personal guilt of these heathen greater than that of more highly favored sinners in civilized lands? It is unquestionably less. They sin not against so much light.

In the light of such facts, we wonder that men who believe in a God of justice, can repudiate the doctrine of a judgment to come. To our mind, the method of divine providence argues the necessity of that judgment. The misfortunes which we experience here, though caused by sin, are frequently brought upon us by the sins of others rather than by our own personal acts. The child suffers for the sins of his parents; the wife for those of her husband; the citizen for those of his neighbor, with whom he is more or less intimately connected. But this all takes place, not in proportion to the personal guilt of the sufferer; for in nine cases out of ten, the sufferer is less guilty than those who pass through life in comparative freedom from trouble. In fact, the word of God expressly declares, that the children shall not be punished for the iniquity of the fathers, nor the fathers for the children; but that every man shall be punished for his own sins. Deut. 25: 15. Ezek. 18: 20. But this declaration does not hold good in respect to the sorrows of this life; for it is certain that children *do* suffer for the sins of their parents here, and that we all suffer more or less for the sins of others. As it respects our condition in this world, it is established, that God "visits the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate him." But when the time of rendering to every man according to his works shall come, every man shall bear his own burden. But as the providence of God develops a state of things in which we are made to suffer, in greater or less degree, for the sins of others, it is manifest that the judgment which vindicates his righteousness is yet to come.

But what can be the object of such a state of things as prevails in this world—a state in which the least guilty seem to endure the greatest amount of sorrow, while the wicked prosper, and "spread themselves like the green bay-tree!" Those who imagine that the dispensations of providence are all ordered so as to operate upon every one as a personal chastisement for his sins, or as a token of the divine approbation of his course, cannot answer this question. To them the book of providence is nothing but darkness Many professors of religion stumble here. Vexed and annoyed from day to day, crossed in their purposes, and afflicted in various ways, they inquire why it is thus with them, and wonder if they are such sinners that God must needs smite them in this manner. But let it be borne in mind, that the reason why God puts his people in the furnace of affliction, is not so much to punish them for their past offenses, as to give them an opportunity for exercising those graces which are necessary to the perfection of their character. And in general, the reason why he orders the dispensations of his providence as he does, is not to signify his approbation of the righteous and his disapprobation of the wicked, but to put both classes to the proof, whether they will walk in his ways or no.

Job was most severely dealt with in the providence of God. Stripped of his property, written childless, covered with a loathsome disease, so that life was a burden; and for what? To punish him for his sins? So thought his three friends who came to condole with him. But if the Scripture account can be relied upon, "*that man was perfect and upright, and one that feared God, and eschewed evil.*" "*There was none like him in the earth.*" And the opinion of his three friends, that his calamities were an indication of his wickedness, was not justified by the Almighty. But his severe afflictions gave him an opportunity to exercise that humble patience, that beautiful submission to the allotments of Providence, that entire resignation to the divine will, which furnished the most indisputable proof of the power and reality of religion; so that God was glorified, and Job benefited.

The beggar Lazarus, though counted worthy to be carried by angels to Abraham's bosom, after death, was made to receive "evil things" in this life. His hard poverty, and his bodily sores, constituted the school in which his heavenly Father saw fit to place him, that he might have opportunity to manifest himself an obedient child. On the other hand, sumptuous luxury was the school in which the rich man was placed, that he might have opportunity to use his riches in a way that would glorify God. Each was put to the test, but in a different manner. The one stood the trial; the other did not. But neither of them was dealt with after his sins, or rewarded according to his righteousness, in this life.

T. B. B.

GLIMPSES OF MISSIONARY LIFE.

[A letter from Mrs. Carpenter to a friend in this city, has been placed in our hands, with permission to print any portion of it which we might deem of general interest. The view it gives of the trials of missionary life is so full and natural, that we copy a large part of it. May it serve not only to enlighten our readers on the subject of which it treats, but to excite them to earnest prayer on behalf of the heathen and of those who labor for the salvation of the heathen]

"Never before was my heart so full of *home* and all home affections. How often does the idea of some familiar face get possession of my thoughts, and ere I am aware, the tears gush to my eyes, and I have to hide my face until the sorrowful tide abates, and, like poor Joseph, I come forth to make the expletive but thrilling inquiry, 'Do they yet live?' But why ask that question? It cannot avail me to dwell upon earthly meetings and social gatherings. I feel that the swellings of Jorden must be met, before we again clasp each other's hands, look in each other's eyes, and converse face to face. Yet this is not a thought to give distress, while faith points to that meeting as just as certain, and just as real, as are the daily scenes of our passing life. Forgive me for being sombre. Your letter, so full of home events, is well calculated to foster such a state of feeling, for it seems to bring you all before me, and awakens all my sympathies for the absent, as well as all the living realities of the present." * * * *

"Do you know, I do not consider a *domestic* woman as a merely prosey or selfish being; and I am constantly becoming more and more convinced, that 'every wise woman buildeth her own house.' And now that I can speak experimentally on a rather extended scale, I still think a woman is never more useful than when she is making her husband so. Old-fashioned as our version of the Bible may be deemed, I do not think it wants revision on those points that delineate the character of a 'virtuous woman.' And my own opinion is, that even the wife of a missionary is never performing her duties more acceptably than when she is relieving her husband of all those little cares and anxieties, which might otherwise, as weights, impede his daily labors. Our friends at home have little knowledge, I fear, of the thousand little 'foxes' that are constantly 'destroying the vines' here. Perhaps they are thinking only of the work of preaching to the heathen, of making books, of instructing the ignorant, or of praying for the conversion of the dark ones around us. This is the *great* work to which we put our hands. But we are still human beings; our daily trials are much the same as at home; besides the addition of all those little annoyances of which Christians at home can have but a faint idea. I need not stop to tell you of the debilitating effect of climate, for that is a matter which is understood, at least theoretically, all over the world. Every year we seem less and less able to bear up against the enervating heats of summer, and the piercing chills of winter. In the summer, we cannot keep ourselves cool; and in the winter, it is next to impossible to keep comfortably warm. For instance, to-day [Dec. 21] your first impulse would be to laugh outright at the ado we make over the cold. There was a white frost this morning, but that has long since gone. The thermometer in my bed-room (the coldest room in the house) is at 43. Yet here we sit by our kitchen stove, with probably more folds of flannel about us, than you would put on in the coldest weather; and, with my feet on a hot 'kah-loo,' I am far enough from being really comfortably warm. So much for our ever-recurring days of heat and cold. Then come the cares of the household. We must eat and drink, as at home. Would that we *could*; but every thing seems combined to call into exercise our patience or our apathy. I do not say it in a fault-finding spirit, but as an *agricultural* fact; all the products of the soil seem so different from the same article at home—coarse, fibrous, unpalatable. The Chinese cook can prepare them to suit himself, but I sincerely do not believe we *could* live as they do. It may be very well in theory, to say the minister should fare no better than the common people among whom he labors; but alas! for the practicability of the thing. I assure you, no small part of a woman's labor needs to be given to these crude elements, which must, at all hazards, constitute the family fare. And then, when the matter is satisfactorily arranged in her own mind, she must either carry forward her own plans, or spend about as much time in overseeing and dictating to her cook, or subject herself to the humiliating alternative of having the whole matter turn out an entire failure. Perhaps you have learned how trying to the *Marthas* such an unfortunate state of things must be."

"Do not imagine I am becoming a *scold*. My good Leechong could testify to you, that in the more than four years he has been with me, I have never found fault with him but twice, and that almost broke his heart and mine too. But he is a rare case, and is generally known and understood to be, by all our missionary friends. He is often appealed to as the standard of *prices* by our friends around, and is frequently requested to buy for others, and his example plead as precedent in training the over-reaching but not over-scrupulous marketmen in other families. These constant appeals to him, in such matters, I consider among the strongest proofs of an acknowledged work of grace in his heart. How often I have occasion to speak and think of him, 'not as a servant, but above a servant, a brother beloved.' So that, in speaking of these trials of missionaries, I have less occasion to speak of my own trials, than of those incident to others. But I shall weary you with these details; so I forbear.

"One thing I meant to mention, which is the strange sort of decay, or decomposition, which seems to be constantly going on in every thing. A new house is only new for a short time. Repairs must be commenced with the first change of seasons, I believe, generally. Many an experiment is tried to make the roofs so tight that the first typhoon will not send in its floods, and sweep away all the plaster from the walls, laying bare the ceiling, and drenching the furniture. Houses which were new and beautiful when we came here, are many of them now torn down, or already rebuilt, to be perhaps in another five years replaced by others. We often ask ourselves, whether our own new houses are doomed to share the same fate; but doubtless they are, to a greater or less extent, thus adding another item to the list of our interruptions.

"But I must tell you some of my personal trials as connected with my missionary life. We have occasionally mentioned May-may to our friends, as one who gave us hope by her cheerful and open profession of belief in the truths of the Bible. We have not allowed ourselves to say much, because, from her extreme youth, we feared for her future steadfastness. A few months since I mentioned the death of her sister, Ah-too, and the reasons which I had for hoping that she died a Christian. I could but hope her death had an effect to strengthen May-may in her determinations to prove faithful. But trials have gathered thick around her, and I have more to fear than hope just now. She was the youngest of four children—the first, a sister, married, in good circumstances as to this world's goods, but a poor idolater. The second, a son, died several years before our arrival here, which so afflicted his mother with an affection of the brain, that it resulted in almost total privation of hearing, and eventually of reason. Since we have known her, she has been subject, during the autumnal months, to seasons of insanity, which would disappear in winter, and she would seem quite herself, until the annual return of the disease in the coming hot months. In her lucid intervals, she has seemed one of the most agreeable and lady-like of all our heathen friends, although, from her deafness, we could never converse much with her. Soon after the death of Ah-too, the father fell into a decline, and died in October, leaving the wife and mother in a sad state of insanity, which had commenced earlier than usual, and was already considered as quite incurable. Poor May-may was thus left a worse than orphan; without the means of support, and constantly distracted by the ravings of her maniac mother, now entirely uncontrollable, whose days were spent in wandering about, and nights in boisterous talk or noisy ways about the house. To add to this, she now took to smoking opium; would carry away and sell to obtain it, what she could lay her hands on, until May-may was obliged to lie down with whatever she could muster of clothing or the like fastened to her person, and the key to all their effects concealed beneath her garments. The father of her betrothed husband now kindly came to her relief, and supplied her with what was indispensable, until the time of her first deep mourning should have expired, when it was decided she must go to reside in his family. The betrothed husband is quite too young to marry, being only about sixteen, (May-may is seventeen;) so her only alternative is to take the place of a servant (*slave* is their term) until she assumes that of daughter-in-law, which will, in fact, be little if any improvement upon her present position. The day after to-morrow she is to take leave of her childhood's home forever. I am to pass the day with them. I shall feel this privation of her society all the more, as it is to be followed so soon, (in about a month,) by the marriage of Ne-may. A long time must elapse before etiquette will allow me to visit either. I must go as an invited guest, to see May-may; and as the family are all strangers, how is it to be brought about? Ne-may will call me as soon as ceremony will allow, perhaps in a month or two. Poor girl, she seems to feel this prospective separation very much. Never did her love for me seem so strong, her feelings so tender, or her attachment so exclusive. Yet I shrink from anticipations of the future. What sleepless nights and anxious days it brings me! I feel now as if I wanted to ask every Christian to pray, pray as you have never done, for dear Ne-may."

TRACT OPERATIONS.

Since the Anniversary of the American Sabbath Tract Society, in September last, the Board have had revised and stereotyped Tract No. 1, entitled "Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public," and Tract No. 4, entitled "The Sabbath and the Lord's Day; a History of their Observance in the Christian Church." The tract known as "An Address to the Baptist Denomination from the Seventh-day Baptist General Conference," has also been stereotyped in size and style uniform with the others, and now makes No. 15 of the series. New editions of all of the tracts, and of the "Sabbath Vindicator," have just been printed, for distribution by colporteurs and others. The Board have also issued an edition of the tracts on a quality of paper and in a style suitable for binding. The volume includes the series of fifteen tracts, together with J. W. Morton's "Vindication of the True Sabbath," and Edward Stennet's "Royal Law Contended for" and "The Seventh-day Sabbath." These make a volume of about four hundred pages, printed and bound in a very creditable manner. Every Sabbath-keeper ought to have a copy, that he may loan or give to such as ask a reason for his faith and practice. Copies ought also to be supplied to every Sabbath-School and Bible-Class in the denomination, and one copy at least ought to be placed in the library of every College, Theological Seminary, or other Literary Institution in the United States. The Board are determined to prosecute this work just as fast as the means are furnished. As they have no *collecting* agent in the field at present, it is hoped that friends of the cause will not wait to be called upon personally, but will forward their contributions to the Treasurer, T. B. Stillman, of New York.

ANTI-SLAVERY CONVENTION.

An Anti-Slavery Convention, composed of a large number of well-known anti-slavery men from New York, Pennsylvania, Ohio, Indiana, and other States, was held in Cincinnati during three days of last week. Rev. J. S. Fee of Kentucky was chosen President; the Vice-Presidents were George W. Julian of Indiana, Stephens of Indiana, Fred. Douglass of New York, C. C. Burleigh of Connecticut, and Russel Everett of Pennsylvania. A resolution was adopted by the Convention, to the effect that for the evils of Slavery a large portion of the American Church and Clergy are responsible. The subject of Colonization was extensively discussed, and resolutions were adopted, declaring that this is not less the native land of the Negro than the White Man, and that a proposition to remove the former to any other country is in every way as unjust and impudent as would be a proposition to remove the latter; that when the friends of colonization manifest the same desire to promote the interests of the negroes at home that they do abroad, it may then be time for the colored people to consider the colonization scheme; but for the present the colored people should turn a deaf ear to all colonization agents. Resolutions were also adopted, sympathizing with the cause of Hungary, and expressing surprise that Kossuth, with his knowledge of the natural sympathies of tyrants and oppressors with that kind all over the world, did not see the absurdity of going on a mission of liberty to slaveholders. Near the close of the Convention, Mr. Julian made a speech, in which he advocated a new political organization to overthrow the present Whig and Democratic parties, and a series of resolutions embracing that purpose was adopted.

Catholic National Council.—The *Newark Eagle* says that on the 9th day of May, the National Catholic Council will assemble at the Cathedral in Baltimore, and will be composed of thirty-two Bishops, (six of them archbishops.) Archbishop Kendrick will preside. Each bishop will be attended by a clergyman as theologian, making the council to consist of fifty-two members. Several hundred ecclesiastics will be in attendance, as well as a large concourse of persons, to witness these interesting ceremonies, many of which will be public. This is the last general council to assemble in Baltimore for ten years, though there will be provincial councils in all the archbishopricks every two years.

Colportage in Virginia.—The statistics of the American Tract Society show the following labors put forth for Virginia during the last seven years: Years of colporteur labor performed, 98; families visited, 99,314; number of volumes sold, 179,530, amounting to $42,382; volumes distributed gratuitously among the poor, 13,195, amounting to $10,550; meetings held or addressed, 6,922; families destitute of all religious books except the Bible, 13,806; and 7,392 families destitute of the Bible, of whom 5,577 were supplied. The number of families habitually neglecting evangelical preaching, was 8,382.

Books for French Children.—A late publication of the American Sunday School Union suggests a plan for supplying the children in France with books and libraries of a religious character. The plan proposed is to have a Juvenile Library prepared, consisting at the outset of only twelve volumes; the books to be prepared by competent and reliable persons in France, to be skillfully embellished and illustrated, and in all respects attractively appareled, and then to be examined and revised by the Board of Publication at Philadelphia in the same way with the other publications of the Union, and to be published by them. It is computed that of a library of twelve volumes four thousand copies may be published at an outlay not exceeding $1,500; the volumes (18mo) to average not less than 200 to 250 pages each.

The Fruit of Industry.—Rev. Albert Barnes, of Philadelphia, has recently completed his commentaries on the New Testament, by the publication of "Notes on the Book of Revelation." In the preface he gives some interesting details in regard to his manner of preparing these works, which have attained an aggregate circulation of more than 250,000 volumes. Having the charge of a large congregation, during the preparation of the works, he had no time to devote to them, except the early hours of the morning. The whole was accordingly written before nine o'clock in the morning, at which hour the author invariably closed his studies on this subject.

Missionaries Returning.—A letter from Shanghae states that Mrs. Taylor, a Methodist Missionary at Shanghai, is compelled to return to the United States on account of ill health. She sailed in the ship Adelaide, Capt. Cobb, with her two children and a Chinese nurse. Mrs. Boone, wife of Bishop Boone, returning for the same reason, is also a passenger in the Adelaide, accompanied by two children and a Chinese female attendent. Also, Rev. Dr. Bridgman, whose health is so shattered that, in the opinion of his medical adviser, his only chance for life was a long sea voyage. He is accompanied by Mrs. Bridgman and an interesting girl from Mr. B.'s school, and also by a son of Rev. E. W. Lyle, who comes here to be educated.

Schools for Sweden.—An exchange says that Jenny Lind came to America, *pledged* to give $150,000 to endow schools in her native country. Her object was to afford opportunities to girls of acquiring knowledge, to discharge efficiently the duties of wives and mothers, and at the same time to become imbued with the Christian spirit. Her pledge has been redeemed. The last installment of her munificent gift has been dispatched; and she may now calmly rejoice in the consciousness of having nobly accomplished a noble endeavor.

The Religious Interist in Boston.—The Boston *Journal* says that at a recent meeting of the Orthodox Sunday-school Union, it was stated by a teacher, that of his class of forty young men, over twenty had met with a change of heart during the past year. Very encouraging reports were also made of other schools. At the Union Prayer Meeting, it was stated by a gentleman who had taken much pains and care to get the facts, that during the last six months there had been in the thirty-three evangelical churches in Boston, one thousand and thirty hopeful conversions.

Shooting a Fugitive Slave.—A negro man named Smith, said to be a fugitive slave belonging to a Mr. Stansbury of Baltimore, was arrested at Columbia, Pa., April 29. During a scuffle which ensued, one of the officers, named Ridgley, drew his pistol and shot the negro through his body, causing instant death. The officer alledges that the act was committed in self-defense; but it is said that the Governor of Pennsylvania will make an immediate demand upon the Governor of Maryland for Ridgley, who must take his trial in Pennsylvania for murder.

Episcopal Delegation.—A large meeting of Episcopal clergymen was held in New York last week, for the purpose of selecting two Bishops to be present (on the invitation of the Archbishop of Canterbury) at Westminster Abbey, in London, on the 15th day of June next, when the close of the Jubilee of the venerable Society for the Propagation of the Gospel in Foreign Parts is to be celebrated with great solemnity. Bishop McCoskry, of Michigan, and Bishop Delancy, of Western New York, were chosen.

The Door to France shut.—The decree issued by the French President, just before the meeting of the French Assembly, has disappointed those who hoped he would not become a persecutor of Protestants. By that act, the President extends to religious and all other meetings, those articles of the penal code which forbid meetings of more than twenty persons, without previous permission of the authorities, and punishes all who become members of "unauthorized associations."

A Sabbath Accident on the Isthmus.—A Panama paper states that a company of Italian emigrants, fifteen or twenty in number, met with a sad accident on Saturday, April 17th, in attempting to go on board the steamer Constitution. They were crowded into a small boat manned by natives, which swamped on the way to the ship, and nine of the Italians were drowned.

John G. Moss, of Buena Vista, Portage Co., Wisconsin, wishes to say to Sabbath-keepers who think of locating themselves in the West, that in the vicinity where he is settled there are beautiful burroak openings, and plenty of prairie and heavy-timbered lands, at which they would do well to look. He is 18 miles from the Wisconsin Pinery, and 12 miles from the county seat.

The Jew Question in England.—It seems that the Jew question is to be again agitated in England. The Court of Exchequer has decided that Alderman Solomons, being a Jew, had no right to take the Oaths as a member of the House of Commons. This decision will of course renew the agitation, which has stopped during the trial, and bring it back again into Parliament. The Tory Cabinet, it is supposed, will oppose any change which will admit Jews without virtually renouncing their religion. It will be queer to see Disraeli, himself a Jew, leading the attempt to arrest the liberal movement of which his own position is a triumphant illustration, and to exclude all who are faithful to the ancient religion of his race from the legislature of the country which has made him one of its ministers.

Dr. King in Greece.—Letters from Athens, in the German journals, state that the Supreme Court of Appeal of Greece had confirmed the sentence of an inferior tribunal, condemning Mr. King, the American missionary, to 15 days' imprisonment, a heavy fine, and expulsion from the kingdom, for having preached the Protestant religion in violation of the constitution. On this Mr. King addressed to the Minister of Foreign Affairs a protest against the judgment, both in his own name and in that of the American Government, from which he held, he declared, an official mission. He added, that he would not voluntarily obey the judgment. It was not known whether the Greek Government would expel him by force, but if it should, it was considered likely that the United States would take up his defense.

Kossuth spent last week in Massachusetts, visiting its principal towns at the invitation of the authorities. He was received with cordiality by the people generally, and, what was better, "material aid" was very liberally furnished him. The accounts of his tour indicate a deep and strong feeling of sympathy for him and for Hungary.

James H. Cochran has removed from Berlin, N. Y., to Plainfield, N. J., and requests his correspondents to address him accordingly.

Proceedings in Congress last Week.

SECOND-DAY, APRIL 26.

In the **Senate**, Mr. Seward presented a petition and joint resolutions of the New York Legislature for a ship canal around the Saut St. Marie. Mr. Cass offered a resolution of inquiry into the arrest and imprisonment in Austria of Charles L. Brace. The California Apportionment bill was passed.

In the **House**, a resolution to fix the seat of Government of Oregon at Salem, was passed. The Homestead Bill was resumed, and Mr. Bowie made a speech against it. He thought we should need all the revenue accruing from public lands, to pay the expenses of the Mexican War, the countless host of private claims, and to put the country on the defensive against its enemies in Europe. The House adjourned without vote.

THIRD-DAY, APRIL 27.

In the **Senate**, numerous petitions were presented, including one from Journeymen Printers praying for the establishment of a Government Printing Office. The Joint Resolution from the House approving and confirming the act of the Assembly of Oregon, fixing the seat of Government at Salem in that Territory, was taken up and passed. The Deficiency Bill was then taken up, and Mr. Seward made a long speech in favor of aiding the Collins steamers. He was followed by Mr. Underwood, who thought the $65,000 put down as the average expenditure on each trip could never be expended, if proper economy was practiced. He was, however, willing, in order to support the line, to vote for an appropriation of $25,000 a trip, but no more. He regarded the proposed allowance of $33,000 as exorbitant in the extreme.

The **House** spent the whole day upon the the Homestead Bill, the principal speakers being Mr. Stephens of Georgia, Mr. Smith and Mr. Hendricks.

FOURTH-DAY, APRIL 28.

The **Senate** spent some time upon the bill to create a Board of Commissioners for the examination and payment of claims against the United States, growing out of the conquest in California. In the course of remarks it was stated that Col. Fremont was recently arrested in London on liabilities connected with military operations in California in 1846–47. The subject was referred to the Committee on Military Affairs. The joint resolutions, re-affirming the policy of non-intervention, were taken up, and after remarks by Mr. Cooper, the Senate adjourned.

The **House** was occupied with Mexican Claims and the Freedom of the Public Lands, but without definite action.

FIFTH-DAY, APRIL 29.

In the **Senate**, Mr. Pearce of Md. made a long speech, defending the Administration from the charges made by Mr. Gwin of Cal., and others, in regard to appointments and operations on the Pacific side.

In the **House**, Mr. Walsh of Md. made a political speech, sustaining the Southern seceders, and predicting the election of Gen. Cass, unless the Whig party should immediately unite upon the Compromise platform.

SIXTH-DAY, APRIL 30.

In the **Senate**, the bill for the settlement of claims arising out of the military operations in California was passed. The Deficiency bill was then taken up, and Mr. Pearce finished his remarks. He was followed by Messrs. Gwin and Rusk, and the Senate adjourned till Second-day.

The **House** spent the whole day upon private bills, disposing of four or five.

SABBATH-DAY, MAY 1.

The **Senate** was not in session.

The **House** held a short session, in which the only subject considered was the bill for the relief of Osborn Cross. This gentleman is Quartermaster in the Army, and in 1842 his army was robbed of $6,600 in Treasury Notes. About half of this amount was subsequently recovered from the thieves. The bill authorizes the Secretary of the Treasury to credit him with the full amount.

European News.

The steamer Franklin, with five days later news from Europe, arrived at New York on the 27th ult.

Of political affairs in England there is nothing new, the Houses of Parliament having adjourned for the Easter Holidays.

The most interesting item in the news by the Franklin is the report that in April of last year two ships were seen on the top of an iceberg, off Cape Race, Newfoundland, and that the outward appearance, size and number of masts in these ships were the same as those of the vessels composing the expedition of Sir John Franklin. A thorough investigation of the report has been commenced by the Admiralty.

A melancholy shipwreck is recorded in a letter from Oporto, dated March 30: "A most lamentable occurrence, in the loss of the steamer Porto, (Portuguese,) has thrown this city into the greatest consternation; all her passengers (36 in number) having perished, and only seven of her crew saved. That unfortunate vessel sailed from this port on Sunday morning for Lisbon, and from some cause or another bore up again after being as far south as Figuerira, and on taking the bar last evening about 6 o'clock she struck on some rocks called the Forcados, inside the bar, when the anchor was let go, but somehow or other she drifted, and, not answering her helm, she got imbedded in a reef of rocks, where no aid could be sent to her; and night coming on, she went to pieces in a few hours."

Arrivals of gold from Australia still continued, and a great number of Mining Companies had been formed, and were forming, for working the gold mines in Australia. The shares of the California Gold Mining Companies, on the other hand, were temporarily discredited, and had fallen slightly in value.

In the event of the Crystal Palace being pulled down, it was understood that a London firm had offered £70,000 for the building, and intended to re-erect it in one of the suburbs for the purpose of a winter garden.

The Overland Mail, with dates from China February 27, Bombay March 15, Calcutta March 6, had arrived in London. The British Expedition against Burmah consisted of 6,000 troops, two ships of war and thirteen war steamers. Additional forces from China were expected. The departure of the expedition was to take place from Calcutta and Madras on the 19th March. The forces were to rendezvous at the route of the Cass or the eastern branch of the Irawaddy. It would probably proceed up the latter branch to avoid the resistance provided on the route by Rangoon, where 20,000 Burmese troops were assembled. The British forces had orders to advance to Proome. Parties of Burmese had ravaged the frontier villages.

The Palace of the Convertiti, at the foot of the Vatican, Rome, is being fitted up for the training and instruction of such Protestant clergymen as may wish, on their conversion, to take orders in the Catholic Church. The Pope has taken on himself, from his privy purse, to defray the expense of these pupils for the priesthood.

The Emperor of Russia, who is an invalid, is about to visit the waters of Schwalbach, in Nassau. In crossing through Germany, the Czar proposes to visit the courts of Vienna and Berlin.

The cultivation of Indian corn is very rapidly increasing in Germany. The house of Poppe & Co., which imports the seed from America, has this year received so extensive orders, that it has difficulty in effectuating them.

Two Days Later.

The steamer Niagura, with two days later news, arrived at Boston April 30.

The Arctic Expedition sailed on Thursday, April 15th. The ships comprising it are: The *Assistance*, Capt. Belcher; the *Rescue*, Capt. Kellett; and the *North Star*, Capt. Cullen; propellers *Intrepid*, Capt McClintock, and *Pioneer*, Capt. Osborn.

The story of the two ships seen in the iceberg being those of Sir John Franklin's expedition, is generally discredited.

Letters received in England from the African squadron, say that the efforts of cruisers have quite extinguished the slave trade in the Bight of Benin.

The New York clipper ship *Witch of the Wave* excites great attention, as she lies in the East India Dock, London, having made the quickest passage from China on record, with the most valuable cargo. She made the run from Canton to the Downs in 90 days. Her exploit is a subject of eulogy in the London *Times* of the 16th ult.

In France, forty-nine provincial papers have ceased to exist since the 2d December, in consequence of the excessive restrictions placed upon the press.

A great drought prevailed in the South of France.

The *Intelligence Belge* says that orders have been given to persons expelled from France not to enter Belgium.

The St. Petersburg *Journals* announce another victory by the Russians over the Circassians.

Four Days later.

The U. S. Mail steamer Pacific, with Liverpool dates to April 21, arrived at New York on Sunday last.

Parliament had re-assembled after the holidays. The Lord Chancellor introduced a bill to abolish the office of Master in Chancery. Mr. Herries had moved an inquiry into the operation of the act for regulating the Government of India.

In the Court of Exchequer, the case of Miller *vs.* Solomons has been decided. This was a prosecution to recover penalties from Alderman Solomons, a Jew, for having sat and voted in the House of Commons, to which he had been elected, without having taken the initiatory oath "on the faith of a Christian." Judgment was given against the Alderman; thus settling the point as to the eligibility of any but Christians to a seat in the House.

A new line of steamers for Maderia and the Coast of Africa, is announced to commence running on 1st September from Plymouth.

It is stated that another Searching Expedition is to be dispatched to Mellville Island, with the view of meeting that already in Behring's Straits.

Ireland is suffering from a severe drought. For the last 20 years no such continued drought is recollected at this season. It is much apprehended that a protracted continuance of it will seriously affect vegetation. In other respects farming prospects appear most promising.

The Central German Emigration Society complain that swindling emigration agents are inducing the Polish peasants of Posen to leave their homes by representing that "*the King of America*," has granted to Kossuth and Dembinski vast tracts of land for the purpose of settlement. The fate of many of these poor creatures, fleeced of their all before reaching the ports of embarkation, is pitiable.

California News.

Ten days later news from California, being to April 1, was received in New York April 27.

A Committee has been appointed at San Francisco, and is hard at work collecting money and provisions to forward by the first conveyance to the shipwrecked passengers by the North America, who still remain at Acapulco. In the mean time, some relief had already gone forward.

The amount of gold dust shipped from San Francisco and landed at Panama, during the month of March, 1850, as per records of the U. S. Consulate, was $1,028,569. For the same month of 1851, it was $2,015,774. During the corresponding month of this year, 1852, the amount shipped to Panama and San Juan has been $2,537,704, being an increase of $521,929 over last year, and $1,509,135 over the year before.

The Stockton Republican says, The agent of the Agua Frio Gold Mining Company—one of the most stupendous English humbug companies—has arrived in this country and traveled in search of the mine. He traversed the entire Mariposa region, but could not find the location out of which the company was to make a sudden and immense fortune.

One claim, of sixteen feet square, at Soldier's Gulch, has yielded, it is said, $30,000. It is estimated that there have been extracted from the gulch an aggregate of two millions of dollars.

The miners in the gulches around Agua Frio Creek and Mariposa River have been making good wages and occasional "lucky strikes" since the rain.

On Saturday afternoon, while a party of five or six persons were out on a sailing excursion just below Sacramento, the boat capsized, and before aid was procured one of their number, named Geo. Wagner, was drowned.

Several experiments are about to be made in San Joaquin County in the cultivation of sugar.

Earth boiling to extract gold is being adopted extensively in Calaveras.

Later.—The steamer Crescent City from Chagres, with California news to April 5, four days later, arrived at New York on Sunday last, May 2. She brought five hundred passengers, two millions of treasure on freight, and six hundred thousand in the hands of passengers. We give the principal items of news.

The winter, which was drawing to a close in California, had been quite a severe one. Great quantities of rain have fallen, and the rivers have been higher than ever known before. The mountain hights are buried in snow, and the summer will be one of full rivers, and hence of prosperous operations to the miners. The skies are now clear, and the waters are slowly falling back into the rivers' channels. The freshet was severely felt in the neighborhood of Monterey, and crops along the Salinas River are considerably injured.

The spring emigration from the cities to the mining interior has commenced. Parties are to be seen every day, in the streets or on the wharves, equipped for the mines.

The Calaveras Chronicle, Extra, April 1, contains an account of the arrest, trial, conviction and execution by the Vigilance Committee of a Mexican, named Carlos Eslava, for robbery, at that place on the 1st.

Emigration from South America, and particularly from China, is now quite brisk. Hundreds have left Chili within a month or two; many on account of the late revolution in that country—all to try their fortunes in the land of gold. Every ship from Hong-Kong brings a load of Celestials.

On the Klamath, a war of extermination has been declared by the whites against the Indians, and many aborigines have been killed. On the morning of March 12th a company of miners surrounded two lodges at the Indian ferry, and shot all the men, several squaws, and destroyed the rancho. The same scene was enacted at Indian Flat, two miles above—but one escaping, and he wounded. Some thirty or forty Indians were killed, and two whites wounded, one badly. The squaws and children are in Scott's Valley, mourning over their hard fate and begging for bread.

Burning of a Steamer—Twelve Lives Lost.—On the night of April 11th at about 1 o'clock A. M., when the steamer Pocahontas was descending the Arkansas River, and near Choctaw Bend, about 34 miles from the lower mouth of the river, she caught fire, and in less than an hour burned to the water's edge. It appears that some sparks ignited the cargo of 2,400 bales cotton, which were stored on the guards and reached the hurricane deck, and in less than 10 minutes the boat was completely enveloped in flames. The scene that ensued, on the alarm of fire being given, beggars all description. The heat and smoke drove the engineer and officers from their posts, and the boat was left to the mercy of the current. It was difficult or next to impossible to get any exit from the cabin, and when successful in this, the swollen river was the only chance for escape, and twelve passengers lost their lives, either in the flames or subsequently in attemptiag to reach the shore. This is the same boat that on her previous trip collapsed a flue, by which several lives were lost.

Died, at Charleston, S. C., on Saturday, April 24th, Rev. Bela B. Edwards, D. D., Professor of Sacred Literature in the Theological Seminary at Andover, aged 49 years. He was born in Southampton, graduated at Amherst, was several years editor of the *Quarterly Register*, and was one of the founders and editors of the *Bibliotheca Sacra*. He was a most laborious student and a man of vast learning. For many years his health has been precarious; he spent a long time in Europe, chiefly for its restoration, and was on a like mission to a southern climate when he was overtaken by his last illness.

Marine Disasters.—Newfoundland dates to April 25 have been received, from which it appears that in the gale of April 20, sealing vessels to the number of fifty to sixty were wrecked in the ice, with the loss of a large number of lives. A list of eighteen vessels, having full cargoes, is given. Portions of the crews of the shipwrecked vessels had been brought in, and about 100 who escaped to the Island, are there in a destitute and starving condition. Grants of £300 for their relief, had been made by the Assembly, and the vessels were about to sail to their aid. The disaster is said to be nearly equal to that at Prince Edward's Island last year. A vessel which arrived at St. John's April 27, reports that upward of a thousand shipwrecked sailors had reached Greensford.

SUMMARY.

Under the new arrangements made on the central line of Railroads in this State, last week, a train will leave Albany at 11, and connect with the Hudson River Road, so that passengers leaving New York at 5, will be at Schenectady at 12, Utica at 3, Syracuse at 5, Auburn at 6, Rochester at 9, Buffalo at 12. The time between Albany and Buffalo will be twelve and a half hours—to be shortened to ten hours, when, by the construction of the direct railway between Syracuse and Rochester, the distance is made less. About eleven trains will run over the Utica and Schenectady road every day.

The new system of telegraphic fire alarms was recently put in operation in Boston. Keys of the signal boxes will be placed in the hands of the engineers, and the police and watch. Some person near each box is to have charge of a key. In case of a fire, the mode of giving an alarm will be to go to one of the boxes within the district in which the fire occurs, and simply turn the crank which is within, and immediately the precise locality of a fire is known at the central office, and the alarm is then struck upon the nineteen bells connected with the telegraphic apparatus.

The wife of Michael Catt, a resident of Decker Township, in Indiana, was shot on Monday of last week, by her son-in-law, a Mr. Young, to whom she approached disguised as an apparition. Mr. Young had been previously conversing about the spiritual rappings, ghosts, &c., and it is probable was much excited on supernatural subjects at the time. Mrs. C., in a mood of merriment, showed herself to him, when he seized his gun and fired at her. The ball passed through her neck and occasioned death in a short time.

In New York, one day last week, Joseph Ryall was arrested upon a bench warrant, issued by Hon. Mayor Gilpin, of Philadelphia. The prisoner has been extensively engaged with a gang of rogues, for several years, in the manufacture of spurious coin, purporting to be genuine $5 and $10 gold pieces, issued by the U. S. Mint, which were freely circulated in many of the Southern and Western States, by his confederates.

The friends of the Nicaragua route to California are in high spirits with the result of the late trip by the Pacific and the Northern Light. The passengers by the former from San Francisco, it is represented, crossed the Isthmus in 36 hours. The time of the whole trip from San Francisco, including the stoppage at Havana, was 26 days, (running time reported 21 days,) the shortest passage, we believe, thus far, between San Francisco and New York.

Slight shocks of an earthquake were felt in various parts of the country last Fifth-day. At Baltimore and Washington they were quite manifest, and at Raleigh, N. C., they were sufficiently violent to put floors, windows and crockery in a state of active vibration. In some houses the oscillation of the floors was so great as to make walking difficult. The atmosphere was clear and pleasant at the time.

The Watertown and Rome Railroad is open for the conveyance of passengers and freight. It forms direct communication with all ports on Lake Ontario, the St. Lawrence River, or Bay of Quinte. The eastern terminus of the road is at Rome, Oneida County, where it forms a junction with the Albany and Buffalo Roads; and its western terminus is at Cape Vincent, on the St. Lawrence River.

The New England House, between Thames-street and Trinity Church, New York, has been purchased by two or three heavy merchants. They contemplate tearing down the present building, and erecting beautiful stores. It is said that the purchase money amounted to $3,500 per foot for the front on Broadway. The lots are 200 feet deep on Thames-street, so that the land sells for about $34 per square foot.

The Southern Ohio and Indiana papers report that most of the fruit—cherries, peaches, apples and pears—which had escaped the extreme cold of the past winter, has been destroyed by the late frosts. The Brookville (Ia.) *Advertiser* says the loss is incalculable, and the present impression is, that $500,000, or fifteen years of constant horticultural application, will not bring back the orchards to what they were last summer.

One of the flag-men, William Regan, stationed on the Hudson River Railroad, near Hudson, was killed in a strange manner the other day. He was holding his flag as a signal that the track was clear for the train going north from Hudson, and as the train passed, a stick of wood was thrown from the tender of the engine, and struck him with such force as to cause death in about two hours. His skull was fractured in a horrible manner.

A rather extraordinary marriage occurred at Floyd's Fork, Jefferson County, Ky., on the 15th ult., when, by Rev. Mr. Cunningham, Mr. Thomas Stafford was married to Polly Goben. The bride is 19, and the bridegroom 77 years of age. He weighs some 300 pounds, and is so fat as scarcely to be able to walk, and when in bed raises himself, or turns over, by means of pullies fastened to the ceiling.

The Oneida Cotton Factory at Yorkville, about three and a half miles from Utica, has been purchased for thirty thousand dollars by the New York Mills Company, whose present works are in the immediate vicinity. The property consists of the factory building, machinery, dwellings, and about sixty acres of land.

Kossuth and his suite were splendidly entertained at the "Burnet House," while in Cincinnati. The lessees of the hotel now demand of the City Corporation the payment of a bill of $5,000. The worthy fathers refuse to meet the demand. The dispute is still unsettled.

There was a sad accident last Sabbath. The express train from the East ran against a carriage, about six miles west of Canandaigua. A lady in the carriage was instantly killed: but a man and small child, who were also in the carriage, were but slightly injured—the child being caught by the engine-guard, and carried about sixty rods. The carriage was smashed to atoms. The man's name was Seth Swain, of Macedon, Wayne County.

A child two and a half years of age, in Boston, had been dangerously ill of typhoid fever for some days. The crisis had passed, and strong hopes were entertained that it might survive, when suddenly an organ grinder struck up a tune directly in front of the house. In a moment the child sunk back and died. It is supposed the sudden alarm caused by the noise of the organ was the cause of its death.

It is stated in the *Cherokee Advocate*, that John Ross, Chief of the Cherokee nation, has discovered an error in the survey of the State line of Arkansas. By this error, the Cherokees are deprived of a strip of land containing a population of 9,000 persons, worth $1,000,000, running the whole breadth of the State, from the Missouri line to Red River, and varying from 9 to 10 miles in width.

The steamer Prairie State, while rounding out from her landing at Pekin, on the Illinois, April 25, collapsed the flues of her larboard boiler, killing, scalding and wounding some 20 persons, mostly hands on the boat and deck passengers. The boiler blew out both forward and aft, and but for a quantity of hay stored in the engine room, the loss would have been much greater.

The rumor of the decease of Judge Coulter, of Penn., proves to be correct. He died suddenly, Tuesday night, at his residence in Westmorland County. Judge Coulter was in the prime of life, and a most able jurist. He was first appointed to the Supreme Bench by Governor Shunk, and was re-elected to it last fall. At the drawing of lots among the Judges, he drew the long term of fifteen years.

A mechanical prodigy has been on exhibition at Boston, nothing less than a huge machine, designed to facilitate the boring of the long-talked-of tunnel through Hoosac Mountain. It was taken to pieces to be transported to Greenfield. The cost of the machine with its steam engines is $20,000. If it proves a failure, half the loss falls on the contractors and half on the inventor.

The Muscatine (Iowa) *Journal* tells of a couple of romantic looking females who were, with their husbands, destined for Oregon. They were dressed in the Bloomer style, or rather in the Far West Bloomer style. This dress consists of a pair of pants made of cassinet, and loose sack coat, "all buttoned down before," with a standing collar, a pair of boots, gloves, and a Kossuth hat, with a fox's tail stuck in it.

Prof. J. Milton Saunders, of Cincinnati, writes to the editor of the Evansville *Journal*, that Mr. David Baldwin of New York, who is at present in that city, has quite perfected a telegraph which he says will revolutionize the system entirely. By it the news can be transmitted on one wire in opposite ways at the same time, and as rapidly as a person can talk.

The recent rapid advance in the Oil market has been attended step by step with a corresponding advance in every department of the Oil business. Every description has exhibited an upward tendency, until the subject has become one of universal interest throughout the country. Whale Oil has reached a price never before attained, while Sperm continues high.

The Report of the Superintendent of Public Schools in Kentucky, estimates the income for school purposes in the year 1852, at $133,000, and states that in a few years it may reach $140,000. The actual income of the fund for 1851, is set down at $123,000, and the number of children in the State, within the school ages, at 206,000.

An Equestrian Statue of Washington, in the costume of the period—the same as in Leutze's picture—is to be erected in this City. Fifty four gentlemen have associated to share the expense, but others are to be allowed to enter their names. Horatio Greenough and Henry K. Brown are the sculptors.

About 11 o'clock on Thursday night last a collision occurred near Susquehanna between two trains of passenger cars on the New York and Erie Railroad, but fortunately no lives were lost. The locomotive and first car of the train going west were furiously thrown from the track and completely wrecked.

A letter from her Britannic Majesty's Consul at New Orleans, states that the Legislature of Louisiana has passed an act amending the colored law of the State, by abolishing the penalty of imprisonment, and permitting free persons of color to come on shore with passports from the Mayor.

The new steamship Meteor was totally wrecked on Sunday, April 25, in Matagorda Bay. She struck on Cavallo Bar, breaking her steampipe, and the wind being strong at the time, she became unmanageable. The crew and 48 passengers were all saved, but the cargo will probably prove a total loss.

A frightful accident occurred to the Eastern train on the Michigan Central Railroad last week, near Leoni, about sixty miles from Detroit. In turning a curve in the road, a locomotive came suddenly upon the passenger train at full speed, smashing the last car, and injuring a number of passengers.

Thirty-five men from New York city recently passed through Cleveland *en route* for Minnesota. Of this number 28 are heads of families, representing, with those who have gone, and some one hundred still behind, 700 souls, who have selected a location on government land.

Thompson's Reporter says in relation to the Bank of St. Mary's, Georgia, "The southern telegraph announces the suspension of this Bank. John G. Winter, the owner of the concern, however, assures the public that he can and will ultimately pay all. We quote the notes at 25 cents on the dollar."

Banvard, the artist of the Panorama of the Mississippi River, which was exhibited a few years ago with such remarkable success in England and this country, has nearly completed his new painting of the Orient. It will be first produced in London.

Two men named Wm. Gleason and John Kirkpatrick were drowned in Boston harbor on Tuesday, in consequence of the upsetting of a small boat in a squall.

The population of Lower Canada, according to the late census, exceeds 900,000. The Upper or Western part of the Province, it is supposed, contains about the same number—and the total will be but little less than two millions of souls.

Gov. Hunt has respited Ann Hoag to the 30th of July. She was to have been hung at Poughkeepsie on the 7th inst. (for the murder of her husband,) but as she has just given birth to a child, she will be spared a while for the sake of her offspring.

The Rensselaer and Saratoga Railroad bridge, over the Hudson river, near Waterford, was recently destroyed by fire. It was evidently the work of an incendiary, for whose detection a reward of $1,000 is offered. The loss is estimated at $10,000.

Charles S. Palmer, one of the men charged with swindling in California tickets, who has been invisible for a while past, delivered himself up to the authorities, April 28, and was held to bail in the sum of $5,000. He professes an intention to meet all his obligations.

The first Salmon of the season was taken in the Penobscot on Tuesday, and weighed twenty-five and a half pounds. There was quite a rivalry among the hotel keepers to get the fish, and it sold for $48.

Twenty-one feet of snow has fallen in the Lake Superior region the past winter. Over Mud Lake, between the Detour and Saut Ste. Marie, the clear, hard ice is still three feet thick, most parts of the lake being frozen to the bottom.

The bill submitting the question of equal suffrage for colored persons to the people of Wisconsin, has been defeated in the lower branch of the Legislature of that State. The vote was 21 for the bill and 37 against it.

The *Juliet* (Ill.) *Signal* says that over *seventeen hundred* teams have passed that place for California within the last three weeks. Most of them were from Michigan and Northern Indiana.

It is stated that two-thirds of all the combs manufactured in the United States are made in Leominster, in Worcester county, Mass., some of the manufacturers employing upwards of fifty hands.

The first cargo of iron for the Egyptian Railway, now in course of construction under the superintendence of Mr. Robert Stephenson, was dispatched from Cardiff on the 26th ult.

The U. S. M. steamship Arctic Capt. Luce, sailed from this port at noon on Saturday for Liverpool, with the largest number of passengers taken out by any single steamer this season, having about 150 in all.

A bill has been reported in the Maryland House of Delegates, proposing to take the sense of the people on the propriety of prohibiting the sale of intoxicating liquors in that State.

Seventeen journeymen printers have been indicted by the Grand Jury, at Harrisburg, Pa., for a conspiracy to prevent Andrew Dunn from working in *The Telegraph* office.

Messrs. Eli Bradley, Daniel Tull, and Richard Neal, were drowned by the upsetting of a small boat in the Nanticoke River, near Southampton, Md., on Sunday, April 18th.

Four ladies, Mrs. Ambrose, of Mississipi, Misses Palmer and Smizer, of Ohio, and Miss Brown, of New York, are attending the Eclectic Medical College at Cincinnati.

On and after the first of May, no notes of foreign banks can be passed in Delaware under the denomination of five dollars, under a penalty of ten dollars.

A telegraphic message was received in Boston on Saturday evening from Charleston, S. C., announcing the decease of Prof. B. B. Edwards, of Andover, Mass.

A dispatch from Apalachicola states that the ship Elizabeth, Carr, of Warren, bound to Providence, was lost—supposed near the bar.

The steamers W. B. Clifton and Chickasaw came in collision above Evansville, Ohio River, April 26, and the latter sunk immediately. It is reported about 20 lives were lost.

Lewis Morse, of Cincinnati, died recently, leaving a bequest of lands valued at about $75,000 for educational purposes.

MARRIED,

In Sacramento City, Cal., March 16, 1852, by Rev. Mr. Benton, Mr. ANSON BRIGGS, of Nevada City, (formerly of West Troy, N. Y.,) to Miss CATHERINE YOUNG, of Genesee, Allegany Co., N. Y., arrived at San Francisco March 14th, by steamer Tennessee.

DIED,

In Hopkinton, R. I., April 23d, Mr. JOHN BARBER, in the 86th year of his age. Mr. Barber, though not a member of any church, had testified to his faith in Christ by submission to the ordinance of baptism some years since; and in his last trial enjoyed a comfortable and firm hope of acceptance with God by His grace. L. C.

On the 16th of April, Mrs. ELIZABETH AYARS, wife of Elias Ayars, in her 62d year. She had long been a consistent professor of the Christian religion, and was at the time of her death a member of the Seventh-day Baptist Church at Marlboro, N. J. She had, while in health, selected the seventh verse of the 39th Psalm—"*And now, Lord, what wait I for? my hope is in thee*"—to be used at her funeral, which took place on the 18, that 10 o'clock A. M., at the meeting-house at Shiloh.

April 16th, near Jericho, JUSTUS AYARS, in the 66th year of his age. He was a member of the Marlboro Church. Funeral on the 18th, at 2 o'clock P. M. Sermon from Eccl. 9: 10—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work," &c.

April 17th, ROBERT, son of Robert and Sarah Ann Jones, aged four months. D. C.

At DeRuyter, April 24th, of inflammation of the lungs following measles, MARY EMELINE, daughter of James R. and Charlotte C. Irish, aged 7 months and 10 days.

LETTERS.

Isaac Hale, Anson Briggs, C. H. Stillman, Lucius Crandall, Wm. B. Maxson, Jr., J. M. Allen, Wm. G. Quibell (right,) Enos P. Crandall, C. H. Stillman, T. Tomlinson, Wm. B. Maxson, David Clawson, Charles Potter.

RECEIPTS.

FOR THE SABBATH RECORDER:

Edwin W. Thrall, Nile	$3 50	to vol. 8	No. 52
Charles F. Green, Berlin	2 00	9	44
David L. Gurly, Adams Center	2 00	9	39
Edward W. Whitford	2 00	8	52
Palmer Green, Champion	2 00	7	52
Reuben D. Ayres, Unadilla F'ks	2 00	9	46
J. G. Moss, Buena Vista, Wis.	2 00	9	46
Isaac Hale, Providence, R. I.	2 00	8	52
Lorenzo Rhodes, Oswego, Ill.	1 00	9	26

FOR SABBATH-SCHOOL VISITOR:

David Clawson, Marlboro, N. J. $2 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Hopkinton, R. I.		*South Kingston, R. I.*	
Daniel Babcock	$1 00	Geo. C. Hubbard	$1 00
Oliver Babcock	1 00	*New London, Ct.*	
Joseph Potter	1 00	Hazard Maxson	1 00
Joseph Stillman	1 00	Anderson Lester	1 00
Robert Langworthy	1 00	*Westerly, R. I.*	
Sale of numbers	1 00	Horace Babcock	1 00

BENEDICT W. ROGERS, Treasurer.

New York Market—May 3, 1852.

Ashes—Pots $5 00, Pearls 5 25 a 5 31.

Flour and Meal—Flour, 4 12 a 4 18 for common to straight State, 4 25 a 4 68 for mixed to fancy Michigan and Indiana Rye Flour 3 31. Corn Meal, 3 25 for State, 3 31 for Jersey.

Grain—Wheat is in better demand for export; Red Southern 94c., White Canadian 94 a 95c., Genesee 1 11. Rye 77c. Barley 71c. for two-rowed. Oats, 36 a 37c. for Jersey, 37 a 39c. for State. Corn, 61 a 52c. for Western mixed, 63 a 64c. for Southern and Jersey yellow.

Provisions—Pork, 16 75 for new prime, 18 50 for new mess. Beef, 6 00 a 7 75 for prime, 9 50 a 12 00 for mess. Lard 10 a 11c. Butter 18 a 23c. for Ohio, 23 a 27c. for State.

Feathers—40c. for Western.

Hops—22 a 27c

Lumber—Quiet and without change.

Seeds—New Timothy 7 a 7½c. Nothing doing in other kinds.

Eastern Association.

THE Seventh-day Baptist Eastern Association will hold its next annual session, with the Church at Waterford, Ct., commencing on the fifth day of the week before the fourth Sabbath in May, (20th day of the month.) Introductory discourse by James H. Cochran; alternate, David Clawson.

The Executive Committee of the Association will hold its annual session on the fifth day above mentioned, at 8 o'clock A. M. S. S. GRISWOLD, Sec.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport, carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River, (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No. 2, or at the office, No. 11 Battery-place.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Littell's Living Age—No. 416—Price 12 1-2 Cts.

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2. Things in Expectation.—Chambers' Journal.
3. Anecdotes of Horses.—Bentley's Miscellany.
4. Whatley's Book of Synonyms.—Chambers' Jour.
5. How to Teach and Preach to Colliers.—Tait's Mag.
6. Post-office Money Orders.—Household Words.
7. Decimal System of Coinage.—Chambers' Jour.
8. Blundell's Medicina Mechanica.—Spectator.
9. Cooling Air in Hot Climates.—Chambers' Jour.
10. What has become of Winter?—Household Words.
11. Lord Cockburn's Life of Lord Jeffrey.—Athenæum.
12. Doctor *versus* Medicine.—Chambers' Journal.
13. Weekly Gossip.—Athenæum.
14. Fall of Rosas.—Examiner.

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Central Railroad of New Jersey.

Spring Arrangements, April 1, 1852.

FOR White House and intermediate places, from pier No. 1 North River, by steamboat RED JACKET, at 9 A. M., 1 (freight) and 5 P. M., and connects at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Cortland-st. at 9 A. M., 1 and 4½ P. M.

Returning, leave White House at 3.15 (freight) and 5.40 A. M., and 1.40 P. M.; Somerville at 4 (freight) and 6.05 A. M., and 2.05 P. M.; Plainfield at 5.10 (freight) and 6.40 A. M., and 2.40 P. M.; Elizabethtown at 7.15 and 10.30 A. M., and 3.15 P. M.

Passengers for Easton, Bethlehem, Allentown, Wilkesbarre, and Maunch Chunk, Pa., and Flemington and Clinton, N. J., will take the 9 A. M. train from New York, and on Tuesdays, Thursdays, and Saturdays, for New Hampton, Washington, Belvidere, Peapack, and Pluckamine.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	0 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

POSTAGE.—The postage on *The Sabbath-School Visitor*, it being under 300 square inches, is one fourth the rate of larger monthly papers, viz.: For the entire year, under 50 miles, 1¼ cents; over 50 and within 300 miles, 2½ cents; over 300 and within 1,000 miles, 3¾ cents; over 1,000 and within 2,000 miles, 5 cents.

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

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POSTAGE.—The *Memorial* weighs less than three ounces. The postage on it, for any distance under 500 miles, is three cents per number; for any distance over 500 miles and not over 1,500, six cents. *Regular subscribers*, who pay the postage quarterly in advance, are entitled to receive it for one half these rates; that is, for 1½ cents per number under 500 miles, and 3 cents over 500 and not over 1,500.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York.

Miscellaneous.

Moral Cosmetics.

Ye who would have your features florid,
Lithe limbs, bright eyes, unwrinkled forehead,
From age's devastation horrid,
Adopt this plan:
'Twill make in climate torrid,
A hale old man.

Avoid in youth luxurious diet:
Restrain the passions' lawless riot;
Devoted to domestic quiet,
Be wisely gay:
So shall ye, spite of age's fiat,
Resist decay.

Seek not in Mammon-worship pleasure,
But find your richest, dearest treasure,
In God, his word, his work, not leisure!
The mind, not sense,
Is the sole scale by which to measure
Your opulence.

This is the solace, this the science,
Life's purest, sweetest, best appliance,
That disappoints no man's reliance,
Whate'er his state;
But challenges, with calm defiance,
Time, fortune, fate.

Value of Book Farming.

The few thoughts I have expressed were suggested to my mind by an incident which, as it strongly exemplifies the value of "book farming," I will relate.

My neighbor D. and I were getting in a crop of Ruta Bagas. At the commencement of the year, when I renewed my subscription, I gave him an invitation to subscribe also. But no.. He was not going to fool away his money so. He could get along well enough farming from his own head without book farming it. In the course of the season I noticed an article in the Farmer, recommending the soaking of turnip seed for 24 hours in fish oil, to prevent injury to the young plants, by flies or bugs. I mentioned it to my neighbor, at the same time intimating that I should give it a trial. A little rivalry had existed between us, as our fields joined, and the more so, as he was fond of cracking his jokes at the expense of book farming. So this determination of mine only subjected me to a greater degree of his raillery. He'd show me turnips as were turnips, and beat me out of sight and hearing. Guessed I'd get satisfied with book farming.

However, I kept quietly on, determined to oil-soak my seed, knowing I could re-seed with the flat turnip if the ruta bagas should fail. In the character of the soil, our ground was very nearly or quite alike. His had been cropped once, while mine was newly broken. We both expended considerable labor and got the ground in high tilth. I had one and a quarter acres, which, after I had thoroughly harrowed, I burned every grub, root, stick and turf of grass, and removed the stones, raking the ground with a fine rake, after which I pulverized it with a heavy coal rake, to the depth of four inches. I soaked my seed in the oil for 48 hours, rolled them in ashes and sowed broad cast, covering lightly; after which I bestowed no more care upon them till they were harvested, as the ground was free from weeds. Neighbor D. sowed his in like manner, but without soaking, and one day earlier. They came up so evenly and looked so finely, he could but indulge in his old propensity again. "See, neighbor Tower, how nice they look—don't you think I'll show you the turnips over there." "Better wait and see what the bugs say to it," I suggested.

Mine came up also, in good order, the leaves showing a darker color, which they continued to sustain as they grew larger. Their growth was rapid, as they were not troubled by any insect whatever. But in the adjoining field of my neighbor, the little pests soon came in myriads, making riotous work, sweeping the tender things down so clean that hardly one was left. And what were, were so stinted they could not grow to any thing worth harvesting, and in fact my neighbor did not gather a single bushel—whilst I, after freely feeding six head of cattle all through the fall from the field, harvested *nine hundred bushels*, which, with those fed to the stock and not measured, must have made the yield nearly if not fully twelve hundred bushels.

By this time I had the laugh all on my side, and my neighbor became a strong convert to book farming. Before this he could not be induced to take any publication. But he soon became a regular subscriber for a half dozen.

Mr. Tower's method of harvesting his turnips was new to me. After turning in his cows to feed down the tops, he hitched his team to a three-cornered harrow, adding weight enough to make the timbers hug the ground, when he started it through the field. The wings would press the turnips out, and as the team advanced leave them in winnows, between which he drove with his wagon and flung them in. This method not only saved him a good deal of time, without injuring or bruising the turnips, but left the ground in fine order to receive a seeding of wheat, which I understood him to say he gave it.

How to Have Good Pie-Plant.

In such visits as we have made in the country abroad during the past few summers, we have been astonished at the samples of pie-plant we have seen. In this city there is no difficulty in getting it to give stems as large in circumference as the biggest sort of hoe-handles, and two feet in length to the leaf from the ground, and very little more difficulty in getting the same sized stems three feet in length, and no more in having stems fifteen inches in length, of the size of a man's wrist. On looking for such abroad for two seasons past, we have found some with stalks eight inches long, and less in size than a small man's thumb, called mammoth! while the common size was that of a young lady's finger. What is the matter? After all the talk about pie-plant, cannot we have any better than that? or did we not go in the right direction to find it? Pie-plant wants a very rich soil; it is a glutton of a feeder. It loves a soil filled with manure from the cow-yard, the horse-stable, the hog-pen, and the receptacle of night-soil. It wants, moreover, a deep soil. Its vast roots poke about in the mellow loam, with no fear of getting through into China, and then send out their runners in all directions, greedy as a tribe of caterpillars. It wants, moreover, a moist soil; and this it must and will have, or it will not grow to any size worth talking about, and the want of this is probably the reason why we have found such as we have described. Now, we have a project for growing it as big as it need ever grow, in the dryest of gardens, not without a little trouble, for no good thing comes on any other condition than that. Plant it in a rather shady situation, in an enriched soil; then cover the earth about the roots to the depth of two inches with straw, chips, or refuse. Next get an old barrel with both heads out, and plant it one foot from the pie-plant, on end. Then plant it full of manure, good and strong, so tightly trod together that it will take a while for water to go through, but not so tight as to hold it. Then each night pour into this barrel a pail of water; the soap-suds saved on washing days is the best of any. Follow this up through May and June, and if the leaves will not grow, it will be because they cannot. It is needless, however, to do this with the little spindling stuff commonly grown. Get the Victoria's Giant or Downing's Seedling to begin with.

A Hungarian Heroine.

On the night of the 2d of December, 1848, when all communication between Hungary and Austria had ceased, large armies on either side guarding their respective frontiers, the author was seated in the office of the Legation of the United States at Vienna, when his servant introduced a young female, who desired, as she said, to see him at once upon urgent business. She was a most beautiful and graceful creature, and, though attired in the dress of a peasant, the grace and elegance of her manner, the fluency and correctness of her French, at once denoted that she was nearer a princess than a peasant. She sat and conversed for some time before she ventured to communicate the object of her visit. As soon as the author perceived that in the exercise of the utmost caution she desired only to convince herself that she was not in error as to the individual she sought, he told her that, upon the honor of a gentleman, she might rest assured that the individual she saw before her was the diplomatic agent of the United States, at the Court of Vienna. Upon that assurance, she immediately said, "Then, sir, I am the bearer of a communication to you." She then asked, "Have you a servant, sir, in whom you can rely, who can go with me into the street for a few moments?" The author replied that he had no servant in whom he could rely, that he feared they were all in the pay of the police, but that he had a private secretary, in whom he reposed confidence, and who could accompany her. The secretary was immediately called; they descended together into the street, and in a few moments returned, bearing with them the rack of a wagon. This rack, which is a fixture attached either to the fore or back part of a peasant's wagon, and intended to hold hay for the horses during a journey, was composed of small slats, about two inches wide, and about the eighth of an inch thick, crossing each other at equal distances, and constituting a semi-circular net-work. As all these slats, whenever they crossed, were fastened together with either wooden or iron bolts, with our unskillful hands, an hour nearly was consumed before we could get the rack in pieces. When this was accomplished we saw nothing before us but a pile of slats; but the fair courier, taking them up, one by one, and examining them very minutely, at length selected a piece, exclaiming, "This is it!" The slat selected resembled the others so completely, that the most rigid observer, unapprised of the fact, could not have detected the slightest difference between them; but, by the aid of a penknife, to separate its parts, this slat was found to be composed of two pieces, hollowed out in the middle, and affording space enough to hold a folded letter. In this space had been conveyed, with a secrecy which enabled it to pass the severe scrutiny of the Austrian setinels, the communication addressed to the author by Louis Kossuth.

The mysterious personage, as intrepid as she was fair, who undertook the conveyance of this dispatch, at night, alone and unprotected, in an peasant's open wagon, in a dreadful snow-storm, through the midst of the Austrian army, when detection would have been certain death, was (as M. Pulszky has just informed the author) then a single lady, has since married, and is now the Countess M.

The Contrast.

"One of the pleasantest churchyards I know of, says the author of *Local Loitering*, is in the Isle of Wight; and many years ago I was sauntering among its graves, when I saw a lady in deep mourning, with a little girl, sitting on a tomb-stone. The former was reading a book to the latter, who was looking with tearful eyes into her mother's face. When they turned away from the spot, I saw that they had been looking on the tomb of the 'Dairyman's Daughter,' whose simple epitaph was engraved on the headstone. That lady was the Duchess of Kent, and the little child was the Princess Victoria, now a queen, on whose dominions the sun never sets. Perhaps the book the lady was reading, was the delightful and affectionate narrative of Leigh Richmond. Striking was the contrast in the condition of the sleeper and her who watched by her grave—the one a peasant's daughter in her dreamless slumbers, the other a child who, ere many years had passed over her head, was to take her place among the rulers of the nations! The humbler of the two had won her palm, and was wearing her crown, whilst the 'daughter of a royal line' was fated to endure the perilous splendor of dominion, and become the mother of more kings ere she should lie down in the vaults of Windsor."

English Luxury.

Few persons are aware of the wealth and splendor that surround many of the English nobles in their princely residences. The following are specimens:

The Earl of Spencer.

"The Earl of Spencer's homestead, about sixty miles from London, comprises ten thousand acres, tastefully divided into parks, meadows, pastures, woods, and gardens. His library, called the finest private library in the world, contains fifty thousand volumes. Extensive and elegant stables, and green-houses, conservatories, dairy-house, game-keeper's-house, dog-kennels, porter's lodge, and farm-houses without number go to complete the establishment. Hundreds of sheep and cattle graze in the parks about the house."

The Duke of Richmond.

"The Duke of Richmond's home-farm, at Greenwood, sixty miles from London, consists of twenty-three thousand acres, or over thirty-five square miles. And this is in crowded England, which has a population of sixteen millions, and an area of fifty thousand square miles, or just thirty-two millions of acres; giving, were the land divided, but two acres to each inhabitant. The residence of the Duke is a perfect palace. One extensive hall is covered with yellow silk, and pictures in the richest and most costly tapestry. The dishes and plates upon the table are all of porcelain, silver, and gold. Twenty-five race-horses stand in the stable, each being assigned to the care of a special groom. A grotto near the house, the ladies spent six years in adorning. An aviary is supplied with almost every variety of rare and elegant birds. Large herds of cattle, sheep, and deer, are spread over the immense lawns."

The Duke of Devonshire.

"The Duke of Devonshire's place, at Chatsworth, is said to excel in magnificence any other in the kingdom. The income of the Duke is one million of dollars a year, and he is said to spend it all. In the grounds about the house are kept four hundred head of cattle, and fourteen hundred deer. The kitchen garden contains twelve acres, and is filled with almost every species of fruit and vegetables. A vast *arboretum*, connected with the establishment, is designed to contain a sample of every tree that grows. There is also a glass conservatory, three hundred and eighty-seven feet in length, one hundred and twelve in breadth, sixty-seven in height, covered by seventy-six thousand square feet of glass, and warmed by seven miles of pipe conveying hot water. One plant was obtained from India by a special messenger, and is valued at ten thousand dollars. One of the fountains near the house plays two hundred and seventy-six feet high—said to be the highest jet in the world. Chatsworth contains thirty-five hundred acres; but the Duke owns ninety-six thousand acres in Derbyshire. Within the entire is one vast scene of painting, sculpture, mosaic work, carved wainscoting, and all the elegancies and luxuries within the reach of almost boundless wealth and highly refined taste."

The Orchard.

Plant among your trees; *plant among your trees;* then, after you have taken off your corn and other crops, you can look back upon your shorn field and see that, in addition to the produce secured, you have the growth on your three or four acres of trees. In a few years you will begin to take more from the trees than you do from the land. They will grow fast and bear generously, if the land is all kept mellow for the roots, and sufficient nutriment is spread broadcast for the roots to feed upon.

Now take the level piece, where you have your young orchard, and go carefully to work with a steady team—don't hitch on the steers for this job—plow the land deep and well, manure it, broadcast liberally, work the manure down into the soil with a small plow or large cultivator, plant, hoe, till, and your trees will grow like the corn itself. You will caution the boys in dropping the corn not to plant a kernel within six or eight feet of the trees. They need sun and air, and grow better when nothing else grows very near to them.

Just read what the late Mr. Cole says in the "American Fruit Book:"

"Mr. Moses Jones, of Brookline, in this vicinity, a most skillful cultivator, set 112 apple trees, two rods apart, and peach trees between, both ways. The eighth year he had 228 barrels of apples, and in a few years from setting the trees, $400 worth of peaches in one year; and the best of the story is, that large crops of vegetables were raised on the same land, nearly paying for the manure and labor. The tenth year from setting, many of the apple trees produced four or five barrels of apples each, the land still yielding good crops of vegetables."

Water-Melon Butter.

A correspondent of the Prairie *Farmer* presents the following method of using water-melons: I endeavor every year to raise a good water-melon patch. They are a healthy and delightful fruit, I think. I cultivate the ice rind variety; plant early in May, and again towards the close of the month, so that they may come in succession. When they commence ripening, we commence eating and use them freely during the hot weather.

When the weather becomes cool in September, we haul a quantity of them to the house, split them open, with a spoon scrape out the pulps into a cullender, and strain the water into vessels. We boil it in iron vessels down to syrup, then put in apples or peaches, like making apple-butter, and boil slowly, until the fruit is well cooked, then spice to taste, and you have something that most people will prefer to apple-butter, or any kind of preserves. Or the syrup may be boiled without fruit, down to molasses; which will be found to be as fine as the best sugar-house molasses. We have made of a Fall as much as ten gallons of the apple-butter (if I may so call it) and molasses, which has kept until May in fine condition

Hens.

According to Buffon, a hen properly fed and attended, will produce, in one year, upwards of 150 eggs, besides rearing two broods of chickens. Mr. Mount, of England, says that a well fed hen will produce from 170 to 175 eggs in a year. According to the latter estimate, 100 hens yield, in one year, 1500 eggs, and from 1000 to 1200 chickens. We find it asserted in an agricultural work, that an importation was made, a few years since, of hens from Holland. They were called "everlasting hens." They are small, lay every day, and their eggs are less in size and not so nutritive as those of the ordinary hen; still they are considered more profitable than the latter, as they lay twice as many eggs in a given period, and two of their eggs bring more than an equivalent in value for one of the other kind of hen's eggs. The profit of hens depends very much upon the food supplied them. Of all grains, buckwheat is unquestionably the best. It contains a large per centum of lime, besides much nutritive matter, and is regarded as a powerful promoter of fecundity in the *gallinacea* generally.

On the subject of preserving eggs, the Boston Cultivator has the following from a correspondent:—"Take a tight box and cover the bottom with a course of fine salt, about an inch deep, into which put as many eggs as you can pack, standing each egg on the small end, and not touching each other or the sides of the box, then cover them with salt, and so continue to pack them in layers, until you have packed enough to last one year, if you wish; then cover the whole with salt, put on the box cover to exclude the air, and set them in a cool, dry place, keeping the box right side up with care. Keeping the eggs on the small end prevents the yolks from adhering to the shell. Another method, which is about as good, is, instead of salt, use two parts of wood ashes and one of air-slacked lime, and pack in the same way; in either method, exclude the air as much as possible. To determine with the greatest certainty whether an egg is good or not, hold it to a strong light, and you can easily discover the slightest appearance of evil.

The Steamer Amazon.

A blue book has just been published in London containing the report of the Commissioners appointed to conduct the official inquiry into the loss of the Amazon, (under the Steam Navigation Act,) together with an appendix, in which is given the evidence taken by them. The Commissioners in their report furnish a condensed narrative of the chief occurrences connected with the catastrophe, and they sum up by stating that they are unable to account for the origin of the fire. The great loss of life which occurred they consider to have been owing to too great a desire of the superior officers to save their vessel, by prolonging their endeavors to subdue the flames, which soon became beyond their control, instead of enforcing order and arrangement at the first with respect to the escape of the crew and passengers in the boats; added to the mischievous effects of the cranes upon which the boats rested, and to the impossibility of stopping the engines after the engine-room had been abandoned. They recommend that all sea-going steam vessels carrying passengers should have fixed on board a fore-pump, either connected or unconnected with the engine, which can be worked by hand when the steam is not up; and that in large vessels these means of subduing fire should be increased by the use of a donkey, and additional fire engines. They point out also the propriety of guarding against fire in sea-going steamers, especially when passengers are carried, by protecting the surfaces of all soft, resinous, and easily ignited woods in the stoke-holes and engine-rooms of such vessels, or by causing them to be rendered fire-proof by subjecting the wood to a process by which it becomes difficult of ignition. The stowage of engineers' stores they strongly advise to be more carefully attended to than at present. The cotton waste, tow, and such like stores, to be kept distinct from the oils, tallow, and turpentine, &c., throughout the steam navy. The report concludes with an acknowledgment that the code of instructions issued by the Royal Mail Steam Packet Company to the commanders, is superior to any in the merchant service.

Kossuth's Idea of Glory.

An address that was presented to Kossuth while in New York, referred to the *glory* attached to his name. In reply, he said, "Allow me to remark, that I consider that the word *glory* ought to be blotted out from the dictionary, in respect to individuals, and only left in to nations. Whatever a man can do through the longest life which Providence may accord to him, with the strongest faculties which it is the happy lot of a few to possess, and with the utmost exertions of which man is capable—whatever a man may do in behalf of his country and in behalf of humanity, *can never be even so much as duty calls;* still less can it be enough to merit the word *glory.* Let to man be attached the word *duty*, and the word *glory* be reserved to nations."

Astonishing Feat.

In "Sir Charles Napier's Administrator of the Science," we find an account of a singular feat performed by a native:

"An Indian sword-player declared at a great public festival that he could cleave a small lime laid on a man's palm, without injury to the member; and the General (Sir Charles Napier) extended his right hand for the trial. The sword-player, awed by his rank, was reluctant, and cut the fruit horizontally. Being urged to fulfill his boast, he examined the palm, said it was not to be experimented upon with safety, and refused to proceed. The General then extended his left hand, which was admitted to be suitable in form; yet the Indian still declined the trial, and when pressed twice, waved his thin keen-edged blade, as if to strike, and twice withheld the blow, declaring he was uncertain of success. Finally he was forced to make the trial, and the lime fell open, cleanly divided; the edge of the sword had just marked its passage over the skin, without drawing a drop of blood."

LITERATURE.—Last month was held in Beyrout the anniversary of the Syrian Literary Society, when a discourse was delivered in Arabic by Butros Bistani, to an audience composed of Arab Mussulmans, Greeks, Maronites, Druses, Europeans and Americans. I speak of the Americans last, but I believe they were foremost in establishing a society of such an anomolous character, considering the former and even present character of the people. In the printed report of the session, the presence of the American Consul, and all the Consuls in Beyrout, was noticed. The objects of the Society are very general, embracing every thing connected with study and investigation by which the members can advance themselves and the people around them in knowledge connected with the Arabic language. They have commenced forming a library. I know of no similar Society in Turkey, unless one may be mentioned among the Armenian Catholics of Constantinople, and the newly formed Academy of Sciences at Constantinople. [N. Y. Times.

VALUE OF AN ACRE OF COAL LAND.—The Pottsville (Pa.) Mining *Register*, alluding to the cheapness of land in that quarter a few years ago, says now an acre of coal land is worth $1,000.

Many set down a higher figure. In the South Basin, (that is from the Sharp Mountain to the Mine Hill,) where we have all the thirteen veins, including red and white ash, the whole thickness of the coal is ninety feet. Allowing one half of this for fault and waste in mining, we have 45 feet, or 15 yards in thickness, of merchantable coal. There being 48,000 square yards to the acre, we have, by multiplying this number by the thickness, 72,000 square yards or tons of coal, which, at a rent of 25 cents per ton, brings $18,000. This is a fair estimate of the real value per acre, of our coal land, without exaggeration or embellishment. It is not strange, therefore, that our lands have and are still increasing so largely in value. In England, coal lands, not possessing near the intrinsic value of ours, sell at from one to two thousand pounds sterling per acre.

We heard lately repeated, says the Brookville American, the grounds of a strong and devoted attachment. A young and beautiful, but poor widow, was about to marry an old, rich widower. Her friends wished to know what she was about to marry him for. She feelingly replied, "Pure love—I love the ground (meaning farm, probably) on which he walks, and the very house in which he lives." There is a platonic love for you. There is none of your school-girl foolishness in that.

RUNAWAYS CAPTURED.—The two prisoners, Haycock and Winans, who lately escaped from the State Prison in New Jersey, have both been caught. The former became exhausted in traveling from Trenton to New Brunswick, and his feet being swollen so that he could not walk, Winans left him. Haycock remained hidden till nearly starved, when he crawled on his hands and knees to a farm-house and wished to be sent back to prison. He was a most pitable object, and after being relieved he was sent to Trenton. Winans intended to go on to his home in Orange County, N. Y., but was caught by a man named Randolph, to whom he had revealed himself in conversation, about seven miles this side of New Brunswick, and he was also sent back to prison.

CATCHING HAWKS.—A Michigan correspondent of the *Genesee Farmer* catches hawks with great facility by erecting a tall post near the poultry-yard, and in an open piece of ground, on which a *smart* steel trap is secured by a short chain. The intruder will be sure to take his stand there, to make his observations, and as soon as caught he should be quickly removed, so as not to alarm others. We should feel much reluctance in destroying this useful bird, so long as snakes, mice, &c., are nuisances, and would only resort to the above from necessity. We believe birds generally are the farmer's best friends; the only exception we make being in the case of those who despoil the fruit crop.

VARIETY.

The Boston Journal describes, as one of the curiosities of the age, an electric clock which has recently been completed, on an entirely new principle, and pronounced by scientific men to be the most perfect and simple of any. All wheel-work in the time-keeping part is dispensed with, therefore all friction is overcome. The time-keeping part of the clock is simply a pendulum, an electro-magnet, and two armatures. The vibrations of the pendulum break and close the circuit of electricity, while the combined action of the electro-magnet and armatures keep it in motion.

A couple of travelers lately took lodgings for about ten days at a tavern in York county, Pa., and fared sumptuously, drinking two or three bottles of wine daily. The last day a dispute arose about the speed of their horses, and they at last agreed to enter on the "profitable contest." The landlord was appointed judge, each being the rider of his own horse. When they were mounted, the judge, like those at the Olympic games, gave the word, *one, two, three and go!* Off they went, and have never been seen nor heard of since.

A suit has been brought in New Orleans, by Bishop Kendrick, late of Philadelphia, and now Archbishop at Baltimore, as the heir of Mrs. Campbell, late of Germantown, Penn., and the heirs of the late Mrs. Caroline Clark, wife of John Barnes of Philadelphia, to recover the immense estate of Daniel Clark, deceased, lately claimed by Mrs. Mary Clark, the widow of Gen. Gaines. Several other similar suits are being brought by different heirs, which will lead to a long, tedious and vexatious trial.

The Dnnkirk Journal says that the arrangements of the New York and Erie Railroad company for their second track are such that a distance of sixty miles between New York and Dunkirk will be saved. The saving is mostly gained between Lackawaxen and Lanesboro, and Elmira and Owego. When completed, the second track will be the shortest possible route by which the West can reach New York.

The Spiritual Rappers have begun their knockings or rappings in Mount Holly, N. J. *The Mirror* says a person of that neighborhood, who is a firm believer, gives out that he will soon convince the people of the truth of this new discovery. He intends to call upon the spirit of Sampson to move a two-story house for him, which he wishes placed about fifty yards from where it now stands.

A New York mechanic has recently completed the plan of a street-sweeping machine, which has been examined by those who are familiar with the construction and operation of those used in the English cities for that purpose, and by others who are competent to judge of its merits, and they pronounce it superior to anything they have ever before seen for the purpose for which it is designed.

The following is an illustration of the penny-wise and pound-foolish policy which some people adopt:—A man in Connecticut recently had a farm for sale, and was advised to advertise it; he said "he couldn't afford it; the farm was sold for $1,500. The purchaser bought it "on speculation," paid $2 for advertising, and shortly afterwards sold the same farm for $2,000.

A late *Charleston* (S. C.) *Courier* records a number of sentences in that city for theft. In one or two cases the sentence was to begin with twenty lashes, then a term of imprisonment, at the end of which he was to receive twenty more. In a case of forgery, the sentence was imprisonment, with six whippings at different periods, while serving out the sentence.

The Boston *Post* tells of a man in Maine who kept a grocery store, and when he sold a pint or a half-pint of rum, always put his thumb into the measure—an enormously large thumb—and at the end of twenty years' *practice*, he estimated that he had sold his thumb for at least $5,000, and had it *left*, after all.

A man can enjoy only that which he can use. If he possesses a thousand pounds, which he cannot use, it matters not, as to the benefit he derives from it, whether it be in his coffer or in the bowels of the earth. When his wants are supplied, all that remains is his only to keep, or to give away, but not to enjoy.

Every man ought to regard his fellow-man, or friend, as his superior, and treat him accordingly. Such feeling the real gentleman always has. "Let each esteem others better than himself," says an Apostle. This is the very soul of good manners.

The favorite steamer Commodore, Capt. J. M. Lewis, having been thouroughly overhauled and newly furnished, has resumed her trips for the season on the Stonington line.

The time fixed by the Receivers of the Commercial Bank, Perth Amboy, N. J., for the presentation of the notes and other claims against that bank, expires on the 22d inst.

All claims against the People's Bank of Paterson must be presented by the 15th of May.

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DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June of each year.

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Miss JOSEPHINE WILCOX, Preceptress
Rev. J. W. MORTON, } Assistants.
Mr. O. B. IRISH, }

The Terms for 1851 and 1852 are as follows:—
The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3 " " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term, Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.

Tuition should be arranged before entering classes.

Geography, Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

EXTRAS.

Chemical Experiments,	$1 00
Drawing,	1 00
Monochromatic Painting	3 00
Oil Painting,	5 00
Writing and Stationery,	0 50
Vocal Music, Elementary,	1 00
Advanced Class,	2 00
Instrumental Music,	8 00

Use of Organ or Piano, $2 00 per quarter.

BOARD, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

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The Sabbath Recorder.

For the Sabbath Recorder.

FOREKNOWLEDGE.

In resuming the discussion on the question of "*Foreknowledge*," I desire to state, that in submitting the propositions as rules for the further discussion of this question, which appeared in the *Recorder* of April 22d, I did not design unfairness to the editor in regard to his reply, but, as stated, to avoid occupying an unreasonable space in any given number of the paper. I therefore hope that I may be permitted to withdraw those propositions—at least, in so far as they may be regarded in the light of *conditions*—thereby leaving the editor wholly unembarrassed in his replies. Also begging pardon for this perhaps ill-advised step in introducing them in the first place.

One of the main points of difference existing between Bro. Brown and myself, is stated in the *Recorder* of March 11, in the following words:—

"But Bro. H. seems to think it essential to liberty, not only that one should have the power to follow the inclination which he actually possesses, but that he should originate the inclination itself. In other words, that he should not only *act* according so his choice, but that he should *choose* according to his choice! If this is not his meaning, we are unable to determine what it is. The theory of Edwards, that the will is determined by motive, he appears to discard; and, in the language of the Arminian school, talks about the *self-determining power* of the will. Let us see what this self-determining power amounts to.

"King David walks upon the roof of his house at even-tide, and, casting his eyes in a certain direction, beholds Bathsheba washing herself. He has not as yet had criminal connection with her, but by a volition determines to do so. Now, the question is, was this volition self-determined, or was it determined by motive? Let it be borne in mind, that a volition is an *act* of the will, and an act is not freely performed unless it is performed from choice. But this choice is itself an act of the will, which must also be freely performed; and this implies a still previous choice. This previous choice is again an act of the will, which again implies a previous choice, and so on in an infinite series; the absurdity of which must be obvious. We maintain, therefore, that the aforesaid guilty volition of David, or that act of his will which looked to a criminal connection with Bathsheba, was not self-determined, but determined by motive, understanding by motive the whole of that which moves, excites, or invites the mind to volition, whether that be one thing singly, or many things conjointly. If this reasoning is not sound, will our brother have the kindness to point out its defects?"

I have made this long quotation, because so much of the matter of difference between Bro. B. and myself is contained in it, and that the reader may have both it and my reply to it at once before him.

The two propositions then are—

1. Volition is determined by motive.
2. The will possesses the attribute of *self-determination*.

Now, if my position was, that the will in its volitions acts independently of motives, the above absurdity might be justly chargeable to it; and I suppose the argument of Bro. B. is drawn up with reference to such a case. But this is by no means the opinion that I hold. With me it is a settled conviction, that the will can perform no intelligent action in the absence of motives. One might as well talk of seeing without light, or of hearing without sound. The thing is a nullity. But because the will cannot act without motives, must we necessarily come to the conclusion that motives *cause* volitions? It is essential to life, that the heart should beat; but who would argue that therefore the beating or throbbing of the heart *caused* life? As the beating of the heart is a *condition* of life, as light is a *condition* of seeing, and as sound is a *condition* of hearing, so is motive a *condition* of volition; yea, a necessary condition of volition. But a given volition is not the necessary result of motive.

Take the following case: A. enters a store; the occupant is not in sight; an opportunity is presented for him to possess himself of some desirable article by theft. Here is the motive. Motive, then, is first in order; second, volition; third, the action. Here, then, motive is necessary to volition, as a *condition*, but not as a *cause*; that is, there can be no volition without motive, but there may be motive without volition. Let us see.

Take the case of David and Bathsheba. No illicit purpose exists in David's heart until several circumstances occur, each essential to the other in order to the result contemplated. 1. He, by mere accident, sees Bathsheba washing herself; this is an appeal to his sensitivity. 2. The state of being tempted is the result. 3. An appeal is now made to the will, and here the whole matter must rest until its decisions can be obtained. Now, it is fully granted, that without the motive the will cannot act? But the motive being presented, must the will act? Is there a moral necessity in the case, so that the will must unavoidably consent to the motive presented? If so, wherein lay the king's guilt? 1. Did it lie in his being tempted? This was unavoidable, under the circumstances, from the nature of his constitution. 2. Did it lie in consenting to the proposition arising under the circumstances? But this was *caused* by the motive presented. 3. Did it lie in the presentation of the motive? With this he had nothing to do. Whence, then, did his guilt arise?

I trust that this view of the subject will relieve the question of the difficulties arising from the supposition, that the self-determining doctrine requires us to believe that we choose according to our choice.

On the question of "*power*" and "*responsibility*," I have only to say, that further reflection tends rather to settle upon me the conviction, that to assert that moral obligation can rest upon any creature whose actions are determined by necessity, is a self-contradiction.

In regard to the expression, that volition is not an effect, but a cause, of which Bro. B. says that it does no "credit to our philosophy," it perhaps was not sufficiently guarded. Yet I indulge the hope that, used as it was in this discussion, it was sufficiently understood; and as I have so fully defined what I mean by the freedom of the will, I will at present take no further notice of it. N. V. HULL.

ALFRED CENTER, May 3, 1852.

LAKE OF TIBERIAS AND DEAD SEA.

The "Lake of Tiberias" is a perfect contrast to the Dead Sea, because of its surpassing loveliness. Beautifully-rounded hills, clothed in exquisite verdure, shut it in; the clear waters glitter like silver in the sunbeam. The snowy summit of Hermon gleams away to the North; the battlemented city of Tiberias, at a distance, lends enchantment to the view. By moonlight the scene is quite as beautiful; besides those associations which throng the heart and hush the voice, that lift up the silent prayer, and make one feel, for the time, that he has lived long enough on earth.

It is very singular that the most recent Jewish work upon Palestine, that by Rabbi Schwartz, countenanced by the best scholars of his people, should so entirely misrepresent this neighborhood, as it does also some other parts of Palestine. According to him, "one sees constantly an active intercourse carried on, through means of small vessels, in which the inhabitants of the opposite side of the Jordan bring wood and other articles for sale to Tiberias." p. 46. This is pure fancy-work; they might do it *if* there were inhabitants, and *if* there were boats. But, except the roving Bedouin, there seemed to be no people on the eastern side of the lake—nothing, indeed, but silence and desolation—and no boat is to be found on the still waters since the "Exploring Expedition" purchased the last, which was afterwards abandoned on the Jordan, and is a total wreck before this time. Neither do the inhabitants of this once proud city need wood, as their climate is exceedingly warm, and a little charcoal is the usual article for lighting the pipe or boiling the coffee.

The lake is now found to fill a concave basin about one hundred and sixty-five feet of greatest depth; is about twelve miles long and five broad; delicious fish of five varieties abound, and it is still subject to violent squalls, as in the Saviour's time. Nothing has changed, save that silence and desolation have crept over the once busy scene, a desert succeeded to a continued cluster of villages and towns, the desolating despotism of thieving Arabs and lazy Turks, to the comparative protection of the Roman Empire. Tiberias, to be sure, has been greatly injured by earthquakes; the last one, in January, 1837, completely leveled part of the city walls, filled up some of the streets with ruins, and, by its destruction of life, gave the poor people a warning which they are not disposed to take. But the other places along the shore, Chorazin, Bethsaida, Capernaum, &c., are entirely gone. The site of some of them is greatly in dispute; half a dozen houses mark the location of Magdala, which recent travelers have fancied to be Capernaum; but Tiberias is the only town worth naming; and that, though handsome enough when seen from the hill-tops, is a mass of poverty, filth, disease, Jewish fanaticism, and melancholy ruin. It is one of the four Holy cities, Hebron, Jerusalem, Safet, Tiberias; and thousands of exceedingly wretched European Jews, who come here to die, are stripped by the government of nearly every thing they possess, and, through indolence, destitution, uncleanness, the debility and disease of the fevered atmosphere, and natural depression of spirits, no doubt die soon. We had taken pains to see the Jews in various countries, and had wondered every where at the miserable quarters into which they are crowded, the ancient rags in which they pretend to clothe themselves, and the wo-begone visages, which tell loudly enough how the iron of oppression has entered their souls. But, in Palestine, there is still a lower depth which these forlorn wretches have reached; more rags, filth, sickness, and despair. The cities they most frequent are especially disgusting; the quarters given up for their abodes are amazingly uncomely and uncomfortable. It accounts a little for the different views given by travelers of the same place, that Jerusalem, for instance, in the Christian portion, is as clean and well paved as it is disgusting and impassible in the Jewish. Only at Damascus do the Jews seem to live and flourish, decorate their persons gaily, fare sumptuously, occupy houses gorgeous as an oriental dream, and amass fortunes in the eyes of all men, with none to molest or make them afraid.

The Jordan was never thoroughly known until the laborious, successful, and really noble Expedition, permitted, rather than patronized, by our government. A British lieutenant, indeed, had attempted it, but his untimely death deprived the public of any benefit from his sufferings. Lieut. Lynch did his work so thoroughly, that it need not be done again; having answered the most interesting questions, sometimes indeed in a very unexpected manner.

As the Dead Sea has been reported to lie more than one thousand feet below the sea of Tiberias, the distance between these two expansions of the Jordan being but sixty miles, and no rumor existing of any great falls it was supposed that some serious mistake had been made in the reckonings. The American party settled this matter quite satisfactorily. The distance between the one "Sea" and the other is really only sixty miles, but the Jordan makes two hundred of it by its perpetual windings; and though it has no cataracts, it has continual rapids, so that a wooden boat could not live upon the uneasy stream, and the one purchased at Tiberias had to be abandoned because of its shattered condition. The Jordan is in fact a headlong mountain torrent, rushing sometimes twelve knots an hour, changing its winter depth of twelve feet into a summer shallow of sometimes less than three. The plain, through which this winding stream hurls itself down with such rapidity that bathers are every year washed away and drowned, called "the Ghor," is generally treeless, barren, and cheerless. Some naked and lofty mountains border the sides, and add to the desolate air, and frequently one bank is lined with an impenetrable jungle of canes, willows, tamarisks, and oleanders. The same romance-writer who enlarges upon the busy boating of Galilee, finds here delicious arbors, vocal with melody, gay with rainbow-hues, "as if laid out for a pleasure-garden by the hand of man." It is unaccountable that a person could have lived many years in Jerusalem, and written thus of a region only twelve miles distant. The immediate banks, where the "swellings" of the Jordan still take place, not enough, however, to be called an overflow, and very little like the inundation of Egypt, are an inaccessible wilderness; at the time of our visit still moist to the feet, destitute of bird or flower, and resolutely forbidding any entrance. Back of this fringe of a Mississippi wildness, comes the wide plain, exceedingly productive where it is watered, and unspeakably dreary where it is not.

The Dead Sea voyage was not so entirely one of discovery as the descent of the Jordan, by Lieutenant Lynch. Lieutenant Molyneux, whose idea was formed at the same time with that of a kindred officer of another hemisphere, had made the exploration, and almost immediately died from exhaustion. But many facts of interest are now for the first time the property of the public. By an examination made of the waters after his return, our officer discovered that no vestige of animal matter existed in this singular lake; though wild ducks are sometimes seen floating upon its molten sea, and fish are often brought down by the Jordan, and there is nothing to prevent creatures from flying across if they would.

The different reports made by different travelers, regarding the density, sliminess, and taste of the waters, are readily explained by the vast change which the sea undergoes from winter to summer. When the Jordan pours in its fullest flood, and evaporation is very slight, of course its peculiarities are greatly diminished; and again, in the latter part of summer, when the supply of fresh water is so small, and the action of the sun so intense in this stony furnace, the strongest language which has been employed could hardly be accused of exaggeration. Even in the winter the waters were more unpleasant than any liquid medicine which I remember, and a book dropped in accidentally never afterwards became dry. The metal boats of the American Expedition were kept constantly polished, and were very much worn by these leaden waves, whose roll in a storm seemed like the stroke of heavy hammers. In bathing, it is almost imposible to keep the feet down, because of the uncommon buoyancy of the water, and horses frequently roll over when they attempt to bathe, and are not a little troubled by the unusual condition of things. An oily, prickly, burning, and very disagreeable sensation is experienced for some time after bathing; but the water itself has no smell, and the sulphurous odor, more or less perceptible according to the season, comes from "springs and marshes along the shore." Even in the coldest weather, the air in this sunken caldron is hot and suffocating. Travelers feel feverish and feeble; "the figure assumes a dropsical appearance; the slightest scratch festers;" and the American sailors "complained bitterly of the irritation of the sores whenever the acrid water of the sea touched them."

But the most noteworthy fact of this body of water, Humboldt declares to be without a parallel in the known world. The sea itself is more than a thousand feet lower than the Mediterranean, and must therefore be the lowest sheet of the kind in the world; but, strange to say, the northern half is sunken nearly thirteen hundred feet below the southern portion, and, upon examination, discloses a ravine running from north to south in continuation of the Jordan; proving that the river once ran through this channel, but by some monstrous subversion of land is now arrested, and spread out in this molten bed. The southern part is supposed to have been the seat of the guilty cities of the plain; but if so, these sinks of hopeless sins were far less extensive and less splendid than is commonly supposed. The figure of the sea is more uniform than is generally represented, and its dimensions are about forty miles by nine. [N. Y. Review.

THE WAY THE COLORED PEOPLE MAKE DOCTORS OF DIVINITY.—In one of the Southern States there is a colored preacher of considerable note, whose eloquence is generally acknowledged, and who has more influence on a colored audience than any other man. He is generally called Dr. Jordan. He did not receive this title from any university or college, European or American, but from a meeting of colored class-leaders. Their white pastor, while meeting one evening with the leaders, observed that in conversation among themselves, they spoke frequently of "de doctor," and inquired of whom they spoke. One of the company replied, "We's 'cluded, bein's how brudder Jordan is de oldest man 'mongst us, and de most knowinest 'pon de Scriptures, to 'fer on him de doctor; so we calls him Dr. Jordan."

THE OLD PHILOSOPHER'S ADVICE TO A YOUNG ONE,

WHO WAS AFRAID TO SPEAK HIS OWN MIND ON A GREAT QUESTION.

Shame upon thee, craven spirit!
Is it manly, just, or brave,
If a truth have shone within thee,
To conceal the light it gave?
Captive of the world's opinion—
Free to speak—but yet a slave.

All conviction should be valiant—
Tell thy truth—if truth it be—
Never seek to stem its current;
Thoughts, like rivers, find the sea;
It will fit the widening circle
Of Eternal Verity.

Speak thy thought if thou believ'st it,
Let it jostle whom it may,
E'en although the foolish scorn it,
Or the obstinate gainsay.
Every seed that grows to-morrow,
Lies beneath a clod to-day.

If our sires, the noble-hearted,
Pioneers of things to come,
Had, like thee, been weak and timid,
Traitors to themselves, and dumb—
Where would be our present knowledge—
Where the hoped Millennium?

Where would be triumphant Science
Searching with her fearless eyes,
Through the infinite creation
For the soul that underlies—
Soul of Beauty, soul of Goodness,
Wisdom of the earth and skies?

Where would be all great Inventions,
Each from by-gone fancies born,
Issued first in doubt and darkness,
Launched 'mid apathy and scorn?
How could noon-time ever light us,
But for dawning of the morn?

Where would be our free opinion—
Where the right to speak at all,
If our sires, like thee mistrustful,
Had been deaf to duty's call,
And concealed the thoughts within them,
Lying down, for fear to fall?

Though an honest thought, outspoken,
Lead thee into chains or death—
What is Life, compared with Virtue?
Shalt thou not survive thy breath?
Hark! the future age invites thee!
Listen, trembler, what it saith!

It demands thy thought in Justice
Debt, not tribute, of the free;
Have not ages long departed,
Groaned, and toiled, and bled for thee?
If the Past have lent thee wisdom,
Pay it to Futurity. [Charles Mackay.

MINISTERIAL CHEATING.

"It is too bad!" said Uncle Eben, "it did not use to be so; this ministerial cheating is one of the degenerate signs of the times."

This remark of Uncle Eben was not the result of any previous conversation, but of certain processes of thought which had been going on in his mind. Mr. Jenkins had been sitting by his side some twenty minutes, reading a newspaper. If a friend called when Uncle Eben was busy thinking, a newspaper was handed him, and he was expected to read till his host should be ready to engage in conversation. That readiness was sometimes indicated by a question, but more frequently by a remark which led to conversation on the subject which occupied his thoughts.

"The expression you have used," said Mr. Jenkins, willingly laying aside the newspaper, "is equivocal. It may mean cheating *of* ministers, or cheating *by* ministers."

"That is true," said Uncle Eben.

"In which sense should it be taken?" said Mr. Jenkins.

"In both senses."

"Did no one cheat ministers in former days?"

"Not very often. I remember a story told me by my father, which shows how rogues used to feel towards ministers. It happened when my father was a small boy, more than seventy years ago. One of the minister's fowls had gone to one of the neighbors, and taken up its quarters there. A thievish fellow went one night and robbed the roost, taking, among the other fowls, the minister's. When he came to examine his spoil, he knew the one which belonged to the minister, and so he took him home, and thus brought himself out as the thief. In those days, my father said, if a man wronged a minister, he was looked upon as a sort of Algerine."

"Human nature is pretty much the same at all times. I suspect there were men then, as well as now, who would take the advantage of a minister, notwithstanding his black coat."

"There were not many Christian men who would do it in those days."

"There are not many Christian men who would do it now."

"There are a great many Christian men who *do* do it now.

"You are not wont to speak harshly of your brethren; I hardly know how to take you."

"You must take me as I say. To be sure, the word cheating may not be the precise word to express my idea. Cheating involves the idea of deception or trickery. The wrong which is often practiced on ministers does not often involve that idea. But that matters not. What I say is, that many Christian men are guilty of dishonesty towards ministers."

"That is a hard saying; I suppose you are ready to prove it."

"Of course I am, or I should not have said it. Let us suppose a case that will aid us in getting right ideas of this matter. You owe me, we will say, a hundred dollars. You engage to pay me on the first of July, and you put your name upon paper to that effect. In consequence of that agreement, I form certain engagements. The first of July comes, and I hear nothing from you. My engagements become due, and I must meet them as I can. Some time in the fall I go to you, and ask you for the money that was due on the first of July. You tell me you haven't it then, or it is not convenient for you to pay it then; that you will probably have it before long. The next week you take all your family a hundred miles to hear Jenny Lind, or you re-furnish your wife's parlor, or give a costly entertainment, for which the cash is paid. What sort of a man would it take to do such things? What would you think of yourself if you were capable of treating me in the way I have supposed?"

"I should not call myself an honest man."

"Certainly not. And if you knew I had suffered not only vexation but positive loss by your conduct; if you knew that my family had lacked bread on that account, you would not like to meet me."

"I should not."

"Well, now let me suppose another case. A parish—that is, the men who compose it, a majority of whom, to say the least, are professedly Christian men—invite a minister to settle with them, and promise to pay him five hundred dollars a year, in two equal semi-annual payments. The first payment becomes due; only a small part of it is paid. The minister made his engagements, in view of the promise made by the parish to pay him at a certain time. He has promised the merchant his money by that day. He cannot fulfill his promise, for a very obvious reason, but one which will not be taken into account by the merchant. 'Ministers,' he will say, 'should keep their promises. They can do no good unless they practice what they preach. Other men, it is to be expected, may fail to keep their word; but a minister, if he wishes to stand fair with the public, must keep his promises.'

"The minister bears the cold looks of the merchant for several months, when, hearing nothing about semi-annual payments, he calls on the treasurer of the parish. The treasurer is sorry that there is no money in the treasury. The mintster informs him of his embarrassments. He is now *very* sorry, and will speak to Mr. A. and Mr. B., who have not paid their subscriptions. In the course of a week or two he does so. Mr. A. tells him he must call on some one else. Mr. B. has a note to meet at the bank soon, and hence regards it as quite unreasonable that he should be called upon to pay his subscription while he has any thing else to pay. Mr. C. is called on; he has no money to spare—the reason he does not make known; the election is approaching, and he has made up his mind to serve his country in the Legislature, if he can secure an election.

"The year comes round, and the minister has received only about three hundred and fifty dollars of his salary. He has suffered in feeling, in reputation, and in purse; his family have suffered, if not the pains of hunger, the lack of some of the necessaries of life which they could readily have procured, had the parish, or the men composing the parish, fulfilled their written engagement. What sort of conduct do you call that?"

"It can't be called honesty."

"Certainly not Is there any difference in principle between the two cases supposed?"

"I can't say that there is."

"Very well. Then, if any cases like the last mentioned one occur, I spoke the truth when I said that some professing Christians are guilty of dishonesty towards ministers. Now I will ask you if any such cases ever have occurred?"

"I suppose they have—a good many of them."

"Then I have proved all you wanted me to prove."

"But the parishes do not look upon it in the light you do."

"That may be; but the question is, Do not I look upon it in the true light?"

"I think you do."

"Looking upon a thing in a false light, or calling a thing by a wrong name, does not alter its nature. A great many ministers have their influence and usefulness greatly impaired by the dishonesty of those who contracted for their services. It is in vain for Mr. A., B., and C. to throw the blame on the parish. The parish has no existence apart from the men who constitute it. In order that a man may be free from blame in the matter, he must promptly pay his own subscription, and do all he can to bring the parish to right action."

"I should now like to hear you explain ministerial cheating in the other sense."

"I have not got through with the first sense yet. There is another way in which ministers are cheated by some men who profess to be Christians. Once upon a time, a certain man put up two barrels of potatoes for two of his neighbors. One was sent to Squire M., and word was returned that thay were not satisfactory. The man hastened to see what was the matter."

"The potatoes you sent me," said Squire M., "are miserable things; there is not a large one among them; just look at them."

"Zeb has made a mistake," said the seller, "and brought you the wrong barrel. I meant this barrel for Mr. ——." He was about to add the name of his minister. The barrel was exchanged for the one filled with fine large potatoes. The small ones were sent to their original destination. No difference was made in the price. Why was it that the large ones were picked out for the squire, and the small ones for the minister? Because it would not do for the minister to complain. It was his duty to practice self-denial! That is a specimen of the way in which ministers are sometimes cheated by individuals."

"There are not many persons who are mean enough to treat a minister in that manner."

"If all the ministers who are now settled over churches should be called on to give testimony on this point, I am afraid it would take a pretty large volume to record it. But now I will explain what I mean by ministerial cheating in the other sense. When a minister spends his time in idleness, or in some secular employment, during the week, and comes before his people on the Sabbath with a half-prepared, feeble discourse, he cheats them out of what they have a right to have. They promised him a certain sum, and he promised them the best products of his mind and heart; and if he wilfully fails to furnish them, he is guilty of dishonesty, the same in kind as that I have been speaking of, and much greater in degree. To withhold from men the bread of life due to them, is a greater crime than to withhold the bread that nourishes the body. I consider it a great crime for a parish to wrong their minister; I consider it a greater crime for a minister to wrong his parish."

"I must say, in regard to ministers, as I did in regard to parishes, that ministers do not look upon it in that light."

"Some of them do, and all ought to. When, through the inability or neglect of a parish, a minister is obliged to turn aside for a portion of the time from his appropriate work, that is another matter; but when that is not the case, failure to give the whole mind and heart to the work of the ministry, to labor for the spiritual welfare of the church and congregation, is the worst kind of dishonesty!" [Obs.

From the Presbyterian of the West.

OBLIGED TO PREACH EXTEMPORE.

The late venerable Dr. Ashbel Green, in giving some account of his mode of sermonizing, states that, in accordance with the advice of Dr. Witherspoon, he wrote carfully one sermon each week, and carried his notes into the pulpit. After a considerable period, "in order to gain time for reading and pastoral visitation," he wrote only the introduction, method, and some or the whole of the doctrinal part, with hints for the application. In one or two places he ventured in the evening to preach without any writing. "But," he remarks, "I was still afraid to venture to preach in the city without my notes, or without committing the whole of a written discourse to memory, which method I practiced for a short time. The city audience contained a number of educated men, besides many of the church-going members of Congress. At length an occurence took place, which compelled me to address the audience, that had excited my fears, without any time even to meditate on what I should say. This case was this. I had gone to the pulpit supposing that the notes of a sermon which I had carefully prepared were safely in my pocket, till the psalm which was sung before the sermon wanted only a single stanza of being finished. Then I discovered that my notes were not in my pocket, but that I must either have dropped them in the street, or left them in my study. In my confusion, I could not even find the text on which I had prepared to preach. When but a single line remained to be sung, I turned hastily to a passage of Scripture on which I had once spoken at Campington, and rose and discoursed upon it at the same length as was usually occupied by my other discourses. I considered this occurrence as intended in the providence of God to rebuke me for my 'fear of man, which bringeth a snare,' and to teach me that, with the Divine assistance, on which, in case of necessity, I ought to depend, I might preach without writing or deliberate meditation; for my hasty effusion I found was very acceptable to my people in general, and the most critical hearer in the congregation, as I was informed, said it was in my ordinary manner, except that the parts were not so closely connected as my discourses were in common. After this I did not hesitate (when I had not time to write) to speak to my city audience, as well as to that in the Nothern Liberties, without writing."

Many ministers have extempore powers of which they are not aware, having never ventured to bring them into exercise. Their usefulness would be much increased by fully developing and cultivating those powers.

DECEIVING CHILDREN.

On a certain occasion a physician was called to visit a sick boy, about twelve years of age. As he entered the house, the mother took him aside, and told him she could not get her boy to take any medicine, unless she deceived him.

"Well, then," said the doctor, "I shall not give him any. He is old enough to be reasoned with. I will have nothing to do with deceiving a child, lest I help him become a man that will deceive his fellow men, and finally deceive himself, and be lost forever."

He went to the boy, and after examining his condition, said to him,

"My little man, you are very sick, and you must take some medicine. It will taste badly, and will make you feel badly for a while, and then I expect it will make you feel better."

The doctor prepared the medicine, and the boy took it at once, and without the least resistance. He said also he would take anything from his mother which the physician prescribed, but would not take anything else from her; for she had so often deceived him, and told him it was good, when she had given him medicines, that he would not trust to anything that she said. But he saw at once that the doctor was telling him the truth; and when he took the bitter draught, he knew just what to expect.

Is not honesty with children, as well as with others, and in all circumstances, the best policy? How can parents hope to gain anything in the long run by deceiving their children?

"SATISFIED WITH MY DAY'S WORK."

A venerable office-bearer in the church recently deceased suddenly. In one of the social meetings held while his corpse awaited burial, frequent reference was made by his brethren to their loss of his consistent, godly example, as a means of warning to the unconverted, and of quickening and encouragement to Christians. One fellow office-bearer related the circumstances of a recent visitation of a district of the congregation. It was one in which the Lord seemed to prepare the way for their entrance into every family. Many were the occasions of affecting interest in the course of one day's labor. Especially did they enjoy much Christian communion with some of the poor of God's people, and the hearts of these servants of God overflowed with grateful joy. As the day was closing, and they were separating, the deceased remarked, in reference to the day's labors and rewards, "Well, brother, I am satisfied with my day's work."

The narration, we thought, did not fail to make a deep impression on the solemn circle. "He was satisfied," we imagined, each one said to himself. "Would he have said this if he had been selling flour all day?" Can we say that in view of our daily employments? Are we not depriving ourselves of much of the appointed rewards of Christian living, by refraining from such employments as brought our brother satisfaction? [Rel. Recorder.

The Sabbath Recorder.

New York, May 13, 1852.

ERRORS OF GREAT MEN.

Few men have lived to make more impression upon the world than Martin Luther. We scarcely know of a human character that so impresses us with the greatness, yea, the majesty of its elements, as does his. But in proportion as the good points in the character of a great man work for good, in the same proportion do his errors work for evil. And one error of Luther's has destroyed nations—that is, his error respecting the Christian Sabbath. In most things, Luther restored evangelical truth to its power upon the nations that felt its influence. But he failed in reality to give to those nations the Christian Sabbath, as a day strictly and exclusively devoted to religious uses. In his views of the Sabbath, which were to be so extensively diffused through Protestant Europe, he left a lump of the leaven of Popery, and gave the people more of a Romish than of a Christian Sabbath. Hence, the evangelical religion which he spread did not last. It has in a great measure died out, for want of a Sabbath.

Protestant Germany now presents a desolation, so far as the religion of the Gospel is concerned—a desolation which, in all probability, can be traced mainly to this source. For what would the religion of New England be, if her Sabbaths were made days of sports and dissipation? And in Germany the remnant of good men begin to feel that there has been a grand mistake, and that they must have a Sabbath, *the Christian Sabbath*, or all hope of reviving religion is vain.

We see, then, how much to be deplored is this one error of a great man. And we see how much to be dreaded and guarded against are all the errors of great men. Those of moderate men are of less consequence; for they do not exert so broad an influence, nor produce such wide-spread mischiefs. It is too common for the admirers of men of distinguished talents to regard their works with less scrutiny, in an assumption that they must be right of course. But the power which distinguished men wield is itself a reason why their errors should be watched with double scrutiny. For those errors take, from their high source, a breadth, a momentum in working evil, which makes it important that they should be early arrested [Puritan Recorder.

There is a spice of truth in the foregoing; just enough to make the whole seem like the very gospel, to those who never think for themselves, but not enough to give it that healthful character which would entitle it to general approbation. What is commonly called the Christian Sabbath *is* the Romish Sabbath, and the only thing to be regretted, in the case complained of, is that Luther did not discover the necessity of restoring the long-neglected *Bible* Sabbath. Had he done so, the Reformation would have assumed a consistent form, and its spread would not, in all probabilty, have been limited to those countries which embraced it at the time he lived. For it is notorious, that those countries which resisted Protestantism then, have continued to resist it to this day. They are Catholic still; and Protestantism has made no perceptible advances beyond the limits which bounded its triumphs in that age of agitation. There is a reason for this somewhere; and if any one can give it a better location than in the Papal traditions still clung to by the Protestant world, but rendered increasingly mischievous by wretched attempts to make them appear scriptural, we should like to see him undertake the task. We repeat it, that what is commonly called the *Christian* Sabbath is the *Romish* Sabbath; not originated, it is true, since the Bishop of Rome was by the Greek Emperor constituted Universal Bishop; nevertheless, that which is the very life and soul of Popery—the arrogated right to appoint festivals, and to lay men under the charge of sin for not observing them—was what called it into existence. It was not instituted by Christ; it was not enjoined by the Apostles; it was not acknowledged as the Sabbath by the churches in their pristine purity.

In regard to the Sabbath of the Fourth Commandment, Luther, no doubt, held precisely the same doctrine which is held by the writer of the foregoing article, namely, that it was a *Jewish* institution. The only difference is, that Luther had discernment enough to see just what the Fourth Commandment enjoined—that it enjoined specifically and definitely the seventh day of the week, to the exclusion of any and every other day—while the writer in question unwisely supposes it to enjoin the observance of a Sabbatic *institution*, without specifying the time any more definitely than as some one day in seven. But as the Sabbath of the commandment is the seventh day, and nothing else, those who hold the Puritanic view are as responsible for the evils which result from its desecration as Luther, Calvin, and the other reformers generally. If the Puritans *could* make it appear, by fair and honorable reasoning, that the Sabbath of the Fourth Commandment—the holy rest itself—is one thing, and the *day* on which it is to be observed quite another, we could have some patience with them when they set themselves up as the friends of the institution. We could feel that their earnestness to promote its better observance was worthy of being crowned with success. But does not the Fourth Commandment enjoin the the observance of a *day*? Is not that day specified as being *the* day on which God rested, in its weekly return? Is it not expressly declared, (Gen. 2: 3,) that the thing which God blessed and sanctified was the *day*—not the *rest*? Is it not all sheer sophistry, then, to maintain that the Fourth Commandment simply enjoins the observance of a sabbatic institution, as one seventh part of time, without regard to the particular day? Unquestionably it is; and Luther had sense enough to see that, if the law of the Sabbath were maintained, consistency required the Church to go back to the observance of the seventh day.

But there is a morsel of truth in the foregoing. We heartily endorse the sentiment, that evangelical religion must in a great measure die out, where no Sabbath is acknowledged. Men may theorize as they will, they may repudiate the Sabbath as a Jewish institution, they may reason themselves into the belief that Christianity recognizes no Sabbath, they may talk of the "Lord's day" as resting upon a foundation altogether independent of the Fourth Commandment; but the moment they being to reduce their theory to practice, they find that they must cease to have any particular concern for the interests of religion. Every good man feels that a Sabbath is indispensable to the spread of piety, as well as to the growth of his own soul in grace. As long as vital godliness animates his breast, no amount of sophistry can extinguish this feeling. Still, the theory itself, which repudiates the binding obligation of the Fourth Commandment, is bad; it is of injurious tendency. We could wish that those men of great minds and earnest hearts, such as Luther, Calvin, and their coadjutors in the Reformation, had been able to free themselves from it, and had restored to the world the Sabbath upon which the Creator put his blessing when resting from his works. Then had the line between Popery and Protestantism been more distinctly marked.

T. B. B.

TIDINGS FROM JERUSALEM.

PHILADELPHIA. May 3, 1852.

To the Editors of the Sabbath Recorder:

I send you for publication the enclosed "Report of the Agricultural Manual Labor School in Palestine," together with a letter of acknowledgment from Mr. John Meshullam, which reached my hands in thirty-one days from Jaffa to Philadelphia, and arrived in New York in only 28 days from the time of leaving Palestine on the 3d of April.

Yours in Christ Jesus,
JAS. L. BOYD, Agent.

Report of the Agricultural Manual Labor School of Palestine, in Bethlehem of Judea.

BETHLEHEM OF JUDEA, March 17, 1852.

To all our beloved friends in America who love Israel:—

Last evening, about 7 o'clock, our pilgrim family all arrived in this sacred and lovely village. After 4½ months by the way, our weary, homeless hearts, found joy and rest in the kind welcome of our precious brother and sister Meshullam. Words cannot speak the peace that overflows my soul, and the gratitude and praise I feel for the preserving love and mercy of God, who only has brought us through so many perils, and gives us this great deliverance. To gratify some who are looking with pious love toward Jerusalem, and for the sake of all those dear Christian friends who have been helpers in our labor for Jesus' sake, I will attempt—amid the bustle of unpacking seeds and tools, and arranging to pitch our tents, and the requisite and great domestic care—in brief and hasty retrospect to retrace some of the experience of the way.

On the 3d of Nov. 1851, after a few days' notice, we embarked from our pleasant home in Philadelphia, on board a fine sailing vessel for Marseilles. Our family (composed of seven adults and one little child) set out with one desire of pleasing God, by devoting our lives and all we possess to the good of his ancient people in Jerusalem; our design not being to preach our own righteousness, or any sectarian creed, but only to stimulate them, by a quiet, industrious example, to cultivate their own land, and win them by deeds of humility and charity to the knowledge and experience of the divine love of Jesus. Our young Captain kindly gave us the use of the ladies' saloon for family and Sabbath worship. He was a thorough and extensive reader of theology, and a high Episcopalian; he acknowledged that the seventh day is the *true* Sabbath, but supposed the great inconvenience of changing from the common error of the church, justified the commemoration of the first day.

Our provisions, the most of the way, were comfortable and sufficient; but near the close of the voyage we suffered considerable from the quality of food and water. Some of our number had protracted sea-sickness, but no serious illness ensued. Except one inconsiderable gale, near the American coast, we had fine pleasant weather, with short exceptions, all the way to France. The first two weeks the winds were fair; but afterwards they were almost constantly contrary, so that we were detained between the Western Islands and Gibralter nearly four weeks—also, after entering the Mediterranean—until at length, after 63 days passage, on the 6th of January, 1852, we arrived safely, and in improved health, in the harbor of Marseilles. Here we learned that other vessels that had left Philadelphia and New York several weeks before us, had not yet arrived; and while we remained, a number came into port much injured, having encountered severe cold and terrible gales on their way; and some had been over 100 days from the United States; so that we had great reason for thankfulness and praise for the preserving *love* that had spared us the severe terrors and dangers which they had encountered.

On arrival, the American Consul (Mr. Hodge) received us with particular attentions, having previously received a letter from Commodore G. C. Read, of Philadelphia, who had kindly commended us to his care, which provided us a very essential and timely assistance, as we had not time, at our departure, to obtain our passports from Washington, and they would have been indispensable to our farther progress. The Consul made them out free of charge, which we esteemed no small favor. We also received from his hand a very kind and most welcome letter from our dear Mrs. R., inclosing a most needful present from a beloved personal friend; also, one more from two Christain friends in Philadelphia, and another from a dear friend of Israel in England, congratulating us by the way. I need not say how refreshing were those words of love and encouragement, as we journeyed as strangers in a strange land.

My dear A. went immediately to seek our friend Pierre Hugeno, who so greatly befriended us when we were here before. He received him with the greatest affection, and came on board our vessel, and offered at once to do all in his power for us. We had paid $50 each for our passage to Messina, expecting from thence to proceed by steamer to Beyroot; but at Marseilles we learned that no steamer for Syria now stops at Messina. This caused us great trial and perplexity. Also, on inquiry for second class passage, and freight for our heavy amount of boxes, bundles, trunks, &c., on board of the line of steamers from Marseilles to Syria (a longer distance than from Messina) we found the charges so exorbitant that we were unable to meet the expense. In this extremity our friend Hugeno informed us, "that the commerce between Marseilles and Palestine had increased prodigiously within the last two years, and that many small vessels were constantly running to Beyroot, Caipha, and Jaffa." He then set about searching the harbor for such an opportunity for us. After much effort, he found a small French brig, going by way of Beyroot to Jaffa. After some consultation whether we dare hazard the prospective suffering of such narrow and miserable accommodations, our necessity compelled us to take passage at once. Our little brig had only part of a cargo, so that we had sufficient room in the hold for our goods, and for part of our number to sleep; the others sharing a very small cabin on deck with the Captain, his son, and the mate. Our expenses of changing vessels, harbor and custom fees, and our needful provisions for the voyage, (as we engaged to board ourselves,) with our passage and freight to Jaffa, amounted to about $200 in all. In this unexpected saving of our small means, our dear friend Hugeno was a kind and efficient agent. As he is connected with a banking house of considerable importance, he had influence with the shipping merchants in getting our cheap passage, and also with the prefect of police and customs, and spent several days in passing our goods through their difficult regulations, almost free of charge, pleading for us as a charitable mission. To effect this, he himself superintended and accompanied our baggage from one vessel to another, the jealous port-officers bowing in silence as his loaded lighter passed, without opening a single package. Their usual charge on every package passing through France, would have been a heavy tax for us, which his disinterested and efficient exertions saved us; while in the surprising interest and kindness which he manifested towards us, we recognized the hand of God.

After waiting a few days for a fair wind, we sailed from Marseilles on the 15th of January to Ala Centa, a small city about 20 miles south, on the French coast, where our captain's family resided. There we spent 5 days, and several times made excursions among its lovely fields, vineyards, and rocky hills, overlooking the sea.

On the 20th we set sail for Beyroot, with a fine wind, and found our little vessel (the Angelique) despite its unpainted appearance, to be a fine sailer, and, to our surprise, so sound in the bottom, that the pump was not used the whole voyage. After we passed Malta, a contrary wind and threatening weather came on, and our captain ran north to the coast of Greece, and anchored in a small cove surrounded by rocks and mountains crested with snow. Several half-civilized Greeks met us on the shore; they treated us kindly, and showed us a fountain of fresh water in a beautiful grotto among the hills. A shepherd brought a kid for sale, and others dry figs and wine.

On the 5th of February the wind changed, and we set sail again, but were alternately delayed by light and contrary winds and calms, accompanied by frequent rains. From our small knowledge of the French language, (as we had no interpreter,) our narrow limits, wet weather, and the rude, jovial ways of the crew—who loved our provisions better than their own—we experienced no small inconvenience in getting our necessary meals. I was also very ill for some days, and the time began to seem long; but through all these "light afflictions" the Lord preserved us, until, on the afternoon of the 15th of February, we descried the distant and lovely hills of Palestine, in the neighborhood of Sidon, some 20 miles south of Beyroot. Our hearts revived, and we were filled with love and praise to the God of Israel, who permitted his unworthy children to behold his beloved land of promise.

On the 17th, we anchored under Lebanon, in the harbor of Beyroot. Here we were detained, on account of the rains, eleven days, discharging a few articles of cargo. We had a letter from our friend Hugeno to one of the principal merchants, who kindly gave us another to his agent, (a French merchant at Jaffa.) Also, we found here the American Consul of Jaffa, and his educated brother, who assisted us before on our first visit. They expressed much interest in our behalf, and gave us an order to their agent in Jaffa, to assist us in every possible way on landing, and to store our goods in the Consul's magazine, until we proceeded to Bethlehem.

We were surprised to see the large number of fine buildings that have been erected since our first visit, in 1849; we were also assured, by merchants and sea-captains, that the commerce of this port is three-fold what it was a few years since, and that the increased buildings are extending back beyond the walls of the city.

After replenishing our provisions at the bazar, we sailed again toward Jaffa on the 28th; but soon after getting to sea, a contrary wind arose, and increased to a gale, when our cautious captain ran into the beautiful wide harbor of Caipha, under the shadow of Mount Carmel on the south, and the ruinous fortifications of St. Jean de Arc in the distance north. Here we were detained four days, and ourselves witnessed what God had begun to do to restore this favored site. The inhabitants treated us kindly; they appeared well fed and clothed, and many of them were fine looking persons. In the limits of the town there were many new stone buildings. I entered a long range of beautiful fields, covered in green, and every where interspersed with the fairest flowers, of the most exquisite form and color, and many varieties which we never see at home. Rich palms, and figs, and olives, grow on the plains; and flocks of goats graze on the green shrubs on the mountain side, presenting, altogether, from the vessel, a scene of most surpassing loveliness. The report we had heard at home of its commerce, was more than confirmed. Several vessels were loading with grain, though not in the season.

On the 4th of March, we sailed again, with a fine wind and beautiful day, and ran along near the coast, until, on the evening of the 5th, about sunset, the long-desired city of Jaffa appeared in the distance, on the low sandy shore; and in an hour after we came to anchor. In the morning early, several large, heavy boats conveyed us and our luggage safely to the land. It was a most solemn hour—a moment of interest, and devout awe and praise, that many hearts at *home* can more easily conceive than I can describe.

To our surprise, the French merchant to whom we had a letter, the Consul's Agent, and a crowd of Turkish officers, Arab citizens and porters, stood ready to receive us; the authorities, as we have since learned, having some weeks previously received orders from the Pasha of Jerusalem, through our dear friend Meshullam's request and influence with him, and also by the request of the British Consul, his friend in Jerusalem, that they should pass all our effects free from duty, without disturbing a package. The habit of the custom-house here has been to open and examine every article, to the great injury of goods, in the open air, in rainy and muddy weather. This request was granted, and, as we knew nothing of the arrangement, we were filled with joy and astonishment—the officers treating us with respect and kindness, overseeing that all was safely housed, without examination or fee. Also, through the French merchant's interest with the Convent, they opened two of their finest rooms for us. As there is no hotel in Jaffa, travelers often suffer much on this account. In about one hour, our heavy boxes of tools, bundles, trunks, &c., &c., were all carried on the shoulders of sturdy porters, and locked up in the Consul's magazine, and we were quietly seated on the comfortable divans of our apartments. We had anticipated great perplexity and trouble in landing, so that we seemed in a dream.

The Consul's agent immediately sent a messenger, with a note from us, inclosed in his official Arabic direction, to our beloved friend in Bethlehem, for advice as to our farther progress. As soon as he and other friendly persons had left us, we closed the doors, and returned most heartfelt thanks and praise to our invisible Leader and Preserver.

Our rooms and kitchen were furnished in Oriental style and convenience, and with our cooking and table furniture, we prepared our own meals. The Arabic words we had formerly learned proved a great help, as we were able to buy our provisions from the bazar without an interpreter. We bought fresh eggs 16 for a piaster (4¼ cents,) oranges of our common size 40 for a piaster, and others much larger 24 for a piaster, some of which weighed 1¼ pounds, and they were of a finer flavor than any we ever tasted before; butter 15 cents a pound; honey 6 cents a pound; figs 3 pounds a piaster; mutton 8 cents a pound, and bread 12; thin cakes, as large as a saucer, for a piaster.

Soon after we landed, the wind and sea arose, and a great storm of rain ensued, and our brig and many other vessels were obliged to put to sea, or run back to the safe harbor of Caipha, as Jaffa lies in an exposed position.

[Remainder next week.

OBITUARY—REV. O. B. BROWN.

Died, on the 2d inst., at his residence in Washington City, the Rev. OBADIAH B. BROWN, in the 73d year of his age.

Probably not many of the readers of the *Sabbath Recorder* were personally acquainted with the deceased; but the high regard entertained by the writer for his memory, calls for something more than a bare statement of the fact of his death. Mr. B. was born in Newark, N. J., and at an early age became a subject of divine grace, and a member of the Baptist Church in that place, then under the pastoral care of Elder Charles Lahatt. Possessed of gifts which, in the judgment of his brethren, indicated his call to the gospel ministry, he was, after suitable preparatory studies, which he pursued chiefly under the instruction of Rev. Wm. Van Home of Scotch Plains, set apart for the work; after which he preached a short time at Salem, N. J. In the year 1807, he became, by unanimous call, the pastor of the First Baptist Church in Washington, then in its infancy, which post he continued to occupy till October 1850, when age and declining health compelled him to resign. He was several times elected Chaplain to Congress, was one of the founders of the Columbian College in the District of Columbia, and with Rev. Luther Rice, Rev. Dr. Staughton, and others devotedly attached to its interests, did much to raise and sustain it. From 1830 to 1833 he was extensively known throughout the country as Chief Clerk in the Post-Office Department, having charge of the Mail Contract Branch.

Mr. B. was a man of uncommon vigor of intellect and decision of character. Necessitated to pass his early life in mechanical pursuits, he did not enjoy the advantage of what is commonly termed a liberal education; but by diligent self-application he attained a superiority over many who boast of their diplomas. In the mathematics and exact sciences he had not many equals, and his tenacious and well-stored memory rendered him one of the most accurate of men in matters of history. The situation which he filled brought him much into contact with the public men of our country, and as his mind was not of a nature to slumber over questions which interested the public, he became thoroughly versed in the politics of the day, so that his views were sought with avidity by some of the most distinguished politicians.

As a husband, father, and friend, his character cannot be too highly eulogized. A residence of several years in his family enables the writer of this notice to testify, that he was a man of most affectionate disposition, and of great benevolence. As a pastor, he was highly esteemed, enjoying the confidence and affection of his people; and had not the feebleness of the flock over which he was called to preside, rendered it necessary for him to resort to other means of support, he would doubtless have stood in the foremost rank as a preacher. For the last six months he had been confined to the house the most of the time, but was not considered to be in a dangerous condition till within about thirty hours before his departure. He died in the faith of that gospel which he had preached to others.

T. B. B.

DEATH OF A PHILANTHROPIST.

The venerable philanthropist, ISAAC T. HOPPER, died in New York on the 7th inst., after many weeks of bodily suffering, in the 81st year of his age. He was widely known for his zeal in the cause of the slave, the criminal, and all the children of poverty and want. It is believed that many hundreds of fugitive slaves owe their safety from the pursuer in good part to his strenuous exertions in their behalf. From the first organization of the New York Prison Association, until within the last few months, he held the responsible office of Chairman of the Committee on Discharged Prisoners, and performed its duties with a zeal and devotion rare for one at his advanced age. The following notice of Mr. Hopper's death, which we copy from the N. Y. *Tribune*, was written by one who knew him well, and was qualified to pay an appropriate tribute to his memory:—

In this world of shadows, few things strengthen the soul like seeing the calm and cheerful exit of a truly good man; and this has been my privilege by the bed-side of Isaac T. Hopper. Faithfully he had labored in his Father's service, and with a tranquil smile he welcomed the angelic voices, which he said were singing to him, "We have come to take thee home!"

He was a man of remarkable endowments, both of head and heart. His clear discrimination, his unconquerable will, his total unconsciousness of fear, his extraordinary tact in circumventing plans he wished to frustrate, would have made him illustrious as the general of an army; and these qualities might have become faults, if they had not been balanced by an unusual degree of conscientiousness and benevolence. He battled courageously, not from ambition, but from an inborn love of truth. He circumvented as adroitly as the most practiced politician; but it was always to defeat the plans of those who oppressed God's poor—never to advance his own self-interest.

Few men have been more strongly attached to any religious society than he was to the Society of Friends, which he joined in the days of its purity, impelled by his own religious convictions. But when the time came that he must either be faithless to duty in the cause of his enslaved brethren, or part company with the society to which he was bound by the strong and sacred ties of early religious feeling, this sacrifice he also calmly laid on the altar of humanity.

During nine years that I lived in his household, my respect and affection for him continually increased. Never have I seen a man who so completely fulfilled the Scripture injunction to forgive an erring brother "not only seven times, but seventy times seven." I have witnessed relapse after relapse into vice, under circumstances which seemed like the most heartless ingratitude to him; but he joyfully hailed the first symptom of repentance, and was always ready to grant a new probation. In fact, his last illness was brought on by over-exertion in efforts to encourage a poor fellow pilgrim, who had not strength enough to walk alone.

Farewell, thou brave and kind old friend! The prayers of ransomed ones ascended to heaven for thee, and a glorious company have welcomed thee to the Eternal City.

> "Thou henceforth shalt have a good man's calm,
> A great man's happiness; thy zeal shall find
> Repose at length, firm Friend of human kind."
> L. MARIA CHILD.

PRESBYTERIAN MISSIONS.

On Sunday evening, May 2d, Rev. W. W. Sprague, D. D., preached a sermon in one of the churches of New York, before the Board of Foreign Missions of the Presbyterian Church. His subject was the faith of Abel, which he contrasted with that required in prosecuting the missionary work. In the course of the evening's exercises, a statement was made as to the operations of the Board during the past year, from which the following facts were gleaned.

Finances.—The donations of the churches and individuals, the main reliance of the Board, are $8,051 larger than those of the preceding year. The receipts from all sources, including a balance of $136 from last year, amount to $143,459 06. Balance in the treasury, May 1, 1852, $586 58.

Missionaries sent out.—Thirty persons were sent forth as missionaries and assistant missionaries during the year, seven of whom are ordained ministers of the gospel. The wives of missionaries, the teachers, catechists, &c., are called assistant missionaries.

Indian Missions.—Among the Choctaws, Chickasaws, Creeks, Seminoles, Iowas, Sacs, Omahas, Otoes, Chippewas, and Attawas; eleven ministers, and forty male and female assistant missionaries; four native assistants; 368 scholars under instruction, of whom 325 are boarded and clothed by the missions; church members reported, 93.

African Missions.—In Liberia, four stations, and at Corisco, near the equator; three ministers and six assistant missionaries—all persons of color but four; 159 scholars reported, of whom six are boarders; church members, 96.

India Missions.—Lodiana, Furrukhabad, and Allahabad, with ten stations. Twenty-six ministers, of whom two are Hindus; twenty-one American and twenty native assistant missionaries; scholars, chiefly in schools of a high grade, 1,914—of whom 117 are boarded and clothed by the missions; church members reported, 231.

Siam Mission.—At Bankok, two ministers, and two American and one native assistant missionaries.

China Missions.—At Canton, Ningpo, and Shanghae, ten ministers and eleven assistant missionaries; scholars, 206, of whom 87 are boarded and clothed by the missions.

Missions to Romanists.—Moneys have been remitted as in former years for the support of evangelists, colporteurs, &c., in Europe. In Hungary, Italy, Belgium, and France, $4,500 were thus expended last year.

Mission to the Jews.—Two ministers and a licentiate preacher are employed among their "kinsmen according to the flesh," in New York, Philadelphia, and Baltimore.

Summary.—Ministers, 54; assistant missionaries, 81; native assistant missionaries, 25; scholars, 2,647—of whom in boarding-schools, 535; church members reported, 440. Statistics of missions to Romanists not included.

CLOSE OF THE VOLUME.—Four numbers more will complete the eighth volume of the *Sabbath Recorder*. We wish the occasion could be signalized by a general payment of what is due for the paper. Within the past three months we have sent bills to all who owe us, so that they need be in no doubt as to the state of their accounts. Some, we fear, have taken these *bills* for *receipts*, and have made themselves quite easy about the matter. Let us correct their mistake by saying, that we do not in these days send *receipts* in the papers, that being unlawful under the new postage act, but we send *bills*, and acknowledge the money through the paper when it comes to hand. A very little trouble just now, on the part of those who owe the Publishing Society, would save a great deal of trouble to those who manage its business.

Another thing which ought to signalize the close of this volume, or the beginning of a new one, is a special effort, on the part of the friends of the Recorder, to increase the number of its subscribers. There are always more or less changes and discontinuances at such times; and as it is found inexpedient to send traveling agents to the different sections of the denomination, the only way to keep the subscription list good is through the efforts of local agents and friends of the cause. If each subscriber who has the interest of the paper at heart, would give some practical proof of that interest, by forwarding one or more new subscribers, the service would be most acceptable. We hope that many may be found to act upon this suggestion during the ensuing month.

THE MAINE LIQUOR LAW.—This law, in its principal features, was passed in the Rhode Island House, on the 7th inst., by a vote of 47 to 23; and it passed in the Senate without division. In Massachusetts, also, it was adopted a few days previously, by a very satisfactory majority, and has, we believe, received the signature of the Governor. The Massachusetts law, however, has one inconsistency; it permits the manufacture of liquors, and their sale in quantities of thirty gallons or over, for exportation from the State. The Rhode Island Law goes into effect on the 19th day of July next. The Massachusetts law provides that it shall take effect on Saturday, the 19th of June, and that on Monday, the 21st of June, the people shall be called together and vote on the question, whether the law shall be suspended in its operations for one year, or continue in effect. If the vote is to suspend operations, the Governor is to issue his proclamation suspending the operation of the law.

METHODIST MISSIONS.—A meeting of the Board of Managers of the Missionary Society of the Methodist Episcopal Church was held of Fifth-day at the Mission Rooms, for the purpose of making appropriations for the various missions during the ensuing year. The appropriations for the year commencing with the first of April, 1852, are $200,000, as follows:—

Foreign Missions	$77,572 49
For German missions at home	39,000 00
For foreign population, other than German, Welsh, French, Norwegian, and Swedes	11,500 00
Indian Missions	11,250 00
Domestic Missions	38,300 00
Total	$187,622 49
Contingent for current expenses	7,377 51
Contingent allowed by the constitution	5,000 00
Total	$200,000 00

This is by far a larger contribution than any previous year. According to the reports of the Treasurer, the receipts up to the present time exceed those of last year by $20,000.

RELIGIOUS MEETINGS.—This is a great week for religious meetings. The General Conference of the Methodist Episcopal Church is in session at Boston, the Catholic National Council at Baltimore, and the leading Benevolent Societies of the country at New York. In our next we shall endeavor to give the most important and interesting facts developed by the Reports of the National Societies for benevolent purposes.

DR. JUSTIN EDWARDS.—We are sorry to learn (says the *Independent*) that the venerable Dr. Justin Edwards, so long engaged in the cause of the Sabbath and of Temperance, is lying dangerously ill at his house in Andover. His disease is typhus fever; the physicians express but little hope in his case, and his death was hourly expected at the date of our last advices.

REVIVAL IN BROOKLYN.—Sixty persons were received into the Plymouth Church in Brooklyn on Sunday, May 2d, fifty of whom then made a profession of faith. It is stated that the religious awakening in that church has reached the members of the Sunday-schools and Bible-classes, about forty of whom are indulging hope in Christ.

DISSENSION AMONG THE JESUITS.—A correspondent of the N. Y. *Times* says that a great dissension and rebellion has recently sprung up among the Jesuits at Rome and Naples, not respecting any new religious principles, but in relation to a reform in the fashion of their hats, called by the Italians *cappelloni*. The younger members of the order have decided to wear three-cornered hats, as better adapted to the progress of the age. The elder fathers, condemning this innovation, as against the rules of the order, have protested, and go in favor of the large hats. Father Rhoothan, the General, has published an article in the *Civitta Cattolica* of Naples, ordering all the members of the Company of Jesus, young, middle-aged and old, to adopt three-cornered hats, threatening the rebellious with ecclesiastical terrors, and expulsion from the mystical and political order of Loyola. The Italian papers predict a probable schism among the Italian Jesuits. One party will be called "Protestant," and the other "Reformed and Three-cornered" Jesuits.

Union Theological Seminary.—The Directors of the Union Theological Seminary in this city have issued an appeal to the friends of the institution, soliciting subscriptions to a fund of $150,000, which is deemed necessary to free the Seminary from its embarrassments, and put it in a safe and permanent position. The Seminary has been in existence 16 years, and during that period has educated 314 ministers of the gospel, 90 of whom were from New England; more than 150 from New York State and City; 66 from other States west and south of New York, and 5 from foreign countries. It is essentially a Presbyterian institution, requiring from the Directors and Professors a declaration of belief in the Westminster Confession of Faith, and approval of the Presbyterian form of church government; but it is open, free of charge for tuition, to students of the requisite qualifications from any evangelical denomination of Christians, and its advantages have been enjoyed by Presbyterians, Congregationalists, Methodists, Baptists, and even in one instance by an Episcopalian. The present faculty consists of Rev. Edward Robinson, D. D., Professor of Biblical Literature; Rev. Thomas Skinner, D. D., Professor of Sacred Rhetoric and Pastoral Theology; Rev. Henry B. Smith, D. D., Professor of Church History; Rev. James P. Wilson, D. D., Professor of Systematic Theology; and William W. Turner, A. M., Instructor in the Hebrew Language.

The Magdalen Society.—The Nineteenth Anniversary of the New York Magdalen Society was held on Friday, May 7, at the Bleecker-st. Church, New York. Rev. Dr. Knox was called to preside; and, on taking the Chair, he briefly addressed the audience in behalf of the objects of the Society. The Annual Report was then read, and from it we learn that during the past year the average number of inmates of the asylum was 70. During the year 6 were dismissed at their own request, 10 were placed at service, 8 were sent to the hospital, 6 were expelled, 16 were restored to their friends, 2 were married, 4 united with the church, and 11 were hopefully converted. The Board of Managers give a very favorable history of their labors during the past year, and look with confidence to the future for a reward for their labors. The payment of the principal of the mortgage on their property, thus relieving them from the payment of a large sum yearly in the shape of interest, is a most fortunate circumstance, and the incorporation of the Society will enable it to extend the sphere of its labors.

A Preacher for Sale.—The following paragraph, from the N. Y. *Tribune* of May 7, furnishes a striking and instructive illustration of the workings of the "peculiar institution:"

"Rev. Thomas Strother, a Methodist clergyman and a Missouri slave, belonging to the estate of the deceased Luke Whitcomb of St. Louis, is now in this city, attending the General Conference of the African Methodist Episcopal Church, having hired his time for $10 per month of the estate, in whose behalf he is to be sold next year, if not previously redeemed. Any body who would like to give him $1 or so toward his freedom, and that of his wife and child, may enclose it to him through the Post-Office, or find him by inquiry during the sittings of the Convention in Bethel Church, Second-st."

Price Current of Negroes, &c.—There was a great sale of negroes *and* mules at Aiken, South Carolina, a short time ago. The *Augusta Constitutionalist* gives the following list of prices, which, it thinks, "may be interesting to the public:"—

97 Negro men—aged from 20 to 40 years—average price	$857
18 boys—ages from 16 to 18 years—average price	656
4 women, from 20 to 45	555
2 old men from 40 to 50	528

There were about 80 Mules sold—some of them very inferior—average price $95. The highest sale was $162—lowest $45.

An accomplished and handsome Woman for sale.—The following paragraph from the advertising columns of the *National Intelligencer*, Washington, shows how things are done at the capital of this "land of the free and home of the brave:"—

For Sale.—An accomplished and handsome lady's maid. She is just 16 years of age, was raised in a genteel family in Maryland, and is now proposed to be sold, not for any fault, but simply because the owner has no farther use for her. A note directed to C. D., Gadsby's Hotel, will receive prompt attention.

Home Work in Great Britain.—The larger of the Free Churches in Scotland make it a rule to raise as much for what is called the "sustentation fund," for the support of pastors settled over feeble churches, as they do for the salaries of their own ministers. The Congregational Union of England and Wales raise a yearly sum of one hundred and fifty thousand dollars for the support of weak churches of their body, or the propagation of their views in the country. These examples are worthy of imitation.

The Quaker Case.—The Supreme Court of Massachusetts, in the Quaker case of Earl *et. al.*, Chief Justice Shaw, delivering the unanimous opinion of the bench, has decided in favor of the claims of the body of the Society against those of the few who separated from them in 1845, under an organization commonly known as the the Wilbur Meeting, and that the body of the Society in New England remains a sound and consistent body of the Society of Friends, and that their disciplinary proceedings had been regular throughout, and that those who separated from them have no claim to the property in contest.

Accident to Daniel Webster.—A telegraphic dispatch from Boston says that last Sabbath (Saturday) morning, as Hon. Daniel Webster, accompanied by his private secretary, Mr. Lanman, was riding from his home, in Marshfield, to Plymouth, the bolt connecting the forward wheels with the body of the carriage broke, letting the carriage down heavily. Mr. Webster was thrown out, striking upon his head and right shoulder. He was stunned, and for a few minutes insensible, during which he was carried into a house near by, and medical aid promptly procured. His injuries, though severe, were pronounced not dangerous.

Proceedings in Congress last Week.

SECOND-DAY, MAY 3.

Mr. Felch, from the Committee on Public Lands, reported adversely upon all of the petitions asking for a modification of the Bounty Land Law. The bill granting a pension to Ursula Cobb was taken up and passed. The bill granting land to Wisconsin, to aid in the construction of a railroad from Fon du Lac to Janesville, and from Milwaukee to the Mississippi River, was ordered engrossed. Mr. Rusk made a lengthy speech in support of a liberal policy toward the Collins Line of Steamers.

In the House, bills for the relief of Charles G. Hunter and Jane Irwin were passed. The House then proceeded to dispose of the vast amount of business which has for the last two months been accumulating on the Speaker's table. This included sixteen communications from the Executive Departments, some of which were laid on the table, and others referred to Committees. The question of paying United States officers, who neglect their duties, was briefly discussed; after which the French Spoiliation's Bill was looked at, and the House adjourned.

THIRD-DAY, MAY 4.

Nothing was done in either House, except the passage of the usual resolutions and adjournment, upon bearing officially of the death of Hon. Charles Andrews, member of the House, from Maine.

FOURTH-DAY, MAY 5.

In the Senate, Mr. Mason spoke at considerable length on the proposed appropriation to the Collins steamers.

In the House, the Public Printing occupied a good portion of the session, but nothing worthy of especial note was effected.

FIFTH-DAY, MAY 6.

In the Senate, the Deficiency Bill was the principal topic up, and Mr. James made a long speech in favor of aid to the Collins steamers. He was followed by a discursive debate upon the same question, in which many of the friends of the measure participated.

In the House, after some unimportant business, the Homestead Bill was taken up. The amendments to the first section occupied the whole day, and most of them were rejected. As it now stands, this section provides that every man or widow who is the head of a family and a citizen of the United States, shall, from and after the passage of the act, be entitled to enter, free from cost, one quarter section of vacant and unappropriated land, or a quantity equal thereto, to be located in a body, in conformity with the legal subdivisions of the public lands, and after the same shall have been surveyed.

SIXTH-DAY, MAY 7.

The Senate first took up and disposed of some unimportant private claims, and then went into consideration of the Deficiency Bill. Mr. Cass made a long speech in favor of aiding the Collins steamers, and several other Senators spoke on the subject.

In the House, the Committee on Public Printing made a report, which was laid over till Fourth-day. Private bills were then taken up, and thirteen were reported to the House, but no final action taken. Adjourned till Second-day.

European News.

The steamer Europa, with European news to April 24th, arrived at New York May 6th.

In England, the statement that two ships were seen embedded in a floe of ice off Newfoundland, last year, still attracts attention, on the supposition that they might have been Sir John Franklin's ships. The statements published remove any doubt as to such vessels having been seen, but do not furnish any indication that they were the vessels of the missing Expedition.

Considerable interest is awakened among shippers and agriculturists as to the merits of a controversy at present going on respecting the right of the Peruvian Government to certain recently-discovered guano islands. T. Wentworth Butler, of Exeter, has written to the *Times*, claiming that the Islands of Lobos, in the rainless district of the South Pacific, and on which immense deposits of guano are found, do not belong to Peru, inasmuch as they were not enumerated among the Peruvian possessions when she declared her independence. On the other side of the question, the Peruvian Consul declares that the above islands are included within the limits of Peru, and warns all vessels against loading there without proper authority from the Government.

The Orestes, sloop of war, at Portsmouth, from Cape of Good Hope, reports having captured (no date) a Spanish slaver with a crew of 50 dare-devils in Mozambique Channel. The Orestes fired thirty-nine shots into the slaver before bringing her to. The O. has also taken some other prizes.

Louis Napoleon announces in the *Patrie*, that he does not intend to proclaim himself Emperor at the fete of the 10th May. In Paris, the reason of his published declaration is very well understood to be, the assertion of Mr. Rothschild that he would negotiate no loan if the present state of things was disturbed. It is therefore tolerably clear, from the Banker's fiat, and not from M. Bonaparte's, that the Republic will still last a while.

The ship Futtay Salem left Madras on December 3d, with 234 emigrant Coolies for the Mauritius. She fell in with a gale on the 22d, and the Coolies were placed under hatches, which were battened down; before its termination all had died.

We learn from Austria, that the proceedings against the mother and sisters of Kossuth are suspended, and that they have received permission to come to America, if they choose.

In Persia the cholera has again appeared in an aggravated form. This frightful scourge commenced its ravaging tour of the world, a score of years since, in Persia.

From the Levant we hear of pirates, and the Egyptian question is still unsettled.

The silver mines discovered in 1850, in Bohemia, are reported to be so productive that the Government has ordered the other silver mines—eleven in number, which have been abandoned for half a century—to be again worked, in hopes to find them similarly rich.

News has reached Dublin that Thomas Francis Meagher, the Irish political convict, had escaped from Van Dieman's Land.

Accident on the Rome and Watertown Railroad.

A letter from the office of the *Northern Journal*, at Watertown, gives the following particulars of the shocking railroad accident that occurred at Pierrepont Manor, on the evening of the 6th inst.

It appears that a company of nine persons—two married men with their wives, and five young ladies—thought to amuse themselves by an evening's ride from the Manor to Sandy Creek, on a hand-car, after, as they supposed, the last regular train for the day had passed. After running about half a mile, and as they were turning a curve in the road, they were met by a locomotive and tender, which was backing up from the Creek to the Manor.

The unfortunate occupants of the hand-car had but a moment's warning, and that moment served only to paralize the ladies with fear. One of the men seized his wife and one of the young ladies, and sprang from the car. The other four were on the car when the collision took place; three of them were thrown under the locomotive and crushed to death, and the other was found mortally wounded by a blow which she received in the forehead. The awfully mangled remains of the bodies were picked up and brought back to the Manor, to those friends who had joyously parted with them but a few moments before; but the wail of woe went up where the sounds of joy had been.

As near as we can ascertain them this morning, the names of the young ladies killed were: Miss Wright, of Oswego, and Miss Williamson, Miss Allen and Miss Andrus, of Pierrepont Manor.

Finances of Connecticut.—The message of Gov. Seymour, of Connecticut, states that the financial affairs of the State are in a most prosperous condition. Its ordinary expenses for the fiscal year ending on the 31st of March were $109,847 53, which, with $26,832 paid to the school fund, and $646 76 unpaid taxes, made a total of $137,326 18. The receipts for the year, including a balance of $26,266 22 on hand, were $176,456 21, leaving a remainder of $39,103 03 beyond the expenditures. $8,000 of this has been appropriated to the payment of the indebtedness to the school fund, which is now discharged in full, and the State commenced its present fiscal year entirely free from debt, and with $31,000 in its Treasury. Under these circumstances, the Governor recommends that the State tax be reduced from one to three-fourths of one per cent. The Governor reiterates his recommendation in favor of the adoption of the system of free banking in Connecticut.

Genuine Gallantry.—During the April term of the Court of General Sessions in New York, a man named Augustus Nicholls was convicted and sentenced to the State Prison on an indictment for burglary. Impleaded with him was a Mrs. Stanley and her husband Geo. C. Stanley, the former of whom for a time strongly asserted her innocence, but finally pleaded guilty and was remanded for sentence. Her husband had not been arrested, but subsequently he, accompanied by his counsel, presented himself before Justice Osborn, and asserted that his wife, in spite of her plea of guilty, had taken no part in the commission of the felony, and that he alone was implicated in it with Nicholls. He made an affidavit to this effect, and was then committed to prison. Thus we have an instance of a man, to save his wife, voluntarily dooming himself to the walls of a prison.

Liberian Emigrants.—The bark Ralph Cross, Capt. Skales, left Baltimore on Saturday, May 1, for Liberia, with emigrants. The emigrants are ninety-five in number, twenty-five of whom are from Maryland, twenty-two from Missouri, twenty-three from New Jersey, and the remainder from Philadelphia and other localities. The vessel was to stop at Norfolk to take on board seventy emigrants from Virginia and the Carolinas; a large proportion of whom are manumitted slaves. The emigrants are well provided with agricultural implements and tools, and will no doubt prove a highly valuable class for their new home. Among the passengers are Bishop Payne of Baltimore, with five or six others, who go out as missionaries.

Feargus O'Connor.—The *Evening Post* says: "This eccentric gentleman, whose arrival in the Europa we have announced, has been reported in the English newspapers to be insane. We should think, from some of his earliest proceedings in this country, that the report is not far out of the way. He strolled into Stewart's store on Friday, as we are informed, and, chucking a handsome young woman among the purchasers under the chin, asked how she would like a mustache? He was ejected from the premises, and afterward returned, but did not renew any of his wild tricks. It is said he left England without the knowledge of his friends, and that they will come after him by the next steamer."

A dispatch dated Pittsburg, Saturday, May 8, 1852, says: A lad fourteen years old, named Walter, son of John H. Richardson, residing at Lawrenceville, was yesterday killed by his step-mother, under the following circumstances:—He was uncommonly disobedient, and his father advised his step-mother to pretend to shoot him, for the purpose of intimidation. A gun had been loaded the previous evening, unknown to the step-mother, and she, in following the father's suggestion, shot the boy in the thigh and abdomen, causing instant death. A Coroner's inquest was held, and the mother committed, to take her trial at the term of the United States Court.

The *Niles* (Mich.) *Republican* of the 24th ultimo says: "The steam saw-mill owned by Gilson Osgood, in Boston, in this County, was blown up by the explosion of the boiler, and six children, playing about the premises, were killed or mortally wounded. Two little girls, one seven and the other eleven years of age, daughters of Mr. Osgood, one dead, the other mortally wounded. A son of Mr. Mercer, twelve years of age, mortally wounded. A daughter of the widow Wilcox, aged ten years, mortally wounded. The scene at the place of the disaster was most heart-rending.

The Exeter (N. H.) *News-Letter* believes that there are more hubs for wheels manufactured in that town in a year than in any other town in New England, and these all by two manufacturers, who have turned out within the last three months over eighty thousand. These are all made of elm. The blocks are cut off at the proper length, and turned out by help of lathes.

SUMMARY.

A few days since, Joseph Johnson, a Revolutionary soldier, died at Pleasant Mills, aged 93. He entered the service in 1776, when only 16 years old, and was in the regiment under the command of Captain Dubois, at Long Island, White Plains and Amboy; and was also in Col. Hilman's regiment, under Capt. Davis, at Woodbridge, Haddonfield, Cooper's Point Ferry, Woodbury, Egg Harbor, Salem, and other places in New Jersey. Since 1821, he received a pension of $80 per annum.

An Art-Union was last year established in Boston, under favorable circumstances and with the official support of Hon. Edward Everett, who was President, and Professor Longfellow, Vice-President. But they have taken the alarm, and at a meeting of the N. E. Art Union, on the first of May, it was unanimously voted: "That in consequence of the present state of public opinion in relation to Art Unions, it is expedient to bring the affairs of the Institution to a close."

The Western papers contain accounts of great destruction of property by the storm of Friday, April 30. The town of Leavenworth, Indiana, was nearly destroyed—forty houses were blown down, some of them substantial brick buildings, with 13 inch walls—two or three persons were killed, and a number badly injured. In various other places, houses, fences and orchards of valuable fruit trees were destroyed.

A dispatch from the village of Waukegan, Ill., dated April 27, states that on the day previous a Miss Warren went into the store of D. S. Dewey, and threw in his face and eyes two ounces of oil of vitriol. One eye is entirely destroyed, and fears are entertained that the other is irreparably injured. She supposed that he had circulated reports to her injury.

Joel A. Matteson, the Democratic nominee for Governor of Illinois, was formerly from Watertown, N. Y., as were also Gov. Farwell and O. Cole, late member of Congress from this State. Gov. Wood, of Ohio, is also from Watertown. A pretty fair contribution from one Eastern village to the dignitaries of the West.

Foster's Stone-Picker is the latest contribution to the implements of Agriculture that has come under our notice. It weighs about half a tun, is drawn by a span of horses, and picks up the movable stones on a breadth of five or six feet as fast as the horses can walk, depositing them in a box by the side of the machine.

Direct communication was had on Friday evening between the New Orleans Telegraph Office and the office of the New Orleans line in Hanover-street., New York, the whole extent of near 3,000 miles of wire having been successfully worked in a single circuit. Dispatches were sent from New York to New Orleans, and answers received *sixty minutes* ahead of time.

One hundred and sixty sheep, which Mr. Jewett, of Addison County, Vt., has just imported from Spain, passed through Salem, Washington County, N. Y., recently, on board the freight train, in charge of a Spanish shepherd. Mr. Jewett paid $14,000 for the flock. There was one buck which cost $900, and would shear 24 lbs. of wool.

The *Utica Observer* says that the State Fair is to be held this year upon land recently owned by Mr. Plant, on the New Hartford Road, just beyond the Half-Way House. The grounds are beautifully located, and have been purchased by Mr. Butterfield. The grading is provided for, and a contract made for the necessary fences, &c.

Both Houses of the Maryland Legislature have adjourned, after passing a resolution, directing the Govenor to appoint Commissioners to collect facts and confer with the Governor of Pennsylvania relative to the killing of the fugitive slave at Columbia by Officer Ridgeley.

The inhabitants of Rio Grande City, Texas, were recently excited by the murder of a Mr. Patton, a respectable merchant, by some Mexicans, who were pursued and captured some ten miles out of the city, and immediately hung; also six others who were said to belong to a regularly organized band for murdering and robbing Americans.

The bark Helen and Francis, arrived at Matanzas from Providence, fell in with, March 24, lat. 33 01, lon. 71½, the wreck of the schr. Nassau, from New York for Porto Rico, and took off one man, who stated that the schr. had been run into six days before, and that the master, mate, and three men, had been lost at the time.

The State Treasurer of Pennsylvania has officially reported to the Legislature (just adjourned) a list of *three hundred and fifty* public defaulters, (which is the mild term for public robbers,) who have in the aggregate robbed that heavily indebted and well taxed State of over *three millions of dollars!* Probably not one cent on the dollar will ever be recovered.

On the 5th of May, as Mrs. Mershon, wife of the agent of Wells & Co.'s Express, was crossing the track of the Rochester and Syracuse Railroad at Waterly as the Steamboat Express train was going west, the engine struck her, and she died of the injuries very shortly after. This makes the third lady killed within a week on this road.

The Baltimore gentleman—so the newspapers have it, but we do not like to apply the word in such a connection—who claims to own the fugitive Preston, has stated that he wants $1,500 for him—$1,100 for the man himself, and $400 for what he has paid to somebody, and for expenses, to get him.

On Friday, April 30, a train of fifty-nine cars, loaded with cattle, came down on the Central Line of Railroads to Albany, leaving enough Cattle at Buffalo waiting transportation to load one hundred cars more. This trade has grown up within two years, and is increasing very rapidly.

The German traveler Moritz Wagner, renowned for his travels in Persia and Armenia, is about to visit the United States. Hence, after exploring the Rocky Mountains, he goes to Central America, and from there he will go to the Philippine and Molucca Islands.

A meeting of the People's College Association will be held in the City of Rochester, on the 20th day of May, at 10 o'clock A. M., for the purpose of establishing a concert of action among the friends of Education throughout the State.

Carl Frederick Seeloff, a native of Brandenburg, Prussia, while walking upon the track of the New York and Erie Railroad, one mile from Wellsburg, was instantly killed by the engine of the express passenger-train bound east, at 1 o'clock A. M. of the 30th of April.

The Rochester, Lockport and Niagara Falls Railroad will be in operation next month, and within two years the roads connected with it will all be completed. There will then exist an unbroken railroad communication from this City to Chicago, forming the longest continuous line in the world.

At a fire in Catharine-st., New York, last Sabbath morning, five persons were burned to death or smothered, viz: Catharine Colgan, 45 years of age; Sarah Jane Colgan, 21 years of age; Mary Elizabeth Colgan, 10 years of age; James K. Colgan, 7 years of age, and Margaret Logan, 20 years of age.

A severe gale occurred on Lake Ponchartrain, on the 25th ult., in which the steamer Beacon, bound for Montgomery, Ala., from New Orleans, with a large cargo, sprung a leak and sunk in 10 feet water. The passengers and crew were saved.

The Chinese emigration to California is already immense, and constantly increasing. In Jan. last ten ships with emigrants sailed from Hong Kong. The civil war in China is driving away great numbers of the people, not only to California, but to the South Sea.

On Thursday afternoon, April 29, the family of Joseph Cottrell, Esq. of Mystic, Ct., missed a son near three years of age, when search was made for him, and he was found in a ditch a short distance from the house, drowned.

The *Jacksonville* (Fla.) *News* has information that the Indians in Florida are on the point of emigrating. It is said that many of the Indians have signed a pledge to go, and among them some warriors who exert a great influence.

A bridge on the Remington plan, built some time since at Montgomery, Ala., has broken in two in the middle, and tumbled down. It had not been used for more than a year, and for some months had been threatening to break down.

A Maine Law State Convention will assemble at Hartford, Ct., on Wednesday, the 19th inst. Neal Dow and Dr. Freeman Yates, of Maine, with Rev. E. H. Chapin of this City, will be among the speakers.

Russel W. Benjamin has been held to bail in the sum of $1,500 for trial at the June term of the U. S. District Court at Boston, on charge of robbing the mail-bag on the Vermont and Central Railroad of two drafts to the amount of $702 82.

A telegraphic dispatch to the N. Y. *Tribune*, dated Providence, R. I., April 10, says. "Our new Senate is Maine Law by *four* majority. The House is Maine Law by *fourteen* majority."

The newspapers record a great number of recent disasters at sea. By the loss of two fishing schooners, of Gloucester, nine wives and thirty children have been left husbandless and fatherless.

The township of Bellevue, Easton Co., Michigan, containing less than 700 inhabitants, produced 30,000 lbs. Maple Sugar this spring. Rosand, a township of 380 inhabitants, in the same county, produced 34,000 lbs.

Mr. Clay appears to be in good spirits, though he has given up all hopes of his recovery. His son Thomas is now a constant attendant by the bedside of his father.

The schr. Sarah Brooks, which left Scituate on March 3d for Fredericksburgh, has not been heard from since. She is supposed to be lost, together with the crew, five in number.

The *Athæneum* says that a Committee is in progress of being formed in London to cooperate with the Dublin Committee for erecting a memorial to the poet Moore.

The receipts of the Hudson River Railroad for April are reported at $63,000. The next earnings for the six months ending 1st April, were about $280,000.

Land Warrants are more plenty and lower. We quote 160 acres, $120 and $125; 80 acres, $64 and $68; 40 acres, $32 and $37.

The next Woman's Rights Convention will be held at Westchester, Chester Co., Pa., on the 2d and 3d days of June.

The Pennsylvania Legislature has passed the act authorizing the issue of five millions of State Bonds.

Mr. and Mrs. Goldschmidt will sail for Liverpool in the Atlantic, with Capt. West, on the 29th of May.

LETTERS.

C. R. Burdick, J. R. Butts, S. Seaman, J. Whitford, G. P. Maxson, T. G. Bailey, Geo. Crandall, Erastus Clarke, H. J. Garthwaite, P. C. Burdick, H. P. Burdick, W. C. Whitford, J. W. Smith, W. H. Redfield, O. P. Hull, Wm. M. Clarke.

RECEIPTS.

FOR THE SABBATH RECORDER:

David Runyon, N. Market, N. J.	$2 00	to vol. 8	No. 52
I. L. Titsworth, Plainfield, N. J.	1 50	8	45
C. S. Titsworth, Natchez, Miss.	2 84	9	52
Geo. B. Davis, Shiloh, N. J.	2 00	9	52
J. M. Saunders, Milton, Wis.	2 00	9	13
Elisha Coon, Albion, Wis.	4 00	8	52
Duty J. Green "	2 00	8	52
M. T. Freeman, Crossingville, Pa.	2 00	9	30
Edgar F. Stelle "	2 00	8	52
Erastus Clarke, Indian Creek	2 00	9	8
John P. Eckles, Adell, Iowa	1 00	9	26
S. P. Stillman, Westerly, R. I.	2 00	8	52
D. H. Green, Walworth, Wis.	1 00	8	52
Daniel G. Smith, Berlin	1 00	8	52
Amos Kenyon, Petersburgh	1 00	9	20
Charles Saunders, Clear Creek	2 00	8	52
John S. Smith, Chaumont	2 00	8	52
Philip Place, Alfred	2 00	9	8
J. W. Smith, Alfred Center	2 00	9	47
C. W. Cornwell, Alfred	6 00	8	52
David R. Potter, Almond	2 00	8	26
Truman Lanphear, New York	2 00	9	47
Wm. S. Rogers "	2 00	8	52

FOR SABBATH-SCHOOL VISITOR:

George F. Webb, Rahway, N. J.	$1 50
John R. Butts, Southampton, Ill.	1 00
John S. Smith, Chaumont	1 00
Shiloh 50c., Alfred Center and Natchez 25c. each	1 00
Wm. M. Clarke, H. W. Randolph, 50c. each	1 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Asa Pound, New Market, N. J.	$1 00
Wm. Dunham "	1 00
Catharine Dunham "	1 00
Simeon F. Randolph, Plainfield, N. J.	1 00
Frances Loring "	1 00
Benjamin Stelle, Crossingville, Pa.	1 00
Edgar F. Stelle "	1 00
James Stelle, Albion, Pa.	1 00
A. A. F. Randolph, Sagerstown, Pa.	1 00
C. S. Titsworth, Natchez, Miss.	1 00
J. M. Saunders, Milton, Wis.	50
Erastus P. Clarke, Unadilla Forks	1 00
Eliza E. Wells, Waterville	1 00

BENEDICT W. ROGERS, Treasurer.

New York Market—May 10, 1852.

Ashes—Pots $5 00 a 5 06; Pearls 6 31.

Flour and Meal—Flour, 4 12 a 4 25 for common State, 4 25 a 4 62 for mixed to fancy Michigan and Indiana, 4 75 a 5 00 for fancy Genesee. Rye Flour 3 31. Corn Meal 3 25 for Jersey.

Grain—Wheat, 97c. for white Canadian, 1 09 for white Genesee. Rye 70 a 71c. Barley 62c. for two-rowed. Corn, 62 a 63c. for round yellow, 65c. for Southern and Jersey yellow. Oats, 40c. for Canal, 38 a 40c. for Jersey.

Provisions—Pork, 16 75 for prime, 18 75 for mess. Beef, 6 00 a 7 50 for prime, 9 75 a 13 75 for mess. Lard 11c. Butter 16 a 18c. for Western New York and Ohio. Cheese 7 a 8c. for new.

Hay—70 a 73c.

Hops—22 a 28c.

Lumber—15 00 for Spruce and Pine.

Seeds—Clover 6¾ a 7¼c. Flaxseed 1 30 a 1 33 per bushel. Timothy 14 00 a 16 50 for mowed.

MARRIED,

In Stephentown, N. Y., May 1st, by Rev. C. W. Havens, Edwin Burdick, M. D., of Whitesville, Allegany Co., N. Y., to Miss Mary A. Carpenter, daughter of Philander Carpenter, of Stephentown.

In Milton, Wis., April 20th, by Eld. Varnum Hull, Mr. Jeremiah Davis to Miss Jane Goodrich, daughter of Joseph Goodrich, Esq., all of Milton.

In Albion, Wis., April 17th, by Solomon Head, Esq., Mr. Daniel B. Crandall, of Genesee, N. Y., to Miss Phylura Coon, of Albion, Wis.

In Alfred, N. Y., May 1, 1852, by Eld. Jared Kenyon, Mr. John H. L. Jones to Miss Sarah E. Stillman, all of Alfred.

At Walworth, Wis., April 24th, by Eld. O. P. Hull, Mr. Moses Dangerfield to Miss Ann Converse, all of Walworth.

On the 6th of April, by the same, Mr. Bradley Allison to Miss Eliza Vanorton.

Eastern Association.

THE Seventh-day Baptist Eastern Association will hold its next annual session with the Church at Waterford, Ct., commencing on the fifth day of the week before the fourth Sabbath in May, (20th day of the month.) Introductory discourse by James H. Cochran; alternate, David Clawson.

The Executive Committee of the Association will hold its annual session on the fifth day above mentioned, at 8 o'clock A. M. S. S. GRISWOLD, Sec.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad of New Jersey.

Spring Arrangements, April 1, 1852.

FOR White House and intermediate places, from pier No. 1 North River, by steamboat RED JACKET, at 9 A. M., 1 (freight) and 5 P. M., and connects at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Cortland-st. at 9 A. M., 1 and 4½ P. M.

Returning, leave White House at 3.15 (freight) and 5.40 A. M., and 1.40 P. M.; Somerville at 4 (freight) and 6.05 A. M., and 2.05 P. M.; Plainfield at 5.10 (freight) and 6.40 A. M., and 2.40 P. M.; Elizabethtown at 7.15 and 10.30 A. M., and 3.15 P. M.

Passengers for Easton, Bethlehem, Allentown, Wilkesbarre, and Maunch Chunk, Pa., and Flemington and Clinton, N.J., will take the 9 A. M. train from New York, and on Tuesdays, Thursdays, and Saturdays, for New Hampton, Washington, Belvidere, Peapack, and Pluckamine.

Jenny Lind's Farewell Concerts.

MADAME OTTO GOLDSCHMIDT (late Mad'lle JENNY LIND) begs to announce that she will give her last Concerts in America, before her departure for Europe, on the Evenings of TUESDAY, the 18th, FRIDAY, the 21st, and MONDAY, the 24th of May, assisted by Signor CESARE BADIALI,
Mr. JOSEPH BURKE,
M. HENRY APPY,
Mr. OTTO GOLDSCHMIDT,
AND A
GRAND ORCHESTRA OF EIGHTY PERFORMERS,
Under the direction of
Mr. THEO. EISFIELD.

The Concerts of the 18th and 21st of May will take place in Metropolitan Hall, and the last Concert on the 24th of May in Castle Garden.

The price of Tickets has been fixed at $3, $2, and $1. Each Ticket is accompanied by a numbered check which secures a seat bearing a corresponding number.

The office for the sale of Tickets will be opened four days previous to the first Concert, at Chickering's Piano-Forte Rooms, No. 205 Broadway.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting houses will be introduced from time to time in connection with the history of the churches.

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Postage.—The *Memorial* weighs less than three ounces. The postage on it, for any distance under 500 miles, is three cents per number; for any distance over 500 miles and not over 1,500, six cents. *Regular subscribers*, who pay the postage quarterly *in advance*, are entitled to receive it for *one half* these rates; that is, for 1½ cents per number under 500 miles, and 3 cents over 500 and not over 1,500.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York.

Miscellaneous.

Visit to Japan.

A Boston paper furnishes an account of a visit to this interesting and almost unknown country, by Capt. Cooper, of the whale-ship Manhattan. Touching at St. Peters, a small island lying a few degrees south-east of Niphon, he found eleven shipwrecked Japanese, whom he determined to convey at once to Jeddo, the capital of the Japanese empire. On his way, he fell in with the wreck of a Japanese junk, from which he rescued eleven more. He first made the land considerably to the northward of Jeddo, and going on shore, dispatched one of the rescued mariners with a message to the Emperor, to give notice of his coming and errand. The account proceeds:—

He sailed again for Jeddo, and the winds proving auspicious, in due time he entered the mouth of the bay, deep within which the city is situated. As he sailed along the passage, a barge met him coming from the city, in command of a person who, from his rich dress, appeared to be an officer of rank and consequence. This personage informed him that his messenger had arrived at Court, and that the Emperor had granted him permission to come up to Jeddo with his ship. He was, however, directed to anchor under a certain headland for the night, and the next morning was towed up to his anchorage within a furlong of the city.

The ship was immediately visited by a great many people of all ranks, from the Governor of Jeddo, and the high officers attached to the person of the Emperor, arrayed in golden tunics, to the lowest menials of the government, clothed in rags. All were filled with an insatiable curiosity to see the strangers, and inspect the thousand novelties presented to their view.

Capt. Cooper was very soon informed by a native interpreter, who had been taught Dutch, and who could speak a few mords of English, but who could talk still more intelligently by signs, that neither he nor his crew would be allowed to go out of the ship, and that if they should attempt it they would be put to death. This fact was communicated by the very significant symbol of drawing a naked sword across the throat. The captain dealt kindly with all, obtained their confidence, and assured them he had no inclination to transgress their laws, but only desired to make known to the Emperor, and the great officers of Japan, the kind feelings of himself and the people of America towards them and their countrymen. The Japanese who had been taken from the desolate island and from the wreck, when parting from their preserver, manifested the warmest affection and gratitude for his kindness. They clung to him and shed many tears. This scene, the reports of the shipwrecked men of the many kindnesses they had received, and the uniformly prudent and amiable deportment of the American captain, made a favorable impression on the Governor of Jeddo, during his stay. The great dignitary treated him with most distinguished civility and kindness.

But neither the captain nor crew of the Manhattan were allowed to go over her side. Officers were kept on board continually to prevent any infraction of this regulation; and, the more securely to ensure its maintenance and to prevent all communication with the shore, the ship was surrounded and guarded by three circular barriers of boats. Each circle was about an huudred feet asunder and the inner one about one hundred feet from the ship. In the first circle the boats were tied with a hawser so compactly that their sides touched each other, and that nothing could pass between or break through them. The sterns of the boats were next to the ship, and in these were erected long lances and other steel weapons of various and curious forms, such as are never seen or heard of among European nations. Sometimes they were covered with lacquered sheaths; at others they were left to glisten in the sun, apparently for the purpose of informing the foreigners that their application would follow any attempt to pass them. Among them were mingled flags and banners of various colors and devices. In the middle of this circle, between the Manhattan and the city, was stationed a large junk, in which the officers resided who commanded the guard surrounding the ship. The boats composing the second circle were not so numerous; those of the third were more scattering still, but the numbers thus employed were almost bewildering to look upon. They amounted nearly to a thousand, and were all armed and ornamented in a similar manner. It was a scene of the most intense interest and amusement to the Americans, the most of whom had never heard of the strange customs of that secluded and almost unknown people. As magnificient and wonderful a spectacle, however, as this vast array of boats presented during the *day*, decorated with gaudy banners and with glittering spears of an infinite variety of forms, in the *night* it was exceeded by a display of lanterns in such countless numbers and of such shapes and transparencies as almost to entrance the beholders, and to remind them of the magic of the Arabian tales.

* * * Having laid at anchor four days, and replenished his stores of wood, water, &c., he signified his readiness to depart; but the winds were adverse, and it was impossible for him to get to sea. There seemed to be no disposition manifested by the Government to force him away, but there was none for him to remain a moment beyond the time when his wants had been satisfied. A head wind and tide possessed no impediment to going away from Japan, in the mind of the Governor of Jeddo. At his command the anchor was weighed, and a line of boats attached to the bow of the ship so long that they could not be numbered. They were arranged four abreast, proceeded in the greatest order, and were supposed to amount to nearly one thousand. It was an immense train, and presented a spectacle to the eye of the seamen approaching the marvelous. The boats, instead of being propeled by rowing or paddles, were all sculled by a single oar, employed however by several men. In this manner the Manhattan was towed twenty miles out to sea, and the officers in charge of the fleet would have taken her a greater distance, had no further aid been declined. The Japanese then took corteous leave of our hero, and while the long train of barges wheeled with slow and graceful motion towards the shore, the latter spread his sails for the less hospitable regions of Kamtschatka and the north-west coast.

A Singular Case.

A correspondent in Wyoming Co. (says the N. Y. *Tribune*) sends us an account of a case of mental malady, moral hallucination, or whatever it may be called, which lately occurred in that region, and which may suggest some useful reflections for the student of spiritual pathology.

Something over a year since, the people of a quiet district of that county were startled with a report charging the crime of theft upon the wife of one of the most esteemed citizens of the place. What rendered the charge still more exciting, was the fact that both the accuser and accused were members of the same church, and both of hitherto untainted reputation. A suit for slander was the consequence; but before the trial came on, such was the difficulty in the way of justifying, and such the drift of public opinion in favor of the accused, that, yielding to the advice of counsel, the defendant, who was also a woman, proposed terms of settlement, and procured a release from prospective damages by paying the plaintiff some forty dollars to discontinue the suit.

Meanwhile, the church took up the matter, and tried the accuser, who seemed thus wrongfully to charge her sister with so grave an offense. On this ecclesiastical trial the accuser adhered to her original declaration, but, not sustaining it, was expelled from the communion of the society. After this, the accused went before the Grand Jury of the county, and made an earnest endeavor to procure an indictment against her accuser for perjury. But this failed, and for some time the position of the parties remained unchanged—the accused justified by the church, and the accuser eclipsed by a suspicion of perjury, and in disgrace among those she had been wont to love and honor as brethren and sisters.

But suddenly, from some cause not fully explained, the accused party, after having triumphed over the accusation and its author, has confessed the truth of the charge. She admits too, that it is true not only in the single case alledged, but that for years she has been in the habit of pilfering. A person of good education and respectable connections, she was in the possession of ample means to satisfy every desire, and stole merely to gratify an irresistible passion. What she took she used to destroy immediately afterward. Though haunted by the keenest sense of sin in the act, and wont before going where she might be tempted to commit it, to retire to her closet, and on her knees and with tears of agony streaming down her cheeks, to implore the help of Heaven to subdue the propensity, she still perpetrated the offense on every occasion.

On this confession, the husband of the unfortunate woman hastened to make restitution to all sufferers. Our correspondent adds, that in this sore affliction he is sustained by the sympathy of all who know the parties.

Letter from Dr. King in Prison.

From the New York Evangelist.

In the Prison of Athens, called Medrese,
March 9, 1852.

I am now in prison, and my name is inscribed among the vilest malefactors of Greece, in a book kept for the purpose, in which the names of all who enter are written, with their age, description of their person, and the crime of which they have been guilty. Mine is that of preaching the word of God. That of two others here in chains is the murder of seventeen persons.

The prison is called Medrese, which is a Turkish word meaning school; and this is so called because it was formerly used by the Turks as a school. And it is indeed such a school as that in which prophets and apostles were formerly taught. Do not think that I am sorrowful. By no means—my soul is full of joy—unusual joy. Before leaving my house I read the 11th, 12th, and 13th chapters of the Epistle to the Hebrews, and poured out my soul before God, not in supplications for deliverance, but in thanksgiving for his mercies, and that he had given me the privilege thus to suffer shame, and contempt, and imprisonment for the name of the Lord Jesus, and the truths which he has taught, I consider this is one of the brightest and happiest days of my life. In all the agitating scenes which have taken place within a few days past, I have felt that God was with me in a peculiar manner. My heart was tranquil, trusting in God. I felt that if my life should fall a sacrifice to the rage of my enemies, I had hope of a better house, even "a building of God, a house not made with hands, eternal in the heavens."

Last Friday, just before I went to my trial, I read the 121st Psalm in the presence of my family, offered a short prayer, and took what I thought might be a final leave of my wife, Mary, and my sweet little infant babe, and went without trembling, feeling great confidence in Him who has so often delivered me in times of danger. William I took with me, for I wished him to see the court before which his father was arraigned, and that (in case my life should be taken) he might have a more vivid impression of me in his memory. After hearing my condemnation to imprisonment and exile, I returned to my house, where I was permitted to remain a short time before going to prison. The next day I felt now and then a pang at the thought of leaving my family, and I cannot say that no tear came into my eyes when I thought the exile from the field of my labors might be perpetual. The second day, which was Sunday, found comfort in looking to Him who was with John in his exile at Patmos, "for the word of God and for the testimony of Jesus Christ." The third day, that is on Monday, I sent word to the King's Attorney that I was ready to go to prison, and the arrangement was made for me to enter this morning. But of this prison, and the state of the prisoners, I must give a short description.

Besides myself, there are one hundred and twenty-five persons. A few day since there were one hundred and eighty. These occupy eleven small rooms, eight of which are about ten or eleven feet square, in each of which are from eight to twelve persons. The other three rooms are perhaps two or three times as large, and in each are confined twenty-five persons. From these facts you can judge of the accommodations enjoyed here. Most of them have no beds on which to sleep, and some not very warmly clad. It is enough to make one's heart ache to see them. The sight of them made me feel that my trials and troubles were small. Decent looking men, and the vilest malefactors; men not yet tried, and who are perhaps innocent, and those who have already been condemned for piracy, rape, and murder; the youth who has committed perhaps his first crime, or no crime at all; and those who have grown old in iniquity, and whose consciences are seared as with a hot iron, are here crowded together in one common mass, from which proceeds an odor by no means agreeable, even now, when the weather is cool, and which, as the weather grows warm, must become intolerable. And just think of sleeping in a little room about ten feet square, with ten or eleven others locked in with you for the night, and only a small window in the door for air, and by the side of it for light, darkened by its thick, heavy, iron gates, and looking upon a small court within.

After I made my appeal to the Areopagus, the King's Attorney, at the request of my lawyers, ordered the keeper of the prison to conduct me to the Police Office, where I am to remain imprisoned till the Court above mentioned shall decide my case.

The Director of the Police treats me very kindly, and all my friends are free to call on me whenever they please, without a permit from the King's Attorney.

Yours truly, Jonas King.

Incident in Jackson's Life.

We are indebted to a friend for the following Revolutionary incident, which we believe has never appeared in print. It is well known here that Admiral Coffin, and other members of his family, continued to keep up, through life, an intimacy with their Boston friends. At a dinner with one of these friends, about the time of Jackson's administration, this incident was related by Gen. John Coffin, who is said by Sabine to have been a captain in the Orange Rangers, and to have been engaged in the battle of Eutaw Springs, Hobbirk's Hill, and other conflicts in Carolina. His statement was that in a skirmish with some American militia, in Carolina, the militia were defeated and pursued; the Captain, with some of his men, were just overtaking a young man of about sixteen, and one of his men, a little in advance, had raised his sword to cut him down, when Captain Coffin spurred his horse between them, took the boy prisoner, and took care of him. That boy was Andrew Jackson.

The True Gentleman.

He is a true gentleman who adds most manhood to his gentility; he depends, not upon his riches, not upon the firmness of his cloth, but upon his intellect, his honesty, and his truth. You may always recognize him. Though he may wear different aspects—as the painter, the poet, the sailor, the pill vender, the lawyer—the man rises superior to all circumstances. You never think of the riches of the true man, but of the man himself. You never eat his dinners and think but of the viands you have tasted, for the man eclipses his gas-light. In his house, where McDonald sits, is the head of the table, not where the roast beef and decanter is placed. He is always true to others and to himself; earnest in all his manly purposes. Is he rich, he has no more or less dignity than were he poor. Kossuth—the poor editor in Buda Pesth, the hated government, the loved of the poor—was none the less a gentleman than when he held us all enraptured with his eloquence, with this fine land for his forum, and the stars of America for his sounding-board.

The true gentleman treats all men as if they were his equals; his manners are for the poor as well as for the rich, and those manners well proportioned for all men. One day the elder Adams was driving a Southern gentleman through Quincy, in a gig. On the road he met a negro, who raised his hat and bowed to the gentlemen. The President returned the salute, much to the horror of his companion, who remarked that he never expected to see such an act. "Why not?" answered the President; "the man bowed and spoke first; would you have me exhibit less manners than a negro?" Thus it is always with the true gentleman; and the true lady is but a sweeter copy of the same thing; a diamond from the same mine, but a purer, brighter gem, worthy of being borne upon the breast of the true man. [Theo. Parker.

Mormonism in Europe.

Elder Erastus Snow, writing from Copenhagen, 23d March, says that the "work of the Lord" is progressing rapidly in spite of the determined resistence of the priesthood and nearly all the influences of the country. In Copenhagen the "Saints" occupy one of the finest halls in the city, and the whole town is divided into districts and parishes, under a regular ecclesiastical establishment. They have met with much persecution in various parts of the country. The number of "Saints" in Denmark, in good standing, is put down at 600, besides a few in Norway and Iceland. Over 700 have been baptized, and 45 have emigrated to Utah. The Elder, with a small party, is now on the way to the promised land. Twenty-eight Danish Saints were to sail from Liverpool for New Orleans on the 8th inst.

In *France* the book of Mormon has been stereotyped and published, and arrangements are concluded for its publication in German at Hamburg. It is already printed in Danish. In Italy the progress of the cause delights the Mormon Saints, who found their first converts among the Waldenses. The Southern European Missionaries, at whose head is Elder Lorenzo Snow, hope to penetrate Turkey and the Russian Empire via Malta.

Death of a Naturalist.

Paris Correspondence of the N. Y. Tribune.

You have heard of the death, at Prague, of Dr. Ellenberger, a naturalist of that city. This gentleman was a sort of modern Mithridates, and had for many years previous to his death been in the constant habit of swallowing the most deadly poisons, and of neutralizing their effects by immediately taking the antidotes. The *Gazette Medicale* of this city relates an anecdote of the practices of this person, not altogether without interest. Some years ago, M. Orfila, who was traveling in Germany, paid a visit to the Museum of Natural History at Prague; Dr. Ellenberger was presented to him, and commenced immediately to give the eminent chemist a running account of his experiments with the antidotes of the vegetable alkalis, and especially with that of strychnine and morphine, and offered to make M. Orfila an eye-witness of his success. He sent to a neighboring apothecary's for fifteen decigrammes (23 grains Troy!) of acetate of morphine, and M. Orfila having declared it to be perfectly pure, he rolled it into a bullet and swallowed it. Thirty seconds after, he took an equal quantity of a white powder, which he carried in his pocket. No effect whatever followed this double dose. The Doctor stated that he had already done the same thing times without number, upon himself, upon animals, and even upon plants, which he washed first with a liquid strongly impregnated with a poison, and afterward with the antidote. He had even made experiments with strychnine, and always with success. His death was caused by the accidental use of the wrong counter-poison, after having swallowed a heavy dose of some violently active agent.

Dr. Johnson at the Tea-Table.

"At the tea-table," says Mr. Cumberland, "Johnson had considerable demands upon his favorite beverage, and I remember when Sir Joshua Reynolds, at my house, reminded him that he had drank eleven cups, he replied, 'Sir, I did not count your glasses of wine; why should you number my cups of tea?' and then laughing, in perfect good humor, he added, 'Sir, I should have released the lady from any further trouble, if it had not been for your remarks; but you have reminded me that I want one of a dozen, and I must request Mrs. Cumberland to round up my number.' When he saw the readiness and complacency with which my wife obeyed his call, he turned a kind and cheerful look upon her, and said, 'Madam, I must tell you, for your comfort, you have escaped much better than a certain lady did a while ago, upon whose patience I intruded greatly more than I have on yours; but the lady asked me for no other purpose than to make a zany of me, and set me gabbling to a parcel of people I knew nothing of; so, madam, I had my revenge of her, for I swallowed five-and-twenty cups of tea, and did not treat her with as many words.'"

Burning of a Hindoo Wife.

From the Calcutta Englishman.

The first night of the of this year witnessed one of those fearful tragedies, to the suppression of which the philanthropists, both in England and India, proudly point as one of Lord William Bentick's crowning acts in the cause of humanity. The following is pretty near the truth: The Rajah died at Pachete on the 1st of January, at about 4 P. M.; a wild cry was raised by the women of the zenana, that the Rajah was dead; this was soon silenced, and a guard placed at some distance round the rajbarry. On the death of the Rajah being made known to the heir, he proceeded to the apartments of his mother, received the ticca, and was told to enjoy his dignity, for that her mind was made up. The present Rajah left his mother and saw her no more. A pile was hurriedly made within the precincts of the rajbarry. At about 10 o'clock, volumes of smoke told that the horrid custom of that house was being carried out. The Ranee walked seven times round the pyre; and then threw herself from some blocks of wood into the flames which had been lighted for that purpose. After a few convulsive struggles to escape, her ashes mingled with those of her idiot husband, who detested her in life.

The farce of sending a long procession to Cutwa, said to contain the body of the Rajah and his sick wife, was then carried out. They managed to reach Cutwa at a convenient hour of the night, burnt some wood, made some presents, and gave information to the police. The sick Ranee was to have proceeded to Juggernaut, and there die; but the Suttee having got wind, the latter part could not be carried out, and it became necessary to personate the Ranee, which is now being done in the person of Suirat Rebee, to the no small profit of the subordinate official.

Central African Exploration.

The London Athenæum contains an account of the movements of the two enterprising travelers, Drs. Barth and Overweg. According to the last communications home, they were on the point of starting on a highly interesting journey to Borgu, a mountainous country, lying to the north-east of Lake Tsad, about midway on the road to Egypt, and never yet visited by any European. Important results are anticipated from this exploration. On their return, the travelers will direct all their energies to the south, namely, from Kuka to the shores of the Indian Ocean. Dr. Barth believes that a more southerly route, in the direction of Lake Nyassi, will be much more practicable than a straight line to Mombas, on a bearing of about south-east. The information collected respecting the Nyassi line, indicates many powerful kingdoms, densely peopled, intersected by numerous rivers, very fertile, and abounding in forests. Dr. Barth and his companion have rendered good services, so far, in determining accurately what before was but vaguely known. The routes already performed amount, at a rough estimate, to 3,700 geographical miles; and the itineraries sent home by Dr. Barth form a network which covers the greatest portion of Northern Africa. It seems, however, that they are but poorly provided with means for the prosecution of their researches, the whole of the sum originally granted by the English Government having been received, and their own means well nigh exhausted; while now they have only to look forward to £200, which is to be placed at their disposal on reaching the Indian Ocean.

Presence of Mind.

The herdsman of a farm in Scotland had occasion, lately, to send his daughter for the cattle under his charge. There were about eighty of them, and among them two bulls, one of which was occasionally in the habit of assaulting people. On the day in question, the damsel unwarily approached the bull too closely, when he immediately gave chase. On a level field, without dykes, bogs, or any other place of refuge to resort to, what would the reader have done—for, to run home, a distance of three-quarters of a mile, was out of the question. The girl, with great presence of mind, ran over to the other bull—a good-natured animal, and much stronger than her assailant. Standing close by his side, and tapping him kindly on the back, she drove him toward her father's house, followed by her enraged enemy, who kept roaring and fuming all the way; but when he came too close, her protector turned round, and with a shake and toss of his head, kept the assailant at bay. In this manner the fugitive arrived safely at home.

Statistics of Poetry.—A writer in the *National Intelligencer* entertains the readers of that journal with treating poetry as other branches of productive industry are treated statistically. Milton, he says, often produced five hundred lines a year. He began to write at about seventeen, and lived to sixty-seven, thus composing during fifty years. His "Paradise Lost" is about ten thousand lines; "Paradise Regained" about two thousand; "Samson Agonistes" one thousand and seven hundred; "Comus" one thousand three hundred, &c., &c., making in all about twenty-one thousand lines. Dryden's regular poems, including his translations, make about sixty thousand lines. He began almost in his childhood, and lived to be seventy-one, writing incessantly by contract; averaging about two thousand lines a-year. Pope began at twelve, and died at fifty-seven; producing, in forty-five years about forty thousand lines, some eight thousand of which at most are original. His original poetry was at less than the rate of two hundred lines a-year. Gray, the next of our great bards, lived fifty-five years. He began to write about twenty, and left one thousand verses. Byron, beginning at twelve and ending at thirty-seven, produced about ten thousand more verses than Homer. He tripled the productions of Virgil and Tasso; he greatly exceeded the volume of Dante and Ariosto; and he doubled Milton, writing about twenty-five years less.

"Liquor in Transitu."—One day last week (says the Potland *Advocate*) several casks of liquor came from Boston in one of the steamers, marked "Gorham, N. H." On their arrival at the wharf, and when they were about to be transferred to the cars for the place of destination, they were claimed by some individuals in this city. The agents who had them in charge refused to deliver them here, as they felt bound to put "them through" according to the directions, and placed them upon the freight train with this object in view. The real owners thus being foiled in their attempt to get possession of their liquor here, selected an agent to follow it to "Gorham, N. H.," where it was secured and brought back to the city on return. It was no sooner landed here, however, than our new, vigilant police seized the same and had it carted to the government house, where more of the same sort had been deposited in days past. By this operation the railroad realized the sum of $500 as freight money, together with the fare of the agent who followed it, and the city authorities, the worth of the liquor, whatever it may be—a handsome business transaction all round!

Writing for a Newspaper.—"It is not so easy a task to write for a newspaper as people suppose. A man may be a good scholar, a profound thinker, a vigilant observer of passing events, without being able to write for a newspaper. The power of writing a leading article for a newspaper is a *tact* which few possess, and which we have known many, with all their learning and diligence, unable to acquire. It requires a large amount of information on a variety of subjects, and a readiness of application that must never be at fault, or the writer will fail. For, remember, the editor is always writing against time, and the inexorable printer must have his copy, so that there is no time to revise and amend; but as slip after slip is written, the "devil" snatches it away, and one-half is usually set up in print before the other half is written. This exacts a decision of thought and a facilily of writing, which, like poetry, seems rather a gift of nature than an acquired faculty."

Successful Californians.—A person writing from San Francisco to the *Newport News*, gives the following incident: "Two common-looking persons entered the hotel this morning, just from the mines—a man and his wife. The male individual looked, for all the world, like a day-laborer, and the female bore a close resemblance to an Irish scullion. She wore coarse, vulgar brogans, and to her girdle was attached a gold watch and chain valued at least at two hundred dollars. The husband left the hotel for half an hour, and returned with a receipt for one hundred and fifteen thousand dollars, the value of the dust which he had just consigned for transportation to New York. This sum has been gained by digging; the husband dug while the wife washed, assisted by her little son, aged about ten years."

One of the Women.—The *Rhode Island Temperance Advocate* tells the following good story of a woman who is worth her weight in gold:—

"In Foster, there was an intemperate man who had promised his wife that he would vote for the Maine Law candidates for the Senate and House. On the morning of election day, he was enticed to the tavern, and treated by his anti-law associates till he was drunk. His wife heard of it, searched him out, and got him home. Here she gave him an emetic, and got him sober, and then borrowed a horse and wagon and drove him to the polls. He voted for the Maine Law candidates, and his single vote prevented the election of a rum Representative. The result of it is, that we get one, and possibly two Maine Law men from that town."

The Galena (Ill.) *Jeffersonian* says that the last survivor of the party that accompanie Lewis and Clarke in the famous overland expedition to the Pacific in 1814-'15-'16, has been remaining at the American House in that city, for a few days past. In company with his sons, he is now on his way to California, over nearly the same route, for half the distance, that he traveled *forty years ago*.

The favorite steamer Commodore, Capt J. M. Lewis, having been thoroughly overhauled and newly furnished, has resumed her trips for the season on the Stonington line.

The time fixed by the Receivers of the Commercial Bank, Perth Amboy, N. J., for the presentation of the notes and other claims against that bank, expires on the 22d inst.

Dr. Johnson, once speaking of a quarrelsome fellow, said, "If he had two ideas in his head, they would fall out with each other."

Robert Hall said of family prayer, "It serves as an edge and border, to prevent the web of life from unraveling."

A concert recently took place in England, at a lunatic asylum, in which every performer and every auditor was insane.

By sowing nitrate of soda in small quantities, in showery weather, under trees, a most beautiful verdure will be obtained.

A man named Russell Benjamin has been arrested for robbing the United States Mail, between Boston and Brattleboro.

The annual meeting of the American Anti-Slavery Society will be held at Rochester, May 11.

A Post-Office has been established at Elm Valley, Allegany Co., N. Y., and George J. Osborn appointed Postmaster.

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The Terms for 1851 and 1852 are as follows:—
The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3 " " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term, Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.

Tuition should be arranged before entering classes.

Geography, Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

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Chemical Experiments,	$1 00
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Vocal Music, Elementary,	1 00
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Use of Organ or Piano, $2 00 per quarter.

Board, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

JAS. R. IRISH, Pres., } Of the Board
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Sabbath Tracts.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue. 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

For the Sabbath Recorder.

TIDINGS FROM JERUSALEM.

Report of the Agricultural Manual Labor School of Palestine, in Bethlehem of Judea. [Concluded.

While we waited for word from Bethlehem, we visited some of the extensive and rich farm-like gardens near Jaffa. The light rich soil was planted with dense groves of orange, lemon, and citron trees, heavily laden with their golden fruit, now in its season. We counted nine and ten oranges on one twig; also pomegranates, almonds, apricots, peaches, figs, bananas, mulberry, vines, and the lofty and beautiful palm tree, luxuriate in exceeding beauty in the entire back-ground of the city. They also raise grain, and a few vegetables, but are greatly deficient in the most needful and staple kinds. When we asked the Consul's agent the reason of this, he said that "until within a few years the rain had been so light and irregular, that it was impossible to raise many vegetables, but recently there had been much more rain, and even some showers in September, and many persons were beginning to succeed in raising them; but they had but few seeds, and were ignorant of the manner of culture."

After four days our dear young friend, Petro Meshullam, with his faithful Arab, Ah-mud, arrived to escort us to Artoss. It was a meeting of much joy, Ah-mud making great signs of delight, and Petro informing us of his parents' health and prosperity, of their anxiety on our account, and happiness at hearing of our safe arrival. They had lodged with the Arabs two nights on their way, it being impossible sooner to cross the plains, on account of the flooded state of the streams. They immediately set about hiring camels, mules, and horses, but the rain commencing anew, the camels could not travel, and we were detained ten days.

We had now a serious and difficult undertaking, as some of our boxes must be divided, being too large and heavy for the camels. (Boxes should never exceed 3 feet square, or more than 300 lbs. in weight.) Every article was weighed by an official overseeing, (Petro interpreting;) twenty cameleers balooing, and talking together, and the camels groaning when too heavy an article was laid on. The price of freight to Bethlehem was 35 paistres a cantar (600 lbs.) Some of the larger camels carried a cantar, half on each side; others less; and the mules about 300 weight. Our caravan was a day and a half in packing and setting out. We had 16 camels, 8 mules, and 7 horses.

On the 15th of March we left the gates of the city, and passed through fields of wheat and barley, olive orchards, &c., over the extensive plains, covered with the richest green and flowers, every where greeted kindly by the natives, and arrived at sunset at Ramla, and found shelter at the Latin Convent.

At sunrise next morning we were again on our way over the lovely plains; and were much strengthened in our severe ride up the steep crags, while a slight veil of clouds sheltered us from the hot sun. All were delighted with the beauty and fertility of the plains, and with the sublimity of the mountains, as their innumerable terraces were covered with shrubs and flowers. The sun set as we reached Bethlehem, and at dusk we entered the abode, and found our long-tried and beloved brother and sister Meshullam waiting to receive us. Tears flowed as we received their kind and tender welcome. We had been so long on our passage that they had been much oppressed with anxiety on our account, as we had written to them on leaving the United States. He had nired two large rooms in the village for us, until we shall be able to build additional rooms in the valley.

Dear sister M. had every thing in readiness for a good supper, to which our long, fatiguing journey gave a relish. The Christian love with which we were received, and the joy of beholding once more their faces, and those of their lovely children, filled my long-oppressed, anxious heart, with peace.

March 20.—Several days have passed since our arrival, and our friends present are all greatly pleased with the situation and appearance of the country, the soil, and the prospect of things here, and feel more and more attached to our excellent friend. They all, with one consent, say that the reality and sight far exceed their happiest expectations; and our hearts are humbled in loving gratitude to God, who has counted us worthy to enter his land, and given so great a deliverance.

I easily discern a great change in M.'s affairs and position, with respect to his independent establishment in Bethlehem, his power and influence with the Turkish Government, and the English residents in Jerusalem, the Shieks or petty rulers of the Arabs, and with the inhabitants of all Bethlehem and the surrounding country. If I had space I could show this by many facts, but a few must suffice.

As the number of European visitors is greatly increasing, the benevolent labors and improvements of M. have become, of late, more extensively known and appreciated. He has recently received from both religious and agricultural organizations, a number of the most favorable offers of men and means, in *their* connection. "On account," he said, "of his *pre*-correspondence with American friends," and his constant desire to be free from all party liabilities, he has, thus far, declined them.

Through a recent petition of the Turkish Effendi (nobility) of Jerusalem, the Sultan has lately (unexpectedly to him) sent him an offer of the site of the ancient Cesarea and its fertile vicinity, if he will undertake and superintend its rebuilding and cultivation! This is greatly surprising and important, as Cesarea has the most lovely and easily rebuilt ruins in Palestine, and is a point of great commercial importance, and entrance to the whole land, and was formerly the chosen port of the Romans. This he declines, from his love to Jerusalem and his suffering brethren within its walls.

In the constant oppressions of the poor peasants by the petty functionaries of Government, he has been a friend and deliverer to many a poor son of Ishmael. Many of them visit him daily, and express the most perfect confidence and affection for him and his family, and often say, on account of their oppression, "We desire to become Christains, and serve you, for you judge righteously, and deliver the poor."

The wild Arabs and Shieks of the Jordan, that have always been the terror of the Government and all travelers, are his particular friends, and protect his cattle pasturing on the plains of Jericho. One, who has long been the Grand Shiek over the wild Bedouins and half of Palestine, is now a rebel against government, but is greatly devoted to M., though he dare not venture near Jerusalem under the protection of M. He came the next day after our arrival, to pay a visit. He manifested great pleasure at seeing M., kissing his hand, &c., &c. M., in return, treated him with marked attention. When he was introduced to us, and informed of our object to settle with and aid M. in his efforts for the good of this land, he expressed great satisfaction, and asked at what time we would visit his people. He said that if we would bring one of our ploughs to the plains of Jordan, and plough a few spaces for an example to his men, they would ever regard it as a pledge of friendship between us, and afterwards we could come and go through his territory safely at pleasure.

The other day a gentleman lost his way among the wild Arabs, and was in great danger, when he bethought himself of Meshullam's name, which he uttered with a few Arab words. They immediately changed their manners to great kindness, brought him food, and conducted him safely to Artoss.

As he was riding to Jerusalem with my dear A., on some business with the Pasha and English Consul, on our mutual behalf, the Arabs kindly greeted them along the way, and some exclaimed: "God send us more of these people," meaning such as Meshullam. On this account there is much jealousy working among different parties here.

On our arrival at Jaffa, it was instantly reported at Jerusalem, that twenty-five families, and even 200 Americans, had come to take possession, &c. A petty revolution succeeded, and soldiers were sent to imprison Mr. M.'s Arab servants in Artoss—to compel an extortion of taxes, because they *had* been owners of that land, and had so prospered under his employ; so that the same day that Petro set out to meet us, Mr. M. was summoned to Jerusalem to rescue his poor friends and dependents. There he remained all night, in close council with the Pasha and English Consul; the gates of Jerusalem were kept open till midnight for soldiers to go out to protect Mrs. M. and her two youngest babes, who were left there alone, the poor laborers having all fled for fear. Towards morning M. almost fainted as he was pleading in Turkish before the Pasha for his poor people, having remained in wet clothes all night, on account of the great rain through which he rode to the city. The result was, a petition to the Sultan, signed by the Pasha himself, and the English Consul, (as the tumult was beyond the power of the Pasha,) for a premium for these poor men, on account of M's improvement of their land, and also a *freedom of taxes* for them for seven years! (M. also pledged 4000 paistres in the hands of the Pasha to liberate his poor friends until the answer of the Sultan arrives. By the blessing and power of God, with his prompt and efficient intervention, a great victory is gained, and peace and quiet are restored.)

But I must soon close my letter, to send by this first opportunity since our arrival in Jaffa, which occurs but once a month, by the English mail. I have several dear friends, to whom I am greatly indebted, to whom I desire to write at the first moment's time, but the constant call on my heart and hands, in the present laborious event of settling in the valley, must deter me till the next mail. We have nearly five months' washing to be done, unpacking tools, seeds, and necessaries for present need, cooking, &c., intending to leave all we can spare of our luggage locked up in two rooms in the village, to stay a few weeks, with our beds, dishes, tools, and seeds only, in Meshullam's small rooms, closely but comfortably lodged, until the rainy season is over, and our tents can be put up for the summer, so as to immediately get all needful vegetables growing as soon as possible. All practical persons will perceive, that with the additional hinderance of a strange language, and new customs, we have little time or place for writing.

March 25th.—To-day we are fixed in Artoss, and, as I look out at the door, I can see Meshullam and A., and the other brethren, and between them an Israelite and an Arab, all busy in a field near by, planting potatoes, of seed brought with us, as M. had few left. We had also half a barrel of sweet potatoes, which all endured the long damp voyage, not one being decayed. This we esteem a great favor from the Lord, as they so easily decay. Dr. B., an American, brought out a whole barrel last year, of which but *one* potato was preserved, which afterwards was lost from misunderstanding its culture. Our fruit trees from E. P. of Maryland, arrived in good condition, are set out near M.'s house. We were anxious on the way at our long detention, fearing that we should be too late for spring planting; but we find that we are just in the right time, as it has been very cold and rainy, and the valley too moist to plant much until now, and we should have suffered much had we been here from exposure, as even now, without fire or glass windows, we find it very cool at night, and we need the warmest clothing. Through the tender mercy of the Lord, the health of all our number has been improved, and remains good.

We do hope some of the Lord's people will send us the following list of articles pressingly needed: Thirty yards of red flannel, and as much canton flannel; and two very stout overcoats for the brethren; some oil cloth coats and pants; 25 yards of heavy, wide bagging, to make bags; 7 pairs of *old*-fashioned gum overshoes, Nos. 6, 7, 8, (two No. 7s for women;) also, we lost our medicine box, which should be replaced, on account of the chills, and the sick poor; a box of all kinds of old-fashioned shoes, from two years old and upwards; some good stout and heavy unbleached and striped shirting, and some sattinet for coats and pants, as the weather, during the six months that rain is prevalent, is very much colder than we had supposed, and the poor around us suffer very much from want of warm clothes; some calico, fast colors, for Mrs. Meshullam and the sisters, and to make up for others, and some of bright colors for the children. And we imperatively need two or three good wool cards, and a large spinning-wheel, to make stockings. Who will help us to them?

Our hearts and our hands are full [illegible] this needed, blessed work, and we forget the trials behind us. Many Europeans, Jews, and Arabs, are coming and going from Artoss, and Mrs. M. needs all the female hands with us, in the great care of the unlimited hospitality to great and small. All that come must eat, and often sleep, before they return, as it is some eight miles from Jerusalem, and they cannot travel after night, as the gates are shut at sunset. Several Jews have been out to see us from Jerusalem, and desire to unite with us, and others are waiting to come and work with us, as soon as the weather is settled, as we have no shelter for them. If we had the means to put up a few cheap rooms, we could soon fill them with poor Jews who are willing to join us. O, that Christians at home could see their need, and hear their urgent appeals!

March 28th.—Yesterday was our first Sabbath in the valley, in peace and harmony. Oh! how precious the season of worship. We have had many other seasons of unity and love in family worship in the morning; M. with his Hebrew Bible before him; Mrs. M. her Italian copy; and one of our brethren reads the promises of God to Israel in English.

With the sincere love and most grateful remembrance of all our united little family, to all our beloved Christian friends in the West, I remain their devoted friend and servant for Jesus' sake, C. S. MINOR.

The following is a brief letter of acknowledgment to donors in the United States, from Bro. Meshullam:—

Artoss, March 29, 1852.

Dear Christian Friends,—I am happy to add a few words to this letter, to express my sincere regards to all the devoted "lovers of Israel" in America, and especially to those who have sent their aid, by our dear friends who have just arrived in Artoss. It has been a great pleasure to me and my family to receive them, and I hope the blessing of God will rest on our mutual and united labors.

I would acknowledge the receipt of the agricultural tools from Messrs. A. & B. Allen & Co., and Mr. T. B. S. of New York; also, of some others from Messrs. W. H. & G. W. Allen, and others, of Philadelphia; the excellent assortment of seeds from friends in Connecticut; the fruit-trees and other useful things from "A Friend" in Maryland, and the other different donations and articles given for our mutual assistance. But my many engagements hinder my writing more at this time. While I remain, with Christian love, your devoted friend and brother,

JOHN MESHULLAM.

[Contributions of moneys, goods, &c., can be sent to the address of James L. Boyd, Agent for Meshullam & Co., No. 222 North Ninth St., Philadelphia, or to the other agents, at the following places: Matthew Smith, No. 3 Crown St., New Haven, Ct.; J. B. Cook and John Dingle, 14 Andrew St., Rochester, N. Y.]

PRAYING.

In the very curious and entertaining little work on Tartary, Thibet, and China, by the French missionary, M. Huc, there is an account of a mode of saying prayers, well established among the Mongol Boodhists, and even among the Lamas, their priests, which must be deemed somewhat more than ordinarily remarkable. The Boodhists pray—as we, of a civilized land, spin, weave, print, and do everything else, almost, of a secular character—by machinery. They have actually in use a *praying mill*, as the good Father Huc honestly calls it, consisting of a sort of wheel or cylinder, with written prayers pasted all over it; which, being turned by hand, or in any other convenient way, and bringing at each upward rotation a great number of supplications under the eye of the god Buddha, (which we suppose is the principle of the thing,) is believed to offer a perfectly sufficient substitute for the somewhat more laborious practice of praying by word of mouth. Nor is this all. The reverend traveler adds that nothing is more common than to see such prayer-mills (*Chukors*, literally "turning prayers") "fixed in the beds of running streams"—power prayer-mills, therefore—in which, kept in continual motion by the water, they "go on praying night and day for the special benefit of the persons who place them there."

Pride and Humility.—I have never yet found pride in a noble nature, nor humility in an unworthy mind. Of all trees, I observe that God hath chosen the vine—a low plant, that creeps upon a helpless wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. When God appeared to Moses, it was not in a lofty cedar, nor the sturdy oak, nor the spreading elm, but a bush—an humble, slender, abject bush; as if he would, by these selections, check the arrogance of man. Nothing procureth love, like humility; nothing hate, like pride. [Feltham.

LINES.

BY WILLIAM CULLEN BRYANT.

The May sun sheds an amber light
  On new-leaved woods and lawns between;
But she who, with a smile more bright,
  Welcomed and watched the springing green,
        Is in her grave,
        Low in her grave.

The fair white blossoms of the wood
  In groups beside the pathway stand;
But one, the gentle and the good,
  Who cropped them with a fairer hand,
        Is in her grave,
        Low in her grave.

Upon the woodland's morning airs
  The small birds' mingled notes are flung;
But she whose voice, more sweet than theirs,
  Once bade me listen while they sung,
        Is in her grave,
        Low in her grave.

That music of the early year
  Brings tears of anguish to my eyes;
My heart aches when the flowers appear,
  For then I think of her who lies
        Within her grave,
        Low in her grave.

THE ANNIVERSARIES.

The American Seamen's Friend Society.

The 24th Anniversary of this Society was held in the Broadway Tabernacle, New York, on the evening of Second-day, May 10. Besides the usual introductory exercises, and speeches by several individuals, the audience were furnished with the following abstract of the Annual Report:—

The Report commences by noticing the difficulty of giving annually a history of the progress of moral changes. As a *minute* is too short to mark the changes in the progress of light, from star-light till noon, so a year is too brief to mark the progress of the kingdom of moral light. It contrasts the present with thirty years ago, and notes the progress of our commerce, in the tunnage, speed, and beauty of our ships, and in the increased number and improved character of our seamen. Then our tunnage was a little over 1,000,000, our seamen less than 50,000; now it is nearly 4,000,000, and our seamen more than 200,000. It notices also the increased interest and efforts for the temporal, moral, and religious improvement of seamen, and the success of these efforts.

The receipts of the Society for the year, ending May 1, from all sources, including a balance of $243 64 from last year's account, were $23,660 64. Expeditures for the year, $22,641 01. An increase in receipts over the last year of $2,970 43. This does not include the amounts raised and expended by branches, auxiliaries, and other Seamen's Friend Societies on our seaboard, and on our Western lakes, rivers, and canals.

The Society continues its missions in successful operation in China, Chili, the West Indies, France, and Sweden. It has also sent, during the year, chaplains to San Francisco, to Panama, to Rio de Janeiro, to Denmark, and has one under commission for St. Helena, and extends aid to three chaplaincies in our own ports.

There has been more or less religious interest among seamen at nearly all the foreign stations, and some revivals on shipboard, as well as in our own ports. Bibles and evangelical books, in various languages, have been extensively circulated among seamen of almost all nations. The Sailors' Home in New York, under the patronage of the Society, is prosperous. It has received during the year, 3,027 sailor-boarders; 211 of whom have become officers of ships; 993 have signed the temperance pledge; 370 of them apparently reformed inebriates; 218 shipwrcked and destitute men and boys have been relieved at an expense of $683 08, besides a considerable amount of clothing furnished by various Ladies' Societies. The whole number which have entered the Home in ten years, since it was first opened, is 33,527. Boarders at the Home have deposited within the year over $11,000 in the Seamen's Savings Bank, in Wall-st. This Bank has now over $5,000,000, a considerable portion of which has been deposited by seamen. The fact tells the story of their improvement, and of the productiveness of the investment for their reformation. The "pound" given to them, or for them, has gained more than "ten pounds."

The whole number of seamen who have boarded in Temperance Houses in New York, within the year, is about 7,000, and the number in the Homes and Temperance Houses, in all our sea ports, not far from 26,000, while the number that enter these ports annually is over 250,000.

American and Foreign Christian Union.

The 3d Anniversary of the American and Foreign Christian Union was held at the Broadway Tabernacle on Third-day morning.

The Report of the Treasurer states that during the last year the sum of $55,652 99 was received, which, added to the balance on hand, $996 92, made $56,649 91, all of which, with the exception of the balance now on hand of $2,005 73, was expended. In addition to the above receipts and expenditures, the Treasurer has the pleasure to announce, that of the $10,000 which appeared in the last Annual Report, as advanced by the members of the Board in anticipation of assets—$6,308 64 have been paid, and the balance provided for out of the Legacy Fund in the hands of the Treasurer. Also, that the sum of $11,500, which was collected by Rev. L. Pilatte, has been remitted by the Treasurer to the Evangelical Society of France, (at Paris,) which Society is now united with the American and Foreign Christian Union in its work in France. This sum might properly appear in the body of the Report. Also, that credits have been forwarded to the missionaries at Rome, Geneva, Paris, and other parts of France, Sweden, Ireland, and Canada, to the amount of $4,311, which amount does not appear in the Report, but for the payment of which provision has been made.

The following abstract of the Report of the Board was then read by Rev. Dr. Baird, and adopted:—

The Board are much encouraged by the year's work. The receipts are $56,249—$5,000 more than the previous year; they have found a large number of suitable laborers; the labors of their Missionaries have been very successful, both at home and abroad. They refer to the need of more effort among our foreign population, the Catholic Church being especially active in that field. There are 85 laborers in this field, distributed in 15 States; some of them have settled congregations; others travel over very wide districts. Four Missions have been temporarily suspended; 15 new ones established; one church of 95 converted Romanists has connected itself with the Baptists; a few other congregations are preparing for a similar movement. More than 1,000 sermons have been preached; 5,000,000 pages distributed; 20,000 Romanist families visited, furnished with tracts, &c., and a large number have been converted. In the Foreign field, $1,000 has been given to assist the French Canadian Missionary Society; the Board have two Missionaries in Hayti, one at Valparaiso, one at Rio Janeiro, one in Ireland, eleven in France, two in Sweden, two in Italy; in all, 25.

American and Foreign Anti-Slavery Society.

The Anniversary of this Society was held on the afternoon of Third-day, May 11, in the Broadway Tabernacle, N. Y., Arthur Tappan, Esq., in the chair. The audience was large and respectable, and although there were a few present who, it was evident from their conduct, dissented from the sentiments of the speakers and the spirit of the meeting, the greatest enthusiasm was manifested in the proceedings by the majority of the audience. Addresses were delivered by Hon. E. D. Culver, Rev. J. P. Raymond, and Rev. H. W. Beecher, in support of a series of resolutions which were adopted. We copy from one of the daily papers the following abstract of the Annual Report and Resolutions:—

The Report narrates the labor of the year, books published, papers circulated, &c. It refers to the visit and address to Kossuth, and regrets that he was not more emphatic in asserting his adherence to the principles for which he struggled in Hungary. Allusion is made to the Fugitive Law, and its operation in the case of Preston and others, &c. The Report also notices the defeat of the Government in the Christiana treason trials; the indignant feeling of the people in regard to Slavery, which appears in conventions, resolutions, addresses, &c.; the alarm of the slave States in regard to the increasing number of free colored persons; the aid extended to fugitives in Canada; the efforts of the Colonization Society; the duty of aiding free colored persons to attain a proper social position, &c. It refers to Mr. Webster's statement, that nature had forbidden the introduction of Slavery into New Mexico and California; to the attempt to divide California so as to make another slave State; the insulting language of the Governor of New Mexico to free people of color, and his recommendation of a law to keep them out of the Territory. The law of Oregon forbidding negroes to reside in the Territory is contrasted with the Mormon repudiation of Slavery. The report states that kidnapping is more common in the Free States than people are aware of, the Fugitive Slave Act affording facilities for it. The imprisonment of colored seamen is commeted upon, and also the evils and dangers impending over the South by reason of Slavery. Inquiry is then made what, under such circumstances, is the North doing for the removal of such a calamitous state of things? Both Whigs and Democrats seem disposed to accede to the "finality of the Compromise" to attain their ends, and religious men are too much disposed to be indifferent or opposed to Anti-Slavery action. The American Tract Society and the American Sunday School Union refuse to publish any work on the sinfulness of Slavery, and expurgate foreign publications reprinted by them. The American Home Missionary Society supports upward of sixty missionaries in connection with churches that receive slaveholders in their communion. The American B. C. F. M. allow their missionaries among the Indians to organize churches composed in part of slaveholders and slaves. The General Assembly (O. S.) refuse to legislate on the subject of Slavery, on the plea that, as a spiritual body, it has no cognizance of civil matters. The General Assembly (N. S.) while it has borne testimony against the evils of Slavery, and allows that they should be corrected by discipline, admits slaveholders to a seat in its councils, and treats them "*rectus in ecclesia.*" But there is cause of joy that in Congress and State Legislatures there are many good and true men still battling for the right. Friendly reference is made to the labors of the British and Foreign Society, &c. &c.

The resolutions aver: The sinfulness of Slavery; that it is a reproach to our boasted free Republic; that the spirit of Caste is nearly allied to Slavery in turpitude; that the Fugitive Slave Law is an outrage, and should be disobeyed and execrated; that they discountenance coercive expatriation (colonization;) that they sympathize with the colored, bond or free; that they honor the true men who legislate for right and justice; that they call upon woman to use all her influence in favor of the cause; that they rebuke the editorial expurgation of books and papers in obedience to Slavery's demand; that they return thanks to the friends of the oppressed in Canada; that they urge union and effort, and hope for victory.

American Sunday School Union.

The 28th Annual Meeting of the Sunday School Union was held in the Musical Fund Hall, Philadelphia, on Third-day, May 11.

Receipts, $193,846 22; of which $45,826 54 were donations, and $4,201 95 legacies; $136,703 95 for sales and in payment of debts; from tenants renting rooms of the Society $2,375; rent of depository $3,000; loan received $200; balances from last year $1,528 78.

Expenditures, for stereotype plates, $3,233 16; copy-right and editing, $2,781 69; engravings, $3,280 95; paper, $40,733 03; printing, $14,552 17; binding, $50,046 16; Bibles and Testaments bought, and miscellanous books purchased to fill orders, $6,385 17; interest on loans, $2,449 56; salaries of Secretary, Superintendent of book-store, Book-keeper, Salesman, Clerks, and Laborers, $8,582 19; rents of depository and offices, $3,000; taxes, $624 80; salaries and expenses of one hundred and fifty-two Missionaries and Agents, and donations of books to poor schools, &c., $52,907 33, (which includes an over-draft this year of $1,468 05 more than the amount received for this purpose;) miscellaneous items, $5,219 84; balance, cash on hand, $50 17.

The Society is now indebted for paper, binding, &c., $23,999 62, which, added to the amount of loans bearing interest, $39,360 29, exhibits a total indebtedness of $63,359 91. The amount of stock of paper and books is $90,694 45.

One hundred and forty Sunday School Missionaries have been employed, for various periods of time, in twenty-six different States and Territories. These Sunday School Missionaries have established 1,685 new schools, and have visited and revived 1,785 other schools, altogether embracing 24,999 teachers, and 174,323 scholars. They have distributed, by sale and donation, $37,224 worth of religious books for children and youth. The Board have just appointed a Missionary to establish Sunday Schools in California, and other places on the Pacific coast.

Donations of Books, Tracts, &c., have been made (including $1,725 80, the details of which are not yet reported,) to the value of $17,419 22, and these, with the charges to the donation account specified in the general report of receipts and expenditures, makes the amount expended in missionary labor and donations during the year ending March 1, 1852, $52,907 33.

Thirty-eight new publications have been issued during the last year, equal to 5,750 pages 18mo. *The Sunday School Journal*, published semi-monthly, for teachers, and the *Youth's Penny Gazette*, published every other week, for children, with over 100,000 subscribers, continue to receive increased patronage, and the great reduction of postage on these papers, under the new Post-Office law, will, no doubt, largely increase the circulation. No profit is derived from these papers, the subscription price merely covering the outlay for paper and printing.

The total value of publications distributed during the year is $149,343 50.

American Tract Society.

The American Tract Society held its 27th Annual Meeting at the Broadway Tabernacle, New York, on Fourth-day, May 12. The usual Reports were presented, from which the following facts are taken:—

New publications, 96, of which 25 are volumes, in English, German, French, Spanish, Portugese, Italian, Dutch, and Danish. Total publications, 1,685, of which 352 are volumes, total approved abroad, in about 114 languages, 2,763.

The monthly edition of the American Messenger is 200,000; of the American Messenger in *German*, 25,000; and of "The Child's Paper," about 125,000. Of the Family Christian Almanac were printed 310,000; of the Christian Almanac in German 30,000.

Circulations of Publications, 8,892,973, including 967,269 volumes, and embracing 283,296,568 pages. Total since the formation of the Society, 128,719,840 publications, including 7,535,064 volumes. *Gratuitous* circulation during the year, among the destitute, 65,164,181 pages, value about $43,500, including 6,610,335 pages to Life Members.

Receipts, in donations, $116,406 41; for sales, $226,343 50; total, with balance of $109 02 in the Treasury, $342,858 93. Expenditures, including $79,073 82 for colportage, and $20,000 remitted to foreign and pagan lands, $342,199 10. Balance in the Treasury, $659 83; leaving the Society under obligations for paper, to be paid within six months, $45,487 05.

General Agents and Superintendents of Colportage, to the number of twenty-one, have been employed for large districts of country, in raising funds, and securing and superintending the labors of colporteurs.

The whole number of colporteurs, during the whole or part of the year, has been 643, including 170 students from 40 different institutions for their vacations; exclusive of 73 recently commissioned. Of the whole, 104 were devoted to the foreign emigrant population, German, Irish, French, Welsh, Spanish, Norwegian, Danish, and Dutch. The number in commission April 1, was 402.

The apportionment of colporteurs has been as follows: Maine, New Hampshire, Massachusetts, East Vermont, and Canada East, (American Tract Society, Boston,) 20; West Vermont, 4; Rhode Island, 2; Connecticut, 7; New York, 87; New Jersey, 8; Pennsylvania, 86; Delaware, 3; Maryland, 17; District of Columbia, 1; Virginia, 70; North Carolina, 5; South Carolina, 4; Georgia, 22; Alabama, 10; Florida, 2; Louisiana, 8; Texas, 8; Mississippi, 7; Arkansas, 1; Tennessee, 24; Kentucky, 24; Ohio, 82; Michigan, 14; Indiana, 33; Illinois, 40; Missouri, 23; Iowa, 7; Wisconsin, 12; Canada 11; Mexico, 1; total, 643.

The Statistical Results show years of service, 264; number of families visited, 552,538; with 257,967 personal religious conversation or prayer was held; 13,199 public or prayer meetings were held or addressed; volumes sold, 488,624; books granted to destitute households, 137,115. The spiritual destitution of the fields thus traversed, will appear from the fact that 88,677 families habitually neglect evangelical preaching, making 1,560,000 souls reached within four years, who do not enjoy the instructions of the ministry; 62,442 families, during the year, were found destitute of all religious books except the Bible; 38,354 had not the Bible; and 51,462 were Roman Catholic families.

Twenty thousand dollars has been appropriated to the work of publishing in foreign lands.

The Sabbath Recorder.

New York, May 20, 1852.

DENOMINATIONAL SINS.

To remember the Sabbath day, in distinction from the first day of the week or any other day, is a duty which we as a denomination of people are trying to enforce upon all others; but to remember the Sabbath day, *to keep it holy—to count it a delight—to make it a season of communion with God, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words*, is what (if the truth must be told) we are too careless about doing ourselves. In saying this, we give publicity to what our opponents of other persuasions may avail themselves of, for aught we know, and so hold us up to the odium of community. But we do not much care if they do. It is high time that something should take place which will bring our people to their senses. If they will not heed the reproofs which come from the faithful of their own denomination, then let the withering sarcasm of others fall upon them. Gladly would we cover the derelictions of our brethren; but when, in spite of milder cautions, and earnest appeals for consistency, which have, from time to time, been uttered in our columns, we see Sabbath profanation alarmingly on the increase, we consider it high time to speak out, though it be at the risk of exposing our denominational defects to others.

Our position is one which enables us to make pretty extensive observation. New York, being the center of business, calls many of our people to its marts; it lies, also, in the route of their travel from one section of the denomination to another. They must needs pass through this Samaria. So, if one comes from the North, and arranges it to reach Albany sometime on Sixth-day, and slip down the River that night, reaching our city about sunrise on Sabbath morning, we are pretty sure to hear of it. Or, if one from the East has passed the night on the Sound, it is very likely to come to our ears. True, he is here in ample time to attend public worship, and when he comes into the congregation, he appears as fair as the rest of the assembly. But, somehow or other, he is very apt to be greeted with, 'How do you do, brother?—very glad to see you; *when did you come to town?*' A rather troublesome question, to be sure; and it is amusing, (or would be, if it were not such a serious matter,) to see the efforts sometimes made to stammer out an apology for the transgression. However, it is got along with after a fashion, and the brother conducts himself very well, till it becomes convenient or profitable to transgress again. The next Sabbath, we see a brother who is known to have been in town several days. Very glad, indeed, are we to find that, though he has finished his business, he has too much reverence for God's law to take a part of the Sabbath for getting home, and we are on the point of commending him for it. But just at the moment, some one steps up, and puts the troublesome question, '*When do you leave the city, brother?*' He intended to slip off quietly to Philadelphia by the 5 o'clock train of cars, or to Dunkirk by the 6 o'clock train—from one to two hours before the close of the Sabbath—and but for the impertinent question, might have done so without being detected. Ah, this spoils our estimation of his Christian integrity, very much. Things of this kind are constantly occurring, and the guilty persons are not always those who are "least esteemed in the church." Leading members, even deacons, and we are not quite sure but ministers also, are in the transgression.

These, however, are not the only forms of Sabbath profanation among us. Copartnerships with Sabbath-breakers, involving the transaction of business on the Sabbath day, are common among us. In some instances, these have been thoughtlessly formed, and obligations thereby incurred which cannot, it may be, be easily set aside. Of such we would speak leniently. But when we see others deliberately entered into, and the evil spreading, we are constrained to speak. The law of the Sabbath prohibits us to avail ourselves of the labors of either man-servant or maid-servant. But the agents employed in carrying on the business of a firm on the Sabbath day, are the servants of that firm. They are not the servants of one member of the firm, but of both, and the responsibility and guilt of employing them lies against both. Clear as the law is, however, and directly and explicity as it excludes the employment of every sort of agency in the transaction of business on the seventh day, our people seem determined on disobedience. They go on forming new partnerships, and seem not to care whether their influence in favor of the Sabbath amounts to any thing, if thy can only be in the way of making money.

And who is ignorant of the extent to which the Sabbath is profaned by visiting and gossip? We have our minds upon some communities among us, where this evil causes alarming deficiencies of attendance on public worship. Then add to all this loose conversation indulged in, the time spent in light and unprofitable reading, the consumption of the morning hours in unnecessary sleep, the performance of light work which might just as well have been attended to before, allowing the sixth day's work to lap over on the evening, and many other practices utterly inconsistent with "counting the Sabbath a delight;" and if any one can think that we are the people whom God has chosen to reform the world, we pity his infatuation.

For our own part, we have lost all faith in the competency of Seventh-day Baptists of the present day for the mission which they have undertaken; not because they are slack in publishing their views—though even in this respect there is room for improvement—but because their own want of reverence for sacred things neutralizes all their preaching. We do not believe that a people so ready to graduate their piety by their own convenience, are the ones to inculcate self-denial for the truth's sake upon others. A man who undertakes to keep the Sabbath, but is now and then bought off from his rigidness, when a sufficient price is paid, is not the man to preach, "*Buy the truth and sell it not*," to his fellow creatures. And we have too many such among us. Our tracts may be scattered upon the four winds of heaven, lecturers and colporteurs may traverse the country with the speed of the locomotive, till every nook and corner shall be reached with the testimony; but when all the world has heard the message, the next inquiry will be, 'What kind of people are they who have brought us this preaching?'

The truth is, we are not yet ready for our mission. And when we say *not yet*, we do not say it as intimating that it is necessary that we should be taken through a *process* of training, for months and years, before we can be ready, but simply to show the necessity of a radical reform. Length of time may not be necessary, before we can become harnessed for the war; a change—a resurrection from death to life—may be instantaneous. But without the change, it is vain to hope for any overturning in the community. Indeed, we should be sorry to see any extensive overturning, while Seventh-day Baptists are in the state they are. Our churches would not be suitable homes for those that would seek admission into them. The example of our people would be any thing but wholesome, and we very much fear that the few who have come to us within the last few years, have already suffered from the atmosphere which they have been compelled to breathe.

All this may be accounted pretty plain talk; and we mean it to be so, believing that there is necessity for it. Urgent as we are, however, for reform in the matter alluded to, our readers know that we do not make the whole of religion to consist in Sabbath-keeping. We have told them that, before. But we do believe, that the spirit which prompts to such a keeping of the holy rest as the prophet contemplated, when he said, "*If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words*," is the true spirit of piety. No man can delight in those holy exercises, for one entire day, unless he is a regenerate person, and takes delight in the whole of religion. Yes, one single Sabbath, spent as it ought to be, would be evidential of that state of the heart which says, "*Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.*" Hence, nothing is wanting but the true Sabbath-keeping spirit to make our people "the salt of the earth." Because they lack it, they are nothing in advance of others; nay, we fear, very much behind many. T. B. B.

BRITISH CORRESPONDENCE.

The Jew Question—Sunday Observance—Religion in France—Popish College, &c.

GLASGOW, April 23d, 1852.

The Court of Exchequer has, this week, given judgment against Mr. Salomons, in the case instituted to recover three penalties of £150 each, for his having sat and voted in the House of Commons without having taken the oaths in the prescribed form. The case is about to be carried to the highest judicial court in the realm for review; so that it is not absolutely decided, yet, that a Jew cannot sit as a representative. One of the four Judges in the Exchequer Court was in favor of his right, with the oath as Mr. S. took it.

Another movement is to be attempted for the enforcement of Sunday observance. The London *Record* urges the collection of money as alone necessary to insure success. We dis believe this, for there are motives which will not be so easily influenced leading onwards to secularization. The Newcastle and Carlisle Railway Company gives more than ordinary facilities for Sunday traveling, by granting *return tickets* for that day at reduced fares. At the meeting of shareholders, this month, after a motion had been made and negatived for the entire cessation of traffic on Sunday, another motion to run only the same trains on Sundays as on other days was also negatived by a large majority. But a new ally has come to aid the cause. The ultramontane Popish newspaper, *The Universe*, is calling loud for stricter Sunday observance in Paris and throughout France. Success in this effort would of course be a triumph for its Church's tradition—for, as their champion, Dr. Milner, in his End of Religious Controversy, declares, "Neither does the Scripture command us to keep the *first* day of the week, but the seventh, which was hallowed of God."

The Inspector-General of the Ministry of Police in France has addressed a circular to the Commissaries of Police, calling them to execute the law of February 17th, relative to the press, the bookselling business, and the hawkers of prints. The Commissaries are called actively to watch over the men who prowl through the towns and country places, "with books, pamphlets, and prints, hostile to the Chief of the State and his Government, and also *contrary to religion* and public morality. These hawkers are in general agents of subversive doctrines." The nature of the religion thus to be protected from all "subversive" measures, will be readily understood; for, at the ceremony of conferring the Cardinal's cap on the Archbishop of Bordeaux, the President intimidated the honor which he regarded it, to be "the emblem of the union which ought to exist between the spiritual and the temporal power." It is remarkable, in such circumstances, to be informed that "a Society has been lately formed at Paris for inquiring into the history and records of French Protestantism."

On being questioned in the House of Lords, this week, Earl Derby repeated his statement, that the Government has no intention at present of interfering with the grant to the Irish Popish College of Maynooth—although he confessed himself disappointed as to the effect produced by the putting that grant on its present footing. Mr. Spooner, who was to have made a motion on this subject in the House of Commons, has postponed it till the 4th of May, in consequence of the pressure of Parliamentary business. His motion is against the continuance of the grant as unnecessary and mischievous. On these points he is certainly right; for that college supports more than twice the number of priests which they require for this country; while treason against our liberties is inculcated there, and a large number of priests so educated, with our money, pass to the United States to curse them with Popish darkness and intolerance. The zeal they now display here is great. A priest, disguised as a mechanic, was lately detected discussing in a crowd at Liverpool the doctrines of the Church of Rome. Except, however, among the Tractarians of England, we believe, they are still making but little progress. The parish of Rugby has been a selected spot, on which they have devoted their energies, and they boasted to have made 300 converts. On full examination, the whole adults so perverted is found to be about 25. And, as a counterpoise, we have occasionally accounts of larger numbers (including of late not a few priests) who have renounced the errors of Popery.

The Arctic Expedition in search of Sir John Franklin has this week sailed—furnished with more effectual means for breaking up the ice and endeavoring to force their way up Wellington Channel. Immediately before their departure, Government has been vigorously engaged in probing an account of two vessels seen last year upon an iceberg, by a vessel on the voyage from Limerick to Quebec. They seemed to have been abandoned. The parties by whom they were seen are declared to be trustworthy persons; and it seems to be the impression of the intelligent officers engaged in prosecuting the inquiry, that these were the ships of our missing countrymen—although Mr. Penny gave a contrary opinion. He had, however, at the time, but a part of the evidence before him. The farther the inquiry has been carried, the more probable does it appear, that these were indeed the Erebus and Terror. They were not, however, boarded or closely approached, the Captain of the discovering vessel having at the time been sick. J. A. BEGG.

THE ANNIVERSARIES.

American Home Missionary Society.

The twenty-sixth Anniversary of this Society was held at the Tabernacle in New York, on the evening of Fourth-day, May 12, the President, Henry Dwight, Esq., in the chair. After the usual opening exercises, abstracts of the several reports were read, from which we gather the following facts:—

The Society has had in its service the last year, 1,065 ministers of the Gospel, in 28 different States and Territories; in the New England States, 305; the Middle States, 213; the Southern States, 14; the Western States and Territories, 533.

Of these, 619 have been the pastors or stated supplies of single congregations; and 446 have ministered to two or three congregations each, or occupied still wider fields; the itinerant system being embraced in the policy of the Society, as auxiliary to its great object—the permanent establishment of the pastoral relation.

Nine missionaries have preached to congregations of colored people; and 60 in foreign languages—13 to Welsh, and 39 to German congregations; and others to congregations of Norwegians, Swedes, Swiss, Hollanders and Frenchmen. The number of congregations supplied, in whole or in part, is 1,948; and the aggregate of ministerial servive performed is equal to 862 years.

The pupils in Sabbath Schools amount to 66,500.

There have been added to the churches, 6,820, viz: 3,810 on profession; and 3,010 by letter. Sixty-one missionaries make mention in their reports of revivals of religion in their congregations; and 349 missionaries report 2, 643 hopeful conversions.

Forty-five churches have been organized by the missionaries during the year; and forty-two that had been dependent have assumed the support of their own ministry.

Sixty-five houses of worship have been completed; fifty-five others repaired, and the building of sixty others commenced.

Ninety young men, in connection with the Missionary churches, are in preparation for the Gospel Ministry.

Receipts—$160,062 25. Liabilities—$174,263 77. Payments—$162,831 14—leaving $11,432 63 still due to missionaries for labor performed; towards canceling which, there is a balance in the Treasury of $9,907 15.

With the same number of laborers as were in commission the preceding year, eighteen more have been employed in the Western States and Territories; nine more years of missionary service have been performed; one hundred and twenty-eight more congregations have been blessed with the preaching of the Gospel; and one hundred and twenty-four more individuals have been added to the churches.

The receipts exceed those of the preceding year by $9,122 02—the greater part of the increase being from the regular contributions of the churches.

Female Guardian Society and Home for Friendless.

The eighteenth Anniversary of this institution was celebrated at the Church of the Puritans, Union-square, New York, Fourth-day evening, May 12, Rev. Dr. Tyng presiding and opening the proceedings with prayer.

The Treasurer's Report, and an abstract of the Annual Report, were read, from which we learn the following: Receipts for the current year, $15,490 32; Expenditures, $15,133 08; Balance in Treasury, $357 24.

After alluding to the motives that led to the organization of the Society, the Report states that through the press the Society has placed before the reading public an aggregate of 2,280,000 folio pages, and 285,335 smaller pages, thus silently making known their operations and results. Through the Register Office 1,913 applicants for the charity of work and wages have received attention, many of whom have been removed from the temptations of the City to a pleasant home in the country. 139 life members have been added to their list. The visitors among the out-door poor have bestowed upon the deserving and necessitous 3,480 articles of wearing apparel, &c., &c., and through their instrumentality many have been relieved from suffering and peril. The number of miles traversed by various Committees in carrying children to their appointed guardians has been 3,634. The Society, during the past year, has become free from debt, the last payment due upon the ground having been fully liquidated. The whole number of inmates sheltered by the institution since its commencement in July, 1847, has been 2,936: children, 1,146; adults, 1,790. Number of adults and children received the past year, including re-admission, 486: adults, 301; children, 185. The report concludes by citing many interesting illustrations of the good resulting from the labors of the Society, with encouraging letters from the children of the Home, and their guardians, and alludes to the wide doors of usefulness that are opened to this Association, not only in this City, but throughout the entire country.

American Bible Society.

The 36th Anniversary of this institution was held at the Broadway Tabernacle on Fifth-day. The following abstract of the Report of the managers will show what the Society has been doing the past year:—

There have been added to the Society during the year seventy-three Life Directors, 1,190 Life Members, and sixty-three Auxiliaries.

The receipts of the year, from all sources, amount to $308,744 81; being an increase of $31,842 28 beyond those of the previous year; and $24,130 67 more than was ever received before by the Society during any single year.

The number of Bibles printed during the same period is 239,000, and of Testaments 476,500, making a total of 706,500 copies.

The number of Bibles distributed is 221,450; and of Testaments 444,565, making a total for the year of 666,015. This is an increase of 73,583 over the issues of the previous year, and makes an aggregate, since the formation of the Society, of 8,238,982 Bibles and Testaments.

The Society has prepared a Royal Octavo Bible, in pica, for the use of families, and for the aged, who require a large letter; and a New Testament in French and English, in parallel columns. The Board has likewise published the books of Joshua, Judges, Ruth, I. Samuel, II. Samuel, and I. Kings, in the Choctaw tongue, under the direction of Rev. Cyrus Byington, of the Choctaw Mission, and the Gospel of John, in the Grebo language, for the Protestant Episcopal Mission in Western Africa.

The Collation of the English Bible, mentioned in the two previous Reports, is now completed, and an account of it will be furnished in the Report of the present year.

The Society has had in its employ 31 Agents through most of the year, including two in Texas and one in California.

Grants of Bibles and Testaments, in greatly increased numbers, have been made by the Board to local auxiliaries; to the various Missionary Boards; to Sunday Schools; to seamen and boatmen; to the blind, and to individuals for gratuitous distribution among the destitute, both at home and abroad.

Besides the grants of books, $30,900 has been granted by the Board in money to aid in publishing the Scriptures in foreign lands, especially in China, Northern and Southern India, and in Turkey, France, and Russia, under the direction of various Missionary Boards and Bible organizations.

The Society has purchase grounds and commenced the erection of a new Bible House in Astor-place, the present house being now quite too small. It will be 706 feet in circumference.

The American Board.

A meeting in behalf of the American Board of Commissioners for Foreign Missions was held in New York on Sixth-day morning, Hon. Theodore Frelinghuysen in the Chair. After prayer, and a hymn by the congregation, a brief statement, from which we extract the following, was read by one of the Secretaries.

There are 33 missionaries and assistants now here, waiting to take their departure as soon as circumstances will allow. The receipts of the Board during the first nine months of last year, were $201,162 54, being an advance over that of the previous year by $6,243 61. It states that South India is ripening for a good harvest; that Dr. King is still at Athens; that the Sandwich Islands have received all that the Board could accomplish, but that fears are entertained of their suffering from an invasion similar to that of Cuba, unless the Government of the United States keep a good watch on the movement.

Rev. W. W. Scudder, of the Ceylon Mission, delivered an address on the encouragements and difficulties that come in the way of the Missionary in that country. He had been born in that Island, and consequently was acquainted with the country and the natives. The land of India has been one of interest for the last 2,000 years—pouring, during that period, her specie and gold, and wealth of every description, throughout the world. It was an avaricious desire to possess this land, that led to the discovery of the Cape of Good Hope and the New World, and finally the spread of the Gospel among the people. About two hundred years ago, a band of British merchants took possession of India, and such was their progress, that territory after territory was brought under their control, until the whole country fell into their hands. The sword of the Spirit followed the sword of the world, and Christianity was rapidly spread among the people. The reverend speaker gave a history of the different transactions that have taken place in India, together with a sketch of their manners and customs. The Hindoos are a religious people. Every act that they have to do during the day, is laid down in their Shaster, so that their ordinary duties are conducted in a religious spirit. When told he must die, the Hindoo calmly sits down, and breathes out his soul with the words, "It is God's will, it must be done." They also give largely in support of their religion. More than half a million of dollars are expended in one festival at a temple in Calcutta. Oh! if these noble traits were directed by the influence of the gospel, what a glorious result would follow, in the evangelization of the world! The gospel, however, has been preached and distributed throughout every part of the country; and in Ceylon the people are prepared to receive the word of God, but Missionaries are wanted to perfect the good work; and he called upon all present to aid in the conversion of India to the true God.

Rev. Cyrus Byington, of the Choctaw Mission, then rose, and spoke of the progress of Christianity among the red men of the West, besides giving an interesing description of their manners and ways of living. It seems that they carry out the principle of the Maine Liquor Law among the Creeks, for there they pay a man $2 for destroying one gallon of whisky. The number of Indians west of Arkansas is about 400,000, of which 10,000 are communicants. One hundred missionaries are engaged in laboring there.

Other addresses were delivered, for sketches of which we have not room.

Anti-Gambling Association.

This organization held a meeting in New York on Sixth-day evening last, at which addresses were delivered by the President, Rensselaer Havens, Esq., Rev. Mr. Clarke, Rev. Dr. Bacon, and Horace Greeley. The Association was organized in July, 1850, since which time it has received $3,655 76, and expended $4,193 50. The objects which it seeks to accomplish are stated as follows:—

To prevent, as far as practicable, the formation of gambling habits among the young, by the dissemination of facts, and by personal efforts with individuals known to be exposed to the temptations of the card-room, or the faro table.

To reclaim as many as possible of those victimized by gamesters; thus saving their friends from bitter sorrow, and themselves from early disgrace, and perhaps final ruin.

To protect merchants, manufacturers, bankers and chartered companies, to the widest attainable limit, from the frauds, embezzlements and losses incident to gambling practices.

To promote the enactment of suitable laws in all the States for the entire suppression of gambling-houses, lottery and policy offices, and the complete eradication of gambling from our country.

A PLEASANT CELEBRATION.—The fortieth anniversary of the installation of Dr. Daniel Sharp, as pastor of the Charles Street Baptist church, Boston was celebrated on Thursday, the 29th of April. After singing a hymn prepared for the occasion, an address was made by Dr. Peck, in which he spoke of the changes in the pastorate, and pronounced them unnecessary. A few well-timed remarks were then made to Dr. Sharp, to which he replied at length. "Much of his success as pastor," he said, "was connected with the efficient cooperation of the members of his church." Not one of those who took part in his installation forty years ago, were now living. A number of members had gone out from this church to aid in the formation of other interests in Boston, 200 communicants had died, and 25 persons had been sent out to preach the gospel. Dr. Stow followed in an affectionate address, and made a presentation to the Doctor of a magnificent silver flower vase and salver, in behalf of the Baptist ministers in Boston, in token of their esteem. After this, the assembly repaired to the vestry and partook of a collation. The afternoon was occupied by various persons, and among them ministers of other denominations, expressing their respect and affection for the venerable pastor.

RHENISH MISSION IN CHINA.—A letter from Rev. Mr. Bonny, at Whampoa, dated Dec. 17th, gives an interesting account of his visit to the Rhenish mission stations, on the main land about 50 miles below Whampoa. The mission has a central and three out stations. Besides preaching and lecturing to the people as opportunity is afforded, the missionaries have a prosperous school, in which, in addition to the ordinary branches of school knowledge, including music, vocal and instrumental, the Scriptures are made a regular class book. The mission has been quite successful. Sixty persons have been admitted to the church, and afford satisfactory evidence of their cordial reception of the doctrines and precepts of Christianity. The teachers dress in the Chinese style, and their instructions are all in Chinese.

RELIGION IN OREGON.—A writer from Oregon, in giving a sketch of religious matters there, has the following facts and figures:—

Population of the Territory, 20,000; M. E. Church ministers, 15; M. Protestant ministers, 4; Congregationalist ministers, 6; Baptist (missionary) ministers, 5; Baptist (anti-missionary) ministers, 6; Presbyterian (old and new) ministers, 4; Associate and Associate Reformed ministers, 3; Cumberland Presbyterian ministers, 4.

OLD FONTS IN USE.—Those old fonts in the English churches, which are the imperishable evidences of the ancient practice of immersion in England, are likely to come into use again. The Leeds (England) Mercury says that at Bradford parish church, a short time ago, "the somewhat unusual circumstance occurred of baptism being performed by immersion. The rite was administered by the Rev. Dr. Burnet, the recipient being a young lady about 16 years of age. The large stone font, weighing several tons, and which is usually kept beneath the tower, was made available on the occasion." [Watchman & Reflector.

THE AMERICAN ANTI-SLAVERY SOCIETY, of which Wm. Lloyd Garrison is President, held its Anniversary at Rochester last week. The subjects discussed were much the same as have been reported in notices of its previous anniversaries—the inherent sinfulness of slavery, the guilt of the church and the clergy in not putting an end to it, and the inconsistency of swearing allegiance to or holding office under the Constitution of the United States. The Fugitive Slave Law and the American Colonization Society also came in for a share of attention. The following resolutions upon the Fugitive Slave Law were eloquently discussed, and the severest denunciations of the law uttered by the speakers were most enthusiastically cheered by the crowded assembly:—

Resolved, That here, so near the residence of that man whose eternal infamy it will be, that his signature, as President of the United States, is affixed to the Fugitive Slave bill, we denounce that law as the most cruel and monstrous legislation that has for centuries disgraced the statute book of any nation.

Resolved, That we do not stop to ask whether this law be constitutional or unconstitutional, essential or not to the preservation of the Union; enough for us that it is the cruel mockery of all justice, inhuman, anti-Christian, diabolical; and, trampling it under our feet for ourselves, we declare that as far as in us lies it never shall be executed.

While the Convention was in session, an attempt was made to arrest three fugitive slaves who happened to be in Rochester at that time, but who, on learning the designs of their pursuers, took passage for Canada by the under-ground railroad, and so escaped.

TRACT OPERATIONS ON THE PACIFIC.—At San Francisco, a short time ago, the Pacific Tract Society held its second anniversary. Tracts in English and Spanish have been distributed the entire length of the State—the pincipal towns, the mining and agricultural districts, have been supplied, and correspondence opened with gentlemen from every section of the State. During the past year, 1,560,000 pages of tracts in various languages, have been circulated among the people by the Society, being an increase of 451,776 pages over the preceding year. The finances of Society are represented to be in a somewhat embarrassed condition, which the Report ascribes partly to the fire of June, which consumed the Tract House and involved a loss of some $2,300.

ARCHBISHOP HUGHES NOT A CARDINAL.—A correspondent of the *St. Louis Intelligencer*, writing from Rome on the 20th of March, notes the creation of four Cardinals, and says:

"To settle the matter about Bishop Hughes, I may say here, that I learn from several sources that the Pope has said he should appoint none for the United States but a native American, and that the honor was properly due to Maryland, as the State settled by Roman Catholics. There is no talk, at present, of making an American Cardinal, but some Bishop of Baltimore may reasonably expect the honor in the course of a few years."

THE MAINE LAW IN RHODE ISLAND.—The *Newport* (R. I.) *Daily News* thus notifies friends and foes that the Maine Law is to be openly defied in that town:—

"We desire that people abroad should distinctly understand, that our usual summer visitors can obtain just as much liquor as they want, and just as freely as they have heretofore had it. Let them come, as usual, and they will find that our assurance is entirely reliable and fully correct. We shall have more to say on this subject hereafter. In the mean time, our friends of the press abroad will confer a favor upon us by making these facts known."

CAMP-MEETINGS IN CALIFORNIA.—The Methodists are quite active in California. An item of news by the late arrival, states that they were about to commence a series of camp meetings. The first will be held near Sonoma; the second at Santa Cruz; the third on San Jose Circuit; and the fourth at Stockton. There will be others in the mining districts; one at Volcano.

The site selected for the Universalist College, is on Walnut Hill, in Somerville, Mass., close by the Lowell railroad, an eminence commanding extensive prospects of Boston and the surrounding country. The land, valued at $20,000, has been given, and there is a fund of $100,000. Within a few miles around, there are about twenty congregations professing the Universalist faith.

The *Western Episcopalian* says that the title to the lands on which Jubilee College, Peoria county, Ill., is situated, has passed from Bishop Chase and the institution. It has been for some time in litigation, and in the lower courts the judgment was in favor of the bishop; but this, it now seems, has been reversed.

The Baptists of Mississippi resolved, at the last anniversary of their Convention, to raise $100,000 for Clinton College, and to appoint a financial agent for this purpose. There are already two female colleges in Mississippi, under Baptist influence—one at Hernando and the other at Pontotoc.

Our English papers inform us that Mr. Wm. Hughes, a dissenter in London, has had his property distrained to the amount of £20 7s. 3d. for the purpose of supporting the services of the Church of England, upon which he does not attend, and to which he has conscientious objections.

Intelligence has been received of the decease of Rev. Harvey M. Campbell, of the Arracan mission. He died of cholera on the 22d of February. Mr. Campbell was a theological graduate from Madison University in 1848.

It is estimated that there have been one thousand and thirty hopeful conversions in the thirty-three evangelical churches in Boston within a few weeks past.

The remains of Dr. Staughton were removed a few days since from the burial ground of the Sansom street church, Philadelphia, to the Laurel Hill Cemetery.

Twenty-eight thousand dollars have been subscribed by the Methodist Protestants of Alabama, for the establishment of a college in the vicinity of Montgomery in that State.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, MAY 10.

The SENATE had under consideration, and ordered engrossed, several bills granting lands for railroad purposes. A bill was passed, authorizing the Legislature of Mississippi to sell the lands heretofore appropriated for the use of Schools in that State, and approving the sales already made. The Deficiency Bill was taken up, and Collins steamers were discussed. Mr. Wade of Ohio made a speech in opposition. Messrs. Rusk, Cass and Bayard supported the motion. Without closing the debate, the Senate adjourned.

In the HOUSE, the Homestead Bill was pushed a little; a host of amendments were voted down in Committee, and the first section finally remains exactly as it came from the Committee on Public Lands, viz: "That every man or widow who is the head of a family, and a citizen of the United States, shall from and after the passage of this act be entitled to enter, free of cost, one quarter section of vacant and unappropriated public lands, or a quantity equal thereto, to be located in a body in conformity with the legal subdivisions of the public lands, and after the same shall have been surveyed." Then, after some boys play about a recess for fitting up the House in summer trim, the members went to dinner.

THIRD-DAY, MAY 11.

In the SENATE's proceedings we see nothing to note except the presentation of several petitions against Sunday mails, and a discussion upon the Collins steamers.

The HOUSE adopted a resolution to take a recess from the 13th to the 17th inst., in order that the officers of the House may clean and refit the Hall for summer use. The HOUSE then went into Committee on the Homestead bill, when various amendments were offered, debated, and all voted down. Mr. Brown (Miss.) offered a substitute for the bill, proposing to perpetuate the rights of pre-empters—that is to say, persons acquiring the right of pre-emption, shall retain the same without disturbance or payment of any kind, on certain conditions. Pending the question on Mr. Brown's substitute, the Committee rose, and the House adjourned.

FOURTH-DAY, MAY 12.

In the SENATE, among the numerous petitions presented was one in favor of a grant of lands to certain Hungarians who have settled in Iowa. Mr. Rusk gave notice of a bill to reduce the rates of postage on newspapers and other printed matter, and regulate the salaries of Postmasters. Mr. Brodhead reported a bill making it a penal offense for any officer of the Army to be interested in any contract for supplies for the Army. Mr. Gwin introduced a bill granting land to California for a railroad from San Francisco to San Jose. Considerable time was then spent in talk about the landing of the U. S. Troops at Vera Cruz; after which the Deficiency Bill was taken up, and the Collins steamer item occupied the remainder of the day.

The HOUSE spent the early part of the day in talking, without voting, on the Public Printing and the Cleaning of the House. The Homestead Bill was then taken up, and after disposing of several amendments the Bill was passed by a vote of 108 to 57. We give an abstract of the bill as passed:—

Article 1st provides that any person who is the head of a family and a citizen of the United States, or any person who is the head of a family and had become a citizen prior to the 1st day of January, 1852, as required by the naturalization laws of the United States, shall, from and after the passage of this act, be entitled to enter, free of cost, one quarter section of vacant and unappropriated public lands, or a quantity equal thereto, to be located in a body, in conformity with the legal subdivisions of the public lands, and after the same shall have been surveyed.

2d. The person applying for the benefit of the act, to make an affidavit that he or she is the head of a family, and is not the owner of any estate in land at the time of such application, and has not disposed of any estate in land to obtain the benefit of the act.

3d. section refers to the duties of the Land Register.

4th. All lands acquired under the provisions of the act shall in no event become liable for the satisfaction of any debt or debts contracted prior to the issuing of the patent therefor.

5th. If at any time after filing the affidavit required, and before the expiration of five years, it shall be proven that the person locating on such lands shall have changed his or her residence, or abandoned the said entry for more than six months at any one time, then the land to revert back to the Government, and be disposed of as other public lands are now by law.

6th. If any individual now a resident of any State or Territory, and not a citizen of the United States, but at the time of making application for the benefit of the act shall have filed a declaration of intention so to do, as required by the naturalization laws of the United States, and shall become a citizen of the same before the issuing of the patent, as made and provided for in this act, he shall be placed upon an equal footing with the native born citizen.

7th. No individual is permitted to make more than one entry under this act.

FIFTH-DAY, MAY 13.

The SENATE listened to the reading of several petitions, not of general interest. The Homestead Bill from the House was received, and referred to the Committee on Public Lands. The Deficiency Bill was taken up, the Collins steamer item was informally passed over, a number of minor amendments were agreed to, and the Senate adjourned after considering for a while a trifling item of $355,000 for Indian depredations in Georgia, Alabama and Florida.

The HOUSE did nothing but adjourn over to Second-day to have the Hall cleaned.

SIXTH-DAY, MAY 14.

The SENATE only was in Session, and not much done there except political speech-making. The Deficiency Bill was briefly discussed, an item relating to the Creek Indians principally occupying attention.

MASSACRE IN SITKA, OREGON.—On the 22d of March fifty Indians of the Starkin tribe visited the Sitka (or Colusa) tribe by special invitation, and while engaged in a dance, were attacked by the Sitkas, and forty-six of their number inhumanly murdered. The other four made their escape, and had not been found when the Backus sailed. It was supposed that the Starkins, who number some 5,000 warriors, would attack the Sitkas, whose force does not exceed 2,000, and exterminate the whole tribe for this act of cruel treachery. Mr. Young reports the Indians to be very hostile, but under a good state of subjection to the Russians, who have a stockade fort in the town, half of which is occupied by them, and the other part by the Indians. After the ringing of a bell at a given hour, the Indians are not allowed in the portion occupied by the Russians.

California News.

The steamship Daniel Webster, from San Juan, with California news to April 16, arrived at New York on Sunday, May 16.

Numerous bloody conflicts between the whites and Indians are reported by this arrival. In one on Klamath River, forty Indians were killed, and all of their houses were burnt to the ground. In another, on the Colorado, six soldiers and one citizen were killed by the Indians.

The California market is glutted with goods of all kinds. There is a scarcity of seamen among the shipping, owing to desertion.

There is not much news of interest from the mines. New diggings are reported as having been discovered in Rogue River Valley. The finest specimen of gold ever seen has been deposited in Adams' Express office. It is *solid* gold, and weighs 305 oz. 11½ pwts. It was dug at Bayecito, on the 24th ult., by W. L. Durham, from a hole 54 feet deep. This is the largest lump of *pure* gold ever yet found in California.

Of crimes and casualties, an unusual number are reported. We give a few specimens:

A man named Colton, said to be from New York, where he has a wife and child, was shot at the Alta gambling saloon, Grass Valley, on the 3d.

Mr. George Robinson was accidentally shot at Mad Mule Canon, and died in a few minutes.

A negro named Charles Dewitt was shot by a white man named J. C. Davis, at San Andres, on Sunday.

The body of John Craig, of Oneida County, N. Y., has been found in the South Fork of the American River, twenty miles from Placerville.

From the Ione Valley a party of Mexicans stole a horse. As soon as the loss became known, a party started in pursuit, and overtook the thieves at the forks of the Cosumes, where a desperate fight immediately ensued, the Mexicans being larger in force than the Americans, and well armed. In the melee, one Mexican was killed and several wounded. Mr. Clark, one of the party in pursuit, was killed, and Mr. James Corcoran badly wounded in the leg.

Jose Valinzuela, says the San Gabriel *Star*, was convicted of horse stealing before Michael White, Esq., at San Gabriel, on Monday. The sentence was two months' imprisonment in the county jail, and 39 lashes on the bare back.

The San Gabriel *Star* of the 3d says: Just as we go to press we learn that an Indian was hung by the citizens of San Gabriel, this morning, for murdering another Indian last evening.

The Stockton *Times* says an officers' posse from Columbia had arrested a Mexican, for theft, at a camp called Humbug, on Wood's Creek, three miles above Sonora, and were conveying him to the former place, to be tried, when they were suddenly surprised by a party of Mexicans, who attempted a rescue. Several shots were fired by the Mexicans, but without effect. The Americans returned the fire, and two Mexicans fell, one of them mortally, and the other severely wounded. The Mexicans fled, leaving these two in the hands of the Americans. The prisoner escaped.

A Mexican was hung by Lynch Law, on the evening of the 5th, at Campo Seco. Three men were murdered, about the month of December last, in that vicinity. The Mexican was proved to be one of the murderers.

There were two more arrivals at San Francisco on Sunday, and one on Monday, from Hong-Kong—the Glenyon with 150, the Emperor with 181, and the George Washington with 185 Chinese passengers—total 516, which, added to the 1126, before noted as having arrived during the past fortnight, shows an addition of 1642 Chinamen in little over two weeks. Many more are on their way, while a whole fleet of vessels was at latest dates taking in passengers at Hong-Kong.

Volcano in the Sandwich Islands.

From a recent Sandwich Island Paper.

By an accurate measurement of the enormous jet of glowing lava where it first broke forth on the side of Mauna Loa, it was ascertained to be 500 feet high! This was upon the supposition that it was 30 miles distant. We are of the opinion that it was a greater distance, say from 40 to 60 miles. With a glass, the play of this jet, at night, was distinctly observed, and a more sublime sight can scarcely be imagined. A column of molten lava, glowing with the most intense heat, and projected into the air to a distance of 500 feet, was a sight so rare, and at the same time so awfully grand, as to excite the most lively feelings of awe and admiration, even when viewed at a distance of 40 to 50 miles. The diameter of this jet is supposed to be over a hundred feet!

In some places this river is a mile wide, and in others more contracted. At some points it has filled up ravines of 100, 200, and 300 feet in depth; and still it flowed on. It enters a heavy forest, and the giant growth of centuries are cut down before it, like grass before the mower's scythe! No obstacle can arrest it in its descent to the sea. Mounds are covered over—ravines are filled up—forests are destroyed, and the habitations of man are consumed like flax in the furnace. Truly, "He toucheth the hills and they smoke."

We have not yet heard of any destruction of life from the eruption in progress. A rumor has reached us that a small native village has been destroyed, but of this we have no authentic intelligence.

Two vessels had sailed for Hilo, both filled to their utmost capacity, with people who desired to witness this great eruption.

The eruption seems to have broken out through an old fissure, about one-third down the side of Mauna Loa, on the north-west side, and not from the old crater on the summit, Mokuoweoweo. The altitude of the present eruption is about 10,000 feet above the level of the sea, and from the Bay of Hilo (Byron's Bay) must be some 50 or 60 miles. If it succeeded in reaching the ocean at the point supposed, after having filled up all the ravines, gulches, and inequalities of a broken country, it will undoubtedly be one of the most extensive eruptions of modern times.

European News.

By the steamer Canada, and the telegraph from Halifax, European news to May 1, was received in New York May 12.

The Collins steamer Atlantic, on the 28th April, ran aground about 2 P. M. in a dense fog inside the Salte, and about a mile from the pier of Killmore, but got off about 9 P. M., apparently without damage, and arrived at Liverpool on Thursday, the 29th, about 1 o'clock P. M.

The steamship Great Britain sailed from Liverpool for New York May 1st, with 160 passengers.

The British House of Commons was occupied on Wednesday, April 28, in discussing a measure proposing to abolish religious tests in the Scotch University. After a lengthened discussion, the measure was negatived by 15 majority.

The Commons the same day had before them a motion to regulate the revenues of the Church. Leave was given to bring in a bill on this subject.

Mr. Heywood's motion for a Committee to consider the propriety of preserving the Crystal Palace came up, and a long debate ensued, which resulted, upon a division—103 for the Committee to 221 against it. So the Palace will be pulled down, and its demolition was to commence on the 1st of May, the anniversary of its opening.

On Friday, according to announcement, the Chancellor of the Exchequer brought forward the budget. It proposes to repeal none of the existing taxes, and says nothing of imposing new, except the continuation of the Income and Property tax for a limited time, and estimates that the income of the coming year will be from present sources £51,625,000, and the expenditure £51,163,979, which will leave a surplus of £461,221.

The London papers contain a sickening narrative of the sufferings and death by starvation of a missionary party in the island of Picton, off Cape Horn.

The expedition against the Burmese goes on apace. A battle of three hours' duration had been fought between twenty-five hundred British troops and a body of native mountaineers. Mountaineers defeated.

Further advices received from the Cape of Good Hope mention the occurrence of some skirmishing.

President Roberts' inaugural address on his third re-election to the Presidency of Liberia, has reached England. It represents in general terms the Colony as flourishing, but the late attack on Bassa Cool has caused a deficiency of $2,000 in the Revenues.

The Electric Telegraph is almost completed between Galway and Dublin, to connect with the Submarine Line to England.

Government declines to take possession of the newly-discovered guano island of Lobos. The refusal excites a good deal of irritation among the shippers and agriculturists.

The British ship-of-war Herald is fitting out for an Exploring Expedition to the South Seas.

Four Days Later.

The Collins Steamer Atlantic, with Liverpool dates to May 5, arrived at New York on Sunday, May 16. The news is not important.

The Agricultural Reporter of the Belfast *Mercury* says, It is probable that not less than 250,000 acres will be under potato crop in Ulster, Ireland, by the second week in May. Great care was taken of the seed during the winter months, and the prospects of this season's growth are more favorable than any since 1847.

Paris papers of Sunday, May 2, say that the refusals to take the oath to the Constitution and the President, are more numerous than was expected. In several of the departments, Members of the Council General have refused to take the oath, as also some of the functionaries of the Tribunals of Commerce. At Evreux, the functions of the Tribunal have been suspended in consequence of the refusal.

We find in the Piedmontese Gazette, of April 27th, an official account of the explosion of the powder manufactory at Turin. It took place at 11¾ o'clock A. M., at the moment when the workmen were going away. The explosion was caused by the spontaneous combustion of a mixture intended for mining powder, contained in an open vat. The number of persons killed was 14, and 21 wounded. They were crossing the canal at the time to go to their meals, when they were overwhelmed by the fragments which fell in all directions.

There was a smart shock of earthquake at St. Michaels (Azores) on the night of the 16th April. The north of the island suffered severely; many lives were lost, and houses destroyed.

Dispatches by the Overland Mail from India, via Marseilles, contain little beyond that brought by the Canada, except details of the movements of troops destined for the expedition against the Burmese. The battle referred to in the telegraphic summary, appears to have been a frontier engagement, in which some 100 were killed.

Arrangements have been made between the British and Egyptian Governments, by which the latter undertakes the conveyance of the India and China mails across the country; the homeward mail from Suez to Alexandria in 70 hours, and the outward from Alexandria to Suez in 75 hours, thus effecting a saving of 10 to 12 hours. For this service, the British Post-Office is to pay the Egyptian Government £6,000 per annum.

The steamship Great Britian, under the command of Capt. B. Matthews, arrived at New York, May 13. She left the Wellington Dock, Liverpool, at 9 o'clock on the morning of the 1st inst., and made the passage in about 13 days and three hours. It is now five years since the Great Britian appeared in our waters. She is constructed of iron, and her appointments are now all more complete than they were before the accident at Dundrum Bay, on the coast of Ireland. She brings, beside a full cargo, one hundred and sixty passengers.

George League, of Baltimore, has brought two suits, of $30,000 each, against Joseph Creamer, for the seduction of his daughter.

SUMMARY.

A dispatch dated Albany, Thursday, June 13, 1852, says: The Controller has decided that he cannot, under the decision of the Court of Appeals, pay the interest on the Canal Revenue Certificates. The Attorney-General, I understand, will call upon the Banks to take up the Revenue Certificates in the Controller's office, and supply the place with other stocks, or return the circulating notes.

A young woman employed at the Mint in Philadelphia, who had been deaf and dumb for several years, occasioned by scarlet fever, a few days since, while engaged at her usual occupation, exclaimed, "Oh, I believe I can speak." The astonishment of those in the apartment with her was so great that one of the females fainted, and most of them were surprised beyond measure. She has since entirely recovered her speech.

In Baltimore, one day last week, Mr League, a merchant, leveled a double barreled rifle at the breast of Joseph Creamer, a young man who seduced his daughter, and two weeks since married another lady. One ball shattered the stock of a revolver in the breast pocket of Mr. Creamer, the other grazed his breast and passed through his right arm. The seduction had been town talk for some months, and the rencoutre had been generally anticipated.

Letters from the Coast of Africa state that the town of Whydah has been recently burnt, together with Hutton's factory. After the fire, there were discovered in the ruins of the town the charred remains of 150 slaves, who had been unable to escape, owing to their being chained together by the neck. It is supposed they were collected together ready for shipping. The town of Dahomey, where the King of that country resides, is also reported to have been burnt.

The Louisiana Legislature has passed a law prohibiting the emancipation of slaves in that State, except on condition of their being sent out of the United States. A bill recently reported in the Maryland Legislature has a similar provision. A very stringent bill against free negroes has been reported in the Virginia Legislature, the enforcement of which will drive them out of the State.

The *Petersburgh* (Va.) *Gazette* states that Mr. Tyler, of that place, has recently dispatched to the seaboard the following quantities of skins and furs, collected by him during the past winter in the tier counties lying between the Ohio River and the Alleghany Mountains: Raccoon, about 27,000; mink, 4,500; red fox, 1,000; gray fox, 5,500; wildcat, 3,000; otter and fisher, 400; opossum, 6,500; bear, 500; deer, 6,000.

A telegraphic dispatch, received at the office of the Detroit *Advertiser* on the 11th inst., reports that the Government Stock Bank of Michigan, located at Ann Arbor, had that day refused to redeem a large amount of its notes presented by the agents of the Metropolitan Bank in New York. These notes are all secured by Government Stock, and are perfectly safe. The affair is simply a fight between the Metropolitan Bank and a brokerage house.

Some excitement has been created at Richmond, Va., in consequence of Governor Johnson having commuted the punishment of death to that of banishment from the State, in the case of a slave named Jordan, who, on being whipped by an overseer for bad work and disobedience, had risen against and killed him, for which crime he had been regularly tried and sentenced to be hanged.

Mrs. Catharine Schooly, who is represented as the largest woman in the world, is holding levees in Columbus. She is a native of Pickaway County, Ohio, 36 years of age, and weighs 611 pounds. The advertisement further says: "Her size around the body is 10 feet 4 inches; around the arm 3 feet 2 inches; around the thigh, 4 feet 11 inches; hight, 5 feet 2 inches."

A St. Louis paper says: We were shown a large batch of a new issue of promises to pay styled the Omnibus Banking Company, dated and purporting to have been issued in the City of New York, some time during the past month, and signed by Case & Co., redeemable at Bellview, town. It is needless to say there is no such Bank in New York.

The *Savannah Georgian* mentions a horrible outrage perpetrated by a negro man, who made his escape, and adds that he was pursued by a party of "*gentleman with dogs*, who, it is earnestly hoped, may accomplish his *arrest*." Various modes of executing legal process evidently prevail in the different States of the Union.

Dolbear's Journal and Clarksburg (Va.) *Democrat* of the 9th ult. gives an acccount of the death and burial of Henry Critzer, a Revolutionary soldier, aged 94. He was a native of New Jersey, served through the War of Independence, and had been a resident of Harrison County and its vicinity for sixty years.

One of the latest freaks of the noted Feargus O'Connor was stalking into the Superior Court-Room, in New York, while that dignified body was in session, and coolly taking a seat on the bench by the side of Judge Sandford. After a full look at the audience and the Court, Mr. O'C. silently walked out.

The Patriot announces that three students have been expelled from a college in England—the Congregationalist—for having denied the plenary inspiration of the Bible, and for having distinctly avowed their conviction that the ultimate standard of appeal in matters of belief is the individual conscience, and not the written record of revelation.

Once a week, the *Boston Courier* publishes the asking and offering prices of the stock of about forty Manufacturing Companies in New England. In their paper of Wednesday, only nine Companies are quoted as high as par, and the price offered for the stock of several is as low as thirty and sixty cents on the dollar.

As the emigrant train on the Michigan Central Railroad, going west, was stopping at Niles, a second train, which left Detroit about the same time, overtook and ran into the emigrant train, killing three persons, and severely injuring several others. The accident was owing to the carelessness of the engineers.

The *Builder* says that green cucumber peelings will effectually destroy cockroaches. Spread the peel for several nights successively, in the parts of the house where they appear, and they will flock to it and suck its juices until they are poisoned to death.

On Thursday a four-horse team belonging to the Harlem Railroad company ran away from the depot in Thirty-second-st. New York, down the Fourth avenue. When near Thirty-first-st. they ran against another four-horse team attached to a passenger car going up. All eight horses fell, and three were killed almost instantly. No other damage done.

A letter from Matanzas, quoted by the Charleston *Evening News*, under date of the 23d ult., says the American brig Hanover landed eight hundred slaves on the island a short time before, having been brought from the coast of Africa. The Hanover was fitted out in the port of New York.

In the Massachusetts House, May 15th, the bill for the further protection of personal liberty came up on its engrossment, and was defeated by 11 majority. The bill, had it become a law, would have conflicted directly with the Fugitive Slave Law.

The Mount Morris dam, on the Genesee Valley Canal, near Rochester, was again washed away May 13. It will take at least two weeks to repair it, and the expense will be very great. Over 10,000 barrels of flour, and a large quantity of wheat, are kept from going forward by this disaster.

A monster trial is about to come on at the Weimar Assizes in Prussia. Fifty three of a band of some two hundred individuals who, in 1848, crossed the Prussian frontiers, and plundered a landholder and his family of all his papers, deeds and leases, have been discovered.

The work on the Canandaigua and Niagara Falls Road is being pushed with great energy. Gangs of men are at work on the entire line from Canandaigua to Batavia, and it is anticipated that the cars will be run over that portion of the road in December next.

The whites of South Carolina have multiplied from 142,019 in 1790, to 274,623 in 1850, or at the rate of 93 per cent.; the whites of Massachusetts in the same period have multiplied from 384,984 to 994,499, or at the rate of 193 per cent.

On Tuesday afternoon, May 11, the barn of Joseph Potter, Esq., of Potter's Hill, R. I., was destroyed by fire. A stack of hay near by was burned at the same time. The barn was set on fire by some children playing near.

In 1851 three hundred and sixty millions of letters passed through the English post-office; in 1830 the number was only seventy-six millions. So much for cheap postage, increase of population, and intelligence.

The U. S. frigate Cumberland is said to be under orders for Greece, to demand an explanation from that Government for the oppressive treatment to which Rev. Mr. King has been subjected.

The power of Jenny Lind's voice may be, in some measure, understood, when it is stated that it was distinctly heard more than a quarter of a mile from the Town Hall on the evening of her concert in Northampton.

French's Hotel, corner of Chatham and Frankfort streets, New York, was injured by fire on the 13th inst., to the amount of about $40,000. A man connected with the house as carpenter, was burnt to death.

The Ohio Legislature has fixed the salaries of the principal officers of the State as follows: Governor, $1,800; Supreme and Common Pleas Judges, $1,500; other State officers from $1,000 to $1,500.

Young Haynes, who robbed a Post-Office in Virginia, of which his father was Postmaster, of a large amount of money, was tried and convicted at Stanton.

Gov. Ramsey has issued his Proclamation, giving official notice that the Maine Law has been ratified by the People of Minnesota, and went into effect on the 3d inst.

A few cases of cholera have occurred at one or two points in Illinois.

New York Market—May 17, 1852.

Ashes—Pots $5 00 a 5 06; Pearls 6 37.

Flour and Meal—Flour, 4 00 a 4 06 for common State, 4 12 a 4 37 for mixed to fancy Michigan and Indiana, 5 00 a 5 37 for extra Genesee. Rye Flour 3 31 a 3 37. Corn Meal, 3 25 for Jersey.

Grain—Wheat, 1 01 for white Southern, 1 09 for prime Genesee. Barley 64 a 66c. Rye 73 a 74c. Oats 40 a 41c. for Jersey, 42 a 43c. for State. Corn, 62 a 64c.

Provisions—Pork, 16 75 for prime, 18 50 for mess. Beef, 6 00 a 7 50 for prime, 9 75 a 13 75 for mess. Lard 10c. for strictly prime. Butter, 15 a 18c. for Ohio and Western New York, 20 a 23c. for Orange County. Cheese 6 a 8c.

Hay—65 a 70c. for shipping.

Hops—Dull at 24 a 28c.

Laths—2 25.

Lumber—14 00 for common Spruce and Pine.

Wool—Prices firmer; domestic fleece 43c.

DIED,

In Leonardsville, N. Y., on the 9th inst., Mrs. CAROLINE MAXSON, wife of Mr. Truman B. Maxson, aged 31 years. Mrs. M. was a descendant of the venerable Rev. William Bliss, of the third generation, and granddaughter of the present Deacon Jeremiah Bliss, of Newport, R. I. Her mother, Susan Bliss, married the late Thomas Coon, of DeRuyter, N. Y., where Mrs. M. was born, and passed her early life. When quite young, she became a subject of Divine grace and, united with the Seventh-day Baptist Church in DeRuyter, with which she remained a member until death. The disease of which she died, was nervous and spasmodic, resulting in mental aberrations and coma. We trust that she has died the death of the righteous, and that her last end is like his. W. B. M.

In Newport, R. I., April 14th, Mrs. SARAH, relict of the late Mr. John Maxson, in the 85th year of her age. She had been for fifty-seven years a worthy member of the Seventh-day Baptist Church in Newport. "Blessed are the dead that die in the Lord."

In Verona, N. Y., May 4th, of inflammation on the brain, EMILY, daughter of George and Jemima Gardner, aged 9 years. C. C.

LETTERS.

Abel Stillman, H. W. Stillman, J. C. Whipple, C. Maxson, W. B. Maxson, Charles Potter, A. C. Babcock, C. B. Miller, J. Brundage, C. Chester, Wm. M. Jones, W. B. Stafford.

RECEIPTS.

FOR THE SABBATH RECORDER:

Samuel Clarke, Newport, R. I.	$2 00	to vol. 9	No. 52
S. S. Davis, Westerly, R. I.	2 00	9	49
H. Edwards	2 50	8	52
Jared Barber, Hopkinton, R. I.	2 00	8	52
B. R. F. Randolph, Teotsa, Wis.	2 00	8	52
C. B. Miller, Southampton, Ill.	2 00	9	34
A. P. Harris, Adams Center	2 00	9	52
Nelson Babcock	2 00	8	52
Joseph L. Perry, Verona	2 00	8	52
Lee Bush, Waterville	2 00	9	26
Elisha Stillman, Unadilla Forks	2 00	8	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Samuel Clarke, Newport, R. I.	$1 00
William Stillman, Westerly, R. I.	1 00
Welcome Stillman " "	1 00
J. T. Thurston "	1 00
Numbers sold at "	1 00
Hiram Sherman, Verona	1 00
Henry Langworthy, Leonardsville	1 00

BENEDICT W. ROGERS, Treasurer.

The Central Association.

THE Seventeenth Annual Meeting of the Seventh-day Baptist Central Association will be held with the 1st Church in Verona, Oneida Co., N. Y., commencing on Third-day, June 8, at 10 o'clock A. M.

The Western Association.

THE Seventh-day Baptist Western Association will hold its Sixteenth Annual Meeting with the 1st Church in Genesee, Allegany Co., N. Y., commencing Fifth-day, June 24th. N. V. Hull is appointed to preach the opening discourse; Leman Andrus, alternate.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

To Boston via Norwich and Worcester.

THE first-class Sound steamers CONNECTICUT and KNICKERBOCKER leave Pier 18, N. R., foot of Courtland-st., New York, forming the great United States and British Mail Line for Boston, Montreal, Quebec, Lowell, and Nashua, via Norwich and Worcester. Fare to New London $2; to Worcester $3; to Boston $4; to Bellows' Falls, Vt., $5; to Burlington $7; to Rowse's Point $8. Through tickets to Montreal $9 50.

The pier from which this line starts is the most contiguous of any occupied by the Sound Lines, to the Astor House, Irving House, Howard Hotel, Rathbun's Hotel, and the numerous Hotels in Courtland-st. and its vicinity. The passage affords a fine view of the Hudson and East Rivers, and the Route being Inland, avoids the uncomfortable passage round Point Judith, and through Fisher's Island Sound. Passengers can if they prefer, arrive in Boston at an early hour, by the Steamboat Train, or have the privilege of remaining and breakfasting on board the Steamers, and take the early train from Norwich to Boston; thus making the hour of arrival equally accommodated to pleasure and business travel.

Central Railroad of New Jersey.

Spring Arrangements, May 3, 1852.

FOR Clinton and intermediate places, from pier No. 1 North River, by steamboat RED JACKET, at 9 A. M., 1 (freight) and 5 P. M., and connects at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Cortland-st. at 9 A. M., 1 and 5 P. M.

Returning, leave Clinton at 8.15 A. M., 12.30 P. M.; White House at 3.15 (freight) and 5.40 and 8.40 A. M., and 1.40 P. M.; Somerville at 4 (freight) and 6.05 and 9.05 A. M., and 2.05 P. M.; Plainfield at 5.10 (freight) and 6.40 and 9.45 A. M., and 2.40 P. M.; Elizabethtown at 7.15 and 10.30 A. M., and 3.15 P. M.

Passengers for Easton, Bethlehem, Allentown, Wilkesbarre, and Maunch Chunk, Pa., and Flemington, N. Germantown, N. J., will take the 9 A. M. train from New York, and on Tuesdays, Thursdays, and Saturdays, for New Hampton, Washington, Belvidere, N. J. Stages leave Somerville daily for Peapack and Pluckamine on the arrival of the 1 P. M. train. All baggage at the risk of the owners, until delivered into the actual possession of the agents of the Company, and checks or receipts given therefor.

New Printing Materials.

NEW Building, No. 29 Beekman street, between Nassau and William streets, near the City Hall, Park, and principal hotels, New York. The undersigned beg respectfully to inform their patrons and the trade, that they have removed to their new building, No. 29 Beekman street, between Nassau and William streets. They trust, from the facilities there offered, by every modern improvement, to meet a continuance of liberal support. Fonts of plain Scotch faces, ranging from 100 lbs. to 1,000 lbs. weight, will be kept on hand, as well as a varied assortment of Fancy Letter, and every article necessary for the furnishing of complete printing offices. The subscribers would beg to call the attention of the trade to their metal, which, for durability, has not been surpassed, if equaled, by any foundry in the United States. By a peculiar combination of metals, arrived at from an experience of thirty years, they are enabled to cast type which they feel assured will last one-third longer than that heretofore furnished by any other foundry in the country. In proof of this, they would state, that the last dress of this paper [the New York Herald] lasted upwards of one year, averaging a daily circulation all the year, including Sundays, besides extras, of 35,000 copies; and this on their rotary cylinder presses—thus evidencing conclusively the fact of durability.

J. CONNOR & SON, No. 29 Beekman-st.,
49.3t] Between Nassau and William-sts., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

POSTAGE.—The postage on *The Sabbath-School Visitor*, it being under 300 square inches, is one fourth the rate of larger monthly papers, viz.: For the entire year, under 50 miles, 1¼ cents; over 50 and within 300 miles, 2½ cents; over 300 and within 1,000 miles, 3¾ cents; over 1,000 and within 2,000 miles, 5 cents.

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

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POSTAGE.—The *Memorial* weighs less than three ounces. The postage on it, for any distance under 500 miles, is three cents per number; for any distance over 500 miles and not over 1,500, six cents. *Regular subscribers*, who pay the postage quarterly *in advance*, are entitled to receive it for *one half* these rates; that is, for 1½ cents per number under 500 miles, and 3 cents over 500 and not over 1,500.

☞ Orders and remittances for the above should be addressed to the General Agent, GEORGE B. UTTER, No. 9 Spruce-st., New York.

Miscellaneous.

The Cranberry.

This delicious fruit is coming into general use, and is becoming an important article of export, and much interest is now taken in its cultivation.

The common American Cranberry *(oxycoccus macrocarpus,)* is found growing in a wild state in swampy soils, in the Eastern, Middle and Western States. The first account we have of the cultivation of this fruit, is by the late Sir Joseph Banks, who, in 1813, produced from a bed 18 feet square, three and a half Winchester bushels, being at the rate of 460 bushels to the acre.

As this plant naturally grows in a very wet soil, it is generally supposed that it will not thrive in a dry soil; but this is erroneous, Mr. Bates, of Bellington, Mass., having cultivated the cranberry on a dry soil for several years, with the utmost success.

His method is to plow the land, spread on a quantity of swamp muck, and after harrowing the soil thoroughly, set out the plants in drills, 20 inches apart, hoeing them the first season. After this no cultivation is needed.

From a knowledge of the cranberry for the last thirty years, we would recommend to those designing the cultivation of this fruit on an extended scale, the trial of both swampy and dry soil—draining the swampy soil, ploughing it as early as possible, and setting out the plants after the plan of Mr. Bates.

In Massachusetts, the cranberry crop is, once in a few years, cut off by the late spring frosts. This may be prevented where a meadow is so situated as to be flowed. The water should not be over 1 or 2 inches deep on the cranberries, nor be left on later than the last of May in this climate. If kept on till it becomes warm, it will kill the vines. Perhaps the best management would be something as they flood rice fields at the south, or water meadows in England. Let the water on while the weather is coldest, and take it off as it moderates. Sometimes, in the Eastern States, the cranberries are destroyed by a frost in September; where water is convenient and plenty, the meadow could be flowed on cold nights at this season, as well as in spring.

Previous to shipping cranberries, they should be run over a platform slightly inclined. The rotten and bruised fruit will not run off, but stick going down the platform, and are scraped off and thrown away. The perfect fruit is then put into tight barrels, and when headed up, filled with water; in this manner they arrive in Europe in perfect order, and have frequently sold in foreign ports at $20 per barrel.

Rakes are now made for the express purpose of picking cranberries; and although these rakes tear the vines somewhat, yet the crop is not diminished by raking. On the contrary, it has been increased.

To promote the cultivation of this fruit, the American Institute is making arrangements to supply horticulturists with plants early in the spring.

A Thrilling Incident.

Our noble ship lay at anchor in the Bay of Tangier, a fortified town in the extreme northwest of Africa. The day had been extremely mild, with a gentle breeze sweeping to the northward and westward; but along toward the close of the afternoon, the sea-breeze died away, and one of those sultry, oven-like atmospheric breathings came from the great sun-burnt Sahara. Half an hour before sundown the captain gave the cheering order for the boatswain to call the hands to go in swimming, and in less than five minutes the forms of our tars were seen leaping from the arms of the lower yards.

One of the studding sails had been lowered into the water, with its corners suspended from the main yard-arm and the swinging boom, and into this most of the swimmers made their way. Among those who seemed to be enjoying the sport most heartily, were two of the boys, Tim Wallace and Fred Fairbanks, the latter of whom was the son of our old gunner, and in a laughing mood they started out from the studding sail on a race.

There was a loud, ringing shout of joy on their lips as they put off, and they darted through the water like fishes. The surface of the sea was smooth as glass, though its bosom rose in long, heavy swells that set in from the Atlantic.

The vessel was moored with a long sweep from both cables, and the buoy of the starboard anchor was far away on the starboard quarter, where it rose and fell with the lazy swells like a drunken man.

Towards this buoy the two lads made their way, Fred Fairbanks taking the lead; but when they were within about twenty or thirty fathoms of the buoy, Tim shot ahead and promised to win the race. The old gunner watched the progress of his little son with a vast degree of pride, and when he saw him drop behind, he leaped upon the poop, and was just upon the point of urging him on by a shout, when a cry reached his ear that made him start as if he had been struck with a cannon-ball.

"A shark! a shark!" came forth from the captain of the forecastle, and at the sound of these terrible words the men who were in the water leaped and plunged toward the ship.

Right abeam, at the distance of three or four cables' length, a shark wake was seen in the water, where the back of the monster was visible. His course was for the boys.

For a moment the gunner stood like one bereft of sense, but on the next he shouted at the top of his voice for the boys to turn, but the little fellows heard him not—stoutly the two swimmers strove for the goal, all unconscious of the bloody death-spirit that hovered so near them. Their merry laugh still rang over the waters, and at length they both touched the buoy together.

O, what drops of agony started from the brow of our gunner! A boat had put off, but Fairbanks knew that it could not reach the boys in season, and every moment he expected to see the monster sink from sight—then he knew that all hope would be gone. At this moment a cry reached the ship that went through every heart like a stream of fire—the boys had discovered their enemy.

The cry started old Fairbanks to his senses, and quicker than thought he sprang to the quarter-deck. The guns were all loaded and shotted fore and aft, and none knew their temper better than he. With steady hand, made strong by a sudden hope, the old gunner seized a priming wire and picked the cartridge of one of the quarter guns; then he took from his pocket a percussion wafer, and set it in its place, and set back the hammer of the patent lock. With a giant strength the old man swayed the breech of the heavy gun to its bearing, and then seizing the string of the lock, he stood back and watched for the next swell that would bring the shark in range. He had aimed the piece some distance ahead of his mark, but yet a little moment would settle his hopes and fears. Every breath was hushed, and every heart in that old ship beat painfully. The boat was yet some distance from the boys, while the horrid sea-monster was fearfully near. Suddenly the air was awoke by the roar of the heavy gun, and as the old man knew his shot was gone, he sank back upon the combing of the hatch and covered his face with his hands, as if afraid to see the result of his own efforts, for if he had failed, he knew that his boy was lost.

For a moment after the report of the gun had died away upon the air, there was a dead silence, but as the dense smoke arose from the surface of the water, there was at first a low murmur breaking from the lips of the men; that murmur grew louder and stronger, till it swelled to a joyous, deafening shout. The old gunner sprang to his feet and gazed off on the water, and the first thing that met his view was the huge carcase of the shark, floating with his white belly up, a mangled, lifeless mass.

In a few moments the boat reached the daring swimmers, and half dead with fright they were brought on board. The old man clasped his boy in his arms, and then, overcome by the powerful excitement, he leaned upon a gun for support.

I have see men in all the phases of excitement and suspense, but never have I seen three human beings more overcome by thrilling emotions, than on that startling moment when they first knew the effect of our gunner's shot.

Mr. Court, the noble Mogadore Merchant.

This noble-minded man died in the city of New York about twelve years since. He was for many years a highly prosperous merchant, in connection with his brother in Mogadore, Africa. Their father, who was a London merchant, established these two sons in early life in that city. They often had $100,000 of silver in their house at one time, and generally kept about twenty of the roving Arabs in their employ, whose sole business was to traverse the Arabian deserts, and purchase Christian captives, who might have been thrown ashore, and seized by various tribes as slaves. This is an index to the character of this princely merchant, during his prosperity.

Later in life, adversity came upon him. He left Mogadore and came to reside in New York. In Hudson-stree the rented a three story house; reserved for his own use, being a single man, the two parlors, and rented the remaining portion for enough to pay the rent of the whole. The front parlor, he converted into a shop, where he sold quills, wafers, &c., making in net profits about one shilling a day, on which he lived. The back parlor was his sleeping room, and sitting room, and there he did his own cooking and washing. Living apparently without any desire to trouble the world, or his friends, with his misfortunes, Dr. E. G. Ludlow, one of our benevolent and eminent physicians, attended him for years, as I was assured by Captain Riley, whose name I shall hereafter mention, without any hope or desire of pecuniary reward.

During this period, the merits and strong claims of Mr. Court had become more known, and Dr. Ludlow often proposed to him, to take lodgings at a hotel, or in some situation more congenial with his previous habits of life, offering at the same time, with Mr. Court's permission, to make his case known to benevolent individuals, who would gladly make permanent provision for his support. His reply was, that he could not see how he could be personally benefitted by any change in his mode of living, as his friends now furnished him with books and newspapers. When tired of reading, some child would ring his bell, and wish to buy a penny's worth of wafers, &c., and this served to change the monotony of his daily life. At night his sleep was undisturbed, as he had no property at stake. Stocks might rise or fall—ships might arrive from a good or a bad market. He was only a passenger.

He often remarked, during these discussions, that he thought his severe adversity had given him a new lease of life—and he was not sure that he had been any more happy during his prosperity, than he now found himself in adversity.

This was the man, who, during his residence in Mogadore, had purchased from the Arabs Christians of all nations, brought from the burning sands of Africa into that city, where, unknown, and without a friend to save them from again being at once carried back into permanent slavery, in case they were not redeemed; paying out thousands and tens of thousands of dollars for their redemption—clothing their nakedness—feeding and nursing their famished bodies—restoring their sunken spirits—pouring into their troubled minds the balm of *hope* of again being restored to their country, to their families and friends; and providing them with a passage at his own expense, and without knowing whether he would ever find his reward on this side of the grave, save in his own noble and generous reflections.

Captain Judah Paddock, of Hudson, N. Y., and Mr. Clarke, his mate, and several of his crew were redeemed by Mr. Court. This gentleman was cast away on the Arabian coast, and seized by a tribe of wild Arabs. By signs, he made them understand that if they would take him and his crew to Mogadore, the American Consul would give them $2,000 for them. The distance was forty days' journey, over burning sands, mostly on foot. The Arabs made Captain Paddock understand, that if the money was not paid, they should all be punished with death for deceiving them. In his printed narrative of his captivity, he describes the cold sweat that stood upon his brow when they came in sight of Mogadore, not expecting to find a person known to him. Naked, the skin burned from his bones, and without hope; with the suspense between restoration to his family, or death, or eternal slavery, worse than death, before him.

His first inquiry was for the American Consul—but there was none. Next for the British Consul, who was poor, but a kind man, with no power to relieve in such cases. But, said the Consul, I will go with you to Mr. Court. To Mr. Court they all went, the Arabs following to see if the money would come. As soon as this interesting party reached Mr. Court's house, he at once embraced the captives as brothers—told them their troubles were over, paid the ransom agreed, and bargained with the same Arabs to go again into the deserts and bring up one more of the crew, who had been taken by another tribe. Under the kindness of Mr. Court, these captives were restored to health and safety, and returned to their homes.

Captain Paddock died before Mr. Court arrived in New York. His widow came down from Hudson, and offered to divide with him all she had. Captain Clarke, who was the mate of Captain Paddock, made every offer in his power to aid Mr. Court—but he was as unwilling to receive in his adversity, as he had been noble and generous in his prosperity.

These old friends he visited, and generally spent his Sabbath evenings with them, where he no doubt received their warmest gratitude. Captain Riley and his crew were also brought into Mogadore, and there redeemed. Mr. Court extended to him every kindness and aid required. In 1839 Mr. Court fell upon the ice, and broke his thigh, which was his last sickness. The facts, here so feebly stated, fully illustrate his noble character, rendering all comment unneccessary.

Coming to the City.

The editor of the N. Y. *Tribune*, in answer to numerous applications from persons in the country who want to get work in the city, gives the following sensible advice, which we copy for the benefit of all such:—

There seems something akin to madness in the prevalent desire to rush into the City. That idlers and genteel loafers, who don't know how to really work, and wouldn't do it if they knew, should head toward the City, each cofident, like Micawber, that 'something must turn up,' if they can only quarter themselves in New York, is perhaps not surprising; but we have known sober, intelligent, and tolerably industrious men, anxious to bring each his wife and children from the Country to the City, here to pay a city rent and buy food, clothing, and fuel from the salary of a clerk or the weekly earnings of a mechanic! Men who have been accustomed to the luxury of a whole house, however humble, will come here and stow a wife and three children into two rooms and a closet, in the third or fourth story, and there calculate from day to day whether they can afford to have a real dinner, if thereby they may be enabled to live in a city. Of course, they can do this if they will, but it is idle to ask us to help them, after we have so often told them we won't.

'But ought *nobody* to come to the City?' we are asked. Yes, certainly; there are classes who may properly come; but they are not those who solicit places. Men of remarkable power—Clergymen, Physicians, Teachers, Lecturers, &c.—may come here; but they need not seek places; such men will in due season be sought. Mechanics of the better class—Smiths, Shipwrights, Printers, Masons, Carpenters, Painters, &c.—may often find employment here, and, being virtuous, frugal, and without families, may do well. But let no man of this sort come to a city until he shall have first earned money enough to bring him, support him as long as he means to stay without work, and take him home again; then let him come, look about him, and, finding work, do it, or, not finding it, make his way home again, satisfied that he has 'seen the elephant,' and settle quietly down to his old bench or seat. If he finds work here, let him improve it to the utmost, and when it falls off let him be ready and willing to show the City his heels on the very shortest notice. And each should firmly resolve, if he *will* stay in a city, to have some property accumulated, or something over a journeyman's wages or clerk's salary to depend upon, before he undertakes the responsibility of providing for a family.

The general rule with regard to City and Country is this—If, through strength of intellect, peculiar faculty, or strength of purpose you are able and willing to do several fair average men's work each day, then the City is the place for, and probably you can do more good or make money faster here than elsewhere; but if you are only able and willing to do one man's work, you can live easier, fare better, and gradually grow into a competence more surely in the Country. The working class work more steadily and faithfully here than in the Country; they live more frugally and save less. They may eat more fresh meat, but they breathe less pure air, while they lodge as industrious people in the Country would not consent to. To one who has a soul, the condition of a City laborer for wages, continually dependent on the favor or caprice of others for the means of subsistence, petitioning for work as a boon, often condemned to idleness, bullied by purse-pride, gronnd down by avarice, and often defrauded of his hard earnings by bankruptcy or knavery, is far from desirable.

Preparing Seed-Corn.

A very good thing we find in the Journal of Agriculture, respecting the preparation of seed corn before it is planted, and it is all the better and more reliable, because it is the result of an experiment—an experiment which, we are confident, many of our readers will try for themselves. Says the correspondent of that Journal:

In October. 1850, I turned over a piece of green sward. In the spring I manured it highly with green manure from the barn-yard, plowed it about the usual depth, and harrowed it thoroughly. I then marked the rows north and south for planting, three and a half feet apart, by drawing a chain.

My seed was steeped six hours in a solution of chloride of lime, and I dropped three in the hill—the hills eighteen inches apart in the rows. In each hill was dropped a small handful of compost, made of plaster, unleached ashes, and hen manure—say two and a half bushels of plaster, three of hen manure, and eight of ashes. The hen manure was taken dry and pulverized, and mixed with the other ingredients in a dry state, and applied in that condition. The corn was covered one inch deep.

The corn came up quickly, and grew with great vigor, and I had an excellent crop, estimated at eighty bushels to the acre.

To determine the value of the chloride of lime and compost applied to the hill, I planted two rows through the middle of the field with the same seed and in the same manure, with the omission of the soaking and compost. The difference was visible at a glance through the season; and on harvesting and weighing the produce on the adjacent rows, I found that the rows planted with dry corn and without the compost, yielded fifty-seven pounds less to the row than the other—making a difference in sixty-four rows—one and a half acres—of 3,648 pounds or fifty-two bushels, or about thirty-five bushels to the acre. I should add, also, that besides the great difference in quantity, the corn from the steeped seed, manured with compost, is worth vastly more than the other, and worth more pound for pound.

Gardening for Girls.

Some of the best writers on education in the country have advocated the importance of this subject, and the peculiarly healthful and strengthening influences that attend it.

Miss Beecher, in her work on Domestic Economy, recommends every father to "set apart a portion of this yard and garden for fruits and flowers, and see that the soil is well prepared and dug over, and all the rest may be committed to the children. These would need to be provided with a light hoe and rake, a dibble or garden trowel, a watering-pot, and means and opportunities for securing seeds, roots, buds, and grafts, all which might be done at a trifling expense. Then, with proper encouragement, and by the aid of such directions as are contained in this work, every man who has even half an acre, could secure a small Eden around his premises."

The writer of a very popular treatise on Gardening says:—"A love of flowers is one of the earliest of our tastes, and certainly one of the most innocent. The cultivation of flowers, while it forms an elegant amusement, is a most healthful and invigorating pursuit. The flower-garden, while it agreeably occupies the time, does not impose a heavy tax on the pocket; and there are very few flowers but what may be cultivated to as great perfection in the garden of the peasant as of the peer. It is a taste, too, which is well adapted to the female character, and affords much rational amusement to the recluse. The cultivator of flowers is not confined to the gratification of beholding the expanded flower, when it spreads forth its glories to the meridian sun; every stage of its growth has been a source of delight, from the moment the seedling peeps above the ground, to the period of its perfect development; and a flower which has been reared by one's hand is viewed with tenfold delight, compared to one, the growth of which has not been witnessed or provided for."

THE GREAT ROUTES OF WESTERN TRAVEL.—The business of three of the great routes of western travel in 1850 and 1851 are as follows:—

	Length.	Cost.	1850. Earnings.	1851.
Erie Canal,	250	$20,768,240	$2,9[illegible],125	$3,001,488
Erie R. R.	327	23,380,000	1,063,950	2,776,919
Central R. R.	462	16,120,230	2,896,042	3,157,696
Total,	1141	$60,268,440	$6,893,117	$8,936,992

This is a remarkable result, showing gross earnings of 15 per cent. on the aggregate cost of the works. Within ten years the increase of traffic upon the leading public works of this country has been immense, no less than $8,410,214. The revenues of the Northern Line, Erie Canal, Pennsylvania Canal, and Baltimore and Ohio Railroad, were $3,924,987, in 1841. The revenues of the same routes of travel, together with the Erie Railroad, were $12,335,001 in 1851. [Eve. Jour.

NAMES OF CONNECTICUT LEGISLATORS.—The New Haven *Palladium* says: "In the House of Representatives the present session, there are *eight* Smiths, *four* Reeds and *three* of each of the following surnames: Adams, Barnes, Hull, Hyde, Pardee, Phelps, and Wilcox. One town sends two Catlins, another two Smiths, and another two Corbins. Besides these, the names of Cowles, Clark, Day, Foster, Fuller, Hubbard, Olney, Pratt, Robinson, Stone, Thomas, and Wells, have each two Representatives in the lower House. The doublets and triplets, (to say nothing of the octave of Smiths) will be compelled to keep a bright look-out when the ayes and noes are called."

VACANCY FOR A DOCTOR.—Greiner, the Indian Agent in New Mexico, wrote home on the 31st of March, that he knew of an opening for an enterprising physician. A vacancy had happened, and he told how. One of the Eutaws on the San Juan River was taken sick, and an Indian Doctor from the Rio Verde was called in to attend him. Owing to the strength of the disease, or to the weakness of the prescription of the Doctor, the patient died and was buried. After the funeral, the Doctor was taken by the friends of the deceased, tied up, shot and scalped; his wife's hair was cut off; his house burned, containing all his property, and all his animals killed. This is the law among these Indians, regulating doctors. The vacancy is yet unfilled.

CIVILIZATION IN MINNESOTA.—A correspondent of the Albany *Register*, writing from Minnesota, says:

"It is a singular fact, that the ordinary birds and songsters so common in old settlements, and also the honey bee, unknown here before, have migrated hither, with civilized man. The Indians say that the rattlesnakes follow in his wake also. Be that as it may, while they are numerous further down the Mississippi, they have not yet made their debut into this locality. In the neighborhood of Sauk Rapids, however, some have been killed, where, it is said, they were never seen till recently."

On the 17th ult., says *The Wetumpka* (Ala.) *State Guard*, a serious difficulty occurred in the Penitentiary of that State. A convict named Wilson attacked the Sergeant of the Guard, who was about to punish him, and when the overseer of the workshop in which they were interfered, another convict named Hill seized a sledge hammer and felled him to the floor. He was about to strike the overseer again, when a convict named Davis struck him and knocked him down. On recovering from the effect of the blow, he saw the overseer still lying on the floor, and supposing he had killed him, he seized a razor and inflicted a terrible wound in his own throat, from which he afterward died. Mr. Cravens, the overseer, has recovered from the injuries he received.

A frightful accident occurred on the Watertown and Rome Railroad, May 7th. A party of ladies were amusing themselves with a hand-car near Pierrepont, when a freight train came suddenly upon them, running over the hand-car, and instantly killing four of the ladies, mangling them in a shocking manner. Others were also much hurt.

VARIETY.

The Minnesota Pioneer gives an account of a man named John Stean, who was recently found dead on his feet, near St. Paul's. He was an Englishman, between 60 and 70 year of age; had served throughout the Mexican war, and had, last fall, built himself a cabin in the woods, and shut himself up to winter. His neighbors not having seen him for some time, two of them went to his cabin, which they found locked, and on opening it, Stean was discovered standing at the foot of his bed, dead, and frozen solid. He had on seven pair of pantaloons, and in a belt about his waist $270 in gold. He had evidently been dead some weeks.

The famous Ash-House Gallery of paintings and drawings had been sold at auction in London. The pictures brought very high prices, some of which we subjoin. There were 39 pictures offered the first day, including sketches, and the proceeds amounted to £3,456, or about $17,282, being an average of rather more than $443 for each picture. Maclie's noted picture, "Hunt the Slipper," brought 662 guineas; his "Fitting out Moses for the Fair," 400 guineas, and "Moses returning from the Fair," 350 guineas. Collins's "Happy as a King," representing children swinging on a gate, 425 guineas.

Queen Isabella of Spain has given to the image of "Our Lady of Atocha" an imperial crown of fine gold, set with diamonds and Brazilian topazes, the whole worth $750,000; to the image of the Saviour, at the same shrine, a similar crown, though, of course, smaller in size; and two bouquets, of the size of a man's hand, of pure diamonds. For these things, the Queen paid the jeweler Lovia the enormous sum of $1,500,000. The statutes have been adorned with them and placed on an altar where the public can see them; four soldiers constantly keep guard before the shrine.

The *Washington Telegraph* states that "Mr. De Bibery has invented one of the most important life-saving and swimming apparatuses we have ever seen. Application has been made by Mr. De B. for a patent. It is a kind of frock or doublet, of ordinary dress material, made double, interlaid with small metallic boxes, inflated. This doublet may be worn as an overall on shipboard, and it is impossible for the wearer to sink below the shoulders, and Mr. De B. asserts that a person may remain in the water any length of time, and the water has no effect whatever on the buoyancy of the dress."

A writer in the Boston *Traveler* calls attention to the fact that on the 19th of April, 1775, the day of the battle of Lexington, the heat was so great as to cause much distress among the British troops on their retreat from Concord; whilst the Spring was so forward, that on the 20th of April the cherry trees were in full blossom, which has not been the case but two or three times since 1775.

To stop the bleeding of the teeth, says the *Scientific American*, dissolve alum in alchohol; saturate cotton (or lint, which is better) and pack the cavity from which the tooth has been extracted, and the bleeding will cease instantly. The packing may be retained for a day or two without becoming offensive, which is not the case when the alum is dissolved in water.

Two men of Mineral Point, Wis., became intoxicated to a fatal degree a few days since, and died in consequence of it. One drank whiskey all day and went to bed. In the morning he was found dead. The other, after swallowing nearly a quart of raw liquor, lay down by the stove and expired in less than half an hour.

At the sale of Louis Phillippe's library, a romance of chivalry, called "Perceforest," in six volumes, in vellum paper and elegantly bound, was bought for the Duke d'Aumale for $2,210. The rival bidder was an agent of the British Museum. A copy of Josephus, marked by a bayonet-stroke, was also bought by the Duke for $600.

There is no end to the new purposes for which iron is beginning to be used. At Cincinnati, they are taking up the broad flag stones which are laid down for foot passengers at the crossings of the streets, and substituting iron plates.

Mrs. Amelia B. Welby, widely known as a writer of musical verses, died recently at Louisville. She was a native of Maryland, her maiden name Coppuck, and her age from 35 to 40.

In New York, last week, Patrick Carroll obtained a verdict of $5,000 for injuries received in a collision on the New Haven railroad.

The establishment of Morton & Bremner, in First Avenue, N. Y., was injured by fire, on the 5th inst., to the amount of $40,000.

Two men were killed in New York last week by the explosion of the steam boiler of a sugar refinery in Duane-st.

The Legislatures of Louisiana, Tennessee, Indiana, New Jersey and Maryland have adopted Homestead Exemption Laws.

A call has been issued for a Women's State Temperance Convention at Rochester on the 20th inst.

On Sunday, April 11, a fire occurred at Savannah, which destroyed $300,000 worth of property.

The shad harvest of the Connecticut River is said to be a full month later than usual this year.

Milk-Testers, showing exactly the composition of the white fluid, are said to be sold for 25 cents each in London.

Murder and robbery are, as usual, of frequent occurrence in the several States of Mexico, and especially in the Capital.

The damage to the Chesapeake and Ohio Canal by the late flood, it is now said, will not exceed $85,000.

Hon. James A. Merriwether died of pneumonia at his residence in Eastonton, Putman County, Georgia, on the 17th ult.

The Virginia Legislature has passed a bill prohibiting public executions for the future.

The Methodist Church in Adams, Jefferson County, was destroyed by fire a few days ago.

Cincinnati has now *twelve* daily papers—eight in English and four in German.

On Saturday, the 1st of May, the Duke of Wellington completed his 83d year.

A Horse Shoe that is put on without nails has been invented by Herr Driesbach.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport, carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River, (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No. 2 or at the office, No. 11 Battery-place.

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June of each year.

Board of Instruction.

Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress.
Rev. J. W. MORTON, } Assistants.
Mr. O. B. IRISH, }

The Terms for 1851 and 1852 are as follows:—
The First commences Aug. 27 and closes Dec. 2.
" Second " " Dec. 3 " " March 16.
" Third " " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term, Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.

Tuition should be arranged before entering classes.

Geography. Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

EXTRAS.

Chemical Experiments,	$1 00
Drawing,	1 00
Monochromatic Painting	3 00
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Writing and Stationery,	0 50
Vocal Music, Elementary,	1 00
Advanced Class,	2 00
Instrumental Music,	8 00

Use of Organ or Piano, $2 00 per quarter.

BOARD, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

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Sabbath Tracts.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History o their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue. 4 pp.
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No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

For the Sabbath Recorder.

THE PRESS—GOOD AND BAD BOOKS.

It is truly said, that the printing press moves the world. Through its agency the human mind has been roused from that death-like slumber into which the dark ages had plunged it; science has been rapidly disseminated among almost all ranks of society throughout Christendom; and a hundred thousand Bibles have been produced where there was one in former times. We owe much of our civil, intellectual, and religious privileges to the press. The scarcity of books before its invention rendered it almost impossible for any but the rich to possess even a single volume. A single copy of the Bible cost hundreds of dollars, and libraries, which now have their hundred thousand volumes, then could boast of only a few old manuscripts. Princes only could possess libraries, and these were very meagre. But these shackles are now knocked off, and the man who could then possess a hundred, can now have a hundred thousand volumes at a less expense. The Bible, then so dear, can now be had for twenty-five cents. Through the agency of the press, Luther and Melancthon rolled onward the mighty tide of Reformation, of which they were the master-spirits. The press poured out the books of Luther in a flood over Europe, giving them a circulation which could not have been secured had they been subjected to the necessity of being singly copied with the pen. Since its invention the corrupted church of Rome has been gradually losing its ascendency. Its blood-dyed sun has rapidly declined from its zenith, and is now trembling on the horizon of dark oblivion. Its last flickering and baleful rays will ere long be cast upon a world now longing for its exit. A few more blasts from the trump of Jehovah, proclaimed through the press, will hurl it from its usurped throne, and plunge it into the bottomless pit, whence the smoke of its torment will arise, a warning to all impostors who may come after. Such are the triumphs of the printing press; yet they are but preludes to the more glorious triumphs which are hereafter to be achieved by it. Not only Romanism, but Paganism, Mahommedanism, and every ism but truism, are to melt away under the burning light of truth, brought to bear upon them chiefly by its agency.

But while we exult over the final triumph of truth by this means, let us tremble and weep over the devastation brought into our own ranks by this same power in the hands of our enemies. It is a startling fact, that a large portion of the literature of our country is of a decidedly evil nature. Subjects from the vilest catalogues of infernal cogitations, are selected as themes for our writers. These articles, written with pens dipped in the gall of bitterness, and prompted by hearts overflowing with corruption, find but too free access to very many periodicals. A corrupt press is continually pouring out streams of this moral putridity, defiling all with which it comes in contact. It floats about upon the surface of society, like the black and sulphurous scoria that floats upon a stream of lava just disembogued from the bowels of the earth. The moral miasma which arises from it is ten times more deadly than the noxious effluvia that is exhaled from the stagnant waters of the Dead Sea. No purity can inhale it and live. France, the modern Sodom of the old world, having long ago consigned her religion to the tomb of oblivion, has set herself apart for the work of damning souls. Her authors, having received the baptism of sin, have sworn allegiance to the king of the bottomless pit, whom they are likely to serve most faithfully. They devote their time and talents to the production of works which, when finished, might well put the blush upon the vilest demon; and surely, if the angels of heaven *could*, they would weep over such depravity. This kind of literature finds its way across the Atlantic, and is highly relished by our gormandizers of putrescence. The youth of our land are being corrupted by it. Devastation and moral death prevail wherever it directs its desolating track. What terms of condemnation shall we find for any "satanic pilgrim" who has journeyed to France to "dip from the Dead Sea of her abominations a baptism for our sons and daughters?" Would that he might have been transfixed with a thunder-bolt ere he had accomplished his work.

Let me point out some of the practical results of reading most of what are termed novels of the present day; for almost all of that class must come under the head of pernicious reading. I will not say, however, that novels, or, in other words, ficticious works, may not be rendered highly useful; for I am fully convinced that they can be, and are in very many instances. The chief objections rest against that class of novels called love stories. And yet I would not assume the responsibility of saying that even these may not sometimes be rendered useful; but the cases are so rare, that it would be safer for parents to keep all such books from their children while they are under their control.

One objection to a very large class of novels, and especially love novels, is, that they are overwrought. The writers transcend nature. Their ideals do not, and never can be found to correspond with reality. Some of the evils arising from reading those works I will enumerate.

1. They create a disrelish for real and substantial knowledge, and wed the mind to that which cannot benefit. Any work on science or religion is not relished by a reader of such works, for the simple reason that it is not seasoned with overwrought fiction.

2. They create a dislike for the scenes of active life. No young woman, who is devoted to such reading, can engage in the avocations of the kitchen or spinning wheel with alacrity. Her feelings have been macadamized by the tramp of the ten thousand heroes and heroines which the novelist has caused to pass over them. She can be touched by none other than the imaginary woes and joys of her imaginary heroes and heroines; and no wonder if the dull, monotonous routine of the kitchen, or the heavy buzzing of the wheel, is irksome to her. She lives in an unreal world, and these realities of course cannot be congenial to her. This applies as well to young men as young women.

3. They unfit young people for entering the matrimonial relations. They teach false notions. Ideas entirely vague and unreal are cherished, and anticipations never to be realized are encouraged.

"But what are some of these false notions, vague and unreal ideas, and deceitful anticipations?" says one. Hear them. The heroes and heroines of the novelist are often represented as being angels rather than men; and what follows is, these deceived votaries are quite apt to be looking for *angels* for partners, and when they think they have found one, they will endeavor to catch him. Angels on earth are not very numerous, and they are sure of being disappointed. Another notion, destructive of happiness, is, that a few weeks acquaintance is sufficient for young people to come to the conclusion to enter upon these solemn responsibilities. Nothing is more unwise or unsafe than a conclusion like this. That knowledge of each other's character requisite to secure happiness to both parties, cannot be obtained by a short acquaintance; and the consequence of overlooking this is, that in nine cases out of ten, hasty unions are worse than none. This notion is taught where the bliss of love at first sight is expatiated upon as being eternal. Still another disastrous notion, taught in too many instances, is, that wedded life is all happiness, no allowance being made for the ills of life. Young people who embrace this delusion, lay up for themselves bitter disappointments. Such things will inevitably sour their dispositions, make them disagreeable to each other, and therefore unhappy. Another objection to these love stories is, that they cultivate a passion, already strong enough, giving it an undue predominance over the other passions and propensities. Any thing which does this must be disastrous, as all metaphysicians agree in teaching.

I will now give my classification of pernicious reading, and show the downward steps in sin which result from indulging in it.

The first class, the evils of which I have already endeavored to show, comprises those tales which, being overwrought, transcend nature, i. e. they are not truthful delineations. Although they inculcate nothing absolutely immoral, yet they corrupt the taste and prepare the way for what *is* evil. The mind, after it has been fed on this kind for a certain length of time, is prepared for something worse, and the next comes in to meet the want.

The second class comprises that portion of literature which abounds in beautiful figures of speech, a florid style, and is rendered inviting by the nice things offered, but nevertheless conceals the most deadly poison under its specious dress. It is often urged, that the reading of such works cultivates the taste, improves the style, and refines the sensibilities. It is not so, and the very beauties which render them attractive, make them ten times more dangerous. The sting of the envenomed asp is not less fatal for being concealed in the fragrant petals of the rose, nor the bite of the deadly viper less sure of its effects for being hid in a bed of flowers. In such works as these the devil makes his first attacks upon unsuspecting innocence. The arch fiend, too thoroughly versed in wiles, knows full well, that open attacks upon innocence will avail him nothing; for vice, presented to the pure in all its deformities, carries its own cure. Not one in a thousand of those who are now groaning in misery, the victims of criminal indulgence, would have been there could they have seen the poison concealed in their first potion. Before the young can see the good and evil, to judge between them, these books are placed in their hands; and, grasping at what may seem to them to be good, they hug to themselves a hundred deadly vipers, that will some day sting them to death.

The flower of virtue being blighted by reading works of the second class, the way is now prepared for the third step, in which the votaries of pleasure delight to revel in all the unblushing deformities of still another class of evil literature.

In this class are comprised all those works which are openly wicked, skeptical, and vile. O, how many there are who delight swinishly to roll and tumble in the slime and filth of this pool of corruption! It is humiliating. When youth have so far silenced the voice of conscience, and killed the sense of shame, nothing but want of opportunity will prevent them from engaging in any species of vileness.

Parents, you who permit your children to read any and every thing which the devil throws in their way, wonder not that they become infidel in their belief, and vile in their imaginations. It is no matter of wonder. It is but the legitimate effect of a foregoing cause. They have been corrupted by their reading, and you now mourn, but unavailingly, the effect of your too fond indulgence, criminal neglect, or censurable ignorance. If parents would awake to the importance of this subject, and act as rational beings *should* act, there would be far less crime and misery in our country than there now is. MATHETES.

HAPPY INFLUENCE OF BIBLE READING.

"Charlotte Elizabeth," in her "Personal Recollections," gives the following graphic description of the happy influence of the Bible upon her own mind:—

"A neighbor hearing I was ill," says she, "sent me some books, just received from Dublin, as a loan, hoping I might find some amusement in them. Listlessly, wretchedly, mechanically I opened one—it was the memoir of a departed son, written by his father. I read a page, describing the approach of death, and was arrested by the youth's expressions of self-condemnation, his humble acknowledgment of having deserved at the Lord's hands nothing but eternal death. 'Ah, poor fellow,' said I, 'he was like me. How dreadful his end must have been! I will see what he said at last, when on the very brink of the bottomless pit.' I resumed the book, and found him in continuation glorifying God, that though he was so guilty and so vile, there was one able to save to the uttermost, who had borne his sins, satisfied divine justice for him, opened the gates of heaven, and now waited to receive his ransomed soul.

"The book dropped from my hands. Oh, what is this? This is what I want; this would save me. Who did this for him? Jesus Christ, certainly; and it must be written in the New Testament. I tried to jump up and reach my Bible, but was overpowered by the emotion of my mind. I clasped my hands over my eyes, and then the blessed effects of having even a literal knowledge of Scripture were apparent. Memory brought before me, as the Holy Spirit directed it, not here and there a detached text, but whole chapters, as they had long been committed to its safe, but hitherto unprofitable keeping. The veil was removed from my heart, and Jesus Christ, as the Alpha and Omega, the sum and the substance of every thing, shone out upon me just as He is set forth in the everlasting Gospel. It was the same as if I had been reading, because I knew it so well by rote, only much more rapid, as thought always is. In this there was nothing uncommon; but in the *opening of the understanding, that I might* UNDERSTAND *the Scriptures*, was the mighty miracle of grace and truth. There I lay, still as death, my hands still folded over my eyes, and my very soul basking in the pure, calm, holy light that streamed into it through the appointed channel of God's Word. Rapture was not what I felt; excitement, enthusiasm, agitation, there was none. I was like a person long enclosed in a dark dungeon, the walls of which had now fallen down, and I looked round on a sunny landscape of calm and glorious beauty. I well remember that the Lord Jesus, in the character of a shepherd, of a star, and, above all, as the pearl of great price, seemed revealed to me most beautifully; that he could save every body, I at once saw; that he would save me, never even took the form of a question. Those who receive the Gospel by man's preaching, may doubt and cavil; I took it simply from the Bible, in the words that God's wisdom teacheth, and I thus argued:—'Jesus Christ came into the world to save sinners; I am a sinner; I want to be saved; he will save me.' There is no presumption in taking God at his word; not to do so is very impertinent; I did it, and I was happy."

LETTER TO AN INVALID.

Dr. Chalmers wrote the following to an invalid sister, in the spring of 1824:—

"I am glad to hear that you are not worse. I hope that you got Clarke's 'Scripture Promises;' but whether you have got the book or not, you have a far nobler privilege in your access to the Bible. I stated that you ought not to fatigue yourself by reading; and, indeed, in as far as the Bible is concerned, I should imagine that when one is sickly and unwell, the best way of reading it would be, here a little and there a little. A single verse, in fact, might, by the power and demonstration of God's Holy Spirit, be made the instrument of comfort to one's spirit for hours together. It is a great matter when the mind dwells on any passage of Scripture, just to think how true it is. This is acting or exercising faith upon it, and the exercise of faith is at all times salutary. For example, think how true it is that God hath set forth Christ as a propitiation for sin, and in the course of so thinking, it may so be that peace shall spring up in the heart—that guilt shall no longer burden the conscience, seeing that an atonement hath been provided for it by God himself—that a sense of reconciliation shall gladden the soul now at rest, because now resting on the sure foundation of God's own Word; and thus it is that a weary and heavy-laden sinner may come to great peace and great joy in believing.

"I know that many read the Bible daily, and have opened and read it many thousand times in their lives, without its producing any such effect. Unless the Spirit of God open our eyes to behold the wondrous things that are contained in the book of God's law, it will remain a sealed book to us. But how comfortable to think that the Spirit is given to those who ask him from God; that he is promised to guide us unto all truth, and to keep all things in our remembrance; and that if we ask we shall receive, if we seek we shall find, if we knock the door shall be opened to us. There is no want, in short, of willingness with God. To find his mercy, all that is needful for us, is to feel our own misery and to cry for relief. He, who giveth the ravens their food, will hear us when we cry; for, be assured, that his ear is ever open to our prayer."

THE CHRISTIAN AND HIS ECHO.

True faith producing love to God and man,
Say, Echo is not this the gospel plan?
The gospel plan.

Must I my faith and love to Jesus show,
By doing good to all, both friend and foe?
Both friend and foe.

But if a brother hates, and treats me ill,
Must I return him good, and love him still?
Love him still.

If he my failings watches to reveal,
Must I his faults as carefully conceal?
As carefully conceal.

But if my name and character he blast,
And cruel malice, too, a long time last;
And if I sorrow and affliction know,
He loves to add unto my cup of wo;
In this uncommon, this peculiar case,
Sweet Echo, say, must I still love and bless?
Still love and bless.

Whatever usage ill I may receive,
Must I be patient still, and still forgive?
Be patient still, and still forgive.

Why, Echo, how is this? thour't sure a dove;
Thy voice shalt teach me nothing else but love.
Nothing else but love.

Amen! with all my heart, then, be it so;
'Tis all delightful, just, and good I know;
And now to practice I'll directly go.
Directly go.

Things being so, whoever me reject,
My gracious God me surely will protect.
Surely will protect.

Henceforth I'll roll in him my every care,
And then both friend and foe embrace in prayer.
Embrace in prayer.

But after all those duties I have done,
Must I in point of merit them disown,
And trust for heaven through Jesus' blood alone?
Through Jesus' blood alone.

Echo, enough! thy counsels to mine ear
Are sweeter than to flowers the dew-drop tear;
Thy wise, instructive lessons please me well;
I'll go and practice them. Farewell, farewell.
Practice them. Farewell, farewell.

THE BOOK OF THE DAY.

From the Christian Watchman and Reflector.

UNCLE TOM'S CABIN; or, Life among the Lowly. By Harriet Beecher Stowe. Boston: John P. Jewett & Co.

"Is this book true?"—said a child to us, turning his eye for one moment from its fascinating pages. We suppose the answer to this question to be just that which Mrs. Stowe has herself given. It weaves into the form of a narrative actual illustrations of slavery. It presents its best aspects and its worst, and all its intermediate forms, from actual cases, shifting scenes and characters so as to make a continuous story. It awakens no uncalled for sympathy on the part of the reader; no indignation which the atrocities of the system of slavery do not justify and demand. The dark and dreadful possibilities of the system, are often its actualities. They may not all come under the observation of every individual, but it is of no use on that account to deny them as true. The area is a wide one over which the system is spread, and here is one form, there is another, and far away is another still, the terrible evils which are possible under it, are continually becoming actual. Scenes like those which Mrs. Stowe has described belong to its very nature, and are as certain to spring from it as are any other results to come forth from adequate causes. Stripped of the circumstances which strike the imagination, what are some of the facts here stated?

On an estate in Kentucky, where slavery prevails in its mildest form, is a company of slaves under an excellent master and mistress. The mistress is a model of a Christian woman, and the master, though not himself a Christian, is kind and generous, and greatly under the influence of his excellent wife. Contentment and happiness abide under their own roof, and in all the slave cabins around them. For them, or for their son, a noble lad, their servants would lay down their lives. Slavery is seldom seen under more conciliating and even winning forms, than on this estate. The advocates of slavery would hardly draw a fairer picture to illustrate the beauties of the system.

But the master is embarrassed in his affairs, and in spite of him, is at the mercy of a trader in the bodies and souls of men. The estate can be freed from its incumbrances only by the sale of two slaves, one of whom is Uncle Tom, the honored father of several children, and the husband of a faithful wife, the trustiest and best of servants, and the model, in his humble sphere, of a godly Christian man. The other is a fine boy, four or five years old, the child of quadroon parents, nearly white, the mother a favorite servant, constantly attending her mistress, and beloved by her almost as a child—the father a young man of remarkable intelligence, belonging on another estate, the property of a heartless wretch, who is jealous of his intellectual superiority, and dooms him to incessant torments.

The sale is consummated while the good mistress knows it not, and in the dreadful business of communicating it to her, and endeavoring to reconcile her to it, the master is overheard by Eliza, the quadroon mother. Not long is she in fixing her determination. At midnight, with her boy in her arms, she goes forth from her chamber, and pausing at the cabin of Uncle Tom, to make known to him his own fate, she turns her back forever on her home, and pursues her anxious way towards Canada. A slave run away from that estate is a marvel indeed; the trader, when he comes for "his own," overflows with rage, and two servants are permitted to go with him in the pursuit. They are satisfied that "missis" does not wish them successful, and by igenious artifices they delay the start, and perplex the pursuit, and the panting fugitive escapes. Her husband, too, flies from bondage, joins her in Ohio, and they reach Canada in safety.

Uncle Tom will not fly. He trusts in the Lord, who doeth all things well. His mistress promises him that at the earliest possible period he shall be redeemed, and young "mas'r George," who is absent when the sale occurs, and heart-broken and indignant when he hears of it, renews and confirms the pledge. Tender is the farewell of the true and faithful servant, husband, and father, as he leaves to go "*down the river*"—that horror to the slaves of Kentucky. The journey down the river furnishes divers illustrations of the horrible traffic in slaves. Tom is sold before reaching New Orleans, and falls into the hands of an honorable and indulgent master, whose confidence and regard he is not long in winning. In this family Tom's religious instructions and influence guide to the way of life a little girl, the only and beloved child, of Tom's master and mistress. The sweet little creature died, but not till she had her father's solemn promise that Tom should be sent back to his family, free. The master communicated his purpose to Tom, and informed him that the necessary papers were in actual preparation. But suddenly the master is killed; the mistress, a selfish, indolent, and heartless woman, is indifferent alike to the promise of her husband to the buried child, and to that which he had given to the slave; she sends Tom and all the rest to the auction rooms. On the very eve of freedom, Tom drinks anew and deeper than ever the cup of slavery. He has already been sold to pay a master's debts; now he is a victim to a habit of inefficiency and delay on the part of his new master, which had fatally postponed the execution of free papers, and is doomed to taste the tender mercies of heirs and executors.

What was before him now? The next purchaser was a monster of a man, who had a plantation on the Red River. At this plantation we have a picture of slavery in its most terrible forms. Here Tom's very religion becomes a crime, and the faithful servant, beaten and bruised, breathes away his life, a martyr. His young "mas'r George" arrives just in time to receive his dying breath, and with his own hands to lay in the grave the old man, whom he had diligently sought, and whom he had come all this way to ransom.

These are the leading facts; and they are all the possibilities and the actualities of the system of slavery. It is impossible, with any show of truth, to deny the justness of these pictures. Good and faithful slaves *are* sold by embarrassed masters; good masters die with purposes of emancipation unexecuted; heirs and executors do break up the establishments of deceased masters, and send the slaves to the public auctions. Here any body may buy that pleases, and no matter how few may be the proportion of masters that are monsters, *there are such*, and these have full liberty, with the good, to buy. They do buy, and the dreadful scenes of the Red River plantation answer to known facts. The pictures of Mrs. Stowe involve, as they ought, the bright side and the dark side of slavery. And herein is the fairness of the book. It embraces no wholesale and indiscriminate denunciations. It asserts no faultless virtue on the part of the free States; it admits the existence of oppression where slavery does not prevail. It rests man's claims to freedom on grounds which commend themselves to an enlightened reason and conscience, and enforces the claims with an urgency which we believe it is impossible to resist. The religious spirit which pervades the book is admirable. We rejoice in its appearance; we thank God that it goes forth by tens of thousands to its mission. In three months hundreds of thousands of persons will have read it, and it needs no vision of prophecy to foresee that its influences will be vast and immeasurable in deepening the antagonism to slavery, and hastening the day of its doom.

CHRISTIANITY AND CANNIBALS.

In the following recent occurrence, we have a beautiful instance of the effects of Missions in providing from amongst cannibals a safe and kindly asylum for shipwrecked mariners. The ship "Lady Howden" sailed from California for Sydney on 7th of April, 1850, and on the 22d of May was wrecked on a coral reef near Onega, one of the Fejee Islands. The men took to their boats, and pulled toward the shore, a distance of seven miles. After getting so near as to see the natives on the land, they lay for a while on their oars, discussing whether to steer for the Isle of Pines, 900 miles distant, or to go ashore and stand the chance of being devoured by cannibals. The latter course was adopted. "We hoisted our ensign," says Mr. Plumptre, one of the passengers, an Irish Roman Catholic, "and gave it a cheer, upon which the natives launched a canoe and came off, giving us a hearty shake of hands. We were astonished. The natives soon got hold of the boats and drew them ashore. We were met by several natives, who conducted us to a hut, where an ample supper of yams and cocoa-nut cakes were provided. Before retiring, they had prayers in their native language; and as they sang their evening hymn, I felt a calm devotion, to which, I regret to say, I had long been a stranger. I need not say that I was agreeably surprised to find that, instead of being among cannibals, I was among devout Wesleyan Methodists, brought to the knowledge of the truth by the Wesleyan missionaries. What gratitude I felt for those brave soldiers of the cross, who came into these distant lands to teach the will of God to this benighted people!" [Lawry.

THE POWER OF PRAYER.

"If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18: 19.

Every instance of successful prayer, is an enouragement to the pious heart, and deserves to be put on record for the common benefit of the Christian church.

In a precious work of grace, with which it has just pleased the Lord to visit one of his churches in N., a signal instance of this nature has occurred. Three months ago, the session met, preparatory to the communion, but there was not a single applicant for admission to the ordinance. They were greatly cut down and mortified, especially as they had looked for one or two additions. In this situation, the pastor proposed, as they had no other business before them, to turn it into a prayer-meeting. Accordingly each was called to pray in turn, and the pastor made a few remarks. Said he, "It has of late been very solemnly borne upon my mind, that I have children of an age to come forward, who evince no disposition to do so. And it is the same case with each of you. You, Mr. ——, have children who are holding back, and you, Mr. ——, and you, Mr. ——, and you also, Mr. ——." "Yes," they all acknowledged, and lamented the sad truth. They then agreed that they would pray for each other's children, and for the children of the congregation, when they prayed for their own; and so parted. Before a month had expired, a case of decided concern appeared in the family of one of the elders; next, a like case in the family of the pastor; then, among the children of another elder. Thence an interest extended through the congregation. Meetings were of necessity multiplied, such was the general thirst for information how to be saved. Upwards of thirty persons were brought under deep exercise of mind.

Of these, sixteen were received into the communion of the church, and of the rest, several are now in a hopeful state. One young man, a student, was awakened on the day of prayer for colleges.

The families of the pastor and elders are five in number. Three out of the five have obtained a blessing; six members in all, (two out of each family,) having decided to come on the Lord's side. One of the individuals alluded to, was absent from home all the time, and of course not directly approachable; and all were ignorant that prayer was continually made for them.

This appears to be so marked an answer to prayer, (Isa. 65: 24,) that it is now put on record to encourage God's people every where to pray, and not faint. [N. Y. Observer.

BE STILL.

It is often easier to *do* than to *suffer* the will of God. There is a pleasurable excitement in the employment of one's active powers in the service of Christ, a satisfaction in the consciousness of doing good. A little grace, with favoring Providence, may make a Christian hero; while abounding grace alone will suffice to make a Christian martyr.

Be still when persecuted or slandered. If unjustly accused, you may regard every epithet of abuse as a badge of discipleship. Your divine Master and his apostles and witnesses were marked in the same way. Then, too, every lie has the seeds of death within it. Let it alone, it will die of itself. Opposition may look very formidable; it may seem as "though the mountains were carried into the midst of the sea; the waters thereof roar, and be troubled; the mountains shake with the swelling thereof;" but the voice of wisdom cries, "Be still, and know that I am God."

Be still when thwarted in your plans and disappointed in your hopes. You are not responsible for results. If you have sought trustworthy ends by lawful means, and have done your utmost to attain them, the issue is of Divine ordering, and should be no more the subject of murmuring or repining than the changes of the seasons or the rolling of the spheres. The purpose of God in your loss or disappointment may not be obvious. You may have to content yourself with the thought —"These are but parts of his ways." But the fact that they *are his ways*, must hush the soul in quietude under the most trying and mysterious crosses of life. Faith will take Cowper's song:

"Behind a frowning providence
He hides a smiling face."

Be still under sore afflictions. They are all deserved. They are all ordered of God. They are embraced among the "all things" that shall work together for good to them who love God. Murmuring does not lessen, but rather increases the burden of griefs. Submitted to—acquiesced in—sanctified—every sorrow may distil new joys; every affliction may work out "a far more exceeding and eternal weight of glory." Many a saint has never experienced the infinite preciousness of the gospel, until the rod of God is upon him. It is when in the vale, with eyes uplifted and the mouth closed—"I was dumb"—that the stars of promise glisten on the spiritual vision, and the Sun of Righteousness darts his rays of comfort and holy joy on the stricken soul. [Heber.

YOUNG PROFESSORS.

The following incident will show the importance of Christian decision. A young lady having recently made a public profession of her faith in Christ, was urged by her brother, whom she tenderly loved, to accompany him to a place of amusement, which many church members were in the habit of attending. But she resisted his importunities, and he went alone. On his return, he said to another member of the family, "I did not enjoy myself as I had anticipated; and I respect religion the more from its exhibition in the conduct of my sister, whom I could not divert from what she believed to be right. Had she gone with me, I should have been confirmed in the opinion that religion was more a pretence than a reality. Her consistency of character with her profession has rendered her nearer to me than ever."

This may prove a useful lesson not only to young professors, but to all such as are making religion a subject of serious inquiry.
[Watchman and Observer.

I DID NOT GIVE ENOUGH FOR MY BIBLE.—A Bible distributer in Germany called upon a blacksmith and urged him to buy a Bible. Being ignorant of the value of the precious volume, he refused to part with his money to obtain it. It was then offered to him gratuitously, but he disdained to receive it upon such terms. A compromise was at length effected by his agreeing to give a fire-shovel for the book. After the labors of the day were over, curiosity prompted him to look into the book which he had purchased; and as he read, his heart was opened, and the character of God was revealed to him. The depravity of his nature; the worth of his soul; his need of a Saviour; the preciousness of Christ, were deeply felt; he was melted to tears; and as he wiped from his cheek the falling drops, he said to himself, "I did not give enough for my Bible!" Early in the morning he went into his shop, finished a pair of tongs, went in search of the Bible distributer, and, finding him, said, "My dear sir, please accept a pair of tongs with the shovel, I did not give enough for my Bible."

The Sabbath Recorder.

New York, May 27, 1852.

RELATION OF MINISTERS TO CHURCHES.

We have just returned from a pleasant, and (we trust) profitable anniversary of the Eastern Association, a report of whose proceedings will be found in another column. Among the things done, was a resolution declaring the judgment of the body, that it is a violation of gospel order for a church to recognize as its pastor or stated minister a person who does not become amenable to its discipline by connecting himself with it as one of its members. We hope this resolution will receive attention; not because it is the expression of the Association's judgment, but because it sets forth the doctrine of the New Testament. Epaphras, who was Pastor of the church at Colosse, (Col. 1: 7,) was one of its members, (see chap. 4: 12;) and not an instance is recorded of one exercising the office of Pastor, or Bishop, in a church to which he did not belong. Seventh-day Baptist churches claim to be conformed to the New Testament model; yet, in some instances, they have been so remiss as to allow ministers to come from distant congregations, exercise the pastoral office for months and years, and depart again, without having come under their jurisdiction at all. Such churches, as one of the speakers upon the resolution very properly remarked, ought to pass a vote, at every communion season, inviting their pastors to participate in the ordinance, according to the usual custom of inviting all members of sister churches, in good standing, who happen to be present.

This evil is not owing (we think) to any denominational predilection for prelacy, or that form of church government which makes ministers independent of the churches, but rather to a neglect, of late years, to inquire for the old paths, and to study the apostolical teachings. There is no lack of the democratic spirit among us, as every one will see who witnesses our deliberations; but there is danger lest we forget that the democracy of the New Testament consists in a rigid compliance with inspired order. If we allow our own notions of expediency to infringe upon this order, in ever so small a degree, we shall bring ourselves into bondage, notwithstanding we may promise to ourselves liberty. Democracy, it is true, acknowledges no visible Head—no universal Bishop—no central tribunal, in which all the churches together have an embodied unity; but if it be pure New Testament democracy, it does acknowledge a universal Bishop in the Lord Jesus Christ, who, by his inspired Apostles, prescribes an order, a faithful adherence to which, on the part of the churches, is the security of their independence.

A few—we trust they are *very* few—seem to have got the notion, that a minister's ecclesiastical relation is to the Association, or the Conference, or some such body; and that to such body he is amenable for his conduct, and not to any particular church. But what countenance does this notion receive from the Word of God? We scruple not to say, that it receives none. An Association has been called, peradventure, to aid in the minister's ordination. Its judgment of the candidate's fitness for the office has been obtained, and its ministers have officiated in setting him apart to the work. But it is a great error to suppose that his ordination was the *gift* of the Association, or that the Association has power to take it away after it has been conferred. His ordination originated with the church to which he belonged, was the gift of the church, and by the church to which he belongs it can be taken away. The Association was a mere *advisory council*, whose judgment in the case the church was at liberty to seek, or not, as it saw best. The Association's Presbytery (collection of ministers) was a mere *agency*, which the church employed to perform the customary formalities of designating the candidate to his work; an agency which the church was under no obligation to employ, but might have availed itself of any other. The Association, therefore, had no power in the matter, except what was given to it for the time by the church which asked its advice. It was but the *servant* of the church; and should it afterwards assume to exercise the power of deposing from the ministry one whom it had ordained, under the hallucination that the ordination had been its own free gift, it would exhibit an arrogance for which it would deserve the severest rebuke. The same may be said of a Conference, or any other associated body.

For our own part, we are rather prejudiced against the practice of resorting to such an agency, for the ordination of ministers, as an Association or General Conference. We much prefer the simple plan of selecting a council specially for the purpose; not that we suppose the latter course to be any more scriptural than the former, but because a special council, being immediately dissolved after the ceremony is over, there is no room left for the supposition that the ordination is any thing else but the gift of the church. But an Association or Conference, having a standing existence, and meeting from year to year, the idea is very apt to obtain, that it is a body which has original jurisdiction in such things. Indeed, the Association or Conference itself becomes intoxicated with such a notion, after a time, and can hardly manage its proceedings without once in a while behaving somewhat unseemly.

T. B. B.

THE EASTERN ASSOCIATION.

The Seventh-day Baptist Eastern Association held its Sixteenth Annual Meeting at Waterford, Ct. It commenced on Fifth-day, May 20th, and the regular business was completed in the afternoon of Sixth-day, although meetings for preaching continued until the afternoon of First-day. The delegation in attendance was rather smaller than usual from West New Jersey and Rensselaer Co., N. Y.; but from East New Jersey, New York, and Rhode Island, it was quite large. James Bailey was present as a delegate from the Western Association, and W. C. Whitford as a delegate from the Central Association. David Dunn, of New Market, N. J., served as Moderator, and H. H. Baker and E. P. Larkin as Secretaries. The discussions, both upon points arising in connection with the business, and upon the resolutions introduced, were of a nature to excite considerable feeling, but, we are happy to say, they were free from acrimony. Only one expression have we heard in relation to the general character of the session, and that is that it was an interesting and pleasant one.

Without attempting to follow the order in which the business was transacted, we will give some account of the leading items.

Introductory Discourse.

Agreeable to appointment, the Introductory Discourse was preached by James H. Cochran, of Plainfield, N. J. He took for his text Psalm 137 : 5, 6—"*If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.*" By way of introduction, the church of Jesus Christ was spoken of as sustaining a relation to the believer similar in many respects to that which Jerusalem sustained to the writer of this Psalm; and it was maintained, that every Christian ought to feel such an interest for the church as the Psalmist says he felt for Jerusalem. The first leading point considered by the preacher was the duty devolving upon those who profess to be Christians of living in union with the church—the representative of Christ on earth; and under this head the various objections or apologies for neglecting this duty were examined and shown to be unsatisfactory. The second point was the duty of denying self in order to promote the interests of the church. Third, the evidence of one's being identified in feeling with the church. Fourth, reasons why the Christian should love the church—it is the place of his birth, the abode of his best friends, and the object of the Saviour's love.

State of the Churches.

The Letters from the Churches indicate that they are nearly all supplied with the regular ministration of the Word, and that the attendance upon it is satisfactory. In several of the Churches—as 2d Hopkinton, Rockville, and Waterford—revivals have been enjoyed within the past year. In nearly all, we think, there is a growing interest in our benevolent operations, and in the subject of Sabbath Schools and Bible Classes. But in most of the churches there is evidently a lack of that zeal in the cause of Christ, that regularity and earnestness in cultivating family religion, and that consistency in conforming practice to preaching in regard to the Sabbath, which ought to characterize us. Some of the letters express this, and also regret on account of it. But the general feeling indicated by the letters and the remarks of the delegates, was, that a deepening of this regret is necessary to the revival and enlargement of the churches. During the year, there were added to the churches 82, dismissed 35, deceased 41, rejected 17.

Associational Missions.

The Executive Board to direct missionary labors among the feeble churches and societies within the bounds of the Association, have done but little during the past year. They were not able to find a person to devote his whole time to preaching among the scattered Sabbath-keepers in Rhode Island and other parts of New England, as directed at the last meeting of the Association. They however obtained the labors of Eld. Henry Clarke for a portion of the time at South Kingston. For the coming year, they were instructed to continue to aid the church at South Kingston, and to make farther efforts "to obtain a missionary to labor within the bounds of the Association, for the promotion of pure and undefiled religion, the advancement of the Sabbath cause, and the salvation of souls."

Resolutions.

A series of resolutions, introduced by the Business Committee, occupied the attention of the Association during the afternoon of Sixth-day. They were not intended to furnish themes for set speeches, but to bring to the attention of the body subjects of vital importance, and secure a general expression of opinion and feeling upon them. We print below the resolutions which were adopted. That relating to the church membership of ministers, was spoken upon by several individuals, and is intended to correct a very serious evil, arising, no doubt, in many cases, from a want of consideration alone. The resolution upon the manner of keeping the Sabbath, drew forth remarks from a large number of persons, which indicated a good deal of feeling upon the subject, and will not soon be forgotten by those who heard them. The resolutions upon slavery—especially that touching the Fugitive Slave Law—gave the audience, an opportunity to learn whether "the higher law" is generally respected by the members of this Association. The conclusion to which the discussion upon that topic led us, was, that the law has done more to create and deepen anti-slavery feeling, than all the resolutions passed by abolitionists in the last ten years. Following the resolution on Temperance was one dissuading from the use of Tobacco, as a species of intemperance; it was discussed with considerable animation, pro and con, but was finally laid on the table. A resolution recommending a day of fasting and prayer, was also considered, but laid on the table, under the impression that it is desirable to have such a recommendation originate with the General Conference or one of the denominational Societies, so as to have all unite in observing such a day.

1. *Resolved*, That, in the judgment of this Association, a church which recognizes as its Pastor or Elder one who is not one of its members, does not comply with gospel order.

2. *Resolved*, That the members of this Association view with pain the inconsistency of those who, professing to keep the Sabbath of the Bible, fail to devote the hours of that sacred day to strictly religious purposes; and they would urge upon all such the necessity, in order to enjoy the blessing connected with keeping the Sabbath, of complying fully with that passage of Scripture, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a Delight, the Holy of the Lord, Honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

3. Believing it to be the duty of the church to bear testimony against sin wherever found, whether in individuals or collective bodies; and believing that slavery, as it exists in our country, involves the most flagrant sins, and almost a total subversion of Christian principle; therefore—

Resolved, (1.) That we enter our solemn protest against the system of American slavery, as a sin against God, and a libel upon our national declaration that "all men are created equal."

Resolved, (2.) That we regard the Fugitive Slave Law as an atrocious violation of the rights of humanity and the principles of the Gospel—the enforcement of which actually prohibits the discharge of duties which are obligatory on every Christian; and that to aid in its execution would be treason to Jesus Christ.

Resolved, (3.) That, as an association of Christian churches, we disclaim all fellowship with slavery or its abettors.

4. *Resolved*, That the use of intoxicating drinks as a beverage is hurtful to the physical and moral constitution of men, and therefore sinful; and that this Association affectionately and earnestly advises all persons, especially those connected with our churches, to abstain from their use, manufacture, or sale.

5. *Resolved*, That we cordially approve of the efforts of the Seventh-day Baptist Publishing Society to disseminate the truths of the Bible, and general intelligence connected with the welfare of the Seventh-day Baptist denomination, by the publication of the *Sabbath Recorder*, the *Sabbath-School Visitor*, and the *Seventh-day Baptist Memorial*; and therefore recommend their liberal patronage.

6. *Resolved*, That in the opinion of this Association, the Sabbath commences at the going down of the sun on the evening previous to the morning of the seventh day of the week.

7. *Resolved*, That we recommend an increase of effort among us for the support of our missionary operations and the spread of the Gospel at home and abroad.

8. *Resolved*, That we recommend the daily worship of God in all the families connected with this Association.

Religious Exercises.

On Sabbath evening, Charles M. Lewis delivered a discourse, his subject being the faith of Noah. Sabbath morning, a discourse was preached by Thomas B. Brown, on the difficulties of the missionary work, followed by a collection in behalf of the Seventh-day Baptist Missionary Society. In the afternoon, a discourse by W. B. Gillett, after which the Lord's Supper was administered. In the evening, David Clawson preached. First-day morning, a discourse by James Bailey, and in the afternoon by James H. Cochran.

Miscellaneous Items.

The Corresponding Secretary for the ensuing year is Sherman S. Griswold, of Mystic Bridge, Conn. Treasurer, Asher M. Babcock, Westerly, R. I.

Alfred B. Burdick was appointed to attend the next meeting of the Central Association, and James H. Cochran that of the Western Association.

David Dunn, W. B. Gillett and J. H. Cochran were appointed a Committee to arrange business and religious exercises for the next session of the Association.

Charles M. Lewis was appointed to preach the opening discourse at the next meeting of the Association; Daniel Coon, alternate.

Adjourned to meet with the Church in Piscataway, N. J., on the fifth day of the week before the last Sabbath in May, 1853.

BRITISH CORRESPONDENCE.

Illustrations of Sunday-keeping—Religious Institutions—Rev. Mr. Gladstone—Crystal Palace.

GLASGOW, May 7th, 1852.

In Paris, *on Sunday*, 25th ult., the French President reviewed the military, and "was extremely well received by the people." Another announcement intimates that he slept at the Tuilleries" "in order that he might be at hand for the review of Sunday"—implying a deep interest in this sort of Sunday sanctification. In the British House of Commons, on the following day, Mr. Cowan (a Free Churchman) one of the Members of Parliament for Edinburgh, presented Petitions from Scotland against Sunday labor in the Post Offices—without their eliciting any remark from any other Member.

Several of the Annual Meetings of the Religious Institutions have been held in London this week and last. On the 27th ult., at the Baptist Missionary Society, it appeared from the Report, that the Receipts for the year were £19,116, and the Expenditure £18,088. And on the 30th ult. the Hanserd Knollys Society, for the republication of old Baptist books, had their annual meeting, when our brother, the Rev. W. H. Black, took part in the proceedings. The Report spoke discouragingly of the support rendered—the subscriptions and receipts having been falling off in successive years. They had at an early period 1,100 subscribers; the present number is 750. The Receipts for the year were £217; the Expenditures, £200. They print 1500 copies usually of the books issued, but of the later volumes a considerable number of copies are on hand.

The Rev. Mr. Gladstone's case, (to which I formerly alluded,) has been heard in the Arches Court. He is charged with publicly reading Prayers in an unconsecrated chapel (in which he has been accustomed to minister) in London, without the license of the Bishop, and contrary to his monition and prohibition. Mr. G. alledged in Court, that there is "at this moment a deep-laid conspiracy" against the supremacy of the Queen. Having been interrupted as making remarks irrelevant to the question, he said that if denied liberty to deal with the question as he wished, he should appeal to Her Majesty in Council—which he afterwards did, on his defense being rejected. His principal allegation, responsive to the libel, was that the Bishop's monition was not a godly but ungodly one; and his ordination vows bound him to obey only godly monitions. He believed that his real fault was, that he had kept them too faithfully. His appeal to the Queen, the Judge declined to allow; but Mr. G. is given till next session to state whether he has exceptions to the testimony of the opposing witnesses. It is stated that he will defend himself to the last extremity; and we trust that good may result, in showing to faithful ministers and members of the Church of England what is the danger of promising implicit obedience to human authority, and what the true character of some of their dignitaries is. This same Bishop of London has interdicted the Rev. Mr. Nolan from speaking, much less preaching, at any of the London May assemblies, for any Institution not connected with the Church of England. It is therefore little to be wondered at, that when the Rev. Mr. Duffield, the Rector of Bow, asked Mr. Gladstone (who is his personal friend) to preach in his church at Easter, the Bishop immediately forbade it, under the penalty of being himself inhibited. And this, when all sorts of Protestant Popery finds favor in his eyes, or is passed over as requiring no notice.

The Crystal Palace is now finally determined to be removed, and has been purchased by private parties for £70,000, to be re-erected in some form on a different site. Numerous meetings were held and petitions presented to Parliament; but, having been expressly stipulated to be only temporary in its first position, it was regarded as a breach of faith to propose to retain it there.

J. A. BEGG.

QUALIFICATIONS FOR THE MINISTRY.

> "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Matt. 28: 19, 20.
>
> "Apt to teach." 1 Timothy 3: 2
>
> "Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil." 1 Timothy 3: 6.

I have selected a few passages touching the qualifications of ministers, as given by Jesus Christ, and by the great Apostle Paul, as a starting point to some thoughts I wish to offer, as expressive of my own views, and possibly for the benefit of some others.

Jesus Christ selected and appointed as the ministers of his gospel, such as had the ability to *teach*. The mission that the gospel has in the world is such, that the most skillful teachers are necessary to carry out that mission. The mass of the world are ignorant, superstitious, and wedded to error. Before the gospel of Christ can accomplish its great work, this ignorance must be removed, the superstition dissipated, and the error combatted and overcome. Irreligion seeks the covert of science, and the aid of subtle sophistry, to drive back the approaches of the gospel, and hides itself in forced interpretations of Scripture, and claims and feels a complacent security in the refuges it has created. The Saviour, understanding how infidelity would gird itself for the conflict, directed his disciples to go and *teach*. This was their great work. To teach, to instruct, to enlighten, to convince, were the great things needed to prepare the world to believe and be saved. Men must be taught *what* to believe, and *how* to believe, before they can be persuaded *to* believe. The whole system of religion must be laid open, so that it can be seen. It must be presented by arguments that will convince, and by eloquence that will persuade. Well did an Apostle, who was skilled in the wisdom of the age, and whose burning eloquence made the ruler tremble, exclaim, "Who is sufficient for these things?" Ignorance can be conquered only by intelligence. The Saviour, therefore, sent forth *teachers*, and none but *teachers*.

The Apostle who labored more abundantly than the others, and who met men of high and low degree, said of the ministers of the gospel, that they must be "*apt to teach.*" Who could know, better than he, what were requisites to success in the ministry? An easy ability to instruct, a readiness to teach, was to him an indispensable preparation to preach the gospel. A novice would not fill the place of a teacher. The real, and not the imagined, ability to instruct, must be possessed because, in matters of the soul, there must be no ignorance, and no delusion, or all is endangered. Blind guides, blind leaders of the blind, were denounced by the Saviour. The Saviour and his apostles would not admit one to the ministry that was not qualified to teach, and to give an intelligent exposition of the whole economy of the gospel. Other qualifications were necessary, but they could not supersede this. We know of no qualifications for the sacred office but such as are set before us by Christ and his Apostle; nor, where these are wanting, can one be safely entrusted with the holy office.

If the above statements are allowed, councils must be sustained in abiding by them, whenever called upon by churches or individuals to examine any one with a view of consecrating him to the great work of preaching Christ. Every other qualification given by the Apostle is as suitable for a layman as a clergyman; and they who possess them can labor as efficiently out of the ministry as in it, if they have no "aptness to teach." And why should the ministerial office be burdened and dishonored by inducting into it good men who can not teach? Zeal, and piety, and industry, and faithfulness, as well become a private as a public member of the church. Overlooking this fact, many good men have been spoiled by ordaining them, and the holy office has been degraded and dishonored. And O, how has the word of God been handled by unskillful hands!

A brother is presented to a council for ordination. It is said of him, that he is pious, zealous, and useful, and that many have been converted under his labors. On inquiry, it is ascertained that his preaching is not well received—that he is incapable of giving an exegetical discourse—that instead of instructing his congregation, they are generally uninterested, and none enlightened. In such a case, what shall be done? If he is set aside, there is an uproar because one so pious, so zealous, so useful, is restrained by the council; and invidious comparisons are made between him and members of the council. If he is ordained, a minister is thrown upon the church and into the world who is incapable of complying with the great commission, "Go and teach!" The handling of the word of life is brought into disrepute, and those who sit under his ministry are religious pigmies, or are intelligent Christians in spite of his ministrations. The custom has been to induct such an one into the ministry; and wo betide the minister that dare make an innovation on the long-established custom. Because a man has zeal and piety, and can talk an hour before a congregation, and wax warm in the talk, is he therefore to be ordained? Under my incog., I aver, No. His zeal and piety could shine brighter in another sphere. And if he has been instrumental in the conversion of souls, it has been because of his private and not public labors. Zeal and piety and eminent success beautifully adorn the private Christian. Let all who are thus honored abide in it, and not, by an effort to take a higher station, lose their good name and good influence.

It is often urged, as an argument for taking holy orders, that the Holy Ghost has called such to the work. The Holy Ghost never calls those to preach who can not preach. It never sets a novice to preaching. Therefore, let such judge that they are mistaken, and seek to honor God in a humbler sphere. Would it not be better for the churches to be without ministers, than have for ministers those who can not comply with the command, "Go *teach?*" Better, far, had the churches join in the request—

"From such Apostles, O ye mitred heads,
Preserve the church! and lay not careless hands
On skulls that *can not teach*, and *will not learn*."

A MINISTER.

INDIAN CORN IN PALESTINE.

PHILADELPHIA, May 11, 1852.

To the Editors of the Sabbath Recorder:

In the haste of copying off our friend's "Report from Palestine," the following fact was overlooked, which may, we trust, be interesting to your readers, as it illustrates the helping hand of Providence in introducing productions hitherto unknown in that once glorious land:—

"The ear of Indian corn brought with us in our first visit (in 1849) has increased a thousand fold, so that Meshullam gave away to many poor Jews a large quantity of green-corn last year, has sold much, has eaten of it freely all the past winter season in his family, and has plenty yet."

Its history I will briefly narrate: One of the travelers in 1849 felt a strong impression to take a beautiful twelve-rowed ear of Indian corn, that was presented to him by a friend from the country; and he put into his trunk, intending to drop some of its grains in some opportune spot. When they arrived at Meshullam's hotel in Jerusalem, and after he had told them of his efforts in agriculture, and found that the friends were Americans, he said, one day: "In 1825, I traveled in the United States, and visited Philadelphia in the summer; and at dinner, had a mess of sweet green-corn—what was called '*hot corn*,' by the servants. Since I have turned my attention to planting, O how often I have wished for ONE such ear of corn to plant in my fatherland." The friend listened, and as he said this, impulsively went to a trunk, fumbled hastily to the bottom, and produced his ear of corn, exclaiming: "Now I know why I had to bring this ear of corn with me; take it, for it must be for you;" and related his impression of mind. Meshullam thanked God aloud before them, and said: "Yes, surely it was the heavenly Spirit from God that put it into your heart to bring it so far; for none but He knew how greatly and often I had desired to obtain some. I never saw so large an one as this."

And, as has been previously mentioned in the first part of this communication, from an ear of corn (sent from America only three years since) a thousand fold has been the result—affording sustenance to many souls. From this lesson in natural things, let us, Christian brethren, hope that from even the small and feeble effort now put forth for Israel's salvation into Christ Jesus, our heavenly Father may spiritually work as multiplying results as have been accomplished by "one ear" of corn.

J. L. B.

GRAND LIGNE MISSION.—We learn that the Grand Ligne Mission has been and is still suffering severe deprivation; and that the health of Madame Feller, from the effects of fatigue and anxiety, is in a precarious state, awakening apprehensions for the result. The receipts for the support of this mission have greatly fallen off.

REVIVAL AT LINCKLAEN.

LINCKLAEN, Chenango Co., N. Y.,
May 14th, 1852.

To the Editors of the Sabbath Recorder:

I have read with interest the accounts of revivals in various parts of our beloved Zion, as they have come to us through the *Recorder;* and as I suppose intelligence of the kind is alike interesting to others, I thought it my duty to let you know what the Lord has been doing for his people at Lincklaen. Although I cannot chronicle so large a number of conversions as others, yet I thank the good Lord for the hope that a few have passed from death unto life. Our Sabbath meetings began to be more than usually interesting about the last of February. We then commenced holding meetings every other evening, and continued them until the first of April. The Spirit of the Lord was evidently in our midst, and before we were aware, sinners were inquiring to know what they must do to be saved. The result has been the conversion and restoration of about twenty-five souls. Twelve have publicly acknowledged their faith in Christ by submitting to the ordinance of baptism, and have united with the church. Five others have united, making in all seventeen. We think there are others lingering about the skirts of Zion who ought to be gathered in. Truly, the Lord has been good to us.

RUSSELL G. BURDICK.

PRESBYTERIAN GENERAL ASSEMBLY.—The General Assembly of the Presbyterian Church, New School, is now in session at Washington. One prominent theme of discussion during this meeting will be what is called in the denomination "Church Extension"—a subject very likely to disturb some nicely-adjusted relations now existing between the New School Presbyterians and the Congregationalists of New England. At present, both these great bodies, differing only in matters of church government, are united in the American Home Missionary Society, and this Society disburses its funds to deserving applicants of either denomination in destitute regions in this country. Should the Assembly establish a "Board of Church Extension" to push its own interests, while drawing funds largely from the Home Mission Society, it would probably lead the Congregationalists to establish a similar Society of their own—the consequence of which might be, either the crippling or extinction of the American Home Missionary Society.

An official report on the subject of church extension, represents that the *Presbyterian* Church has made little or no progress during six years past, and with a view to its extension, proposes, first, to do something for ministerial education; secondly, to explore regions where they have as yet little or no foothold; thirdly, to publish a series of doctrinal tracts.

THE LIQUOR LAW IN MASSACHUSETTS.—The Liquor Law passed by the Legislature of Massachusetts was vetoed by the Governor, who professed not to be opposed to the bill, but to the *open* ballot to be taken on it. The Senate immediately tried to pass the bill over the veto, but the vote was not quite two-thirds, being 23 to 15. It was then amended, so as to restore the secret ballot, and passed by a large majority. Subsequently the House insisted on amending it so as to strike out the clause submitting it to the people. The change was agreed to by the Senate, and in that from the bill was sent to the Governor for his signature. The Governor affixed his signature to the Bill on Sabbath morning last, and it is now a law of the State, to go into effect on the 21st of July. So the old Bay State stands with Maine, Minnesota, and Rhode Island, for Temperance and Prosperity, for Virtue and Order, as opposed to Rum, Wretchedness, Penury, and Crime.

RECEIPTS OF BENEVOLENT SOCIETIES.—As appears from the late anniversary reports, the receipts of the leading Benevolent Societies are as follows, viz.:—

American Home Missionary Society,	$160,062 25
Am. S. S. Union—donations $45,836 54,	193,846 22
Am. Tract Society—donations $116,406 41,	342,858 93
Am. Bible Society—donations not given,	308,744 81
A. B. C. F. M.—receipts for nine months,	211,062 54

In each of these Societies there has been an encouraging advance upon the previous year in the total receipts:—

The A. H. M. Society's advance is,	$9,122 09
The A. S. S. Union's advance is,	11,911 88
The A. T. Society's advance is,	32,130 00
The A. B. Society's advance is,	31,842 23
The Am. B. C. F. M.'s advance upon first nine months of last year is,	6,243 61
Total advance in these five Societies,	$91,249 77

THE AMERICAN AND FOREIGN BIBLE SOCIETY.—This Society held its Anniversary in Cleveland, Ohio, on the 13th inst. Rev. Edward Lathrop, of New York, presided, and the usual reports were presented by N. C. Platt, Esq., and Rev. Dr. Babcock. Addresses were delivered in the afternoon by Rev. Mr. Cheney, of Ohio, Rev. Mr. Gillett, of Pennsylvania, and Rev. Mr. Weston, of Illinois. In the evening, a crowded house listened with interest to Rev. E. L. Magoon, Rev. E. C. Lord, Missionary from China, and Rev. J. M. Haswel, Burman Missionary. The entire session was harmonious, and numerously attended, not only by the people of the "Forest City," but by nearly 300 clergymen and distinguished laymen of the Baptist denomination.

LO! THE POOR NEGRO!—A bill is before the Maryland Legislature, which provides that all free negroes and mulattoes who shall be born in that State after the first day of January, 1855, shall, upon their arrival at the age of twenty-one years, be compelled to emigrate to Liberia or Africa, or, upon their remaining within the State for more than twelve months thereafter, (unless in the hands of the Maryland State Colonization Society,) shall be ordered to be sold as slaves for a term of not less than five nor more than ten years, and the proceeds thereof shall be applied to the colonization fund of the city of Baltimore.

"A Bible Catechism, for Sabbath Schools and Families," is the title of a neat little book of forty-eight pages, prepared and published by Eld. W. B. Gillett, of New Market, N.J. The following is its Preface:—

"The design of this little work is to benefit the children, and to teach them to yield themselves to God. The author has long felt the need of a work similar to this, adapted to the Sabbath-Schools in the Seventh-day Baptist Denomination. He has waited, hoping that some abler pen would undertake it. Seeing the disadvantages attending the Sabbath-Schools, in depending upon other denominations for books, that teach sentiments unscriptural and untrue, he has been induced to offer this to those who may think it worthy of their regard. If by this any of the young can be induced to love the Bible, and practice its truths, he will obtain that reward which he covets, and for which he will continue to pray."

Caste among the Episcopalians.—The Protestant Episcopal Convention, in session at Philadelphia last week, had a long discussion upon the propriety of admitting certain white delegates as representatives of a colored church. A Special Committee, appointed the previous year, presented a majority report in favor of it, and a minority report against it. The Convention, by a tie vote, decided not to admit them. So the question is settled for the Episcopal diocese of Pennsylvania, that churches of colored people can not be representd among the churches of white people, even by white men.

The Gospel in Chinese Islands.—Doctor Bettleheim, a converted Jew of Pesth, Hungary, and a physician, has labored as a missionary nearly six years at the Loo Choo Islands, on the Chinese coast; he finds numbers of all classes who appreciate the blessings of the Gospel, and are really followers of the Lord, though they make no profession of their faith, because certain death awaits such a step. One has already fallen a martyr. Doctor Bettleheim is far advanced in preparing a grammar and dictionary of the language, and has translated parts of the New Testament and Liturgy.

Pietists in Norway.—We recently mentioned the religious revolution in Norway. The judicial inquiry has now commenced, from which we gather that the heretics hold the errors of the Moravians—have conventicles—believe in denying God and fighting for the arch enemy, and are accused of breaking up the public religious meetings of the established church. Sentence has not yet been passed upon them.

Odd-Fellowship among the Methodists.—At the Methodist General Conference in Boston, last week, a case of some interest was decided. The Ohio Annual Conference had passed a vote of censure upon some of its members for joining the Order of Odd-Fellows, in disregard of certain Conference resolutions upon the subject. The General Conference declared the proceedings of the Annual Conference disorderly.

Arabic Bible.—The Society for the Diffusion of Christian Knowledge has prepared an Arabic translation of the Bible from the Greek text, under the auspices of Dr. Lee, one of the most eminent of modern Orientalists, and Fares Schidiak, an Arabian Poet. The present Arabic version of the Bible was issued by the Propaganda in Rome, in the year 1671, and was, of course, translated from the Latin text.

Proceedings in Congress last Week.

SECOND-DAY, MAY 17.

In the Senate, Mr. Underwood introduced a Bill changing the mode of compensating members of Congress—allowing a salary of $2,000 per annum, and 20 cents per mile for mileage, calculated on an air line—deducting $10 a day for absence, except for sickness—to take effect from the 4th of March next. The Senate passed the bill in aid of a Railroad from the Wabash to the Missouri River. Mr. Borland then finished his speech against the grant to the Collins steamers, and the Senate adjourned over to Fourth-day, to give opportunity for attending the funeral of the Widow of ex-President J. Q. Adams.

In the House, Territorial Bills were the order of the day, and the one authorizing the Governor of New Mexico to convene an extra session of the Legislature, was taken up. Upon this bill, Preston King made a political speech, telling the Democratic party, that if they insisted upon an endorsement of the Fugitive Slave Law in the North, they would not get it—that New York would desert any candidate who made such endorsement the condition of his election. Mr. Cullom defended the action of Mr. Mangum in ruling out the endorsement resolutions, and bore down smartly upon Mr. Clingman, the leader of the Whig secessionists, at the same time eulogizing Gen. Scott. Mr. Clingman retorted, and the House soon after adjourned to Fourth-day, for the purpose of attending Mrs. Adams' funeral.

THIRD-DAY, MAY 18.

No session, both Houses having adjourned to attend the funeral of Mrs. John Quincy Adams.

FOURTH-DAY, MAY 19.

In the Senate, land was voted to make a railroad from San Francisco to San José. The item of $350,000 for damages during the Creek War was very earnestly debated and finally voted down. The Collins Steamers allowance of $33,000 per trip passed, conditionally, by the close vote of 23 to 21.

In the House, the bill authorizing an extra session of the New Mexico Legislature, was passed. The session is limited to 90 days. The bill in regard to national roads in Oregon was taken up, and Mr. Floyd made a political speech upon it.

FIFTH-DAY, MAY 20.

The Senate debated various items in the Deficiency Bill, but arrived at no very important conclusions.

In the House, Territorial Bills were the order of the day, but nothing of consequence was done.

SIXTH-DAY, MAY 21.

In the Senate, numerous memorials were presented, including several asking for the passage of the Homestead Bill. A bill for the improvement of the Savannah River was passed. The Senate then proceeded to the consideration of private bills, sixteen of which were passed, and the Senate adjourned till Second-day.

In the House, the salaries of Territorial Officers engaged attention. Brigham Young's character was pretty freely handled. The House made a move toward the establishment of the Texan boundary, for which some $200,000 is asked.

SABBATH-DAY, MAY 22.

The Senate was not in session.

In the House, the Territories were under consideration, and the arming of the frontier settlers of New Mexico against the Indians was debated. It seems that the New Mexicans are clamoring for protection against the Indians, and Government is afraid to give them muskets, lest they might use them against the giver. It was finally agreed, that muskets should be given to the Texans and Californians, but the New Mexicans get none. It was said that, of the 61,500 white inhabitants of New Mexico, all but about 800 are native Mexicans.

European News.

The steamer Africa, with London and Liverpool dates to May 8, arrived at New York on the 21st.

Parliamentary proceedings were devoid of interest.

Dr. John Dalrymple, an eminent surgeon, and friend and associate of the late Liston, recently died in London, aged forty-nine.

A fearful colliery explosion occurred at Hepburn Pit, near Shields, on Thursday. Twenty-two men and boys were instantly killed.

It is said that the purchasers of the Crystal Palace have bought a site in London for its immediate re-erection.

A project has come up to build a tower 1,000 feet high—a modern Tower of Babel—with the materials of the Crystal Palace.

A court-martial held on the surviving officers of the ill-fated steamer Birkenhead, has acquitted them of blame.

The Rajah of Coorg, a potentate from the Western Ghauts, Hindostan, has arrived in England, bringing his young daughter to be educated. This is a new feature in oriental manners. The Rajah is accompanied by his two wives.

The statement that Meagher, the Irish exile, had effected his escape, is notconfirmed.

The weather has been rather unseasonable in France. Since the frost on the night of 20th ult. (before reported) wine and silk have taken a considerable rise in price, both in Paris and the Departments. In the Bordelais the vines in the district of Blaye, on the right bank of the river, have been so much injured, that not over half a crop is expected.

The silk weavers of Lyons are engaged with some activity in fulfilling orders for the World's Fair at New York.

Great misery exists at present among the population engaged in lace making in the mountain villages of Behemia. The people descend in bands upon the low country to beg for subsistence, many perishing of hunger by the wayside.

Martial law was re-proclaimed in Presburg on the 25th ult. Incendiary fires are of weekly occurrence in the city and environs.

The citizens of Lubec have referred to a Committee a decree of the Senate, placing Jews on an equality with other citizens.

The Emperor of Russia, by a recent ukase, enacts that Jews who may undertake to colonize the Steppes, shall receive each 150 silver roubles, and be allowed to employ Christian laborers. Both they and their emyloyers shall also be exempt from military service.

The Swedish corvette Antelope has returned to Gottenburg after a thirty-seven months' exploring voyage round the world. She has discovered, between Loo-Choo and Japan, three islands not laid down on any map.

State Temperance Society.—The fifth Annual Meeting (since its reorganization) of the New York State Temperance Society, will be held at Syracuse, on Thursday, the 17th of June, at 10 o'clock, A. M., to continue through that and the following day. The evenings of those days will be devoted to public addresses. Eminent advocates of the cause will be secured as speakers for the occasion.

The members of the Society generally are urged to attend, and Temperance Associations of every name are invited to send delegates. The crisis demands not only that our meeting be a large one, but that it be composed of those who are wise in council and efficient in action, that this annual gathering of the friends of the State Society may be the commencement of a temperance campaign which shall ultimate in placing the Empire State on the same broad platform of legal prohibition of the liquor traffic that is now occupied by Maine, Massachusetts, Rhode Island, and Minnesota.

HERMON CAMP, President.
C. A. Wheaton, Chairman Ex Com.
Wm. H. Burleigh, Cor. Sec.

The Maine Liquor Law in Havana.—The American captains at Havana, having been much troubled on account of the drunkenness of their crews, who purchased liquor of the fruit-boats which came out to them, got up a petition to the authorities to have the nuisance abated. It was signed by forty-five captains then in port, and received the endorsement of Judge Sharkey, the Consul. After considering the matter, a regulation was issued by the Captain of the port forbidding the sale, and affixing the following penalties: First offense, the destruction of liquor; second offense, the confiscation of the boat and destruction of the liquor; third offense, the former penalties, with the addition of two months' imprisonment, and then a term of years on board a man-of-war.

The Legislature of Massachusetts has passed a bill providing for three establishments for paupers, to be located in different parts of the State. To these establishments those foreigners will be sent who are unable to provide for their own support. The object is to transfer from Towns to the Commonwealth the support of emigrants who arrive in this country and need to be provided for as paupers. A hospital, connected with the same object, is to be established on Rainsford Island, in Boston Harbor.

SUMMARY.

At Auburn, N. Y., May 19th, five convicts attempted to escape over the wall of the prison. When one of them had reached the top of the wall, John Huser, a guard of the south wall, fired upon them at a distance of 20 yards; the ball wounded the convict's hand, and striking the wall, glanced off and hit William R. Conger, a keeper, who was in the nursery outside the walls at the time. The ball entered his cheek and passed out at the back of the neck. The wound is not considered dangerous. Conger had his gun raised to shoot as the ball struck him.

A man named Daniel D. Cogshall, on Tuesday last, called at Bull's Head, New York, under pretense of purchasing a horse; a fine animal worth $200 was shown to him, which he was requested to mount and try. No sooner, however, had he got upon the horse than he started off with all speed for the Providence boat, then just ready to start, which he boarded, and was carried safely to Providence. A telegraphic dispatch, however, arrived there before the boat, and on landing, Cogshall was arrested and locked up to await a requisition from the Governor of this State.

A most successful game of forgery was played in Boston recently to the amount of about $3,500 upon the Granite State and Shoe and Leather Dealers' Banks. At the North Bank, in accordance with a rule established by the Bank, not to pay money to parties unknown to the teller, the game was stopped. The checks were presented by a negro, and the signatures were so well counterfeited that they were unsuspected at the Banks.

A new pattern is proposed for the gold dollar, a very few of which have been struck. It is in the form of a ring, being as large and thick as a ninepence, with a hole in the center sufficiently large to make the piece of the requisite weight. It is a very handsome coin, and much more tangible and convenient than the little bit now in use, and which is found to be practically unfit for currency, so much so that it is already almost entirely out of circulation.

The society of fruit growers, styling themselves the "American Pomological Congress," will hold their next session in the Chinese Museum, in Philadelphia, on the 13th of September next. They invite Pomological, Horticultural, and Agricultural Societies throughout the United States and Canada to send such number of delegates as they may deem expedient, and the delegates are requested to bring with them specimens of the fruits of their respective districts.

The "way they do it" is quite amusingly illustrated in the account of the marriage of Mr. John Zulie, of Terra Haute, and Miss Rebecca Britton, of Indianapolis, in the cars on the Madison and Indianapolis railway. The reason given by the bridegroom for this railway speed in so solemn a matter, was that "all the money" he had with him was a bank note not current beyond Indianapolis, and he "didn't want to cheat the minister."

Two men, giving their names as George Pope and Patrick Harley, were arrested at Framingham, Mass., for placing obstructions on the track of the Worcester Railroad. The obstructions were discovered in season to avert the casualty which would have probably resulted. The prisoners had quarreled with the depot master in Boston, and swore revenge. They were bound over in the sum of $1,000 each for trial.

The *Newport News* announces that the summer visitors of this delightful watering-place are daily arriving, and taking possession of their houses or their apartments at the large hotels. On no previous year has the season commenced so early; and from the very large number of private houses which have been engaged, and the numerous suites of rooms which have been secured at the hotels, the editor feels fully warranted in saying that the coming summer will be the most gay and fashionable Newport has ever seen.

We are again called upon to record a most hideously inhuman sacrifice of life. A whole family, consisting of ten persons, residing one mile below Patriot, Ind., were poisoned a few days since, and five of the number have died. The suspicion of the crime rests upon a person connected with the family, whose own wife, and two of his own children, with a daughter-in-law and brother-in-law, died from the effects of the poison.

Experiments continue to be made in the fortifications at Mentz, Germany, to render gun cotton serviceable for war purposes as well as for blasting operations. An Austrian artillery officer is said to have arrived at the most important results. The range is much greater than with powder, with a greater certainty of the shot, and less danger of explosion during manipulation.

The *Savannah News* states that letters received by the steamship Isabel, from Cuba, assert that rumors were current on the Island that another expedition was on foot in the United States, of which Venezuela was to be the rendevous for the troops. The names of the officers who were to command the expedition were given. The rumor had caused considerable uneasiness in Cuba.

Several lumps of gold were discovered in a ravine in the village of Mineral Point, (Wisconsin,) on Saturday, the 1st inst., worth from $2 to $4. On the Monday following, half the town turned out to search for the "hidden treasure," and in a short time found a "lead," containing gold, silver and diamonds, and before noon $200 worth of these precious metals were taken from the earth.

Mr. Webster's great speech delivered in Faneuil Hall, Boston, Saturday evening, May 22, was telegraphed to the N. Y. *Tribune*, over Bain's Merchants' Line, in the short space of *three hours and forty minutes*. The speech is composed of about five thousand words, and was furnished in an exact *fac similie* of the original copy, with every mark of punctuation correctly inserted.

The *Providence Journal* announces the death of the venerable William Wikinson, in the 92d year of his age. He was the oldest living graduate of Brown University, having belonged to the class of 1783. He served in the revolutionary war, and was engaged in Sullivan's expedition.

The Seventh Annual meeting of the N. Y. S. Teachers' Association will be held in the village of Elmira, Chemung County, commencing on the first Wednesday of August next, at 10 o'clock A. M., and continuing at least two days.

A project is broached in the *Southern* (La.) *Sentinel*, which purposes that on the day of the Presidential election in the several States, at every poll throughout the United States, a box should be placed, having inscribed upon it "*Washington Monument Box*," and underneath, "*One Dime to the Memory of Washington.*" With the funds thus collected it purposes to complete the Monument.

The well-known female traveler, Ida Pfeiffer, recently arrived in the East Indies, at the island of Borneo. She staid a short time at Sarawak, the residence of the English Governor, whence she made a visit to some of the mountain tribes. She intended to ascend the Sakarran as far as it is navigable, thence proceed to visit the Dutch possessions, and then go on to Cœlebs.

By an arrival from Vera Cruz, advices are received to the 9th inst. They bring intelligence from the city of Mexico of great excitement in consequence of a conspiracy against the Government being discovered on the 24th ult. Several arrests had taken place, and the citizens generally were purchasing arms for self-defense.

The last number of the Illinois *Christian Advocate* has an article on the subject of Female Education, in which the editor advocates a more liberal system of education for the ladies, and pronounces the present exclusive character of Colleges, "monastic, selfish, unnatural, oppressive to females, and injurious to both sexes."

The Indiana Senate has passed the bill authorizing free banking in that State, issues to be secured by United States Government, Indiana, New York, Kentucky and Pennsylvania Stocks. The bill had previously passed the House. It will undoubtedly become a law. It requires a specie basis in addition of 12½ per cent.

The Providence *Journal* chronicles the death of Judge Thomas Buffum, of Smithfield, on the 17th inst. He had nearly completed his 76th year. He has served as a Judge of the Supreme Court and as a member of both branches of General Assembly. He was a highly esteemed member of the Society of Friends.

A dispatch dated Wellsville, Pa., Wednesday, May 19, 1852, says: "The steamer Pittsburgh, on her up trip to-day, when 12 miles below this place, broke both cylinder heads, scalding one deck passenger to death and breaking the scull of another. One or two others were slightly scalded."

Great excitement was created in New York, one day last week, by a rumor that the steamer Reindeer, plying between this City and Albany, had, while off Manhattanville, collapsed her boiler and sent to their long home about 150 of her passengers. It proved to be a rumor which somebody had started too see how much he could alarm people.

The Cincinnati *Times* says that the intense frost last winter killed more than one thousand shade trees in the streets of that city. Every "paper mulberry," one of the most delightful of all street shade trees, is dead. Some of them are fifteen inches in diameter, and from that size down to a walking cane. Not one has escaped.

The Maryland House of Delegates passed a bill prohibiting the circulation of notes of a less denomination than $5, and it is now the law. It prohibits the circulation of foreign small notes after October next, and those of their own Banks after next March.

The Legislature of Ohio have passed a law restricting the employment of children under eighteen, and all women in the mechanical or manufacturing establishments more than ten hours a day; and making ten hours a day a legal day's labor in all cases in which the contract is silent on that point.

The Diligent Engine Company of Philadelphia, recently tested their engine at Jayne's immense building in Chesnut-st., and succeeded in playing a perpendicular stream 184 feet. This is considered the best fire engine playing ever performed in this country.

In New York, one day last week, a man named Johnson, sixty years old, well educated, once of high standing, and an officer of a Presbyterian church, was sentenced to three years' imprisonment for passing two counterfeit quarter dollars, knowing them to be counterfeit.

Land Warrants of 160 acres are not plenty, and selling at $124 and $128. The number of 160 acre Warrants issued bears but a small proportion to the whole amount. The figures to the 14th May were 160 acres, 17,000; 80 acres, 37,000; 40 acres, 57,000. Total, 111,000.

Commercial Bank, Perth Amboy, N. J., is now bought in New York at 25 cents on the dollar. The time for redemption expired April 22d. But there is a possibility that the Receivers may extend the time. Except for this possibility, the bills would be worthless.

Letters from Havana report that four respectable citizens had been condemned by a military commision for having in their possession a patriot flag, four others had likewise been condemned for not attending a ball given in honor of the Queen of Spain. They were all transported to Ceuta.

Kossuth visited Albany the early part of last week, where he was received in a very cordial manner. On Sixth-day he went by railroad to Buffalo, intending to visit Niagara Falls, on the following day, and remained there five days.

The Louisiana Legislature have passed a law prohibiting all emancipation of slaves in the State, except on the condition that they shall be sent to Liberia, and that their passage money shall be deposited at the time in the Treasury

The treaty with the Sioux Indians, made last year by Mr. Lea, the Commissioner of Indian Affairs, extinguishes the Indian title to more than thirty millions of acres of fertile and valuable land. It is now before the Senate for ratification.

Gov. Ramsey has issued his proclamation, giving official notice that the Maine Liquor Law has been ratified by the people of Minnesota, and went into effect on the third inst. The Majority for it was 191.

Another National Woman's Rights Convention is to be held at West Chester, Penn., on the 5th of June.

A severe hail storm passed over Western Maryland on Monday, causing much damage to the crops.

The London *Christian Times* contains an interesting letter from Damiano Bolognini, giving account of his escape from the officers of inquisition, and of his subsequent appointment as Italian Master in the Protestant College of St. Julian, at Malta.

The Hartford *Courant* states that Mr. Henry White, of that city, formerly conductor on the railroad, has traveled since 1825, by steamboats, 675,000 miles, by railroads, 248,000; total, 923,000 miles—equal to 37 times round the globe.

The Metropolitan Bank continues to receive in deposit the notes of the Government Stock Bank of Michigan, at ¼ per cent, notwithstanding the suspension of specie payment at home by that Bank.

A telescopic comet was recently discovered at the Cambridge Observatory, by G. P. Bond, which is the eleventh or twelfth first seen by him before information thereof had reached this country.

Among the dead letters sent to Washington from the Northampton post office, the last quarter, about one hundred were addressed to Jenny Lind Goldschmidt, with the postage unpaid.

Several cannon balls have been dug out of a hill in East Boston, which stands opposite Breed's Hill, and it is supposed they were fired at the battle of Bunker Hill.

Dr. W. A. Alcott, the Vegetarian, lately reported dead, has written to the Boston *Joural*, saying that he is not dead, but has lived a quarter of a century beyond his time already.

On Wednesday, Marshall Farnham, of Bangor, seized eleven barrels and three ten-gallon kegs of liquor, which arrived by the steamer Boston.

Immense damage has been done recently by freshets in Virginia and Maryland. Whole villages have been swept off, and many persons drowned.

Mrs. Adams, the venerable relict of the late John Quincy Adams, ex-President of the United States, died at her residence on F-st. Washington, on Saturday, May 15.

A Fountain Pen, evincing many improvements on those first constructed, has been patented and is manufactured by Cunningham Vilee, Richmond, Va.

The dwelling of Richard Gibbs, in Bath, Maine, was burned down, May 19, and his two sons, aged 5 and 7 years, with their grandmother, perished in the flames.

All claims against the Hamilton Bank, Rhode Island, must be presented on or before the 1st of June.

The National Free Soil Convention is appointed to be held at Cleveland, Ohio, on the 4th of August.

A picture of Rubens, for which a few years since the Spanish banker Aguado paid 45,000 francs, was recently sold in Paris for 3,000.

The design of Robert E. Saunitz, of New York, has been accepted for the Pulaski Monument, to be erected at Savannah.

The King of Ashante, an African Kingdom, has sent his son to the school of miners at Freiburg.

New York Market—May 24, 1852.

Ashes—Pots $5 00 a 5 06; Pearls 6 25 a 6 31.

Flour and Meal—Flour, 4 06 a 4 18 for common to good State and mixed to good Ohio, 4 25 for favorite State. Rye Flour 3 25. Corn Meal 3 25 for Jersey.

Grain—No change in Wheat; white Canadian 1 00, white Michigan 1 02, white Genesee 1 11. Rye 73 a 75c. Barley nominally 62 a 66c. Oats dull at 40 a 41c for Jersey, 42 a 43c. for State. Corn 63 a 66c.

Provisions—Pork, 16 50 for prime, 18 25 for mess. Beef, 6 00 a 7 50 for prime, 10 00 a 13 75 for mess. Butter, 15 a 17c. for Ohio, 15 a 18c. for Western New York. Cheese 6 a 7½c.

Hay—62 a 68c. per 100 lbs.

Hops—27 a 28c.

Lime—80c. for common, 1 50 for lump.

Lumber—Pine and Spruce sell briskly at 15 00 for good lengths, and 14 00 for common.

Wool—Domestic Fleece 40 a 43c.; pulled 25 a 33c.

MARRIED,

In Truxton, Dec. 31st, 1851, by Eld. R. G. Burdick, Mr. Lewis Burdick, of Lincklaen, N. Y., to Miss Clarissa A. Burdick, of Truxton.

In Lincklaen, February 22d, by the same, Mr. Wm Preston to Miss Electa Burdick, all of Lincklaen.

In Truxton, April 11th, by the same, Mr. Joshua D. Burdick to Mrs. Ann Tuttle, both of Truxton.

In Lincklaen, April 29, by the same, Mr. John Thomas, of Otselic, late of England, to Miss Martha Stanton, of Lincklaen.

DIED,

In Truxton, April 9th, Mr. James Meryott, aged 74 years. The deceased was in usual health the morning he died; went out to attend to his chores at noon, and at 3 o'clock was found dead within a few rods of his house.

In Independence, N. Y., March 24th, 1852, of croup, Delwin Montgomery, son of Luther and Ann Green, aged 3 years, 1 month, and 29 days.

LETTERS.

Joshua Green, Joseph Flint, Ephraim B. Swinney, J. B. Cottrell, Wm. M. Jones, F. Babcock, W. B. Maxson, Rowse Babcock, F. C. Morgan, T. E. Babcock, C. D. Potter, L. Andrus, R. G. Burdick, J. Miracle (will send to Western Association—library not ready.)

RECEIPTS.

FOR THE SABBATH RECORDER:

David Dunn, New Market, N. J.	$2 00	to vol. 9	No. 52
Isaac H. Dunn "	2 00	9	52
A. C. Heritage, Shiloh, N. J.	2 00	8	52
Job Ayres "	2 00	8	52
Elias Ayres "	2 62	8	52
Joel C. West "	2 00	9	10
Dan'l Saunders, Hopkinton, R. I.	2 00	8	52
D. Langworthy, Mystic Bridge, Ct.	2 40	9	52
Jacob Ayres, Westerly, R. I.	2 00	8	52
Harris Lanphear, Rockville, R. I.	2 00	8	52
Wm. Webster, Bellpoint, Ohio	2 00	9	52
F. Babcock, Oneco, Ill.	2 00	9	52
F. C. Morgan, W. Springfield, Mass.	2 00	8	52
Joshua Greene, North Middlesex	2 00	9	20
Joseph Flint, Scio	1 25	8	33
J. B. Cottrell, Richburg	2 00	8	52
J. B. Maxson, New Lebanon Spa	2 00	9	52
R. E. Crumb, Leonardsville	2 00	9	20
Asa Greenman, Clarence	2 00	8	52
Robert Williams, Alden	2 00	9	52
Ethan Saunders "	1 00	9	26
Delatrius Davis, Cambria	2 00	9	52
W. P. Longmate, Pendleton	2 00	8	52
Rowse Burdick, Rapids	2 00	8	52
C. D. Potter, South Rutland	2 00	9	52
George Irish, West Genesee,	5 00	9	52

FOR SABBATH-SCHOOL VISITOR:

David Clawson, Marlboro, N. J.	$ 75
Wm. B. Maxson, New Lebanon Springs	75

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Little Genesee.		*Rockville, R. I.*	
Z. R. Maxson	$1 00	B. Burdick	$1 00
Ezekiel Crandall	1 00	Alanson Crandall	1 00
M. W. Babcock	1 00	Samuel Crandall	1 00
Avery Coon	1 00	*Marlboro, N. J.*	
New York.		David Clawson	1 00
H. C. Maxson	1 00	Jeremiah Heritage	1 00
J. H. Chester	1 00	J. C. Bowen	1 00
Wm. S. Rogers	50		
J. B. Cottrell, Richburg			1 00
Delatrius Davis, Cambria			1 00

BENEDICT W. ROGERS, Treasurer.

The Central Association.

THE Seventeenth Annual Meeting of the Seventh-day Baptist Central Association will be held with the 1st Church in Verona, Oneida Co., N. Y., commencing on Third-day, June 8, at 10 o'clock A. M.

The Western Association.

THE Seventh-day Baptist Western Association will hold its Sixteenth Annual Meeting with the 1st Church in Genesee, Allegany Co., N. Y., commencing Fifth-day, June 24th. N. V. Hull is appointed to preach the opening discourse; Leman Andrus, alternate.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

To Boston via Norwich and Worcester.

THE first-class Sound steamers CONNECTICUT and KNICKERBOCKER leave Pier 18, N. R., foot of Courtland-st., New York, forming the great United States and British Mail Line for Boston, Montreal, Quebec, Lowell, and Nashua, via Norwich and Worcester. Fare to New London $2; to Worcester $3; to Boston $4; to Bellows' Falls, Vt., $5; to Burlington $7; to Rowse's Point $8. Through tickets to Montreal $9 50.

The pier from which this line starts is the most contiguous of any occupied by the Sound Lines, to the Astor House, Irving House, Howard Hotel, Rathbun's Hotel, and the numerous Hotels in Courtland-st. and its vicinity. The passage affords a fine view of the Hudson and East Rivers, and the Route being Inland, avoids the uncomfortable passage round Point Judith, and through Fisher's Island Sound. Passengers can if they prefer, arrive in Boston at an early hour, by the Steamboat Train, or have the privilege of remaining and breakfasting on board the Steamers, and take the early train from Norwich to Boston; thus making the hour of arrival equally accommodated to pleasure and business travel.

Central Railroad of New Jersey.

Spring Arrangements, May 3, 1852.

FOR Clinton and intermediate places, from pier No. 1 North River, by steamboat RED JACKET, at 9 A. M., 1 (freight) and 5 P. M., and connects at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Cortland-st. at 9 A. M., 1 and 5 P. M.

Returning, leave Clinton at 8.15 A. M., 12.30 P. M. White House at 3.15 (freight) and 5.40 and 8.40 A. M.; and 1.40 P. M.; Somerville at 4 (freight) and 6.05 and 9.05 A. M., and 2.05 P. M.; Plainfield at 5.10 (freight) and 6.40 and 9.45 A. M., and 2.40 P. M.; Elizabethtown at 7.15 and 10.30 A. M., and 3.15 P. M.

Passengers for Easton, Bethlehem, Allentown, Wilkesbarre, and Maunch Chunk, Pa., and Flemington, N. Germantown, N. J., will take the 9 A. M. train from New York, and on Tuesdays, Thursdays, and Saturdays, for New Hampton, Washington, Belvidere, N. J. Stages leave Somerville daily for Peapack and Pluckamine on the arrival of the 1 P. M. train. All baggage at the risk of the owners, until delivered into the actual possession of the agents of the Company, and checks or receipts given therefor.

New Printing Materials.

NEW Building, No. 29 Beekman street, between Nassau and William streets, near the City Hall, Park, and principal hotels, New York. The undersigned beg respectfully to inform their patrons and the trade, that they have removed to their new building, No. 29 Beekman street, between Nassau and William streets. They trust, from the facilities there offered, by every modern improvement, to meet a continuance of liberal support. Fonts of plain Scotch faces, ranging from 100 lbs. to 1,000 lbs. weight, will be kept on hand, as well as a varied assortment of Fancy Letter, and every article necessary for the furnishing of complete printing offices. The subscribers would beg to call the attention of the trade to their metal, which, for durability, has not been surpassed, if equaled, by any foundry in the United States. By a peculiar combination of metals, arrived at from an experience of thirty years, they are enabled to cast type which they feel assured will last one-third longer than that heretofore furnished by any other foundry in the country. In proof of this, they would state, that the last dress of this paper [the New York Herald] lasted upwards of one year, averaging a daily circulation all the year, including Sundays, besides extras, of 35,000 copies; and this on their rotary cylinder presses—thus evidencing conclusively the fact of durability.

J. CONNOR & SON, No. 29 Beekman-st.,
49.3t] Between Nassau and William-sts., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

Postage.—The postage on *The Sabbath-School Visitor*, it being under 300 square inches, is one fourth the rate of larger monthly papers, viz.: For the entire year, under 50 miles, 1¼ cents; over 50 and within 300 miles, 2½ cents; over 300 and within 1,000 miles, 3¾ cents; over 1,000 and within 2,000 miles, 5 cents.

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

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Postage.—The *Memorial* weighs less than three ounces. The postage on it, for any distance under 500 miles, is three cents per number; for any distance over 500 miles and not over 1,500, six cents. *Regular subscribers*, who pay the postage quarterly *in advance*, are entitled to receive it for *one half* these rates; that is, for 1½ cents per number under 500 miles, and 3 cents over 500 and not over 1,500.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York.

Miscellaneous.

The Clock in the Corner.

I thought, in my school-boy days, forsooth,
That the clock was a living thing—
That it had a tongue that would speak the truth,
To tell its tales upon truant youth,
In the book-hiding days of spring.

And I peeped with fear on its charactered face,
To watch the spirit within,
That was running its round with ceaseless race,
And beating the time with a miniature mace,
As if overjoyed at the din.

I marked its voice when the dear ones died,
As it ticked to their latest breath,
And, when they passed to the bourn untried,
It seemed to follow, with measured stride,
Their spirits after death.

How it rung and echoed my marriage chime,
On that merriest summer morn,
When the skies were brighter than Eastern clime,
And hearts beat fast for the coming time,
And the future yet unborn!

And when, 'mid storm and midnight wild,
On the dark and moaning earth,
There came to our love a fair-haired child—
Its monitor face beamed brightly and smiled.
To mark the moment of birth.

Thou art old, but I love thy very decay,
As thou sittest an ancient mime,
On thy wooden seat, near the kitchen way,
Where, for many a year, and many a day,
They have come to ask thee "the time!"

Keep time, old horologe, till age
Shall close thy master's eye;
And when thou art left in the latest stage
To tremble alone 'mid the element's rage,
Oh, then *run down*—and die.

Kossuth's Speech on Bunker Hill.

My voice shrinks from the task to mingle with the awful pathos of that majestic orator, (pointing to the monument.) Silent like the grave, and yet melodious like the song of immortality upon the lips of cherubim—a senseless, cold granite, and yet warm with inspiration like a patriot's heart—immovable like the past, and yet stirring like the future, which never stops, it looks like a prophet and speaks like an oracle. (Cheers.) And thus it speaks:

"The day I commemorate is the rod with which the hand of the Lord has opened the well of Liberty. Its waters will flow; every new drop of martyr blood will increase the tide. Despots may dam its flood, but never stop it. The higher its dam the higher its tide; it will overflow or will break through. Bow and adore, and hope."

Such are the words which come to my ears—and I bow, I adore, I hope.

In bowing, my eyes meet the soil of Bunker Hill—that awful opening scene of the eventful drama to which Lexington and Concord had been the preface.

The spirits of the past rise before my eyes. I see Richard Gridley hastily planning the entrenchments. I hear the blunt sound of the pick-axe and spade in the hands of the Patriot band. I hear the patrols say that 'All is well.' I see Knowlton raising his line of rail fence, upon which soon the guns will rest that the bullets may prove to their message true. I see the tall, commanding form of Prescott marching leisurely around the parapet, inflaming the tired patriots with the classical words that those who had the merit of the labor should have the honor of the victory. I see Asa Pollard fall the first victim of that immortal day; I see the chaplain praying over him; and now the roaring of cannon from ships and from batteries, and the blaze of the burning town, and the thrice renewed storm and the persevering defense, till powder was gone and but stones remained; and I see Warren telling Eldridge Gerry that it is sweet and fair to die for the fatherland; I see him lingering in his retreat, and, struck in the forehead, fall to the ground; and Pomeroy, with his shattered musket in his brave hand, complaining that he remained unhurt when a Warren had to die, and I see all the brave who fell unnamed, unnoticed, and unknown, the nameless cornerstones of American Independence. (Cheers.)

All the spirits of that most eventful victory, under the name of defeat—I see them all; the eyes of my soul are familiar with the spirits of martyrs of liberty. But those I see around me have no sad and ghostly look; they bear no gushing wounds crying for revenge to the Almighty God; the smile of eternal bliss is playing around their lips, and though dwellers of Heaven, they like to visit the place where their blood was spilt; it was not spilt in vain—their fatherland is free; and there is a joy in that thought, adding ever new charm even to the happiness of blessed souls. As the fabulous divinities of ancient Greece like to rest from the charms of Heaven on Mount Olympus, so must the spirit of Warren like to rest on the top of this monument here. (Cheers.)

Martyrs of my country! how long will it yet be till a like joy will thrill through your departed souls? When will the smile of that joy play around your lips? How long will yet the gush of your wounds cry for revenge—your fatherland still bleeding, down-trodden oppressed? There is a sorrow in that thought, casting the gloom of sadness even over the bliss of Paradise.

Almighty Father of mankind, let the day of thy mercy be not too far. (Cheers.)

Excuse my emotion, gentlemen. The associations of my ideas are natural. Your Bunker Hill and our Kapolna are twins—both called defeats, and both eventful victories—both resulting in the declaration of independence; but yours acknowledged before it was achieved, and supported by foreign aid—ours not acknowledged, even when achieved, and meeting foreign aggression instead of aid.

Well, past is past, and cannot be changed—but the future is open yet—and often have I bowed before the recollections of this hallowed ground. I adore the Almighty with unfaltering hope. Part of my hope rests in the justice of Him, who rules the universe and holds in his hands the destinies of mankind and of men. My people's sufferings are recorded in the book of his eternal decrees, and the tears of my people numbered in his scale. I trust in Him.

Part of my hope rests with our own selves. We know that God helps those that help themselves—and we will. We look not for unmerited good luck, but for well-merited reward—and are decided to merit it. Allow me to say, that I am proud of my people—proud not only of its past, but proud of its present also. An exile heart does not often rejoice, but I rejoice to know how my people behaved—greater and nobler yet in its present sufferings than when it bore up against a world in arms, and raised its country's name higher in its very fall than it stood ever in its brightest days. The responsibilities of my position do well guard me from easily believing what I warmly wish. I weigh calmly every incident; but joy is so communicative that I cannot forbear so much to say that I have reason to be proud of my people, and bow with profound veneration at its name. The tidings I receive entitle me to say—"Young Nero, in old Vienna's walls, thou mayest rage and pour the embers of thy fury over my people's head; thou mayest raise thy scaffold, and people thy dungeons with thousands of new victims, and drain the life sweat of my people, and whip it with the iron rod of thy unparalleled tyranny; I defy thee to break my people's high minded spirit! Foolish boy! thou mayest torture my family—break the heart of my old mother—murder my sisters, and send forth thy assassins against him who, with ill-fated, but honest generosity, saved thy crown. Thou mayest do all thou canst! Thy days are numbered; thy power is falling, and my country will be free!" (Cries of "Amen!")

* * * * * * *

And here let me cut short my words. In the place here, where the revelation of Providence is told by the eloquence of yonder monument, reasoning would be a profanation on my part. At this moment my very mind is concentrated in my heart. There stands the powerful orator (pointing to the monument.) Let his words find willing ears and susceptible hearts. I leave you to the influence of his eloquence. To me, his silent speech was the harmony of an angel's song. I leave this hallowed spot with consolation, joy, and confidence. The memory of my having stood here, honored by your attention and encouraged by your sympathy, will strengthen my patience to endure and my resolution to act, and though the happiness of Washington may not be my lot, the devotion of Warren will dwell in my breast.

With this resolution, I once more thank you, and bid you cordially farewell. (Cheers.)

A Legislative Festival among the Mormons.

A recent number of the *Deseret News* gives account of a grand Legislative Festival held in Utah after the true Mormon fashion. On Thursday, March 4th, at 10 o'clock P. M., his Excellency the Governor, and Legislative Assembly of Utah, convened with their ladies in the Territorial House. The Hon. Z. Snow, Ass. Justice of the Supreme Court, Joseph L. Heywood, Esq., U. S. Marshal, and Seth M. Blair, U. S. District Attorney, joined the party as guests, with their ladies.

The assembly having convened, to the number of some two hundred persons, the venerable patriarch and chaplain of the Legislative Council, John Smith, addressed the Eternal Father on behalf of the company present; of his people in the mountains; of the President of the United States, and for an end to war and contention, and that peace might be established on the earth.

His Excellency the Governor led off in the dance, and was followed by the Hon. Heber C. Kimball, and other gentlemen of the Legislative Assembly. Then commenced a recreation, and a scene opened which they alone can judge of who have been associated with the joys and sorrows and poverty and contentment of those heroes of a hundred persecutions.

There the time-honored Patriarch and the trouble-ripened stripling danced side by side. There balanced the statesman to the bride of the young student; and there swung the weather-worn young warrior with the widow of the scar-be-laureled veteran. Cotillion succeeded Reel, and the Contra Dance followed the Money Musk; and yet no jar was heard.

The prayer of the grey-headed Patriarch was indeed answered; for the halo of a heavenly embassy seemed to be spread over the whole.

At 7 P. M. supper was served in untold variety and sumptnousness.

After supper, the Governor addressed the company at some length, exhorting them to a recollection of their duties to their God in the midst of the enjoyments of the feast and dance. The remarks of his Excellency were followed by a loud and thrice told Hosanna, to God and the Lamb, from the whole company.

The dance was resumed. Refreshments were served out, equally variegated and sumptuous with the supper, at midnight; and at 2 A. M. of the 5th, the assembly was dismissed by Hon. O. Spencer, to resume the labors of legislation.

His Excellency Gov. Young, in his address, among other edifying remarks, explains his position in regard to amusements:

I want it distinctly understood, that fiddling and dancing is no part of our worship. The question may be asked, what is it for, then? I answer, that my body may keep pace with my mind. My mind labors like a man logging, all the time; and this is the reason why I am fond of these pastimes; they give me a privilege to throw everything off and shake myself, that my body may exercise, and my mind rest. What for? To get strength, and be renewed and quickened, and enlivened, and animated, so that my mind may not wear out. Experience tells us that most of the inhabitants of the earth wear out their bodies without wearing their minds at all, through the sufferings they endure from hard labor, with distress, poverty, and want. While, on the other hand, a great portion of mankind wear out their bodies without laboring, only in anxiety. But when men are brought to labor entirely in the field of intelligence, there are few minds to be found possessing strength enough to bear all things; the mind becomes overcharged, and when this is the case, it begins to wear upon the body, which will sink for want of the proper exercises. This is the reason why I believe in and practice what I do. The question might be asked, why not go into the kanyons and get out wood, which would be good exercise enough? If you would know, come up to my house, you will soon find out. Were I to go to the kanyons, the whole camp of Israel would follow me there; and they would not be there long before they would say, "Come, brother Brigham, I want to talk with you; come, I will chop this wood." How many scores of times I have undertaken to work, since I came into this ministry, scores and hundreds of times when my calling in the kingdom of God was less than it is now, have I endeavored to set myself to work, but seldom could have a chance to do so more than five minutes; some one would come along, "give me the hoe, brother Brigham; I want to talk with you," and so stop me; and no sooner stops me than he stops also. I have given it up, I do not intend to work any more at manual labor. I do not wrestle, or play the ball; all the exercise I do get is to dance a little; while my counsel room is from my office to this room, and from this room to my house again, into my sitting room, dining room, &c.

A California Scene.

Two prisoners confined in the jail at Coloma were rescued from the authorities and hung on a tree by the populace, on the 15th ult. One was a white, the other a negro. A third, who was demanded by the people, was sentenced by the authorities to ten years' imprisonment. The crime was theft. The following particulars are given by a correspondent of the *Sacramento Times and Transcript*, under date of Coloma, April 15, 1852:

Coloma has this day been the scene of great and unusual excitement. Two men—one a white man named Henry George, said to be from Sydney, and the other a negro named William Miller—were forcibly taken from our jail and hung by a mob. The white man was charged with having stolen about $2,500 from a miner on Granite Creek, near this place, and the negro with having stolen about $4,600 from Mr. David Martin, who resides at Columbia, near Kelsey's Diggins. Our Court of Sessions was in session at the time these persons were arrested, and the regular Grand Jury had been discharged.

The Court proceeded at once to empannel a Special Grand Jury for the purpose of inquiring into these cases. An indictment for grand larceny was found and presented yesterday evening against George, and another, for the same crime, against the negro, was presented this morning. But before either of them could be brought to trial, and while our Sheriff was absent for the purpose of summoning a Jury, the mob collected from different parts of the County to the number of some two or three hundred, and demanded of the jailor the negro boy Miller. The jailor, after a fruitless attempt to persuade the mob to desist from their purpose, and disperse, complied with their demand.

Miller was taken about 200 yards from the jail and hung, which was no sooner done than the mob returned to the jail, demanded, and had delivered to them, the prisoner Henry George, whom they took and hung to the same tree. They then returned immediately to the jail and demanded a prisoner of the name of Daugherty, who had been indicted for grand larceny, on a charge of stealing horses, and whose case had been submitted to a Petit Jury yesterday, who had not yet agreed upon a verdict.

About this time the Sheriff made his appearance at the jail, and informed the mob that a Jury of their countrymen was then deliberating upon the case of Daugherty, and requested them to defer futher measures until they should hear the verdict. The mob thereupon appointed a Committee of three to wait upon the Jury, and inform them that unless they agreed upon a verdict in about fifteen minutes, Daugherty would be hung. The Committee proceeded directly to the jury-room, and in about fifteen minutes returned and reported that the Jury had agreed upon a verdict.

The crowd then rushed to the Court-House, which was very soon filled and crowded to overflowing. Daugherty was brought in, and the jury delivered their verdict, which was that "the defendant was guilty, and the punishment ten years imprisonment in the penitentiary." This, however, was not satisfactory to the mob, and the cry of "bring him out and hang him," resounded through the crowd. At this crisis, Thomas Robertson, Esq., who had assisted in prosecuting Daugherty, appeared, and by means of a very effective and eloquent address to the crowd, succeeded in soothing the feeling and allaying the excitement that pervaded it at the time, and it wast hereupon resolved that the crowd disperse and allow the law to take its course with the prisoner Daugherty.

The Story of Caspar Hauser.

Some fifteen or twenty years since, the mysterious tale of this strange youth, found in Leipsic, was every where read. The mystery was never explained. The recent death of the Grand Duke of Baden, with whose family the tale was associated, has revived public interest in it. The following are the facts, so far as they are at present known:—

In the year 1806, the Emperor Napoleon compelled the then Grand Duke of Baden, Duke Charles Frederick, to marry his son, Duke Charles, to Stephanie Tascher de la Pagerie, a niece of the Empress Josephine. The fruits of that marriage were two sons and three daughters. All of the latter are now living—one is married to the Marquis of Douglass. The first son died very suddenly, and then the second son disappeared or died very suddenly, no records of either are to be found. Duke Ludwig, the younger brother of Duke Charles, was exiled from Court for a very considerable period by his father, the then reigning Grand Duke. A fate seemed to attend the male children brought into the world by Stephanie.

Suspicions of foul play were very general at the time, and were directed solely against Duke Ludwig, who was known to be ambitious of succeeding his father, and who hated the Duchess Stephanie and her children. Duke Charles died, and on the death of his father, Duke Ludwig ascended the ducal throne. Duke Ludwig remained unmarried, leading a life of the wildest and most criminal character. Some years previous to his succession, his father, the Grand Duke Charles Frederick, having lost his first wife, contracted a left-handed or morganatic marriage with Madame Geyer von Geyersberg, a lady of bad reputation about the Court. After their marriage Madame Geyer was created Countess of Hochberg.

While married to the Grand Duke Charles Frederick, the Countess Hochberg gave birth to four children, the eldest of whom was the Grand Duke Charles Leopold, whose demise is now recorded. Rumor was mysterious about the parentage of these children, and dark hints were thrown out as to their relationship, Duke Ludwig's name being much complicated in these statements. During the reign of this Ludwig, it happened that a wild idiotic youth was found one morning sitting in the streets of Leipsic, and unable to give any account of himself. His tongue gave forth only unintelligible and indistinct sounds. Taken care of and instructed by kind Samaritans, this youth, who had given to him the name of Caspar Hauser, gradually made known to his friends that his previous existence had been passed in a cell under ground, in which he had only seen one person; that he had never seen the daylight until a few days before his discovery in Leipsic, when his keeper carried him out of the cell, and transported him to the place in Leipsic where he was found.

Inquiries, public and private, were made in all directions without any result. Suspicions of various kinds arose, a paper war ensued, some authors treating Caspar Hauser as an ingenious imposter, others enunciating boldly the suspicion that he was the heir to the Baden throne. Facts, however, were wanting to prove the connection, and while the inquiries were still pending, poor Caspar Hauser was suddenly murdered in Nurnberg. The wanting facts have never been supplied, though the chain of circumstantial evidence has been increased and strengthened. It was known at the time of the paper war alluded to, that a phamphlet on the subject announced for publication, as containing some of the wanting proofs, had been bought off by some unknown person.

This unknown person was subsequently proved in a court of justice to have been Major Hennenhofer, the creature and confidant of Ludwig, the minister to and participator in all his dissipations. Major Hennenhofer was also seen in Nurnberg on the evening when Caspar Hauser was murdered. Were an inquiry to be made, it is possible that more evidence on the subject would be forthcoming, and the identity of Caspar Hauser with the missing son of Duchess Stephanie be clearly established. The Duchess has preserved on this subject the strictest silence. Her present position and influence in Paris might, perhaps, if the suspicions which have prevailed are well founded, induce her to break that resolution, and visit with vengeance the family for whose advantage her own sons were made away with.

Music hath Charms.

"While stopping at the town of Matamoras, a number of soldiers, as was their custom, met together, to spend their time in rude and noisy revelry. Amid these social gatherings, the sound of vocal and instrumental music was always heard. Indeed, the majority of our men were excellent singers; and as they came from various parts of the Union, the favorite airs of each section were soon made familiar; and though they generally preferred such as were of a light and trifling cast, still they were acquainted with, and often sang the tunes most popular with the different religious societies. The company to which we have alluded had been assembled some time, the wine was flowing freely, and their hilarity steadily increased; every thing seemed to promise them enjoyment. At this time a soldier belonging to a Southern regiment entered the room, and, taking a seat in the midst of the company, began singing, very deliberately, a hymn, commencing, 'Oh, sing to me of heaven!' The tune was solemn and affecting, and the language was moving and impressive. The strangeness of the circumstance at once secured the attention of all present, and, as the singer proceeded, the effect was striking; the liquor ceased to flow, the rude oaths were hushed, and the sound of their merriment died away; and when the last verse was concluded, a perfect stillness reigned; the spell of revelry had been broken, and their anticipated gayeties were doomed thus singularly to disappointment."

A Word to Young Men.

Wishing and sighing, and imagining and dreaming of greatness, said William Wirt, will not make you great. But cannot a young man command his energies? Read Foster on decision of character. That book will tell you what is in your power to accomplish. You must gird up your loins and go to work with all the indomitable energy of Hannibal scaling the Alps. It is your duty to make the most of talents, time and opportunities.

Alfred, King of England, though he performed more business than any one of his subjects, found time to study.

Franklin, in the midst of his labors, had time to dive into the depths of philosophy, and explored an untrodden path of science.

Frederick the Great, with an Empire at his direction, in the midst of war, and on the eve of battle, found time to revel in the charms of philosophy, and feast on the luxuries of science.

Napoleon, with Europe at his disposal, with Kings at his ante-chamber, and at the head of thousands of men, whose destinies were suspended on his arbitrary pleasure, found time to converse with books.

And young men who are confined to labor or business even twelve hours a day, may take an hour and a half of what is left, for study, and which will amount to two months in the course of a year.

French and German Customs.

N. P. Willis, some years since, published his testimony to a practice, in the churches of Germany, when the preacher brought any one of the main divisions of his discourse to its close, of pausing, blowing his nose, and clearing his throat, as a signal for the people to avail themselves of the interval to perform the same exercise. The statement has been sufficiently ridiculed, as a traveler's figment. We observe, however, in the Charleston News, of the 16th ult., an undesigned confirmation of Willis' statement, in the following, which we extract from a letter by its Paris correspondent:

"There are several Protestant churches in Paris, at one of which—Calvinist—I heard, last Sunday, a most eloquent sermon, from Rev. Mr. Coquerel. The building, a very plain one, has, evidently, been a Catholic church. In changing the worship, however, the chapels, or rather, the interior projecting walls forming them, have not been removed, but are now filled up by seats, so that persons occupying some of them are concealed entirely from the preacher, and he from them. The sermon was an hour in length, and divided into three parts, the divisions being indicated by the preacher's taking a drink of water, and then blowing his nose most emphatically; whereupon the whole congregation, with one accord, did likewise, making the hardest 'blow' I have experienced since landing at Liverpool. This, I am informed, occurs regularly and systematically every Sunday, twice during the discourse."

Wooden Nutmegs Outdone.—The Paris correspondent of the National Intelligencer gives us some laughable information. It appears that the French have learned to make *counterfeit coffee berries* of worthless flour. The paste or dough is, by means of moulds skillfully prepared, made to assume the shape of grains of coffee, whether of Mocha, or Bourbon, or Martinique, to suit the taste of buyers. The artificial grain is then baked till it takes the color of parched coffee, and retailed as such, with great profit, in the grocery stores. The practice, very general in France, of buying from the grocers coffee ready parched, facilitated this mode of falsification, otherwise impossible.

A Rattlesnake Story.

Last fall, a woman residing in the vicinity of Worcester, was picking blackberries in a field near her house, having with her an only child, a bright-eyed little fellow of less than a year old. The babe sat upon the ground in an open space, amusing himself with grasping at a clump of yellow weed that grew within reach, and eating berries brought him from time to time by his mother.

The latter, at length, intent upon gathering the fine fruit, passed around a rock which hid her child from view. She was about to return to him, when hearing him laughing and crowing in great glee, and thinking he must be safe as long as he was happy, she remained a little longer where she was.

Suddenly, the little voice ceased, and after another minute's delay, the young mother stepped upon the rock and looked over, expecting to see her babe asleep; instead of which, he was sitting perfectly motionless, his hands just raised from his lap, his lips parted, and his wide open eyes fixed, with a singular expression, upon some object which at first she was unable to discern.

Ye who can, judge of her horror, when on closer scrutiny she perceived, some four feet from the infant, a rattlesnake with its glittering eyes fastened upon his, and nearing him by an almost imperceptible motion.

The sight of her darling's peril so nearly paralyzed her, that for an instant she half believed the dreadful fascination had extended to herself; but the certainty that unless she was the instrument of salvation to her child, she was inevitably lost, in some degree restored her powers. She glanced wildly around for something that might be used as a weapon, but nothing appeared; and already the venomed reptile had passed over half the space which divided him from his victim. Another moment and all would be lost! What could be done?

In her hand she held a broad tin pan, and springing from the rock, quick as thought she covered the snake with it and stood upon it to prevent his escape.

The charm was broken, the child moved, swayed to one side, and began to sob. At the same time, the mother recovered her voice and screamed for aid, retaining her position till it arrived, when the cause of her terrible fright was dispatched.

Grafting Material.

Inquiries are frequently made for the best grafting wax, and the recipe for the best article is as follows, which was three years since invented by Major Chapman, of Bangor, Maine, which he uses in his nursery with good and almost sure success. He has used it two years, and finds it valuable; for it is very pliable, easily worked, and it contains nothing that in the least injures the scion or stock. It should be made precisely according to the following proportions:

Recipe—Six pounds of beeswax, one pound of rosin, and one pint of linseed oil. (No other oil than linseed should be used.) Then, with a paint brush, spread the wax thinly while warm, on one side of thin but closely woven cloth. Cut the cloth, when waxed, (lengthwise, as the warp is the strongest,) into strips, as may be wanted—say half an inch wide and about nine inches long—according to the size of the stock to be grafted. Grafting can be worked with these strips very readily, as no strings are necessary, and may be neatly as well as quickly performed. These wax strips may also be used in budding trees. I would again remind our citizens that, to secure succss, all "stone" fruits should be grafted before the frost is out of the ground, or as early afterwards as possible. [Bangor Courier.

A Canine Magistrate.

The agent of the American Express Co. owns a noble Newfoundland dog, whose blood, we believe, is crossed by that of a still nobler breed, the St. Bernard. He is a right majestic animal, and the incident we have to relate may prove him to be the magisterial also. Two inferior dogs got into a quarrel on the walk near the Express office, and had worried and wrangled for some time, in a style as disgraceful as anything seen in Congress, since the descent of that body from its aforetime dignity. Seeing that the difficulty was not to be ended at once, the old fellow, who had been watching the combatants from a little distance, advanced slowly to the fighters, and raising his paw, gave them a cuff upon the head, at the same time looking stern reproof at the youngsters. One of them turned tail and fled incontinently, while the other looked up at the patriarch, wagged his tail mildly, in acknowledgment of his rank and authority, and trotted off. This was witnessed by several persons, who, struck with admiration at the scene, conferred upon him the title of "Peace-maker." May his shadow never be less. [Rochester American.

Carrying Burdens on the Head.—Mr. Willis, in his letters from St. Thomas, says: "Here every female is trained, from childhood, to carry burdens upon the head. From a tea-cup to a water pail, every thing is placed on the small cushion at the top of the skull. The absolute erectness of figure necessary to keep the weight where it can best be supported by the spine, the nice balance of gait to poise it without being steadied by the hands, the throwing forward of the chest with the posture and effort that are demanded, the measured action of the hips, and the deliberateness with which all turning round or looking aside must be done, combine to form an habitual demeanor and gait of peculiar loftiness and stateliness. A prouder-looking procession than the market-women, as they come and go with their baskets on their heads, across the square below our veranda, could not be found in the world. They look incapable of being surprised into a quick movement; and are, without exception, queenly of mien—though it come, strangely enough, from carrying the burdens of the slave."

Late intelligence from Tahiti, Society Islands, represents that in all the dominions of Queen Pomare, except Raitea, there was every appearance of a revolution, especially at Huehina. The natives of that place had already denied the authority of Queen Pomare and forbidden her the island, and had chosen a "King." They are divided into two parties—on for the old and one for the new government. Forts were being erected and barricades constructed by the new government, to repulse the Queen if she attempted to land, which it was expected every night she would do.

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THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June of each year.

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The Terms for 1851 and 1852 are as follows:—
The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3 " " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one or two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term, Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.

Tuition should be arranged before entering classes.

Geography, Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

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Oil Painting,	5 00
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Advanced Class,	2 00
Instrumental Music,	8 00

Use of Organ or Piano, $2 00 per quarter.

Board, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

JAS. R. IRISH, Pres., } Of the Board
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Sabbath Tracts.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
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No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
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No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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W B Gillett

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The Sabbath Recorder.

"FOREKNOWLEDGE."

To the Editors of the Sabbath Recorder :

Thinking that the discussion on the subject of "Foreknowledge" is concluded for the present, I send you an extract from the *Edinburgh Quarterly Review*, with which the learned editor of that celebrated work concludes a very candid review of a work entitled "*An Inquiry into the Doctrine of Predestination, by Edward Coppleston, D. D.*" I offer it as an effort at a compromise on the long-contested and perplexing question of the prescience of God. J. S.

"One thing is plain, and cannot be denied, without the most willful opposition to the testimony of reason and revelation—that whether there are but few that are to be saved or many, God *intended* that we should act as if we might all be saved, and as if it depended, in a great measure, upon ourselves, whether we are saved or not. If the contrary supposition be admitted, we not only make the dictates of our conscience, and the suggestions of our natural reason, utterly fallacious and mischievous, but we render by far the greater number of the moral precepts of the Author of our religion nugatory, and the observance of them either involuntary or impossible. How does the Calvinist reconcile his doctrine of election and indefectable grace with the exhortations to watchfulness, and self-mortification, and fear, which form the leading feature of evangelical teaching? He will tell us that election and grace are the operative causes of good works. But, as Coppleston observes, the Apostles represent them, not as reasons why a man *is* zealous of good works, but why he *onght to be.* And if a man cannot be otherwise than zealous of good works, to give him precept upon precept to that effect cannot be a whit less absurd than it would be earnestly to enforce the necessity of sitting still to a man who is fixed to his chair by cords, or by a fit of the gout. It is manifestly God's pleasure, as revealed to us, both by the light of nature and his written word, that man should consider himself to be a free agent, and shape his conduct accordingly. The moral precepts of his law all proceed upon this supposition; we are certain, therefore, of its truth. What do we find also in the revelation of his will and assertion of his eternal councils and omniscience? We find only a confirmation of what our natural reason had taught us. It is true, we do not find an explanation of them; we are not instructed *in what manner* they are compatible with the great principle of the moral law. But have we any right to such an explanation? or do we know that our faculties are adapted to receive it? If our faculties are limited, we are sure that there must be many truths of which, as to the *mode* of their existence, we neither have, nor can have, the least notion, which are perfectly familiar to beings of a higher order; and that there may be many which no finite being whatever is able to comprehend.

"The question here is not, whether either of the doctrines is irreconcilable with human reason, for that is not pretended; but whether two doctrines, each resulting from the plainest principles of human reason, be reconcilable with each other. It is clear that any difficulty in this respect ought not to be considered as invalidating either doctrine, but only as proving that some principle ought to enter into the calculation, which we have omitted to take into account; and *that* principle is the imperfection and insufficiency of human reason, when employed as a criterion of the measures of divine providence. 'Such expressions,' observes Dr. Barrow, 'as import not that God acteth absolutely in the thing itself, but *quoad nos;* not that he acteth without reason, but upon reasons (transcending our means or capacity to know) incomprehensible or undiscernable to us; not that he can give no account, but is not obliged to render any to us; that the methods of his providence commonly are inscrutable; that his proceedings are not subject to our examination and censure; that his acting doth sufficiently authorize and justify itself; that it is high presumption and arrogance for us to scan, sift, or contest, or cavil at the equity or wisdom of God's acting.' At the same time, it ought never to be forgotten, that since both the prescience of God and the free agency of man are truths distinctly asserted in scripture, if there be an individual who feels more conviction and encouragement to well doing in one of these doctrines than the other, he is no fit subject of censure, much less of abuse, as long as he holds the leading doctrines of the Christian faith, and makes his principles subservient to the great ends of the gospel. The doctrine of the Calvinists *only then* becomes a fit subject of reprobation, when they assert one truth to the utter exclusion or practical annihilation of the other—when they press the doctrine of predestination beyond what is necessary for the encouragement of *all* true believers, and disparage in the hearing of those whose religion must be chiefly practical, the necessity (we will not say the efficacy) of a holy life. Surely, it must be by this time obvious to the wisest men of both parties, that no good can result to the cause of religion, and still less to that of the visible church, by the continuation of a dispute which, by its very nature, *can never be decided,* but which does admit of a compromise, viz., that each should acknowledge the truth of the doctrine for which the other contends, as not being able to contradict it, but only to conceive its incompatibility with his own; that both parties should acquiesce in the imperfections of human reason, and agree in the paramount importance of those duties which neither party calls in question, viz., faith and a holy life."

"OUT OF THE MOUTH OF BABES," &c.—A physician of high standing, an opposer of religion, was about to start for California, when his little child came to him and handed him a Testament, saying, "Pa, you must take this to read on the road." He pushed the child away in a passion, saying that he did not want to be encumbered with any such thing. His wife persuaded him to take it to please the child. On his way to the gold regions he was taken dangerously sick, and his companions were obliged to leave him, as they thought, to die. He became alarmed for his sins, and was about to give up in despair, when he thought of the Testament. He commenced reading it, and his mind was led to take hold of the promises, and to accept of Christ as his Saviour. He recovered from his sickness, went to the gold regions, and a few days since returned rich, not in the treasures of Egypt, but in that more durable substance that fadeth not away, eternal in the heavens.

PRESENCE OF MIND.

Presence of mind is often shown in quick perception of some device or expedient, such as we usually suppose to be an emanation of superior intellect. This has been repeatedly exemplified in rencontres with the insane.

A lady was one evening sitting in her drawing-room alone, when the only inmate of the house, a brother, who for a time had been betraying a tendency to unsoundness of mind, entered with a carving knife in his hand, and said, "I wish to paint the head of John the Baptist, and I think yours might make an excellent study for it. So, if you please, I will cut off your head." The lady looked at her brother's eye, and seeing in it no token of jest, concluded that he meant to do as he said. There was an open window and a balcony by her side, with a street in front; but a moment satisfied her that safety did not lie that way. So, putting on a smiling countenance, she said, with the greatest apparent cordiality—"That is a strange idea, George; but would it not be a pity to spoil this pretty lace tippet I have got? I'll just step to my room to put it off, and be with you in half a minute." Without waiting to give him time to consider, she stepped lightly across the floor, and passed out. In another moment she was safe in her own room, whence she easily gave the alarm, and the madman was secured.

A lady one day returned from a drive, looked up and saw two of her children, one about five and the other about four years old, outside the garret window, which they were busily employed in rubbing with their handkerchiefs, in imitation of a person whom they had seen a few days before cleaning windows. They had clambered over the bars which had been intended to secure them from danger. The lady had sufficient command over herself not to appear to observe them. She did not utter one word, but hastened up to the nursery, and, instead of rushing forward to snatch them in, which might have frightened them, and caused them to lose their balance, she stood a little apart, and called gently to them, and bade them come in. They saw no appearance of hurry or agitation in their mamma, so they took their time, and deliberately climbed the bars, and landed safely in the room. One look of terror, one tone of impatience from her, and the little creatures might have become confused, lost their footing, and been destroyed.

THE SMOOTH SHILLING.

"That piece won't go, sir!" observed the man behind the counter, handing me back again a shilling so worn that nothing could be seen on either side of it but a dull silvery luster, and no perceptible figure. I took it, and replaced it in my purse. But as I rode homeward my meditations were of the shilling. It *won't go,* he said; but why not? It is no doubt a genuine coin. For ten, twenty, or even fifty years, it has been in constant circulation. The hands of some thousands of persons have held it. It has sparkled as a pretty toy in the tiny fingers of some sweet child; is has been clutched by the ferruginous hand of the miser. It has laid upon the glazed eyeball of a youth in the shroud; clinked in the till of the liquor dealer; been tossed to the street musician as an inducement to him to cut short the *agony* of his *organ.* It has traveled through all the States, passing current from the seaboard to the remotest interior, and never at a discount. It has been exchanged in its time for commodities enough to make any beggar a Crœsus. To multitudes it has brought, over and over again, in some shape, the worth of a shilling. Others have possessed and lost it, but obtained no equivalent. It was their fault, however, and not the shilling's. But now the tide is turned. The faithful piece of money would seem to be delinquent. "*It won't go.*" But why not? again I ask. *Because it is smooth.* Its surface tells no tale that we can credit. It bears not the impress of the mint, or the government insignia. No head, pillars, or date does it show. A coin must have *impressions,* or it is only a plaything, a medal, or a silver button-mould. *Smooth* pieces of silver "won't go" any better than if they were bits of my grandmother's spoons, or those famous old knee-buckles that figured on my grandfather's small-clothes. The genuine current coin must have the *genuine stamp.*

Here, thought I, is a lesson for us. Our minds, hearts, and lives must bear the right *impressions,* or we cannot pass current in good society. Of little worth is he in life of whom "the smooth shilling" is a type. The man on whom you can see no head, or date, or stars, or pillars, or eagle, nothing by which it could be guessed that he was "E pluribus *unum,*" his expression only the dull resemblance of tarnished silver, his eyes of pewter, in which there is "no speculation," his soul unmarked with any trace or bound of moral obligation, of generous sympathy, of Christian fervor; every body is ready to say of him, as said the tradesman of the shilling, "That piece won't go, sir." *It ought not to go.* It has been loosely drifting about long enough. Is is time it was returned to the mint as bullion, to be re-issued, to receive the *stamp* of a *man.* Ah! there is the fault with him. It was the original sin of his education, that no deep, strong, correct *impression* was made upon his nature. He had no pious mother to furrow his soul with her tears; no godly father to drive landmarks deep into the substance of his spiritual existence. The pulpit did not raise along the margin of his affections the breast-work of faith and hope and fear of God. The sanctions of the Bible were either unknown or unheeded, so that no "image and superscription" of divine truth was ever inscribed upon him when in the mint of his years, his plastic infancy. The world, the flesh, and Satan, have made him *rough* enough, but no trace of the divine government is on him, no stamp of the powers above. He is smooth for all such impressions, and therefore he cannot pass current. Reader, are you a parent, a teacher, a pastor, a Christian, a lover of your race? Put your stamp upon the young. Prepare the die with greatest care. Improve your opportunity. Make your mark. Let it be deep and indelible. Let each immortal coin, each living soul, be charged with the image, not of an earthly queen or emperor, but with the features of our heavenly King, with the radiant lines of the Redeemer's face, and then shall it be legal tender in the Church below and at the gates of the new Jerusalem. [Congregationalist.

"I WON'T BE A MINUTE."

"I won't be a minute!" is the excuse to others, and often to ourselves, from turning aside from the pursuit of some important plan, to gratify a petty curiosity, or other worthless feeling.

I had promised J. B.——, on Tuesday, to meet him at several places in London, on points of business of great consequence to me, upon which depended the issue of certain legal proceedings pending between us. I breakfasted with him in the morning, at his house in Greenwich, and we came up to the city together. Every thing promised well for a settlement satisfactory to me, till my unlucky disregard of the value of "just one minute," destroyed all the plans which had taken time, labor, and money to bring into such a prominent position.

"I won't be a minute!" said I, turning aside from my companion, and stopping at a shop window to admire some prints. They were beautiful, and I could soon overtake J. B——, so in I went to inquire the prices. The shopman was obliging, and I was delighted; and thus two minutes fled.

With a hurried step I re-entered the street, under the impression that a quicker pace would presently bring me to my companion's side. An incident, however, had happened in the crowded thoroughfare, and five minutes more had elapsed before I could get a fair start to overtake my friend; and then, in walking quicker than the mass, I found that I was not only impeded by the passengers I met, but, moreover, by those whom I overtook.

"Five minutes to twelve!" said my watch. At twelve we had agreed to meet a legal gentleman of noted punctuality at his chambers in Chancery-Lane, but I was only yet in Cheapside. At the crossing near St. Paul's, the tide of carriages, cabs, and omnibuses, rendered it impossible for me to get on without considerable delay, and the clock reminded me that the time of our appointment had already passed before I entered Ludgate Hill.

"Ten minutes past twelve!" said my watch, when, annoyed and heated, I tapped at the door of Mr. Law's chambers. Rap, rap, rap! No answer. J. B—— must have called, transacted his business, and gone. Rap, rap, rap! No answer still. A clock in the vicinity chimed "a quarter past;" we were to have met another professional man at Somerset House. I could not, nevertheless, give up the idea of seeing Mr. Law, knowing what had been done, without an effort; so I knocked at the door of the adjoining rooms. "Mr. Law is likely to be found at his registrar's office," said the inmate; so thither I hurried. I had some trouble in finding the place; and when I had done so, I learned from the porter that Mr. Law and a friend had been there, but had gone away, whither, no one knew. The clock chimed half-past, and it was more than five minutes' walk to Somerset House. I resolved to take a cab, but not one could be had; so, hurriedly walking away, I rushed to endeavor to keep my second appointment.

"Twenty-three minutes to one!" said my watch, as, almost breathless, I sprang up the stairs at Somerset House. The official informed me with coolness that J. B—— had been waiting several minutes for me, and that, as I had not kept *the other* engagement he had concluded that I had no objection the the law-suit proceeding, and so had left just in time to catch one of the Greenwich steamboats at Hungerford pier.

"Sixteen minutes to one!" said my watch. I rushed into the Strand. "Cabman, drive me with all haste to Hungerford pier," said I, jumping into a vehicle, and smashing my hat against the top. Away we went, as fast as the lean horses could carry us. "*Every moment is of importance!*" I shouted through the window to the driver, who lashed his poor beasts to a gallop.

"Fourteen minutes to one!" said my watch, as I rushed on to the pier. "Just too late, sir," said the money-taker; "our boats leave here every quarter of an hour, and the last has been gone *just one minute!*"

I missed J. B——, who refused afterwards to enter into any negotiations for the settlement of our dispute, the law-suit went on, and I had to pay damages and costs.

The moral is plain; never allow any good opportunity to pass, or it may chance that insuperable difficulties will prevent its ever being overtaken.

REPLY OF THE DUKE OF WELLINGTON.—"The gallant Duke" lately met a young clergyman, who, being aware of his Grace's former residence in the East, and of his familiarity with the ignorance and obstinacy of the Hindoos in support of their false religion, gravely proposed the following question: "Does not your Grace think it almost useless and extravagant to preach the gospel to the Hindoos?" The Duke immediately rejoined, "Look, Sir, to your marching orders: 'Preach the gospel to every creature.'" (Mark 16:15.)

THE SORROWS OF BEREAVEMENT.

It was not at that mournful hour
  When first thy spirit fled,
And life's last smile was on thy brow,
  I felt that thou wert dead.

But oh! when weary days were past,
  And thou away wert gone,
And I, in silent wretchedness,
  Had wept and prayed alone;

When lighter friends looked coldly on,
  Or faithless from me fled,
Or strove to heal, and wounded more,
  I felt that thou wert dead.

And when I passed along the walks,
  Where thou with me hadst been,
And stood alone where both had stood,
  In every gentle scene;

And saw the glorious sun and sky,
  And felt the balmy air,
And heard a thousand happy sounds,
  And knew thou wert not there—

Oh! then I felt that all the charm
  That made it bright was fled,
I turned away in bitterness,
  And wept that thou wert dead.

And when I hear the silvery sounds
  We both have loved to hear,
And think that all their sweetness now
  Will never reach thine ear;

Or read the books we both have loved,
  Of verse, or learned lore,
And miss the eye, the voice, the smile,
  That made it sweet before;

Or when, through sad and lonely hours,
  I long thy face to see,
And think that all this bitter grief
  Is nothing now to thee—

Oh! then I feel from earth, from me,
  Forever thou art fled,
And too, too keenly then I feel
  That one so loved is dead.

THE UNGRATEFUL SON.

"The eye that mocketh at his father, the ravens of the valley shall pick it out." Prov. 30: 17. This is a terrible denunciation against ingratitude to parents, and even in the present day is sometimes virtually fulfilled.

Some years ago, an Irish gentleman, who was an extensive contractor on our public works, was reduced to poverty by the profligacy and dishonesty of an ungrateful son. The old man lost his wife, and, to add to his calamity, his health failed; and, to fill the cup of his sorrow, he lost his sight. Thus poor, friendless, blind, and forsaken, he found an asylum in the Franklin county alms-house, Pennsylvania.

While an inmate of this refuge for the afflicted, his wicked and ungrateful son traveled that way; he was informed of his father's situation, and that his parent wished to see him; and although he passed within two hundred yards of the alms-house, he refused to stop and see the kind father he had ruined. Now mark the result. The very day he passed the alms-house on his way to Gettysburg, in an open carriage, he was overtaken by a storm, and took a severe cold that resulted in the destruction of his eyes. He lay in Gettysburg in a critical situation until his funds were exhausted, and those who had him in charge took him to the Franklin county alms-house.

The day he was brought in, his father, having died the day before, was carried out. He was put in the same room, and occupied the same bed, and in a short time followed his neglected and heart-broken father to the judgment-seat of Christ. It is a fearful thing to fall into the hands of an angry God.

STARVATION OF MISSIONARIES.

The London papers contain a heart-sickening account of the death of a party of missionaries from hunger. We condense the particulars :—

An English officer, Capt. Gardiner, of the Royal Navy, who was sent out with six companions by the "Patagonian Missionary Society," to the neighborhood of Cape Horn, has been literally starved to death—he, and his companions with him. The party consisted of Capt. Allen Gardiner, R. N., superintendent; Mr. Williams, surgeon and catechist; Mr. Maidment, catechist; John Erwin, carpenter; John Badcock, John Bryant, and John Pearce, Cornish fishermen. They left England in September, 1850, in the bark *Ocean Queen,* it having been promised that stores should be forwarded to them in June, via the Falkland Islands; should they be unable to maintain their position at Picton Island, Beagle Channel, it was supposed that, being provided with partially-decked launches, they would fall back on Staten Island.

The ill-fated party landed on Picton Island towards the conclusion of the year 1850. From the first, they seem to have been annoyed, in some measure, by the natives, and to have been hunted backwards and forwards from the little island to what may be called the mainland of Terra-del-Fuego. About the middle of April, 1851, Capt. Gardiner begins to record in his diary, which has been preserved to us, that "they have provisions enough to last them two months, but some are very low." They have but a flask and a half of powder; their fishing net washed away. They shoot an occasional fox, which serves them for food; and, besides, if they did not destroy the animal, he would do his best to steal the remainder of their little stock of provisions. The scurvy breaks out among the party. They are driven to take refuge in a cavern; but the tide rolls in, and Capt. Gardiner and Mr. Maidment, the catechist, are obliged to swim out for their lives, and take refuge upon a clump of rock, round the base of which the waves of the South Atlantic are breaking. Upon this rock the two poor creatures kneel down in prayer. John Badcock, a Cornish fisherman, dies. By July 4, the party have been seven weeks on short allowance; their only hope is in the expected ship from the Falkland Islands; but no ship comes. They greedily eat a penguin, a shag, a half-devoured fish washed upon shore. Six mice are spoken of in the journal as dainties. The garden-seeds have been used for broth, and are all spent. Mussels and limpets are the next resource—and then rock-weed is boiled down to a jelly. Erwin, a carpenter, and Bryant, another Cornish fisherman, die. Two of the party, Mr. Williams, the surgeon, and Pearce, a third Cornishman, had gone away from the main body of the party, for some object or other, probably for the discovery of food. Their dead bodies were discovered at Cook's River, some distance off. The presumption is that they must have died about the same time as Capt. Gardiner himself, who probably expired on the 6th of September. The last entry in his diary is on the 5th of September, and in this he mentions that he had not tasted food or water for four days. Mr. Maidment, the catechist, had died a few days before.

It was the 6th of January, 1852, before Capt. Morshead, to whom orders were sent by the Admiralty in October, arrived at the Island. After many hours of fruitless search on the coast of Picton Island, on the 20th of January, some writing was seen by Capt. Morshead's party on a rock across a river. The words were, "Go to Spanish Harbor." On another rock adjoining was, "You will find us in Spanish Harbor." On a third piece of rock, "Dig below," which they instantly did, but found only a broken bottle, without any paper or directions. On searching one of the numerous wigwams in the neighborhood, they read on one of their poles, "A bottle under this pole," but they could not find it; but it was evident, from some fragments of stores found on the spot, that the mission had rested here. On the following morning Capt. Morshead sailed for Spanish Harbor, where they saw a boat lying on the beach, and where they found the bodies of Capt. Gardiner and Mr. Maidment, unburied. On one of the papers found was written legibly, but without a date, "If you will walk along the beach for a mile and a half, you will find us in the other boat, hauled up in the mouth of a river at the head of the harbor, on the south side. Delay not—we are starving." Close to the spot where Capt. Gardiner was lying was a cavern, to which attention was directed by a hand painted on the rocks, with "Psalm lxii. v. 58" under it. Here were found the papers referred to, and two unfinished letters were written to his son and daughter by Capt. Gardiner. The remains were buried close to this spot by the ship's company.

From the Mother's Magazine.

SEED SOWN IN WEAKNESS.

"No prayers?"

"No, indeed, Misse!"

"No one to say grace at table?"

"No, ma'am—not as ever I know'd of."

"Well, Julee—your name is Julee, isn't it?—you may go down stairs to your mistress, and say to her that I would like to see her a few moments before tea."

"Yes, ma'am;" and the domestic departed to do as she was bid.

Mary Henly had just arrived in the stage at Beechlawn, the residence of Colonel Layton, in one of the interior counties of Virginia. Her services as an instructress of the Colonel's children had been secured by a mutual friend, and Mary had proceeded forth, alone, to fulfill among strangers, her functions as "Teacher." After a kind reception from Mrs. Layton, in the parlor, she had been shown to her own room, where there was a pleasant fire, and a servant to wait upon her.

The conversation detailed above, was the first intimation our adventurous young lady had had that the family in which she was now to be domesticated, was an irreligious one. Perplexed at the discovery, she sent down for Mrs. Layton, determining to open her heart fully to that lady. Presently she appeared, and Mary, with rather a painful and embarrassed air, began—

"I think, Mrs. Layton, that I shall hardly remain with you; and it would be as well, I suppose, to have the matter so understood at once."

"Why, Miss Henly, you surprise me!—has anything happened?" asked the lady, anxiously.

"I am told you have no church privileges in your neighborhood. I did not know of this before, or certainly I should not have come," continued Mary.

"This is indeed true, as I am most sorry to say," replied Mrs. Layton, "but I thought you had been informed of that fact."

"And then you have no family services, I suppose," observed the other, in an inquiring tone.

"We have not; and deeply to my regret I say it," answered the lady of the house; "my husband is not a professor of religion; and as for myself, although I am an unworthy communicant in the parish church, which is some ten miles distant, yet what can I do with a worldly-minded husband to oppose me, together with a large family of unruly domestics to annoy and trouble me?"

"And your children, madam?"

"Why, I confess to you, Miss Henly, that I am derelict in my duty towards them, and they have not received the spiritual culture which I could have desired. But, my dear Miss Henly, you must not think of leaving us. You are the very kind of person we need among us. I am sure of it; your earnestness, and your candid way of treating this matter, convinces me that you are the very individual we want;" and the tears glistened in Mrs. Layton's eyes as she spoke.

Miss Henly hesitated for a moment, not knowing exactly what to do or to say.

"I certainly cannot consent to withdraw myself from all means of grace," said she; "and there is only one remedy that I can perceive in this emergency, and that is to bear the burden of family prayer upon my own shoulders—though this, I suppose, would hardly be assented to at Beechlawn."

"Indeed, and it will be assented to, and most joyfully," interposed Mrs. Layton; "my husband often says, in his more serious moods, that the children are growing up like heathens of the wilderness. He is a sensible man, although so worldly; and for the children's sake, as well as the servants', I am sure he would interpose no objection to *your* performing that duty, whatever might be his sentiments in regard to a *wife's* taking the lead in such a matter."

"Very well, Mrs. Layton," said the other, "my scruples are entirely overcome, if this be the understanding; but the ordeal will be a desperate one, I assure you—it being a new and untried position in which I shall be placed. God's grace, however, is promised to the weak and to the trembling, when pursuing that path to which duty points the way. Shall we not now, my good friend," continued Mary, "kneel down, and ask God that he would lighten this heavy load which so presses upon us. I know that prayer will give us strength."

And they did so—and they rose up from their knees, those two feeble, but God-fearing females, well resolved in heart and purpose for the contemplated work of reform in the domestic usages of Beechlawn.

It was a heavy task, to be sure, and Miss Henly found all her resolution faint enough for the enterprise; yet, though her feeble voice faltered, and her frame trembled as she proceeded in the evening devotions, around that assembled fire-side, her well-grounded purpose failed not, and she was "strong in faith, giving glory to God." * * *

The ice was broken, and a new leaf was turned over in the family of Col. Layton. Morning and evening, at a certain signal, the inmates assembled—the servants, too, crowded in and about the door, for the Colonel would have it so—while a hymn was sung—Mary was a beautiful singer—and a chapter read, and a simple, but faithful prayer offered up—all kneeling, even to the stubborn "marrow-bones" of the Colonel, himself all unused to such a mood of heart, or posture of body; for his wife had sweetly overcome him and had brought him to it. O, it was a triumph of principle, that, and it brought a harvest of consolation—even the "peace which passeth all understanding," into the hearts of those two feeble females, feeble in physical endurance, but strong in that strength which arises from an honest and sincere purpose!

Yes, a revolution was brought about at Beechlawn. The recent death of a distant relative of the family gave apology, too, to certain other innovations, such as the accustomed Christmas dancing parties; for which, in truth, Mrs. Layton herself had little inclination, but which long-established usage in Virginia had rendered requisite—that is, as things were. Soon it got noised abroad among the servants, that "Mas' John won't goin' to have any more dances at his house, and the big dinners, they all be done for too; 'cause why? Mas' John's got concerned in religion—holds prayer in his family, mornin' and night—an' all de color'd persons come into de parlor to join in de worship."

"The mischief!" said Capt. Joe Maclin—a capital hand at a "big dinner," and second to no man in a fox chase.

"What's the world coming to!" exclaimed Isaac Roebuck, a profligate young gentleman of large estate, but of loose morals, and whose "whole soul" was in a dancing frolic, with a plenty of "good liquor" to inspirit it.

Such were some of the ejaculations which the neighborhood "*roysterers*" gave utterance to when they first learned, through the tattle of the negroes, that a revolution was begun in the family of their ancient "compatriot-in-arms," their fellow-laborer in polite debauchery. And by this means it came about that Beechlawn got to be considered as neutral ground; and during the course of that whole summer, it was hard to tell on which side of the moral balance the premises should be placed, or whether, in such sense, it belonged to God or to Mammon. Common rumor, and "negro testimony" had, as will have been seen, rather overdone the matter; reports are noted for accretion in their progress, and the instance here related was no exception to the rule. But one good result, however, followed, namely, that the ancient usages of Beechlawn were infringed upon; and the Colonel's old companions began to look "*slantwise,*" as the expression is, towards him, when accidentally he met them in public. Nor was he at all sorry that such manifestations of "cutting his acquaintance" were made, for he had long deprecated a course of life which his better judgment utterly condemned, but which seemed to be without any remedy.

Providentially, too, the next autumn proved unusually sickly in that region of country, and the quiet abode at Beechlawn was called for its full share in the general calamity. Death had entered that habitation, and, as is so often the case, had stolen thence the pet-lamb of the flock. Rosa Layton—just turned of seventeen, was the victim; the pride of that household, the comfort and joy of her parents, the beloved of all who knew her. It was a terrible stroke! But it came seasonably for the recovery of one, himself far gone in forgetfulness of God and eternal things. The affliction went home with sure aim and efficacy to the heart of that sorrowing parent; and as he stood melted and stricken down beside the grave of his beloved Rosa, he vowed such a vow as required all the remainder of the days of his earthly pilgrimage to fulfill: "I here dedicate, O God, both my soul and body to thee and thy service, in a sober, righteous, and godly life!" And these were the words of that heaven-recorded vow; nor was it made in vain. Soon Miss Henly was relieved of her burden of duty at the family altar, and the rightful person henceforth officiated there. He found peace and joy in believing, and became ever after and to his death an exemplary and pious man.

As for that worthy girl, Mary Henly, soon after entering upon her duties as teacher in the family, she began to cast about her for a further sphere of usefulness. In company with the Colonel's, children she visited the poor of the neighborhood, and prevailed upon them to send their children to a Sunday school, which she began in an old unoccupied house upon the outskirts of the Beechlawn premises. The burden of the school, of course, fell upon Mary, for there was none other to take the advance in the praiseworthy scheme; but a gracious assistance was vouchsafed to her in this, as in other and more onerous duties, such as have already been detailed; and the work throve under her superintending care and "labor of love." Others began to be interested in "doing good," and before the year expired, she had the satisfaction to find a large and flourishing society actually growing out of the little nucleus—as it were, a seed—planted by her hands, in weakness and trembling.

The Sabbath Recorder.

New York, June 3, 1852.

DENOMINATIONAL SINS.

Two weeks ago, we took occasion to remark upon the sin of Sabbath-breaking, as instanced in certain forms among our people. But how much good did it do? Scarcely was the ink dried upon our paper, when we witnessed a repetition, if not of the identical forms of profanation which we had spoken of, yet of what was so nearly allied to them, that it would puzzle a hair-splitter to tell the difference. "*Then I said, I have labored in vain, I have spent my strength for nought, and in vain.*" Isa. 49 : 4. We are not altogether disheartened, however. "Wisdom is justified of her children," if not of others; and we trust, that a few of her sons and daughters are left in the Seventh-day Baptist denomination. At any rate, "God is able of these stones to raise up children to Abraham;" and if the children of wisdom are not to be found among the people now known as Seventh-day Baptists, He that "quickeneth the dead, and calleth those things which be not as though they were," will bring them from other places. God helping us, we will labor on. For "*surely*," to complete the quotation from the prophet commenced above, "*my judgment is with the Lord, and my work is with my God.*"

We must add, that our people are grossly and criminally negligent of family prayer. We are ashamed to place it upon record, knowing the opinion that will consequently be formed of us by all the pious, and perhaps the impious, of the land. But it is what God has always known; and the unfavorable impression entertained of us by the public is nothing in comparison with His displeasure. It may be, that he whom Balaam curses is cursed; but God shall turn the curse into a blessing, when we are brought by it to see our shame, and confess our guilt. But if we refuse to humble ourselves, God himself will curse us, and it will be written of us, as of Edom, "*The people against whom the Lord hath indignation forever.*" Mal. 1 : 4.

We speak what we know, when we testify, that there are families among us, whose heads are in good standing as church members, in which no prayer is offered in the morning, none in the evening, and not even a blessing asked at meal-time. There are many others, in which a short blessing at table is the only religious exercise attended to. There are others, again, in which worship is attended to only on the Sabbath; and others, in which it is performed only by fits and starts, or when the master of the house happens to *feel* like it. It pains us to add, that these inconsistencies attach, not merely to the obscurer members of the church, but to leading brethren, to deacons, and in some cases (as we are credibly informed) to ministers! Such is a true picture of the Seventh-day Baptist denomination in regard to family prayer. Reader, how does the picture look?

There have been found among us those who not only would apologize for their neglect of this duty, but even endeavor to defend it. They have argued, that it was an unnecessary thing; that it was not required by any specific command of Scripture; that it tended to render religion disgusting to the unrenewed portion of the family; and other things of a like nature. We shall not spend much time in reasoning with such people. What they need, more than any thing else, is that divine renewal which will make them willing to perform the self-denying duties of their profession. With hearts so full of love that they could die for the Lord Jesus, they would be ashamed to plead such arguments.

Family prayer an unnecessary thing! What kind of prayer is necessary, then? Unquestionably, the family, as such, needs God's blessing. How shall it be obtained? Let the master of it retire to his closet, and of his Father in secret implore a blessing upon his family, is your reply. But we have read in our Bible something about the importance of *concert* in prayer. "*If two of you shall agree on earth as touching any thing that they shall ask,*" &c. Matt. 18 : 19. We infer, therefore, that our Saviour never intended that his precept concerning closet-prayer should be considered as excluding every other kind. We infer the importance of father and mother *uniting together* in supplicating the divine blessing upon their household. And if two of the family may unite together in this exercise, without contravening the spirit of the command about closet duties, so may three and four, and finally the entire household.

We are sure that the rule of our Saviour touching *concerted* prayer, is as applicable to the family as to the church, or any other assembly. Why should it be supposed to have reference only to a church assembly? It has reference to any two or more persons gathered together in the name of Christ; and in such an assembly, whether composed of a single household, or of many individuals of different households, Christ is always present, for whose sake the Father bestows his blessing.

What would be thought of a church that would hold its meetings, from time to time, without any public form of prayer? The family, however, is as truly a divine constitution as the church of Christ, and much more ancient. We know of no reason why the church should be assembled for prayer, which will not stand for assembling the family for worship. If it be said, that the design of the church is to train its members for eternity, and that therefore prayer is one of its appropriate duties, we reply, that the same is true of the family compact. God "setteth the solitary in families;" and he does so, not merely for their benefit in this world, but that they may influence one another in the things which concern their eternal welfare. It is an infidel principle, unworthy of being countenanced by any Christian, that the family relation was instituted for no other purpose but to carry forward the concerns of the present life.

As for the argument, that family prayer renders religion hateful to the irreligious members of the household, it is one which proves too much. If the daily manifestations of religious feeling, on the part of Christians, create disgust with the wicked, and should be laid aside on that account, then should there be a cessation of every thing good from the earth. But the argument is not sustained by facts. The facts are all the other way. Of course, "the carnal mind is enmity against God," and any close urging of the subject of religion upon the unrenewed, will excite this enmity to activity. Jesus Christ told us so, from the first. Nevertheless, the facts, in ninety-nine cases out of a hundred, show that religious effort, faithfully persisted in, is attended with the influence of the Holy Spirit to destroy the heart's enmity. Away with this argument, then! it is the reasoning of infidelity.

We have not time to protract the argument. But we feel bound to protest, with uplifted hand, against this sin; yes, this denominational sin. God will pour out his fury upon the families that call not upon his name. Jer 10: 25. Let no one say, that other denominations are equally guilty. Perhaps they are, but that is no excuse for us. If any one thinks that Seventh-day Baptists can prosper, while they aim at no higher standard of piety than that which is found among others, he miserably deceives himself. Unless we have among us vastly *more* piety than is found in other denominations, we cannot attain to that prosperity which God has promised to them who "count the Sabbath a delight." It is a miserable delusion to suppose that we can.

T. B. B.

BRITISH CORRESPOEDENCE.

Sunday Observance—Modern Inquisition—Jewish Missions, &c.

Glasgow, May 14th, 1852.

Preparatory to the review of troops on Monday last, when the French President distributed the eagles to the army, he, *on Sunday*, attended the races, and with thousands of amused spectators, in the Champ de Mars, furnished a farther quota of the evidence for Sunday which its universal observance is held to imply. A few weeks ago, it was stated that the English Ambassador, Lord Cowley, had borne testimony against French Sunday desecration, by refusing to dine on that day with the President; we are now informed, that with Lady Cowley, the President opened the ball at the Tuilleries on Sunday se'night. Last month an opera was performed in Paris, in which a representation of the souls of the departed in the day of judgment is given, followed by another in which the demons are seen casting the condemned into Gehenna.

The Paris papers this week mention that Mr. Edward Murray, son of a British officer, has been sentenced to death by the Secret Tribunal of the Consulta, in Rome. He has been in their prisons for three years, and prevented from having communication with a legal adviser of his choice. The proceedings were all conducted in a secret chamber, and he was not confronted with the witnesses, nor permitted to examine them. The alledged crime is not stated.

Yesterday it was announced on the authority of a Prague journal, that on the 3d instant Kossuth's mother, and sixteen of his relatives, passed through that city, on their way to England.

The Annual Meeting of the Society for Promoting Christianity among the Jews, was held in London this day week. The report was, on the whole, encouraging. The receipts for the year past amounted to £30,495, and about the same sum was expended. Besides their numerous missions on the Continent, they have in the East stations at Jerusalem, Safet, Cairo, Bagdad, Smyrna, Constantinople, Jassy, Beuharest, and in China. The Society has now in its employ 50 Jewish Episcopal clergymen, dispersed over the globe; and there is good reason to believe, that there are at present in London 2000 Christian Jews; in Berlin 2,500. The prejudices of that people against Christianity, the report states, are rapidly giving way, great numbers being now willing to hear and consider the grounds of our faith. In such circumstances, it surely is much to be regretted, that what is presented to them as the truth of God really is not so. It is sad to read, in the Narrative of the Mission of the Church of Scotland, that at more places than one, when the Jews declared their readiness to embrace Christianity if they were permitted to retain the Sabbath and circumcision, discouragement should have been shown, while on both points they were in the right, and the Mission in the wrong.

At the meeting of the Sunday School Union, a clergyman from Philadelphia, (a Mr. Dyer, if I remember,) was one of the speakers. Great exception has been taken to his having been permitted to occupy such a place—he being regarded as favorable to slavery, while this Society last year bore an explicit testimony against such. In the meeting of the British and Foreign Bible Society, Chevalier Bunsen, the Prussian *savant*, was one of the chief speakers, while the *Record* states that he disallows the inspiration of the books of Moses, and regards as false the declaration, that God made of one blood all the nations of men that dwell on the face of the whole earth, not believing that all mankind are descended from Adam.

Considerable numbers of converts from Popery continue to be announced, both in London and in Ireland. In London, St. Paul's church, Bermondsey, is specially used as a place for exposing the evils of the system; and repeatedly as many as twenty-four have been received at one time, who have renounced allegiance to the Papacy. The Irish mission has been far more extensively successful, and fiery philippics on the part of the Popish authorities have confessed to the truth of the statements to this effect, while they seek to explain the whole by allegations of bribery. A letter from priest Mullen, in New York, confessing the wholesale abandonment of Popery by Irish emigrants, published by the *Times*, has created a great ferment in Ireland, and denunciations are stated to have been uttered against emigration to America, as leading to such a result.

J. A. BEGG.

TRACT OPERATIONS.

The Board of Directors of the American Sabbath Tract Society are doing what they can to secure the objects of their appointment, and promote the interests of the Sabbath. The following report of labors performed by one of their colporteurs, mostly between the 1st of January and the 6th of March, 1852, will give some idea of the manner in which they operate:—

"I distributed tracts in about forty towns, in Madison, Oneida, Chenango, Otsego, and Broome Counties, New York, and in Susquehanna, Luzerne, and Wayne Counties, Pennsylvania. I attended the semi-annual sessions of the Chenango and Otsego Baptist Associations, and distributed publications among the people present at those meetings. On my tour I was generally well received, and most of the people were willing to accept the publications. One man, however, with whom I conversed some time, said that if I left one he would burn it. Some owned that they were already convinced that the seventh day was the Sabbath. Others expressed a willingness, and some a desire, to examine the subject; while others contended strenuously for the first day. Some said they could not tell when or why the day was changed. Some thought there was no Sabbath under the gospel, and that it was right to worship at any time. Some thought all the authority for keeping Sunday was the law of the land, which they were bound to obey. Some claimed that the first day must be right, because so many eminently learned and holy men, who had lived so well, and died so triumphantly, had kept it. I called on a number of ministers, and conversed with some of them on the Sabbath question. Some of them purchased tracts, and said they were willing to investigate the subject.

While in Pennsylvania I held meetings on Sabbath days in a neighborhood of Sabbath-keepers, where the meetings had been discontinued for some time; and I am in hope that the meetings will now be kept up, as there seemed to be, when I left, an increased engagedness in the cause of religion.

As it respects the effect of my labors this winter in scattering tracts, as it was seldom that I visited a place the second time, I have but little knowledge, though in a few cases I learned that the truths therein contained were working upon the minds of some; and I doubt not that many have been led to think seriously upon the claims of God's Sabbath, in consequence of these feeble efforts. May the good Lord give power to his own truth, and induce many by his Spirit to walk in the truth. And Oh that Sabbath-keepers were fully awake to their responsibilities, and would so live as to commend the Sabbath to the respect of those around them, and cry mightily to God for his Spirit to succeed the efforts put forth in this cause."

C. A. Osgood.

"THE PEOPLE'S COLLEGE."

A meeting of what is called "The People's College Association," was held at Rochester, N. Y., May 20th. The N. Y. *Tribune* sets forth the following "six leading ideas," which those who originate this movement "cherish as vital." They are in the main sound and important; and we should have more hope of their being successfully carried out by this organization, if their advocacy was connected with fewer thrusts at existing institutions, as though they were not colleges for "the *people*," designed to place within the reach of "*every* youth who is willing to work for it," such an education as would qualify him "for eminent usefulness in every laudable sphere of practical life." Here are the six leading ideas:—

1. A thorough Education ought to be placed within the reach of *every* youth who is willing to work for it.

2. Such Education should qualify for eminent usefulness in *every* laudable sphere of practical life—not that each student should learn every thing, but that the opportunity of mastering every desirable field of Knowledge or Science should be presented, and each be permitted to choose for himself, under parental guidance and the counsel of his teachers, whatever branches of study should be deemed most essential to the path in life he contemplates.

3. Every advantage and opportunity proffered to male students should be proffered equally to females—which does not imply that girls shall study the same branches as boys, but that they shall have a right to do so if they choose, and that their own sense of propriety and fitness, properly educated and counseled, and not the arbitrary decrees of Trustees of Faculties, shall indicate the branches they shall study and acquire.

4. The regular and inflexible devotion of not less than three hours per day through five days of each week to some kind of Manual Labor shall be required of every teacher and student, as essential to health, vigor and longevity, to the completeness of Education; so that the professional man may at all times be able to relinquish his profession and fall back upon manual labor when conscience, health or ill success shall dictate that step; and so that the poor student may, by [diligence and frugality, pay his way, and enter upon the responsibilities of active life unburdened by debt.

5. No call upon the State Treasury for aid in founding and sustaining the People's College; though, in case the Legislature shall see fit to make grants to other Colleges, the People's will claim to share equally with them.

6. A large and excellent Farm shall be the base of the Industrial economy of the College, serving to illustrate its daily lessons in Agricultural Chemistry, Geology, practical Farming, &c., with various workshops or manufactories, impelled by steam or water-power, whereby every student shall find employment suited to his capacities and tastes at all seasons, with the best instruction in every department, and the command of the choicest implements and machinery.

BRITISH AND FOREIGN BIBLE SOCIETY.

This venerable Society held its anniversary in Exeter Hall, London, on Wednesday, May 5th, the Earl of Shaftesbury in the chair. The speakers were the Bishop of Winchester. Chevalier Bunsen, the Earl of Roden, the Bishop of Cashel, Rev. Dr. Dyer of the Episcopal Church in Philadelphia, Rev. E. Videll, bishop-designate of Sierra Leone, J. Kennedy, missionary from Benares, T. Percival missionary from Ceylon, W. Keene, missionary from Calcutta, &c. The *Christian Times* gives the following abstract of the annual report:—

The report stated that there had been an advance of £5,000 in the receipts; no slight proof of increased confidence on the part of the public. The circulation was unsurpassed, except on two occasions. With regard to foreign operations, it was stated that France had occupied much attention. The issues from the depots at Paris had reached 90,000; making the total distribution during nineteen years, 2,198,366. In the past year there had come forward many voluntary depot keepers, who, without any remuneration, devoted themselves to the distribution of small supplies. In Belgium, Holland, and the northern parts of Germany, the circulation had exceeded that of any former year. Notwithstanding the continued opposition of the Roman Catholic clergy and the Jesuits, it amounted to 116,937. In Germany the annual statement showed much to discourage. The issues during the year amounted to 54,511, raising the entire distribution since 1830 to 1,230,830 copies. The colporteurs had been expelled from Bavaria, but they had left behind them 8,250 copies of the Scriptures. The meeting was then informed of the events which had occurred in Austria and Hungary. In Switzerland, there were only three depots open, those at Neufchatel, Lucerne, and Geneva. There were many difficulties in Piedmont and Sardinia, arising from the opposition of Romish priests; but the civil authorities did not permit the Bible to be excluded. At Milan there had been many supplies through duly authorized booksellers. The step taken in reference to the Great Exhibition, had led to the transmission of a case to the state of Tuscany. The total issues in Sweden amounted to 1,168,895; while in Russia, Finland, and Lapland, the agency continued active. At Calcutta there had been an increased circulation. The communications from the different missionary stations were very satisfactory. The aggregate circulation at Calcutta, from 1811, was 674,654. The following is a summary of the Society's operations during the past year:—

The entire receipts of the year, ending March 31st, 1852, amount to £108,449 0s. 10d., being an increase of £5,118 18s. 2d. on those of last year. The receipts applicable to the general purposes of the society have amounted to £56,783 6s. 1d., including £34,100 19s. 0d free contributions from auxiliary societies. The amount received for Bibles and Testaments is £51,765 12s. 9d.

The issues of the society for the year are as follows:
From the depot at home, 805,181 } 1,154,642,
From depots abroad, 349,461 }
being an increase of 17,025 over those of last year.

The total issues of the society now amount to 25,402,309 copies.

The expenditure during the past year has amounted to £103,930 9s. 10d.

The society is under engagements to the extent of £52,341 2s. 7d.

To the Editors of the Sabbath Recorder:

If the views on the "*Relation of Ministers to Churches,*" (or more especially of churches and ministers to Associations and Conferences,) in your paper of May 27th, are correct, ought not the Association to have restored Eld. John Greene to his former standing, (and so to have removed the complaint of the Richmond Church against the Association,) instead of dropping or excluding them from the Association, as I am informed was done at its late session?

Will you give your answer to the above, with reasons in support of the same, as fully as may be convenient?

Lucius Crandall.

Remarks.

We have no desire to re-investigate the Elder Greene affair. That trouble has been sufficiently stirred, and we hope that it may be allowed now to rest. We may venture to say, however, that our opinion is now, what we substantially expressed at Berlin a year ago, that it is not competent for the Association to exercise jurisdiction directly over the ministers of any of the churches. If a church violates the compact upon which it was received into the Association, the Association has, unquestionably, a right to refuse it any farther fellowship. On the other hand, a church has a perfect right to withdraw from the Association, whenever it sees proper to do so. We believe that the Richmond Church, in its letter to the Association convened at Waterford, asked no favors. It communicated the fact that it had withdrawn, and as no one questioned its right to do so, no alternative was left but to drop it from the list of churches composing the Association.

T. B. B.

The Release of Preston.—Horace Preston, the alleged fugitive from Baltimore, whose outrageous seizure and summary deliverance into slavery we chronicled a few weeks ago, has been restored to freedom, and has returned to his wife and his home. His price was fixed at $1,100, and there was an additional item of forty dollars for the expense of getting him from Baltimore. What was the cost of the case to the United States Government, we are not informed. Probably $1,500 would cover the whole tax of this rendition to slavery upon the philanthropy and patriotism of the North.

Dr. King.—Our readers have become familiar with the case of Dr. King, through his "letter from prison," which we printed a few weeks ago. The following statement of his past services, his present position, and the secret of his persecution, we copy from the *Independent*:—

"When Dr. King landed on the shores of Greece, he appeared not only as the preacher of salvation, but as 'the almoner of American charities,' which he accompanied in the first store-ship sent from this country for the relief of the famishing Greeks. This introduction commended him to the confidence and the gratitude of the Greek nation. He has rendered that people other eminent services, for which he has received the privilege of citizenship. Of late he has been the acting Consul of the United States, and in the absence of the proper commercial representative of this Government in that country, we are informed that 'he has repeatedly transacted business with the Government of Greece under the seal of the Consulate.' But notwithstanding the respect due to his character and to his public services, he has been frequently molested in his missionary work, upon the ground that he was assailing and undermining the established religion of the country. These attacks have been prompted by the clergy of the Greek church; but probably have had their origin in a power lying yet back of them. As was remarked at the late meeting of the American Board in this city, the Greek church is 'the advance guard of the Russian army' throughout the East. Russia holds that church in subjection to its own political interests, and to its ultimate designs upon the Turkish empire. Hence the fear of Protestantism, especially under American influence."

Baptist Publication Society.—The Baptist Publication Society held its thirteenth anniversary at Philadelphia, on the 5th of May. The Annual Report presented on that occasion states that the Society issued forty-one new publications during the past year, embracing 6,959 pages, being 4,226 pages more than during the previous year. Of the Baptist Almanac, 20,000 copies were issued, and of the Baptist Record 32,400. The number of new stereotype plates added was 5,060. Total receipts, $42,358, of which $20,972 is by sales of books, and $5,456 for the building fund. The stock of plates and books is increased $6,644. Assets of the society, $55,953. The whole number of publications on the society's list is now 333, of which there are 128 volumes in English, German and French. Of the society's tracts, 180 are English, eight German, and three French, besides ten tracts for children. Thirty-seven colporteur missionaries have been employed in the States of Massachusetts, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, Ohio, Illinois, Missouri, Arkansas, and in the Territory of Oregon, making eleven States and one Territory. These have labored among the Germans, Dutch, Irish, and French; also among seamen, &c. Six of the colporteurs were Germans.

Baptist Home Missions.—The twentieth anniversary of the American Baptist Home Mission Society was held in Cleveland, Ohio, on the 14th of May. Hon. Isaac Davis, of Worcester, Mass., occupied the chair, and in his opening remarks he stated that his former pastor, Dr. Going, was founder of the society, which has employed more than 1,000 missionaries, under whose labors more than 20,000 converts have been baptized. The receipts during the last year were $42,984; expenditures, $36,869; balance in treasury, $6,115; liabilities, March 31st, $30,213; balance against the society, $22,297. A resolution was adopted, encouraging the Board to collect and expend $60,000 during the ensuing year.

Endorsing Life Insurance.—At the recent meeting of the New School Presbyterian Assembly, Rev. Dr. Taylor brought in a report recommending a Society in Philadelphia, organized for the purpose of assisting Presbyterian Ministers, and the widows and children of such Ministers. The Society is on the Life Insurance principle, and the occasion of the report was the laying before the Assembly of a pamphlet describing the Institution, and also a letter from Rev. Albert Barnes, commending the Society to the Presbyterian Ministers in attendance on the Assembly. The report was adopted.

Antioch College.—This embryo seminary, for which the 'Christians' have raised $100,000 as an endowment, has been definitively located at a little village known as Yellow Springs, Greene Co., Ohio, on the Miami Railroad. Three college edifices are to be erected, each absorbing about One Million Brick. Equal facilities and opportunities in all departments will be offered to Females and Males. The corner-stone of the College will be laid on the 23d of June, when a great gathering is expected, which will be addressed by distinguished speakers.

Defection of Catholics.—The Halifax *Sun* states that Rev. Robert Mullen, Missionary to the United States on behalf of the Catholic University, endorses, unintentionally, a statement "that of the number of Irish Catholics emigrating to the United States, one-third, at least, were lost to the Roman Catholic church." He thinks the number who have been lost to the Catholic church since 1822, is in round numbers two millions!

Cumberland Presbyterians.—A writer in the *Banner of Peace*, Lebanon, Tennessee, gives the following statistics of this denomination: Communicants 77,462; ordained ministers 700; presbyteries 77; licentiates 136; candidates 110; congregations 527. Besides these, one Presbytery has been formed in California, and another in Oregon.

Union Seminary, N. Y.—This seminary has been in existence sixteen years, and during that period has educated 314 ministers of the Gospel, 90 of whom were from New England; more than 150 from New York State and city; 66 from other States west and south of New York, and 5 from foreign countries.

Work of Grace among the Karens.—Dr. Dawson, in a late letter from Rangoon, says:—

The work of grace seems to be advancing among the Karens as usual, for it is no longer an uncommon event to hear of conversions among them. In a late tour through the Karen churches in this region, Aupaw, one of the native ministers baptized some eighty-six converts. He speaks most favorably of the schools and churches, and of the consistency and piety of the Christians generally in their forest homes.

Cost of Governors and Missionaries.—The Governor General of India alone costs the East India Company more annually than the expense of the whole missionary agency in the Presidencies of Bengal and Agra. His salary is *twenty-four thousand pounds per annum*, and his allowance for traveling is *forty-five thousand pounds—sixty-nine thousand pounds*; while the whole expenditures of the *one hundred and fifty-nine* missionaries in the above Presidencies are *sixty-eight thousand pounds.*

Abolition of the Death Penalty.—Petitions are in circulation in Rhode Island, addressed to the General Assembly, and praying for the restoration of the punishment of death for murder. The Providence *Journal* says: "These petitions have been signed by large numbers of people. We do not know what is the sentiment of the other parts of the State, but we think that public opinion in Providence was opposed to the repeal of the law, and is decidedly in favor of its reenactment."

Sunday-School Donation.—Rev. Thomas L. Hammer, General Agent of the American Sunday-School Union, informs the Charleston papers, that the late Edward Wright of Baltimore, a few days previous to his death, placed in the hands of his pastor the sum of $1,000, to aid in supporting the branch of the Depository of the Sunday-School Union about to be established in Charleston.

Proceedings in Congress last Week.

SECOND-DAY, MAY 24.

In the **Senate**, after an Executive Session upon Indian Treaties, the Deficiency bill was taken up, and an amendment was adopted, appropriating $90,000 for judicial expenses, supposed to be mainly to pay the cost of the Christiana Treason Trials, and the catching of Fugitive Slaves in New York City.

In the **House**, one hour each day was set apart for the hearing of reports from Standing Committees. The consideration of the proposed donation of 10,000,000 acres of land for the benefit of the indigent insane, was postponed for two weeks. The Invalid Pension bill was taken up, and Mr. Washburn, of Maine, spoke an hour against making the Compromise measures a party test. An attempt to make the first Monday of August the day of adjournment was unsuccessful.

THIRD-DAY, MAY 25.

In the **Senate**, numerous petitions were presented, including several for the passage of the Homestead Bill. The House bill, to relinquish to the the State of Iowa certain salt springs, passed. The Deficiency bill was taken up. An amendment appropriating $110,000 for an unliquidated balance found to be due the Friendly Creek Indians, for losses sustained in the War of 1812, and who cooperated with our troops at that time, was rejected after considerable debate. Various other amendments were acted on, when the Senate adjourned.

In the **House**, Mr Hall, from the Committee to which was referred the Senate bill granting to certain settlers on the Menomonee purchase, in Wisconsin, pre-emption rights, reported a substitute making pre-emption general on all the unsurveyed lands. The Invalid Pension Bill was taken up, and political speeches were made by Messrs. Bagley of Pa. and Cartter of Ohio. The bill was passed after this long political debate, in which it was not alluded to.

FOURTH-DAY, MAY 26.

In the **Senate**, Mr. Sumner presented a memorial from the Society of Friends, of New-England, praying for a repeal of the Fugitive Slave law. Quite a breeze was raised on the subject, and the memorial was finally laid on the table by a vote of 40 to 10. The Deficiency Bill was then taken up, but little progress was made.

The **House** passed the Senate bill granting certain settlers on the "Menomonee" purchase, in the State of Wisconsin, the right of pre-emption. The amendment pending from yesterday, to make the provision general, was rejected. Several President-making speeches followed, and the House adjourned.

FIFTH-DAY, MAY 27.

The **Senate** received a large number of petitions, of no general interest, and then took up the Deficiency Bill, talked a while about the amendment in relation to the Collins steamers, and adjourned.

The **House** did very little except listen to a political speech from Mr. Grow of Pennsylvania, on the interminable Compromise.

SIXTH-DAY, MAY 28.

The **Senate** passed the Collins steamer Amendment to the Deficiency Bill by a vote of 27 to 19. The stipulations of this amendment are, that the Collins steamers shall receive $33,000 per trip for carrying the Mails, instead of the present allowance, with the proviso that Congress may terminate the arrangement at any time after December 31, 1854, upon giving six months' notice. Nothing further of importance was done in the Senate.

In the **House**, the bill granting 2,000,000 acres of land for the St. Josephs and St. Louis Railroad was passed by 103 to 76. Some discussion upon granting land for the Dubuque and Keokuk Road was had, but no one took an interest in the matter, and the House adjourned just as the quorum was about to be broken up by voluntary departures.

SABBATH-DAY, MAY 29.

The **Senate** was not in session.

The **House** passed a bill to enable Indiana to dispose of the unsold saline lands in that State. A discussion then arose on the Senate bill granting lands to Iowa for the construction of railroads from Dubuque to Iowa; much confusion was created, and the day was spent upon the subject.

General Intelligence.

European News.

The steamer Europa, with five days later news from Europe, arrived at Boston May 28th.

In England, the friends of cheap newspapers have met with a decisive defeat. The proposition to abolish the paper duty was voted down by a majority of 88; that to abolish stamps, by 99; and to remit tax on advertisements, by 65 majority.

A proposal to repeal the Maynooth endowment has re-opened the Church and State agitation in Parliament.

The Crystal Palace is disposed of, at last. The London and Brighton Railway Company have bought it, and will put it up at Sydenham, six miles from London, as an exotic garden.

The British woolen manufacturers are alarmed at the deficiency in the supplies of Australian wool, caused by the flight of the shepherds to the gold mines, and a deputation has been appointed to draw the attention of Government to the subject.

Two destructive accidents have happened in the Welsh collieries; the first was an explosion of fire-damp, by which eighty persons were killed; the other was the flooding of a pit, by which twenty-eight were drowned.

The advices from Prussia and Austria are mostly occupied with the movements of the Emperor of Russia, now visiting at Vienna.

The Austrian *Lloyd* publishes a list of sentences against Hungarians implicated in the last war. The names of twenty-six exiles are to be publicly affixed to the gallows. Among the persons thus harmlessly executed are Counts Alexander Teleky and Pulzsky.

Kossuth's relations were at Dresden on the 5th May, on their way to Bremen.

The expedition against Burmah had sailed to attack Rangoon.

There were new outbreaks on the northern frontier of India.

The recent tribunal of the Consulta, Italy, has condemned to death Edward Murray, a British subject. The principal charge brought against Murray is that, during his service as officer of the police in Ancona, he associated with known assassins, and that a Count Severino and another Papal partisan, who had been imprisoned by the Republicans, were stabbed at night, while walking arm-in-arm with him away from the prison, he having had orders from the Governor to release them from confinement, and convey them safely out of the city. It is said that the trial was not a fair one, and the English visitors at Rome have petitioned the Pope to remit the sentence. Murray has already been imprisoned at Ancona for three years, amid filth, and all kinds of privations.

Italian is henceforth to be used, instead of Latin, in all recitations, lectures, &c., in the colleges of Piedmont, except by the faculties of law and theology.

In the afternoon of May 3d, the powder magazine in the fortress of Konigsberg was blown up, with an explosion that shook the houses of the town, broke the glass of the windows, and damaged the roofs of many. The magazine itself was completely leveled with the earth, and most of the buildings of the fortress are more or less injured. Three persons were killed—a clerk of the works, the sentinel on duty, and a laborer; of their bodies only fragments have been found; four other persons are dangerously wounded. One account states that the explosion was willfully caused by the clerk of the works, a pistol having been found in a position from which it is supposed he must have fired it into a cask of gunpowder.

Four Days Later.

The U. S. Mail Steamer Arctic, with Liverpool dates to May 19th, arrived at New York, May 30th.

The British Post-Office authorities have in contemplation a comprehensive scheme for the equalization and reduction of foreign postal rates.

A fire broke out in Portsmouth dock-yard on Monday, and caused great alarm; it was extinguished without serious damage. On Sunday the village of Manea, in Cambridgeshire, was almost totally destroyed by fire.

There are now in London some hundreds of foreign refugees in a very destitute state—verging, in fact, on starvation.

Not one of the twenty-six unfortunate men who were drowned by the terrible accident at the Gwindraeth Colliery has been recovered. The origin of the catastrophe is still unknown. It is believed to have arisen from an accumulation of water in an old work, which had been tapped.

In Ireland, the weather has been propitious, beyond the most sanguine hopes of the farmer, and there is every promise of a fine harvest.

The Census of France is published. The population is numbered at 35,781,628, showing an increase of only 381,142 since 1846, being much less than in former proportionate periods. The diminution is accounted for by the emigration to South America and California, and by fewer marriages having been contracted in the late troubled times.

Gen. Lamoriciere, one of the chivalric African Generals, and a man much beloved in France, has refused to take the oath, as well as Generals Bedeau and Lefro. It thus appears that many of the military names best known in France are not to be ranked among those who flatter the unhappy Louis Napoleon.

Chantilly races commenced on Thursday, on the lawn behind the town. The second day's meeting took place on Friday; on Saturday there was a grand stag-hunt in the forest, and on *Sunday* the principal races of the season came off.

An extensive conflagration at Dantzic, by which several mills have been destroyed, has burned also the waterworks, by which the town fountains were partly supplied. Local tradition ascribes the construction of these works to the great astronomer, Copernicus. Four lives were lost in the fire.

From India there is intelligence of fresh movements among the British troops, and of an unsuccessful expedition against the Borneo pirates.

The Celestial dynasty appears to be tottering in China. There is evidently some important revolutionary movement going on within the great wall, of which very vague rumors escape to the outside barbarians.

The British troops for Burmah were all embarked by the 30th of March. The whole force was to unite before Rangoon on the 5th of April, and Rangoon was expected to be in possession of the English by the 10th of the same month. The forces would then advance as speedily as possible further up into the country before the rainy season, and would then await reinforcements and the return of more favorable weather.

An earthquake occurred throughout the northern provinces of India on the night of the 31st March.

The Cholera has appeared again in Upper Silesia.

Accident last Sabbath—Five Men Killed.

The boiler of the new steamboat Eastern City, lying in the East River at the foot of Grand-st., New York, burst on Saturday afternoon, between the hours of 2 and 3 o'clock, and scalded five men, all of whom have since died of their injuries. Their names are William H. Stearns, captain of the boat; Charles Gormas, engineer; John B. Curtis, engine-builder and acting engineer; Francis Mayor and Charles Hall, firemen. The boat was quite new, and was built to run between Boston and Calais, Me. The boiler and engine were manufactured by Allaire & Co., and at the time of the explosion the former was being tested. About 2 P. M. 14 inches of steam had been put on, and the engine was in motion while the boat remained at the dock. Unfortunately an unobserved flaw existed in one of the boiler plates, which cracked open, and the steam rushed out of the aperture with great force, scalding the above-named deceased, and a lad named James Smith. The boat was in no way damaged, nor was the engine, and the rest of the boiler appears perfectly sound. The boiler was made to carry 36 inches of steam, but at the time of the explosion, the index showed that only 14 inches had been raised. The makers and others of the same profession say that the flaw was one of those unforeseen and unaccountable difficulties that sometimes occur, and that it could not have been discovered until the boiler was tested. Immediately after the explosion, the body of Mr. Curtis was found, life being extinct. The others were taken out alive. Capt. Stearns died at 8½ o'clock on Saturday evening. He was about forty years of age, and leaves a family residing in Maine. Mr. Gormas died the next day at the New York Hospital. He was about thirty-five years of age, and died at the New York Hospital. He belonged to Hallowell, Me. Mr. Hall was 23 years of age, and is a native of Maine. He died at the New York Hospital, about three hours after the explosion.

Overland to California.—An emigrant now on the way to the Gold Region by the Overland Route, writes from St. Joseph, Mo., an account of his adventures and observations. He says there are thousands now on the Plains, and no sign is given of a cessation of trains; they are generally in good health and spirits. He says it is a great mistake to purchase outfits in cities near the Mississippi, since the same articles can be had for less money at St. Joseph and other outposts. When he was there, mules were selling for $30 to $60; horses, $40 to $75; cows, $10 to $15, oxen, $65; oats, 26 cents; corn, 30 cents, and abundane of it in market. It was estimated that 25,000 emigrants were in St. Joseph and encamped in the vicinity. The writer says that no one ought to start on this journey without plenty of means, plenty of good humor, and plenty of courage.

Sabbath Boating.—The New Bedford *Mercury* says: On Saturday afternoon, May 22, at about 2½ o'clock, a sail boat in which three young lads, of from 12 to 15 years of age, had imprudently embarked for a sail down the river, was unfortunately capsized near Palmer's Island. The accident was observed by Mr. Albert Sowle from the wharf, who immediately put off in a boat to their assistance, and fortunately succeeded in rescuing one of the number, Nathan, son of Mr. Charles P. Maxfield, from a watery grave. The two others, William Howland, aged 14, son of Capt. Jonathan Howland; and Tilson Wood, jr., aged 15, son of Mr. Tilson Wood, failed in their attempts to swim to the shore, and sank before assistance could be rendered.

Sunday Caucasing.—A telegraphic dispatch to the New York Tribune, dated Baltimore, Sunday, May 30, says: This has been a day of political excitement, caucasing and speculating. The friends of Cass, Buchanan and Douglas are hard at work, but the Buchananites exhibit more energy and determination than all others. Six hundred of the friends of Buchanan, from Lancaster and Chester Counties, have taken Carroll Hall, one of the largest rooms in the city, for the Buchanan head-quarters, and have arranged for a bountiful supply of refreshments, to which several thousand tickets of admission will be issued, to last good until adjournment.

Anthracite for Naval Steamers.—The Engineer-in-Chief of the Navy (Mr. Stewart) has made a report to the Navy Department, in which he recommends the use of anthracite coal for naval steamers fitted with iron boilers, as being more economical, and entirely free from smoke and accident by spontaneous combustion. His conclusion is founded upon actual experiments in our war-steamers; and he intends, with the permission of the Department, to continue these experiments, to see whether anthracite may not be used advantageously under copper boilers, bituminous coal being generally considered less injurious to such boilers, and therefore used in the service in preference. He further recommends to the Bureau of Yards and Docks the use of anthracite in the several Navy-yards, and especially for the engines of the Dry-dock at the New York Navy yard. The day is probably not far distant when anthracite will be used exclusively for purposes of locomotion in our steamers and upon our railroads. An interesting experiment is now being made with anthracite upon the Reading Railroad, on a locomotive which has been built, especially adapted to the use of that kind of coal.

Coming down the Erie Railroad from Dunkirk the other day, (says the editor of the N. Y. *Tribune*,) we passed several Cattle Trains, the largest of all at Delaware City, formerly Port Jervis, on the Delaware. It was a quarter of a mile long, consisting of forty-four cars, containing 287 Beeves, 996 Sheep, and 1,514 Hogs, and paying an aggregate freight of $3,118.50.

SUMMARY.

At the recent sitting of the Schoharie Co. Court, an action was brought by Abel Stannard, to recover damages of Henry Mattice for seducing his daughter. She was about 20 years of age, and died in child-bed. The evidence was necessarily circumstantial, such as his attentions as a suitor, &c. The *Patriot* says that "the Jury and audience were much moved with the simple recital of the father's wrongs, and the daughter's disgrace, sufferings, and death. The Jury, after being out a few minutes, returned and rendered a verdict of $2,000 damages, which appears to have given satisfaction to those attendant on the trial.

A Circular has been issued, signed by the Presidents of twelve State Agricultural Societies, calling a Convention in the City of Washington, D. C., on the 24th of June next, at 10 A. M., for the purpose of forming a National Agricultural Society. Delegates are solicited from the various State and other Agricultural organizations throughout the United States and Territories, and where such organizations do not exist, Delegates from districts of country, and in such numbers as the friends of National Agriculture may choose to send.

Mr. Grinnell's ship Advance has just left the Sectional Dock, where she has been put in the most perfect trim, and is now fully ready for sea. Mr. Grinnell is ready at once to fit out another expedition to search for Sir John Franklin, provided the Government will give him officers and men; and of these there are hundreds ready to volunteer if they can get leave of absence. Mr. George Peabody, of London, the well-known American banker, has authorized Mr. Grinnell to draw upon him for $10,000, if necessary, to start such an expedition.

The corner-stone of a new College has been laid at Tiffin, Seneca Co., Ohio. The citizens of the county subscribed $12,000 toward the erection. It is to be 102 feet in length and four and a half stories high. An assemblage of from five to six thousand were present. It will embrace five distinct courses of instruction: 1. A Classical, or Collegiate Course. 2. A Preparatory Course. 3. A Teachers' Course, or Normal Department. 4. A Scientific, or English Course. 5. A Farmer's Course, or Scientific Agriculture.

A lake about two miles and a half long, and located about eight miles from the village of Brighton, Canada, burst its banks on the 21st ult., and completely drained out the water on the neighboring land. The rush of water dug a channel twenty-five feet deep and one hundred feet wide for a length of two miles, uprooting forest trees, carrying away mill-dams, and drowning two men. Thus occurred the singular phenomenon of a lake being dried in a few days.

Hiram Ferry and daughter, a young lady of 17, of North Wilbraham, Mass., got on the night freight train East, at Indian Orchard, on Thursday evening, and rode to Collins's Depot. Here they left the train, and were walking on the other track, when the Express train from Boston was passing under full headway. Miss Ferry was struck by the engine and knocked over against her father, throwing both several feet, and instantly killing them. They were horribly mutilated.

A Convention of Railroad Directors and Bridge Companies was held at Niagara Falls last week, to settle permanently their plans for the construction of the Great Western and Rochester, Lockport and Niagara Falls Roads, and for building immediately a new and greatly enlarged suspension bridge, which is to connect these two great thoroughfares. Rail tracks will be laid over it, on which will be passed baggage and freight cars by horses or stationary steam power. Its length will be about 800 feet.

A Canada paper records the death of Mr. Charles Boucher, of Bethier District, of Montreal, at the advanced age of 106. He was married to three wives, with whom he had 60 children! He leaves to deplore his loss, 43 children, 66 grand-children, 13 great-grand-children, 28 nephews, 70 grand-nephews, 18 great-grand-nephews, and a large circle of friends, who assisted at his funeral, which took place on the 12th of April with great solemnity.

It is stated that much apprehension is felt in New Orleans at the approach of a new disease, which is called the plague, and is now said to be prevailing in some of the West India Islands. A disease called by the same name has made its appearance in some parts of the West. It is said to be like the cholera, but more fatal. Whether it is the same disease as that which goes by the name of plague in the East, is not stated.

The steamer Cotton Plant was destroyed by fire at Napoleon, on the Mississippi river, a few days since. She had on board a cargo valued at $150,000, which was destined for different ports in Arkansas. The steamer Indiana was also partially consumed on the 25th, a few miles below Cannelton. The fire caught on the steamer Texas and spread to the Indiana. The damage to the Texas was very great.

Several persons died on board a steamer on the Mississippi a few days since with a disease which bore a strong resemblance to cholera, but was characterized by symptoms somewhat different. One singular feature of the malady was the absence of all bodily pain during sickness up to the moment of dissolution. In other respects it had the most prominent features of cholera.

Monday evening, May 24, as the carriage of William Sawyer, an eminent lawyer of Charlestown, Mass., and late postmaster, was attempting to cross the track of the Fitchburg Railroad at Waverly, the downward northern train, running at the rate of 30 to 40 miles an hour, came up, demolishing the carriage, and instantly killing Mr. Sawyer, his eldest daughter, and the driver. Mrs. Sawyer and two other daughters were seriously injured.

John Howard Payne, U. S. Consul at Tunis, recently deceased, was the author of the celebrated song, "Home, sweet Home." In his early life he was a distinguished dramatic performer, and a man of versatil genius. He was appointed Consul in 1851, and had just established himself under his flag.

Deputy Sheriff Barber, of Utica, jumped into the Kossuth train of cars as it passed through that city on Friday, and in a few minutes arrested three pickpockets. One was sent to Schenectady, and the other two detained in Syracuse.

Thomas Francis Meagher, one of the most eloquent and intrepid of the Irish Patriots of 1848, who was condemned to death, and has since been a State prisoner for life at Van Dieman's Land, because of his efforts to secure his Country's Independence and her People's Liberties, has escaped from his confinement, and is now in this City.

Kossuth's visit to America is now drawing to a close. He will soon leave for England, where his children are, and where he designs to remain until the expected outbreak upon the Continent calls him to engage in the active work of the revolution. Messrs. Pulzsky Bethlen and Nagy will return there with him.

The Pilgrim Church in North Weymouth, Mass., was broken into on the night of the 27th ult., and the carpets in each of the three aisles stolen therefrom. The church was furnished inside by the ladies connected with the society, with much toil and sacrifice, in a thorough and beautiful manner, at an expense of $300 to $400.

A friend applied to a huckster-woman, not long since, for a brace of game of a particular description. "None to-day, sir," was the reply, "but day after to-morrow you may certainly have them for Sunday's dinner, fresh from Illinois. My agent telegraphed from Chicago that they were on the way!"

The Legislature of Ohio has passed a law restricting the employment of children under eighteen, and all women, in the mechanical or manufacturing establishments more than ten hours a day; and making ten hours a legal day's labor in all cases in which the contract is silent on that point.

St. John, N. B., papers of the 25th May contain accounts of a collision on St. John River, between the steamer Ann Augustus and the steam-tug Transit. The boiler of the Ann Augustus exploded, scalding ten persons, two of whom, firemen of the boat, have since died, and another is believed to be fatally injured.

A seaman lately returned from the ship Gratitude, reports that when the G. was off the coast of Chili, six men, including a boat-steerer named Van Horn, stole a boat in the night and deserted. They made the shore about sixty miles from the ship, and in attempting to land, the boat was capsized, and four of the number were drowned.

The telegraphic wire was struck near Galena last week by atmospheric lightning, and melted for about three hundred yards, and more or less injured for half a mile. A spectator who saw the stroke, describes the electrical exhibition as a chain of fire, stretching both ways as far as he could see across the landscape.

Deacon John Ray, of Hebron, Washington Co., N. York, was killed on Tuesday, near Salem, by the morning train, north. He was driving across the track, when the train came up at a rapid rate, killing him and one of his horses, and injuring the other horse severely. His son was driving a team just ahead of him, and had just crossed the track.

Mrs. John Quincy Adams was married in the year 1804, bore her husband three sons—George Washington, John, and Charles Francis, of whom the latter is the sole survivor. George died unmarried, and John left several children, who resided in the home of their grand-mother.

Last Sabbath the steamer Atlantic sailed from New York for Liverpool, carrying Mr. and Madame Goldschmidt, Grace Greenwood, and other noted persons. As the steamer glided from the wharf, Madame Goldschmidt appeared upon the wheel-house, waving her handkerchief in farewell to the immense crowd who had assembled to take leave of her.

There is a general complaint in Central and Southern Ohio, and in many districts of Kentucky, that the first planting of corn has rotted in the ground. The cold and wet weather may be the cause, but as much of last year's corn was poorly ripened, the fault may be found in the seed.

Lady Franklin has addressed a long letter to the President of the United States, thanking him for the interest this country has taken in the search for her husband, and stating her grounds of hope that the unfortunate Arctic navigators are not lost. The letter was written in January last, and is just published.

The St. John's papers of the 29th give details of disasters by the fire that has been raging for several days in the woods in the vicinity of Bathurst and Frederickton. In the former town, three or four dwellings, with their outhouses, had been consumed. At Frederickton, the farmhouse, barns, and all the valuable live stock of Mr. John Reid, were burnt.

Albert Barnes is likely to be laid aside from preaching for some time, in consequence of the failure of his eyes. He has probably strained them beyond their powers of endurance by too early matin studies.

An extensive fire has recently taken place on the Blue Mountains in New Jersey, as in the mountainous district in Pike county, Pa. In both places the fires raged several days, and large tracts of woodland were burned over.

There is a book with the dangerous title of "The Pocket Lawyer." We shouldn't like a book with this title much, for we are sure that if we got a *lawyer* in our pocket, we never should be able to get him out of it.

The County Court of Loudon Co., Va., has ordered the Sheriff to sell for public hire, about one hundred free negroes, who have neglected to pay their taxes. They are to be hired out at not less than ten cents a day, until the debt is liquidated.

The Utica and Schenectady Railroad, seventy-eight miles long, costing for its construction $1,500,000, for fourteen years cleared 18¾ per cent. per annum over the total expenses, besides reimbursing the original cost.

A coal mine has been discovered in Kentucky, which appears to be inexhaustible. The coal burns like gas, imparting great heat. It will as readily ignite as a candle, and the steamboat men use it for torches, instead of pine knots.

The Missouri River is said to be freer from snags and sandbars than for years previous, which is accounted for by the immense masses of ice which run for weeks after the breaking up of the river in the Spring.

There are thirteen persons out of one hundred and ninety residing in one school district in Canterbury, N. H., whose united ages amount to 1094 years, being an average of over 84 each.

Portions of the walls of Quebec having become dilapidated, it has been determined to remove them. In the work of demolition a portion of the wall was found to be so decayed that it fell unexpectedly, killing one man and severely injuring another.

Certain Methodists in Lower Canada have petitioned the Conference not to follow, in the school books of the denomination, Noah Webster's system of spelling, but that of Jesus Christ, according to the New Testament.

The Natchez *Free Trader* states that Jefferson College, at Washington, in Adams Co., Miss., is about to lay claim to a very valuable property, consisting of twenty acres of ground in the center of the business portion of Mobile.

A petition has been presented to the General Conference of the M. E. Church, praying that the Conference will require all the editors of the Methodist papers to conform to Bible orthography, and not to that of Noah Webster.

The American Sunday-School Union recently acknowledged the receipt of a donation from the Sandwich Islands to aid in the general missionary operations of the "Union" in the United States.

The clip of Western wool this year is estimated to exceed that of 1851 from 10 to 15 per cent. In the State of Ohio alone the clip is now estimated at from 12 to 14,000,000 pounds.

Strawberries have made their appearance in this market, though in small quantities as yet, and at high prices. They are brought from a distance.

The Maryland House of Delegates passed Miss Dix's bill, establishing Insane Asylums, which had previously passed the Senate.

A child, one year of age, was killed at South Boston lately by a rat, which attacked it while asleep in its cradle.

Land Warrants are in fair demand at $125 and $128 for 160 acres.

New York Market—June 1, 1852.

Ashes—Pots $4 87 a 4 94; Pearls 6 12 a 6 18.

Flour and Meal—Flour, 4 06 a 4 12 for common to straight State, 4 18 a 4 25 for good Ohio and favorite State, 4 56 a 4 81 for fancy Genesee. Rye Flour 4 12 a 4 18. Corn Meal 3 12 for State, 3 18 a 3 25 for Jersey.

Grain—Wheat, 95c. for good red Ohio, 97c. for mixed Canadian, 1 00 for white Michigan, 1 12 for prime white Genesee. Rye 75 a 76c. Barley is out of season, nominally 62 a 66c. Oats 42 a 43c. for State. Corn 58 a 61c.

Provisions—Pork, 16 25 for prime, 18 25 for mess. Beef, 6 00 a 7 50 for prime, 10 00 a 13 75 for mess. Lard 9½ a 10c. Butter, 15 a 18c. for Ohio, 16 a 19c. for Western New York. Cheese 6 a 7½c.

Hops—24 a 27c.

Lime—85c. for common Rockland.

Timber—Spruce 13 50 a 14 00, Pine 14 00 a 15 00.

Wool—Domestic Fleece 34 a 43c. Country Pulled 27 a 40c.

MARRIED,

In Alfred, N. Y., May 23, 1852, by H. G. Witter, Esq., Mr. Truman D. Cartwright, of Alfred, to Miss Abigail Knapp, of Benton, Yates Co., N. Y.

DIED,

In New York, Wednesday, May 26th, of pneumonia, Mrs. Caroline B., wife of Dr. J. D. B. Stillman. Mrs. Stillman was the second daughter of Dea. John Maxson of DeRuyter, and was born at Homer, Cortland Co., N. Y., July 29th, 1822. In 1842 she was chosen Preceptress of Alfred Academy, which position she occupied four years. Those who knew her in that relation, will remember the high range and great power of her intellect, and the impressive influence of her mind upon those around her, and particularly upon her pupils; to whom—and they were many—the news of her death will bring deep sorrow. She was a woman whose life had been marked by the exercise of the noblest Christian virtues, as her death was by the highest Christian consolations; and the composure and sublime fortitude with which, calmly relinquishing all the joys of life, and even the scarce-begun happiness of maternity, she passed into the silent land, knit still more closely the ties that bound her to so many hearts, giving us at once a higher hope and a deeper sorrow. Her last words, spoken a short time before her death, were, "Father, teach thy child patience," expressing in brief her inmost character; for patience and a child-like love of the good and beautiful, moulded and directed all her thoughts and actions. To all that have known her, her life must be a perpetual lesson in all that is lovely and of good repute.

At sea, on the 5th of March last, Shurl D. Maxson. He left Berlin, Wis., in November last, for the land of gold, in company with three others, in hope of amassing wealth; but did not live to reach the place of his destination. He died two days out from San Francisco, of dysentery. He was a member of the Seventh-day Baptist Church in Berlin, and was leader of the choir, in which his loss is deeply felt. He leaves a wife and two small children, and numerous friends, to mourn their loss; but they mourn not without hope, since he died in the triumphs of faith. D. E. L.

April 15th, at Plainfield, N. J., Capt. W. Yarnall, formerly of Philadelphia, after a somewhat protracted illness, at the age of 62 years. It appears that his early impressions on the subject of religion were like those of the Society of Friends; and though he never made a profession of Christianity publicly, still it is hoped that he experienced the benefit of that salvation before he was called to depart from the scenes of this life. L. C.

At New Russia, N. Y., May 3, 1852, of consumption, Harriett W. Wise, in full hope of a blessed immortality beyond the grave.

LETTERS.

Enos Wise, Jr., Amos Burdick, Jabez Chadwick, Abel Stillman, Ephraim Maxson, L. Crandall, S. V. Carpenter, B. M. Morris, Joseph Goodrich, H. G. Witter, D. E. Lewis, F. C. Davis, Christian King, Richard Ford, David Twist.

RECEIPTS.

FOR THE SABBATH RECORDER:

Ethan Burdick, Milton, Wis.	$2 00 to vol.	8	No. 52
Amos W. Davis "	2 00	8	52
Orrin Vincent "	2 00	8	52
Henry B. Babcock, Berlin, Wis.	2 00	9	52
T. H. Dunn, Meadville, Pa.	2 00	9	39
C. King, Pattonville, Pa.	2 00	8	52
Jared Clarke, Unadilla Forks	2 00	7	52
Eli S. Bailey, Brookfield	2 00	9	52
J. Chadwick, Enfield Center	5 00	9	52
Martha Billings, Mt. Upton	2 00	9	39
Barton Brand, Delancy	2 00	8	52
A. C. Crandall, West Edmeston	1 00	8	52
Z. Scriven, Petersburg	2 00	8	52
Henry Estee "	2 00	8	49
Thomas Clarke, Devereaux	2 50	8	20
John Forgie, New York	2 00	8	52
Amos Burdick, Alfred	2 00	8	52
E. B. Stillman, Newport	2 00	8	52
David Twist, Whitewater, Wis.	2 00	8	52
Richard Ford, Grafton, N. H.	2 00	8	52

FOR SABBATH-SCHOOL VISITOR:

David Dunn, Meadville, Pa.	$1 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Mary Ann Babcock, Hopkinton, R. I.	$1 00
Rebecca Maxson "	1 00
Maria L. Potter "	1 00
Lewis Langworthy "	1 00
George T. Spicer, Providence, R. I.	1 00
Ezra Stillman, Newport	1 00
H. A. Hull, South Brookfield	1 00
Peleg Babcock, Senior, Hopkinton, R. I.	1 00

BENEDICT W. ROGERS, Treasurer.

☞ One number more will complete the eighth volume of the *Sabbath Recorder*, and with it ends the third financial year of the Seventh-day Baptist Publishing Society. Persons having funds in their hands designed for the Society, are requested to forward them immediately.

The Central Association.

THE Seventeenth Annual Meeting of the Seventh-day Baptist Central Association will be held with the 1st Church in Verona, Oneida Co., N. Y., commencing on Third-day, June 8, at 10 o'clock A. M.

The Western Association.

THE Seventh-day Baptist Western Association will hold its Sixteenth Annual Meeting with the 1st Church in Genesee, Allegany Co., N. Y., commencing Fifth-day, June 24th. N. V. Hull is appointed to preach the opening discourse; Leman Andrus, alternate.

A Bible Catechism,

FOR SABBATH SCHOOLS AND FAMILIES. Prepared and published by W. B. Gillett, of New Market, N. J. 48 pages. Price, 7 cents per copy, or 84 cents per dozen. May be obtained at the office of the *Sabbath Recorder*.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.
WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

To Boston via Norwich and Worcester.

THE first-class Sound steamers CONNECTICUT and KNICKERBOCKER leave Pier 18, N. R., foot of Courtland-st., New York, forming the great United States and British Mail Line for Boston, Montreal, Quebec, Lowell, and Nashua, via Norwich and Worcester. Fare to New London $2; to Worcester $3; to Boston $4; to Bellows' Falls, Vt., $5; to Burlington $7; to Rowse's Point $8. Through tickets to Montreal $9 50.

The pier from which this line starts is the most contiguous of any occupied by the Sound Lines, to the Astor House, Irving House, Howard Hotel, Rathbun's Hotel, and the numerous Hotels in Courtland-st. and its vicinity. The passage affords a fine view of the Hudson and East Rivers, and the Route being Inland, avoids the uncomfortable passage round Point Judith, and through Fisher's Island Sound. Passengers can if they prefer, arrive in Boston at an early hour, by the Steamboat Train, or have the privilege of remaining and breakfasting on board the Steamers, and take the early train from Norwich to Boston; thus making the hour of arrival equally accommodated to pleasure and business travel.

Central Railroad of New Jersey.

Spring Arrangements, May 3, 1852.

FOR Clinton and intermediate places, from pier No. 1 North River, by steamboat RED JACKET, at 9 A. M., 1 (freight) and 5 P. M., and connects at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Cortland-st. at 9 A. M., 1 and 5 P. M.

Returning, leave Clinton at 8.15 A. M., 12.30 P. M. White House at 3.15 (freight) and 5.40 and 8.40 A. M., and 1.40 P. M.; Somerville at 4 (freight) and 6.05 and 9.05 A. M., and 2.05 P. M.; Plainfield at 5.10 (freight) and 6.40 and 9.45 A. M., and 2.40 P. M.; Elizabethtown at 7.15 and 10.30 A. M., and 3.15 P. M.

Passengers for Easton, Bethlehem, Allentown, Wilkesbarre, and Maunch Chunk, Pa., and Flemington, N. Germantown, N. J., will take the 9 A. M. train from New York, and on Tuesdays, Thursdays, and Saturdays, for New Hampton, Washington, Belvidere, N. J. Stages leave Somerville daily for Peapack and Pluckamine on the arrival of the 1 P. M. train. All baggage at the risk of the owners, until delivered into the actual possession of the agents of the Company, and checks or receipts given therefor.

New Printing Materials.

NEW Building, No. 29 Beekman street, between Nassau and William streets, near the City Hall, Park, and principal hotels, New York. The undersigned beg respectfully to inform their patrons and the trade, that they have removed to their new building, No 29 Beekman street, between Nassau and William streets. They trust, from the facilities there offered, by every modern improvement, to meet a continuance of liberal support. Fonts of plain Scotch faces, ranging from 100 lbs. to 1,000 lbs. weight, will be kept on hand, as well as a varied assortment of Fancy Letter, and every article necessary for the furnishing of complete printing offices. The subscribers would beg to call the attention of the trade to their metal, which, for durability, has not been surpassed, if equaled, by any foundry in the United States. By a peculiar combination of metals, arrived at from an experience of thirty years, they are enabled to cast type which they feel assured will last one-third longer than that heretofore furnished by any other foundry in the country. In proof of this, they would state, that the last dress of this paper [the New York Herald] lasted upwards of one year, averaging a daily circulation all the year, including Sundays, besides extras, of 35,000 copies; and this on their rotary cylinder presses—thus evidencing conclusively the fact of durability.
J. CONNOR & SON, No. 29 Beekman-st.,
49.3t] Between Nassau and William-sts., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 *per Annum, in Advance.*

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 *a Year,* 25 *Cents a Number.*

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

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Postage.—The *Memorial* weighs less than three ounces. The postage on it, for any distance under 500 miles, is three cents per number; for any distance over 500 miles and not over 1,500, six cents. *Regular subscribers,* who pay the postage quarterly *in advance,* are entitled to receive it for *one half* these rates; that is, for 1½ cents per number under 500 miles, and 3 cents over 500 and not over 1,500.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York.

Miscellaneous.

Earth's Noblemen.

I'm of that band that till the land
And draw from earth her store;
Right happy indeed is the life we lead,
While our days are passing o'er.
Many there are in riches far
Surpassing the farmer's purse,
While other pursuits may yield more fruits,
Yet often produce much worse.

We envy not the statesman's lot,
Still clamoring for his class,
Nor his that fights for glory's rights,
At some redoubted pass.
No risk have we for boisterous sea,
No fears lest tempests whelm
All we possess without redress,
While laboring at the helm.

The fruitful field its bounties yields,
A rich reward for toil;
Be ours the trade to ply the spade,
And deeply plough the soil.
We walk abroad o'er carpet sod,
And flow'rets kiss our feet,
Whose odors rise to scent the skies—
A tribute pure and meet.

To all we give the means to live,
As brother shares with brother,
And thus fulfill the holy will
That bids us love each other!
Oh, life secure from guile, and pure,
To thee, my love, cling ever;
With all its might and fond delight,
To change from thee, no, never!

From an English Paper.

The Rajah of Coorg in England.

The Rajah of Coorg, a principality of Hindostan, on the Western Chauts, arrived on the 5th May, at Southampton. He came over to England to have his daughter educated—a singular and interesting event in the history of the native princes of India. The Rajah ate and drank with the passengers during the voyage. His daughter is an intelligent and interesting child. He was accompanied by Major Drummond as his guide. His servants were six in number. The Rajah and his daughter left Southampton, with Major Drummond and his family, by an early train, on the 6th, to take lodgings at Mivart's Hotel, previous to his taking a private residence. The Rajah and the Major returned to Southampton in the afternoon, and the whole of his family and suit proceeded to London by the 7 P. M. train.

The Rajah's wives left the Euxine steamer, completely veiled, on Monday night at 9 o'clock, and were conveyed to Radley's Hotel in a closed carriage. They were met at the door of the hotel by the Rajah and one of his principal attendants, who both held umbrellas over the heads of the ladies as they alighted. As soon as they alighted they took the umbrellas themselves, and completely screened themselves from view. During the process of their alighting from the carriage, however, a glimpse of one of them was obtained, and it was noticed that the lady had a thin gauze veil over her face, and fine black eyes. The Rajah was exceedingly anxious that no one should observe the ladies, and appeared agitated until they were safely in their apartment. His agitation was so great when he had conducted them up stairs, that he could not open the door of the apartment, and imagining it was locked, he requested that the gas should be extinguished in the passage where they were standing, which was immediately done. The Prince has given up his caste. He is a pensioner of the East India Company, and has been residing at Benares on an allowance of £12,000 a year.

Yesterday the Rajah's six servants, who, by his desire, observed most strictly the rules of their caste, had eight pounds of food allowed them, which consisted of rice, onions, and greens, which they cooked and ate in the open air at the back of the hotel. They eat but one meal a day, and their drink is water. They are in fact Oriental vegetarians and teetotallers. At night they sleep in the passages and under the tables in the hotel. The servants are rigid Hindoos, and among their baggage was a large number of native cooking utensils and a quantity of Eastern food. As soon as they arrived at the hotel, they made preparations for cooking their meal. They wanted to cook by the side of a stream of water, but this they could not be accommodated with. They were very busy in the court-yard of the hotel, in the evening about 6 o'clock, in culinary operations. Previous to lighting their fires, they carefully washed their hands and feet, and then commenced laying out their stores of provisions, which consisted of a number of small bags of rice, by the side of which was a lemon. After lighting their fires with wood and coal, they crouched down and kept them alive by blowing them with their mouths, at the same time stirring vigorously their food, which was simmering in brass pans.

Mohammedanism in Western Africa.

A French resident upon the Cazamance, in Western Africa, states that since 1830 a religious war has been raging, in which the Futa-Djalos, at the instigation of the Mohammedan Mandingoes, have enslaved the heathenish Mandingoes, and intend to extend the area of their Kingdom to the sea. They have sent requisitions of tribute to several European trading-houses in the country. The whole region was appalled at the rumors of their terrible valor. At first the heathenish Mandingoes sought to make a stand against the onset; but they were scattered by the Futa-Djalos, who retain possession of the whole Mandingo country, excepting a few villages near the French fort Sedhiou. Before their arrival, no Mohammdan village was palisaded or defended. The Pagan inhabitants of any district had generally only one or two family names, which were universal. Among the Mohammedan inhabitants, each had his peculiar family name; so that, apparently, the country of the Pagans was inhabited by many families under one head, and did not extend—while the Mohammedan region was recruited by numbers attracted to trade for amulets, &c., of the Mohammedan faith. Thus they increased and extended, and this is the general method of the advance of Mahomet's religion in the interior of Africa. The Futa-Djalos have been long of that faith, and are now masters of all their fellow-believers. They have extended the villages of the true faith, and destroyed those of the heathen. Upon the banks of the San Domingo Rio Gela there are multitudes of Mohammedans, but dependent upon the Sanniqués or Pagans. Yet all the people brought in contact with the Mandingoes, gradually assume their customs and language, and are finally entirely mingled with them. So the nation accumulates its numbers at the expense of the neighboring tribes, and so the faith spreads. It is noticeable that this faith is propagated by avarice and not by a desire of proselytism. The Futa-Djalos were attracted by the hope of plunder, and threatened, unless the orthodox Mandingoes paid heavy tribute, to desert to the heathen. If Mohammedanism has benefited religion here, it is less by any direct influence, than by the advanced civilization which accompanies it. The trading Mandingoes push in among the Pagans wherever they can make a bargain. There they cling, and presently build settlements. Possibly the races now spread along the coast will disappear before the slow but sure advance of civilization, coming from the interior of Africa in the wake of Mohammedanism, unless European Missionaries, who bring to that Western coast the light of Christianity, drive back again into mid Africa the religion of Mahomet. [Tribune.

Progress of Railway Speed.

When George Stephenson constructed the first locomotive engine, men who called themselves "practical" contended that the smooth wheels would run round, or slip, on the equally smooth iron rails, without moving the carriage. But the wheels actually did *bite*, and Mr. Stephenson then said to his friends that there was no limit to the speed of such an engine, provided the works could be made to stand. This was in 1812.

A few years later, a writer who declared himself friendly to the use of locomotive engines, strongly protested against "extravagant expectations, or rather professions, of the enthusiastic speculatist," that "engines would be seen traveling at the rate of 12, 16, 18, and 20 miles an hour," and added, that "nothing could do more harm towards their general adoption and improvement than the promulgation of such nonsense." This was in 1825.

When the Liverpool and Manchester railway bill was introduced, Mr. Stephenson was examined on its merits before a committee of the House of Commons, and the promoters of that project gravely warned him that if he talked of a locomotive going at a greater rate than 10 miles an hour, he would "put a cross on the concern." Even that rate of speed was considered so out of the way, that one person asked if Mr. Stephenson was a foreigner, and another hinted doubts of his sanity. This was in 1828.

The Liverpool and Manchester railway was opened, and a speed of thirty miles an hour was obtained, which rather settled the question of Mr. Stephenson's sanity. This was in 1830.

The other day, on the London and Birmingham, as well as on the Great Western railway, a rate of traveling at the speed of 65 miles an hour was accomplished. The express trains on these lines run at the rate of nearly 50 miles an hour, stoppages included. Mr. Brunel expects that without any risk, the progress of traveling on the Great Western line will arrive at a speed of a mile per minute. We say nothing of the yet greater speed which is promised by the atmospheric mode of locomotion.

Thus, then, about thirty years ago, it was doubted whether locomotives could run at all upon iron railways; twenty years ago, the idea of their moving at a greater speed than ten miles in the hour was scoffed at as chimerical; fifteen years ago, the unexpected rate of thirty miles an hour was considered a wonder which no effort of practical science could surpass; and now a speed of nearly fifty miles an hour is in daily use, while the rate of a mile per minute is promised, and, in some special instances, has actually been exceeded.

It is singular that the three great feats accomplished by practical science in our time, viz:—lighting by gas, crossing the Atlantic by steam in ten days, and rapid traveling by the same motive power on railways, have, one and all, been denounced as utterly impracticable by "philosophers," who actually knew nothing of the subjects upon which they theorized.

As a comment on this article, I notice a statement in the periodical press, that a few days since a train of cars, without passengers, made the run from Poughkeepsie to Peekskill, N. Y., distance thirty-two miles, in thirty minutes. This is the greatest speed, for that entire distance, ever reached, in the United States. [Cist's Advertiser.

Music and Amputation.

A venerable American judge relates the following anecdote:

The morning following the battle of Yorktown, I had the curiosity to attend the dressing of the wounded. Among others whose limbs were so much injured as to require amputation, was a musician, who had received a musket-ball in the knee. As was usual in such cases, preparations were being made to lash him down to the table, to prevent the possibility of his moving. Says the sufferer:

"Now, Doctor, what would you be at?"

"My lad, I am going to take off your leg, and it is necessary that you should be lashed down."

"I'll consent to no such thing. You may pluck the heart from my bosom, but you'll not confine me. Is there a fiddle in the camp? If so, bring it to me."

A violin was furnished, and, after tuning it, he said, "Now, Doctor, begin;" and he continued to play until the operation, which took about forty minutes, was completed, without missing a single note, or moving a muscle.

The Chances of Life.

Among the interesting facts developed by the recent census, are some in relation to the laws that govern life and death. They are based upon returns from the State of Maryland, and a comparison with previous ones. The calculation it is unnecessary to explain, but the result is a table from which we gather the following illustration:—

10,268 infants are born on the same day and enter upon life simultaneously. Of these, 1,243 never reach the anniversary of their birth. 9,025 commence the second year, but the proportion of deaths still continues so great, that at the end of the third only 8,183, or about four-fifths of the original number, survive. But during the fourth year, the system seems to acquire more strength, and the number of deaths rapidly decreases. It goes on decreasing until twenty-one, the commencement of maturity and the period of highest health. 7,134 enter upon the activities and responsibilities of life—more than two-thirds of the original number. Thirty-five come to the meridian of manhood; 6,302 have reached it. Twenty years more, and the ranks are thinned. Only 4,727, or less than half of those who entered life fifty years ago, are left. And now death comes more frequently. Every year the ratio of mortality steadily increases, and at seventy there are not a thousand survivors. A scattered few live on to the close of the century, and at the age of one hundred and six years, the drama is ended. The last man is dead.

Homestead Exemption.

The following extracts exhibit the various qualifications of the Exemption Bills now in force in the several States named:—

Maine.—A lot of land, dwelling house and out buildings thereon, or so much thereof as shall not exceed $500 in value.

Vermont.—The homestead of every housekeeper, or head of a family, to the value of five hundred dollars, and the yearly products thereof.

Massachusetts.—The lot and buildings thereon occupied as a residence, to the value of five hundred dollars.

New York.—The lot and buildings thereon occupied as a residence, to the value of one thousand dollars.

Maryland.—All real estate acquired by marriage during the life of the wife, from execution for debt of husband.

Georgia.—Twenty acres of land, including dwelling house and improvements—value of house and improvements not to exceed two hundred dollars—and the additional amount of five acres for each child under fifteen years of age.

Florida.—Forty acres of land to every farmer, and to every house-keeper residing in a town or city, a house and lot not to exceed three hundred dollars in value.

Alabama.—Forty acres of land, when not in any town or city, and provided such does not exceed in value $400.

Texas.—Two hundred acres of land, when not in any town or city lots, not to exceed in value $2,000

Ohio.—Every family a homestead not exceeding $500 in value.

Michigan.—Forty acres with dwelling house and appurtenances, when not in town or city; if in a town or city, a lot and dwelling house not to exceed in value $1,500.

Illinois.—Lot of ground and buildings thereon occupied as a residence, not exceeding in value $1,000.

Iowa.—Forty acres of land, not in a town or city, or houses and lot in a town or city, not exceeding $500.

Wisconsin.—Forty acres of land, not in a town or city, or a town or city lot not exceeding in amount one-fourth of an acre.

California.—The homestead, consisting of a quantity of land together with the dwelling house thereon and its appurtenances and not exceeding in value the sum of $5,000.

New Jersey.—A homestead to each head of a family, being the family residence, to the value of $500; not to be assets in the hands of an Administrator, but to remain for the benefit of the widow, and until the maturity of the last minor child.

South Carolina.—A homestead of fifty acres of land, including the dwelling house and appurtenances, not to exceed $500 in value; and not to extend to any property situated within the limits of any city or town corporate.

Treatment of Deafness.

One of the latest efforts to restore to a deaf ear its original functions, consists in applying a cup that fits closely to the side of the head, round the outer ear, and exhausting it with an air pump, A common cupping apparatus answers every purpose, provided the glass will fit so well as to prevent the ingress of atmospheric air under the edge. In a variety of cases, the siple process of carrying on this exhaustion till a new sensation is felt, something like extreme tension in the lining membrane of the meatus externus, is represented to restore the organ to its normal state. Under such circumstances the theory of the remedy is, that deafness results from an impoverished flow of cerumen, in consequence of the inertia of the excretory ducts, and by taking off the atmospheric pressure, their proper fluid oozes out upon the tube and instantly modifies the condition of the mechanism, exterior to the drum. Having thus been roused from a state of torpor and suspended activity, they continue afterwards to act with energy. If they subsequently fall partially back to their abnormal condition, the pump must be re-applied, as occasion may suggest. As there is no witchcraft about it, and almost every practitioner has a breast-pump or similar contrivance, by which an experiment could be made, and there being no hazard attending it, it may be worth a trial, and it is very possible that one out of a dozen cases might be essentially benefited by this simple operation.

"One Idea."

"Professor C. often laughs at me," said an eminent man of science once, "because I have but one idea. He reads every thing, and talks about every thing, but I have learned that, if I ever make a breach, I must aim my guns continually at one point." And he gained his reward. He gave his days and nights to physical science. When he was an obscure country teacher, he pored over "Silliman's Journal" by the light of a pine knot fire in a log cabin. A few years later, he was dining with English dukes and earls, and received as one of the "lions" at the British Association for the Advancement of Science. He is now at the head of a great scientific institution, and his name is a part of our national jewelry.

His history is substantially the history of nearly every person who has "made his mark" on the time in which he lived. Those who have filled the largest space in the eyes of the world, and have achieved the most signal results, have been actuated by some master feeling, and this passion of the soul has subordinated every thing else to itself. Their capacious souls contrived many ideas, but a single aim directed, and employed, and animated them all. Kossuth is a man of one idea. He lives, and dreams, and thinks, and speaks, for Hungary and her rights. This is the secret of his eloquence. He converts others to his views, because he has so fully converted himself. He kindles others by the intense blaze of his own enthusiasm. So did Peter the Hermit. So did Luther. Wilberforce aroused the English Parliament and nation to deeds of philanthropy, by standing up for thirty long years a sublime and undaunted witness against the bloody wrongs of Africa. These men played their artillery upon one given point until they "made the breach."

MAZZINI ON SOCIALISM.—Mazzini, in his famous attack on socialism, published in the Nation, a Belgian paper, says, among other things, the following:—

"I tax them with having repeated with Bentham and Volney, *life is a search after happiness*—instead of repeating with all those who have effected great transformations in the world, *life is a mission, it is the fulfillment of a duty.* I tax them with having allowed the belief that a people is to be regenerated by fattening it—with having turned the question of humanity into a question of the kitchen of humanity—with having said, 'to every man according to his wants, and his power of enjoyment,' instead of, 'to every man according to his love and the intensity of his self-expenditure. I tax them with having, by I know not what inactive cosmopolitism, by I know not what establishment of headless communes, enfeebled, obliterated as far as in them lay the national sentiment. As well might the lever act without its fulcrum, or the human body be made strong by dislocating its organs."

HOW TO GET SLEEP.—How to get sleep is to some persons a matter of high importance. Nervous persons, who are troubled with wakefulness and excitability, usually have a strong tendency of blood on the brain with cold extremities. The pressure of the blood on the brain keeps it in a stimulated or wakeful state, and the pulsations in the head are often painful. Let such rise and chafe the body and extremities with a brush or towel, or rub smartly with the hands to promote circulation and withdraw the excessive amount of blood from the brain, and they will fall asleep in a few moments. A cold bath, or a sponge bath and rubbing, or a good run, or a rapid walk in the open air, or going up and down stairs a few times, just before retiring, will aid in equalizing circulation and promoting sleep. These rules are simple and easy of application in castle or cabin, and may minister to the comfort of thousands who would freely expend money for an anodyne to promote "Nature's sweet restorer, balmy sleep." [Scien. Amer.

EXTRAORDINARY COOPERAGE.—The application of science to the increased production of articles necessary for commerce, has rarely been exhibited in a more striking way than by the patented invention for constructing casks, barrels, puncheons, and every thing in the cooperage line, in a space of time which literally baffles belief. One of the machines is in operation at the St. Rollox Works, Scotland. An on-looker must be astonished to find the staves of an ordinary sized cask prepared, put together, and headed in little more than ten minutes. The thing is perfect—the cutting and joining is done with mathematical precision, and all the hands have to do is to arrange the staves and fix the heads; all the rest is accomplished by machinery, and with so little trouble, that the article is finished before one could fancy that a hoop was on. The mechanism, like that of most important inventions, is exceedingly simple.

A PILL FOR A DUELIST.—An apothecary having refused to resign his seat at a theater to an officer, who, feeling himself much insulted, sent him a challenge.

The apothecary was punctual at the meeting, but observed, that not having been accustomed to shoot, he had to propose a new way of settling the dispute. He then drew from his pocket a small box, and taking from thence two pills, thus addressed his antagonist:

"As a man of honor, sir, you certainly would not wish to fight me on unequal terms; here are, therefore, two pills; one composed of the most deadly poison, the other perfectly harmless; we are, therefore, on equal ground, if we each swallow one; you shall take your choice; and I promise faithfully to take that which you leave."

It is needless to add that the affair was settled by a hearty laugh.

A CROOKED CANAL, AND THE REASON.—The Canal from Afteh towards Cairo, in Egypt, is very crooked, and the reason for it was thus explained by Mehemet Ali himself:—

"You ask why my canal is not straight. Ya, Wallah! it is owing to a bit of bigotry. The dog who made it was a true believer, and something more. He said to himself, Ya, Seede, thou art about to make what Giaours call a canal, and Giaours in their impiety made such things straight. Now, a canal is made after the fashion of a river, (Allah pardon us for imitating his works!) and all rivers wind. Allah forbid that my canal should be better than his river; it shall wind, too. And so it does."

STRENGTH OF A WOMAN.—The Rev. Ephraim Judson, a clergyman in Norwich City, Conn., in 1771, was an exceedingly quaint and original preacher. Remarking at one time upon the excuses made by the guests invited to the wedding feast, he observed, that the one who had bought five yoke of oxen simply entreated *to be excused*, while the one who married a wife absolutely declared that he *could not come.* 'Hence learn,' said the preacher, 'that *one woman can pull harder than five yoke of oxen.*'

"A bad example, though it operates fatally, operates comparatively within a small circumference. It extends only to those who are near enough to observe it, and fall within the reach of the poisonous infection that spreads around it; but the contagion of a licentious publication, especially if it be in a popular and captivating shape, knows no bounds; it flies to the remotest corners of the earth; it makes its way into the cottage of the peasant and the shop of the mechanic; it falls into the hands of all ages, ranks, and conditions."

A friend, just arrived from a trip up the Missouri as high as St. Joseph, says the Cincinnati *Enquirer*, represents that the whole country is like an extended encampment. In and around every town, the vacant grounds are whitened with tents, and alive with the mass of men, women, children, horses, and cattle, all preparing for the start upon that long journey over plain, mountain, and desert, which has to be performed to reach the land of golden hopes and golden disappointments.

The Troy *Whig* says that the stages which arrived in that city on Friday, May 14, from Bellows Falls, Vermont, came sixteen miles of the route on "runners," and it was the opinion of the driver that he should continue to do so at least two weeks longer.

VARIETY.

The only way by which capital can increase, is by saving. If you spend as much as you get, you will never be richer than what you are. 'Tis not what a man gets, but what he saves, constitutes wealth. Wealth is not acquired, as many suppose, by fortunate speculations and splendid enterprises, but by the daily practice of industry, frugality, and economy. He who relies on the means, will rarely be found destitute, and he who relies upon any other, will generally become bankrupt.

The rogues of France can remove one side of a silver coin with a very fine thin saw, cut out the silver in the middle, fill up with baser metal, solder on the surface again, and leave the piece looking as before. Most of the pieces thus altered bear the effigy either of Louis XVIII., Charles X., or Louis Phillippe. The fraud was first detected at the Bank of France. The deterioration of the coin thus altered is about seven-tenths.

Some attention has been excited by the alledged discovery, by a French engineer of some celebrity, named Andraud, of some means of seeing the air. If, says he, you take a piece of card, colored black, of the size of the eye, and pierce with a fine needle a hole in the middle, you will, on looking through that hole, at a clear sky, or a lighted lamp, see a multitude of molecules floating about, which molecules constitute the air.

A vessel arrived lately at Portsmouth, England, on board of which was a plank which is stated to exceed in size any piece of wood yet cut. It was intended for the World's Fair, but it was too late for the purpose, no vessel being with reach which could accommodate it. This plank is 248 feet long, 22 inches broad and 6 inches in thickness.

The Lawrenceburgh *Press* states that Dr. J. G. Dunn, of that city, has discovered a chemical combination by which he can charge the surface of any kind of stone or brick so as to represent the most beautiful and substantial marble or granite. It is simply a process for crystalizing lime, and is capable of being colored or mottled by any tint whatever.

The Vermont *State Journal* says to farmers If you would make a good bargain with mother earth, give her a plenty of seed. If you scrimp her, you cheat yourself and cheat your earth, and are guilty of double dishonesty. If you undertake to save five dollars in seed, you will lose twenty dollars in hay and pasture.

Gen. Gorgey, the betrayer of Hungary, has beguiled his solitary confinement in the Tyrol, by writing an apology for himself and his actions during the revolutionary struggle. The work is in press, and pretty nearly ready for publication. The title is "My Life and Acts in 1848-9." It is looked for with immense interest.

A new steamer, the John P. Tweed, has just made the run from Cincinnati to New Orleans in four days and twenty-three hours. She lost ten hours in discharging way freight, reducing her running time to four days and thirteen hours.

I know no manner of speaking so offensive as that of giving praise and closing it with an exception; which proceeds (where men do not do it to introduce malice, and make calumny more effectual) from the common error of considering man as a perfect creature.

The controversy between the Metropolitan Bank and the Government Stock Bank of Michigan has been closed. The Metropolitan has gained its point, and the Michigan Bank will make some arrangement for the future satisfactory to the New York institution.

The body of Mrs. Adams was deposited in the Congressional Cemetry, and it will, says The *Republic*, hereafter be removed to Quincy, Massachusetts, where repose the ashes of ex-President Adams and those of other members of the family.

The Boston papers say that the Roxbury Light Guard, a very fine company, has been disbanded by order of the Governor, in consequence of refusing to turn out as a part of the military escort to Kossuth on the day of his reception in Boston.

The *Independent*, announces that Mrs. Harrriet Beecher Stowe, the author of "Uncle Tom's Cabin," has been engaged as a regular contributor to the columns of that paper.

A full-grown beaver was captured at Black Rock Harbor, near Buffalo, on Monday. It is considered quite a curiosity, as one has not been seen in that neighborhood for twenty years.

The House of Bishops of the Protestant Episcopal Church is to convene at Camden, N. J., on Thursday, June 24, for the trial of Bishop Doane upon the charges preferred against him.

It is stated that a writer at the South is getting up a counterpart to Mrs. Stowe's great work, "Uncle Tom's Cabin," to counteract its influence. It in to be entitled "Uncle Tom's Cabin, as it is."

Lady Franklin has given £12,500 towards the equipment of the steamship Isabel, which is to proceed in search of Sir John by the way of Behring's Straits. The Isabel is sheathed with galvanized iron.

Rev. Mr. Greene, formerly a Methodist minister at Cincinnati, has been sentenced to twenty-one months' imprisonment on two bills of indictment for swindling, to which he had pleaded guilty.

The laying down of the electric telegraph between England and Belgium is to be commenced without delay. The wire is ready. The line will go from Dover to Nieuport.

The fifth annual Report of the Hudson River Railroad Co. has been published. The general account of the Road amounts to $10,345,805 28.

Fifty-two gentlemen in New York have subscribed $500 each for the erection of a bronze equestrian statue of Washington, in Union Park.

The mail train from Philadelphia to New York, last Sunday night, was thrown off the track, and several cars smashed, though we do not learn of any lives lost.

The Court of Appeals has rendered a judgment affirming the decision of the Court below that *the Canal Enlargement act of* 1851 *is unconstitutional*—consequently null and void!

Six car-loads of potatoes from St. Johnsbury, Vt., passed over the Connecticut Railroad a few days since, on the way to New York city.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport, carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River, (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No. 2 or at the office, No. 11 Battery-place.

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June of each year.

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Miss JOSEPHINE WILCOX, Preceptress
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The Terms for 1851 and 1852 are as follows:—
The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3 " " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term, Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.

Tuition should be arranged before entering classes.

Geography. Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

EXTRAS.

Chemical Experiments,	$1 00
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Advanced Class,	2 00
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Use of Organ or Piano, $2 00 per quarter.

BOARD, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

JAS. R. IRISH, Pres., } Of the Board
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Sabbath Tracts.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue. 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. 416.

The Sabbath Recorder.

THE NEIGHBORHOOD OF SHANGHAE.

Copied for the Recorder from the North China Herald.

Some of the pleasantest walks in this neighborhood lie on the west side of the city. Within the walls, the embankment against which they are built, forms a dry path, when many of the country roads are impassable; and that portion of it from the north gate, past the small parade ground, by the west to the south gate, is literally *rus in urbe*. Keeping outside the walls, and proceeding towards the pagoda, we reach St. Catharine's bridge, which, in an artistic point of view, is about the only pretty place in the whole district. At full tide, and when the the lofty trees in the adjoining plantations are in their best foliage, the scenes here are well worthy of the pencil of the most accomplished painter.* There is a capital riding road the whole way from this bridge to the French Missionary Establishment at Ze-ka-wey. Along the bank of the Poo-way-dong creek, the land is high, and a more extended view of the country around is obtained from this road than any other in the neighborhood. This, too, is one of the best roads after wet weather, its elevated position exposing it to the drying influences of the winds.

We were once fortunate enough to be admitted into the studio of the accomplished priest at Ze-ka-wey, whose chief employment is to model images to adorn the chapels and the new Cathedral; the models, though only in clay, were perfect works of art; one in particular, the dead Christ, supported by the Virgin, was superb, the pure, languid, utterly dead look of the body, was still without that rigidity which it is so difficult to avoid, especially in sculpture, when an inanimate subject is treated. There was an imploring, trustful look in the Virgin's face, not unmixed with an expression of the deepest sorrow, that stamps the model as the work of one highly advanced in the art. The group is pyramidical, the form most to be admired in all sculpture; witness "Bailey's Graces," "Eve at the Fountain," "The Dying Gladiator," &c. &c. The Amazon in the Exhibition is also in this category. In the Chapel, which is a large building, we believe there are some finished works by the same artist. One, "Christ in the Tomb," is highly spoken of. At the back of the building are extensive school-rooms. The scholars seem to be very happy, and well taken care of. Their sleeping apartments are remarkable for their neat and cleanly appearance, each scholar being provided with a comfortable bed, which is furnished with musqueto curtains. Part of the garden is devoted to the growth of plants used for medicines.

About a mile to the north-west of Ze-ka-wey is the town of Fat-wha, which consists of one long street running in a westerly direction. Through this, is one of the roads to Yah-ke-tun, or Pheasant Mound, a small hill about eleven miles from Shanghae, situated on the Soo-choo creek, where the stream branches off that leads to Kea-ding, an insignificant city, where the bricks in its walls exceed those in its houses. However, the Chief Magistrate's house is rather imposing, on account of a fine stone railing in front, and is well situated on the margin of a small lake, in the center of which is a wooded islet. The city walls seem to be about equal in circumference to those of Shanghae. There is a pagoda in the city, but it is in a very bad state of repair. An insurance office would almost be justified in disputing a claim if any accident happened to one of its clients adventurous enough to ascend it. The manner of getting up is rather singular. Upon reaching one story, you have to go out into the balcony and walk half round it, then enter by a few steps into the next, and so on. The danger lies in coming down the steps on each story, as they are very steep. If a false step is taken, the railing of the balcony would be found too weak to break the fall.

Between Ya-ke-tun and Kea-ding a considerable quantity of a kind of indigo is grown. The lime pits used for extracting the color may be seen at intervals along the banks of the creek. There is a village called Nan-tsun, on this creek, famous for the dragon boats brought there at one of the native festivals. "The hills" are visible from Yah-ke-tun. It may be useful to give the names of these hills, which are as follows: The Pagoda Hill, Cho-san; the hill between it and Leang Pagoda Hill, is Chin-san; this is generally called Joss-house Hill by foreigners, on account of the number of the Joss-houses on the south side of it. The Leang Pagoda Hill to the south, called Rob Roy's Hill from its rugged and precipitous sides, is Wang-san. The first of the lakes to the west of the hills is the Mao-hoo. On an island in them is a pagoda called the Mao-tow. In this neighborhood boats with the fishing cormorants are sometimes seen. It is certainly very interesting to see the complete command the men have over these birds; and not the least extraordinary thing, is to see the way the men venture in so small boats across the lakes, when there is a sea on; the waves appear large enough to swamp much larger craft; in fact, we must confess we were sick of them.

There is a style of fishing sometimes employed in the Soo-choo creek, which we have not previously seen described; the fisherman sits at one end of a long canoe-looking boat, which has a board painted white out level with the water on the laboard side. This attracts the fish on moonlight nights, so that they jump upon it, or over into the boat, and to prevent their jumping too far, there is a net rigged up perpendicularly on the starboard side.

Among the objects of interest near Shanghae, that are within walking distance, perhaps the bubbling well is the most curious. The carbonic acid gas that it discharges itself of is easily ignited when flame is applied. A small quantity could be readily obtained by filling a bottle with water, inserting a funnel into it, then placing them over one of the jets, the mouth of the funnel being completely immersed in the well; the gas will then rise and displace the water in the bottle, which, when full of gas, must be carefully corked. About a mile north of the bubbling well is a fine grave, with a short avenue in front; there are evident signs of great care being taken to keep this grave and the trees surrounding it in a good state of preservation. Some very handsome flowers have sometimes been obtained here.

The baby-towers in this neighborhood are worthy of remark, both on account of the singular mode of burial employed, and the inquiries into infanticide to which they naturally lead. There is one near the French Consulate, and another at St. Catharine's bridge. We sincerely hope there are no more, as they give strong grounds for suspecting that all the children deposited in them may not have died a natural death. However, we believe that infanticide is far from being a common crime in this district. During the famine in 1849, the tower was crammed to the top with bodies. They are generally wrapped in matting. It requires a considerable amount of curiosity to climb up to one of the arches, through which the dead infants are thrust, and undergo the penalties of looking down into this horrid charnel house.

While on this subject, we may point out some Christian's tombs at the south-west side of the city. They are probably the tombs of Catholic priests, as they have the cross and I. H. S. on them. There is a lengthy Chinese inscription on each. A translation of some of the oldest would be interesting, perhaps, as they all appear to be dated. A few angels or cherubs have been attempted to be carved on one or two.

At the south end of the city, some distance outside the walls, are several cemeteries. One is allotted, we believe, to the Roman Catholics, and among the others there is one appropriated to beggars; the latter is almost impassable in hot weather.

The Catholic Cathedral at Ta-pi-ka, is perhaps the most massive building in China; the thickness of its walls, and great circumference of its pillars, may prove to be too much for its foundation, situated as it is so close to the river. The building is about 240 feet long and 150 feet broad, and is very high; the roof is almost completed. When the whole is finished, it will doubtless be tastefully fitted up, and attract many natives, who, from casual visitors may become converts.

It is in schools and in rural hamlets where the first seeds of the Gospel should be sown in this country, to reap the quickest harvest. But this is not the place to discuss these matters. We would, however, point out the incalculable good a worthy missionary might do to the sick and needy, if he resided in some small village, where, in a very short time, he would be likely to become to the villagers, what a country pastor is to his flock in England, and be equally respected.

One of the most complete changes of scene that can be had in this immediate neighborhood, is obtainable by walking eastward to the banks of the Yang-tsze-kiang. The shortest way is to go by boat to the batteries half way to Woosung, land at the creek Tung-kow (on the right bank of the river,) keep along its margin, or as near it as the road will allow, for about half a mile; then strike off to the left, due east, and in about two miles walk the town of Kow-kow is reached; pass directly through it, and continuing eastward for about four miles more, you will arrive at the great embankment of Yang-tsze-kiang, after having passed over the lesser one. The view from it is quite marine; the waves rolling in over the long beech in interminable succession, the vast flocks of wild fowl passing to and fro in extended lines, and the wide space of unbroken horizon, have a strange newness in their look, that will repay one for the long walk through an uninteresting country. There is a freshness in the breeze, too, that gives additional charms to the scene, and perhaps some outward or homeward bound vessels passing at the time will enliven the view.

The best view of the general features of this country is obtained from the top of Lung-wha Pagoda; and at the temples adjoining a great variety of Chinese gods may be seen. A very extensive view also is that from the top of one of the towers in Kung-wan, the half-way tower to Woosung. The tower is built over a large pawnbroking establishment, and is used as a sort of alarm station in case of fire or thieves. In the highest story there is a large drum, also some bows and arrows, and a rusty matchlock.

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*Our house stands within about ten rods of this bridge. N. C. H.

THREE MILLIONAIRES.

A New Orleans paper of standing has some curious commentaries on the lives of several rich men recently deceased in that city. Of John McDonogh it thus speaks:

"He had but two passions—notoriety and accumulation. These he pursued through a long, niggardly, and sinful life, and these he exhibited in his will. He clutched at his bonds, and titles, and money bags, in his dying moments; and by a will both silly and intricate, and fruitful of fraud and controversy—a mirror of his character—he sought to control and administer them after death. He cut his neglected relations off with a shilling, and bequeathed the enormus aggregate of seventy years of avarice and cunning, to communities that will never plant a flower on his grave, or moisten it with a tear."

Here is a sketch of another:

"Joseph Fowler was a cold, selfish, cynical, vulgar man, without a scintilla of soul, who lived for himself alone, thinking neither of his suffering kindred in this world, nor of God and eternity. He was the slave of the almighty dollar all his life, and died, at last, without having the courage to make a will; or the grace to make, by public charities, some reparation for the selfishness of his life. His relations, who vainly, in his lifetime, implored the crumbs that 'fell from the rich man's table,' will now, it is hoped, receive and enjoy the magnificent estate which he accumulated by extortion, and coined out of tears and destitution."

The third is referred to as follows:

"Cornelius Paulding was a better man than either of these. He was frigid, penurious, and exacting. But he sometimes gave, and gave freely. For many years he had been a member of the Baptist church; and at various periods, after he removed to New Orleans, he provided a place of worship for his brethren, and tendered his house as a residence for the minister. Several clergymen came to reside with him, but, notwithstanding their habits of self-denial, he starved them all out. Nor did the Church thrive any better under his auspices. The church government of the Baptists is a pure democracy. All the power resides in the members, and even the old prejudice that exclude women from participation in government, is not recognized. All are equals; and the minister in that church, out of the pulpit, has no more power than one of his flock. This form of government was not adapted to the disposition of Mr. Paulding. He was arbitrary and dictatorial, and the result was, that the Baptists in this city, though few in number and poor, preferred to worship in obscure places, rather than to occupy the splendid church which he sometimes proposed to erect for them. Mr. Paulding lived long enough to learn a useful lesson from the death of John McDonogh. He read the commentaries of the press upon his unnatural, selfish, and litigious will. He has wisely bequeathed the bulk of his estate to his impoverished relations; has made generous donations to the Orphan Asylum and Public Schools; and, we rejoice to learn, appropriated $30,000 for the Baptists of this city.

Selected for the Sabbath Recorder.

THE UNIVERSAL OBLIGATION OF THE SABBATH.

Occasional remarks dropped from the lips of professed Christians, taken in connection with their practices, have led us to conclude that the impression has become quite prevalent in the Church, that the obligation to remember the Sabbath day to keep it holy, is very different from that of the law which forbids us to steal our neighbor's property or to take his life. The charge of a violation of the fourth commandment, brought against a professed Christian, would much less seriously affect his standing in society, than the charge that he had stolen his neighbor's goods or taken his life. And yet the same law that forbids the one class of acts enjoins the other. Church discipline for violations of the fourth commandment, unless they are of the most flagrant character, is an almost unheard-of thing; and yet the members of our churches are constantly guilty of such violations. There must lie at the base of this state of public opinion a lurking impression that the rigors of God's law in reference to the observance of the Sabbath have been somewhat abated under the New Testament economy—that He is not as much provoked by a violation of the fourth commandment by Christians as He was at such violations by his ancient people, the Jews. Indeed, we have not unfrequently heard the assertion made, that the Sabbath was a mere Jewish ordinance, and that it passed away with the other rites and ceremonies peculiar to the Old Testament economy. We admit that the temporal penalties annexed to the law under the theocracy are not annexed to it now, but the same remark may be made of most of the other parts of the Decalogue. The penalties of a law may be changed, without in the slightest degree affecting the obligation of the law itself. The law and its penalties are two entirely separate and distinct things. Were any one of the States of this Republic to substitute imprisonment for life in the place of hanging, as a punishment for murder, that fact would not abrogate the law against murder, or imply that it was a less heinous crime to commit murder after the change than it had been before. So we argue, that the temporal penalties, which were annexed to the fourth commandment under the theocracy, and which were executed upon the Jews with such fearful vengeance, are no longer annexed to it, does not in the slightest degree prove that it is a less heinous sin in the sight of God in a Christian to violate that law than it formerly was in a Jew. The Sabbath, though possessed by the Jews, was not peculiar to them, any more than the command not to have any other God but Jehovah was peculiar to them. In proof of this position, we remark, in the first place—

That the objects which God had in view in establishing the Sabbath, applied as fully to other men as they did to the Jews. These objects were to commemorate the act of creation, and to afford a season of rest and relaxation from labor, and for meditation and reflection on the great subject of religion. There is nothing in either of these that made the appointment of such a day more applicable to the Jews than to other nations. Others were as much bound to commemorate the act of creation as they were, because God was equally the creator and preserver of all men. Others needed a day of rest and relaxation from the weary and exhausting toils of life as much as they did. The constitution of both man and beast is such as to require some such season of relaxation, or it sinks speedily from sheer exhaustion. Hence those nations, which have not the Christian Sabbath, have been compelled to appoint some substitute in its place. They could not get along without it. Human nature demands it, and not merely the Jews. All the reasons which God assigned for the appointment of the day are applicable to human nature, and not to any one part of it more than to another.

We remark, secondly, that the time *when* the Sabbath was instituted, and the person to *whom* it was given, show that it was intended for the whole race. The sacred narrative states that "on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made, and God blessed the seventh day and sanctified it." His resting was not to recruit his exhausted energies, which had been expended in the work of creation, but to set his creatures an example, to institute an ordinance for them. We stop not now to answer the quibble of Dr. Paley, and others after him, that the day was not instituted at the end of creation. We take it for granted, for that appears to us to be the plain meaning of the history, that it was given to Adam in a state of innocency, when he stood as the representative of his whole race, and that in that capacity he received it for the race, and not merely for himself. If this be so, it follows that it cannot be a mere Jewish ordinance, because it was given two thousand years before the Jews had an existence as a separate nation. The language of the fourth commandment implies this—*Remember* the Sabbath to keep it holy; not, I now appoint such a day, and enjoin you to observe it, but remember a day that you have already been taught to observe. Most of the commands which were given to Adam, were given to him in his public capacity, and not as a private individual. The commands to multiply and replenish the earth, and to exercise dominion over the creatures, were all of this character. He represented not the Jews merely, but all the race, and as such he received the law of the Sabbath for the race; hence we conclude that it is binding upon all whom he there represented.

In the third place, we argue the universal obligation of the Sabbath from the position of the law, enjoining it, in the Decalogue. There was a portion of the laws of Moses which was given to him by the voice of God, and he was directed to write them in a book for the benefit of his nation. There was another part that was given amid the terrible thunderings and lightnings of Mt. Sinai, which was written by God himself, not upon parchment, as were the other laws, but upon two tables of stone hewn out of the solid rock. Why this marked difference in the two sets of laws? Why did God write one on stone twice with his own hand, and direct the other to be written by Moses on parchment? It seems clearly to have been implied that the one code of laws was perpetual in its obligation, like the stone upon which it was written, never to decay; the other was intended to crumble like the parchment which contained it, and give place to a more glorious dispensation. Now, that code which was engraven upon the stone contains the law of the Sabbath. All the other laws grouped with it are universally admitted to be binding upon all men, in all ages and countries. They bind the Christian as much as they did the Jew. What right has any man to single out the fourth commandment, and say that it alone, of all the code, has been abrogated. It was written upon the stone by God's own hand as well as they; it was sanctioned by the thunders and lightnings of Sinai as well as they; there is no command of the New Testament repealing it any more than the others. The same God, under the same circumstances, and with the same sanctions, said, Remember the Sabbath day to keep it holy, that said thou shalt not kill. If the Sabbath was a mere ceremonial observance, confined to the Jews, why was the law enjoining it singled out from all the other ceremonial observances, and placed among the moral precepts? This was giving it a strange pre-eminence above the others, especially when we remember that near two-thirds of the temporal judgments which were sent upon the Jews were sent upon them for the violation of this law.

A fourth argument for the perpetual obligation of the Sabbath may be derived from those prophecies of the Old Testament which predict its observance under the new dispensation. There are several passages of this character, to only one of which we have room now to refer—it is found in the 56th chapter of Isaiah, and 6th, 7th, and 8th verses—"Also the sons of the strangers that join themselves to the Lord to serve him, and to love the name of the Lord, every one that keepeth the Sabbath from polluting it, will I bring to my holy mountain and make them joyful in my house of prayer." A reference to the context will show that it is the bringing in of the Gentiles into the Christian Church that is here referred to, and that the Sabbath was then still to be observed, and a blessing is promised to him who kept it from polluting it. Of course it follows that Christians would not keep a law that had been abrogated, nor would God bless them for so doing.

The only other argument for the perpetual obligation of the Sabbath which we shall now give, is the fact that we now have as much need of such a day as the Jews had. All of God's laws which have been repealed were in their very nature temporary. The reasons for their continuance ceased, and hence they ceased with them. An unchangeable God would never abolish a law, when all the reason for its original enactment were still in existence. Now, no man can give a reason for a Sabbath before the coming of Christ, which does not still prove the necessity for such a day since that coming. The Sabbath was a type, it is true, but not of any thing under the new dispensation, but of the rest of heaven, and that is as much needed now as it was under the old economy. If such a day were useful to the Jews, it will be equally useful to Christians. If the failure to observe it brought down God's displeasure upon the Jews, it will be equally displeasing to him in Christians. We conclude, therefore, that the fourth is just as obligatory upon Christians as any of the other nine commandments of the Decalogue, and that he who violates it is really as great a sinner in the sight of God, and as worthy of the censures of the church and the exercise of its discipline as he who steals or bears false witness against his neighbor or covet his neighbor's goods. Church Sessions and Judicatories ought to wake up and bring the powers intrusted to them to bear upon the public mind, to check the growing desecration of the day by church members.

THE TWO SISTERS.

Awake! awake! the royal hills
Are diademed with rosy light,
The waving forests, warbling rills,
All worship God aright.

Where trees like emerald pillars rise,
A child is kneeling on the sod,
Her face is looking on the skies,
Her heart is gone to God.

Her prayer is said, she rises now,
She seeks the dear familiar bower,
Shadowed by many a leafy bough,
Perfumed by many a flower.

With fingers pale the bridal vine
Still clasps her forest lord, and strays,
Where warm voluptuous sunbeams shine,
A thousand various ways;

Or hangs the curtain that she weaves
In folds before that temple fair;
A lovely tapestry of leaves,
That stirs with every air.

The child approached the lone retreat,
With quickened steps and eager eye;
She called—Awake! O sister, sweet!
But there was no reply.

She drew the leafy veil apart,
She looked above, but nothing said,
And entering with a beating heart,
She stood before the Dead.

Alone and with the Dead she stood,
The Dead, asleep among the flowers,
That yesternight her hand had strewed,
Marked not the changing hours.

She knew not it was morning prime,
Shall never know the silent noon,
Shall never heed the twilight time,
Nor chronicle the moon.

A broken lilly in her hand,
A drooping rose on drooping head;
Even Nature seemed to understand
Her queenliest flower lay dead.

The Child, with aspect sad and still,
Stood gazing at her sister's side,
Content, if it had been God's will,
That moment to have died.

She felt like Eve when Eden's gate
Had closed on her for evermore,
She felt that life was desolate,
That Paradise was o'er.

No tears are hers, for tears are vain,
The heart and not the robe is rent,
If God who gives will take again,
'Tis folly to lament.

Then drop the curtain, fold by fold,
Over the consecrated Bower,
And veil from curious eyes and cold
The dead and living Flower. [Lon. Leader.

ISAAC T. HOPPER.

The *Anti-Slavery Standard* has a sketch of the life of Isaac T. Hopper, prepared by L. Maria Child, from which we copy several paragraphs of general interest:—

"When he was a lad, eleven or twelve years old, he happened to see an old colored man sitting on the fence, watching him, with a very dejected countenance. He went up to him, and inquired why he seemed so sad. 'Ah,' said the old man, 'I was thinking of the time when I was a boy, like you, before the white men came and carried me off into slavery. See how my hands were torn by clinging to bushes, brambles, and rocks, as they dragged me along!' He held out his hard hands, which still showed the scars left by deep wounds in that desperate struggle. Isaac sat down beside him, and listened to the details of a story, which filled his young heart with generous indignation. As he walked thoughtfully away, he made an inward vow that, from that time, through his whole life, he would be the friend of Africans; and faithfully he kept this juvenile resolution. He was one of the very earliest friends of the slaves, and, to his latest hour, he warmly sympathized with their wrongs. He was a prominent member of the first Abolition Society in Pennsylvania, and labored earnestly with Benjamin Rush, Dr. Rogers, and other distinguished philanthropists of the time. No man at that period, not even eminent judges and advocates, was better acquainted with all the intricacies of law questions connected with Slavery. His accurate legal knowledge, his natural acuteness, his ready tact in avoiding dangerous corners, and slipping through unseen loop-holes, often gave him the victory in cases that seemed hopeless to other minds. On many of these occasions, physical courage was needed as much as moral firmness; but Friend Hopper possessed both these qualities in remarkable degree. When a loaded pistol was pointed at his breast, he looked the slave-hunter steadily in the eye, and said calmly, 'Foolish man, put up that murderous weapon! Dost thou expect to terrify me from my duty?' Once he was thrown out of a second story window, by two or three enraged men, who were binding a slave with cords; but he re-appeared in the the room, through another second story window, a few minutes after, and rescued their victim by simple boldness and presence of mind.

After his removal from Philadelphia, fewer cases of this kind were brought under his observation. Systematic arrangements to aid 'fugitives from injustice' had become more common; and even among those who talked loudest against Abolitionists, there was an increasing tendency to ask no questions when they saw a colored man in a hurry to step Northward. But though Friend Hopper's zeal and energy were less needed in slave cases in his later years, he was always ready and active when called upon. Not many months before his decease, he left his bed at midnight to place a poor fugitive in safety; and had the step involved imprisonment during the remainder of his natural life, the brave old man would not have hesitated for a moment.

Friend Hopper was deeply grieved by the unjust and inhuman custom of excluding colored people from cars and omnibuses. Once, when a woman of modest deportment, and neatly dressed, was turned out into the rain, for no other fault than having a brown complexion, he indignantly jumped out of the cars and walked home in the rain himself, though well-nigh eighty years old, and weary with the labors of the day. Sometimes colored men were ordered to stand on the platform outside the cars; and whenever he heard such orders given, he walked out and stood with them. His earnest representations to the managers did, at one time, effect a temporary change; but things soon relapsed into their former state. If New York contained ten men like Friend Hopper, this unchristian custom would soon be abolished forever.

UNCLE ZEB.

Our nearest neighbor, "Uncle Z——," as he was called, a professing Christian, whose praise was in the mouths and hearts of all who knew him, was suddenly bereft of reason, and his insanity partook of the character of the man; there was no raving, destructive mania, as though the demon of natural depravity had been let loose before his time, but a mild and harmless incoherence, like innocent childish prattle, and the engrossing topic of his thoughts was still salvation by Jesus Christ, and he was as regular in attendance on the means of grace as he had been before. But all the social meetings in the region were sure to be visited by his person and edified by his exhortations, which, if not as pertinent to the general train of others' remarks, were fully as sound and scriptural as any. But the striking feature of his remarks, which then so forcibly illumined my mind, was the reformatory nature of them, as directed to professing Christians. In this lay his *forte*. From the scarcity of ministers then in that region, all were called on to "exercise their gifts," and Uncle Z. always exercised his, whether called on or not; and his eloquence, when illustrating wholesale confessions, was masterly, and often apalling to individuals, as well as electric to the whole audience.

To illustrate: Brother A. gets up, and says that he would not give up his hope for the world, but finds his heart so sinful that at times he almost despairs of getting to heaven; he trusts the brethern will pray for him, and try to forgive him. The moment he sits down, Uncle Z., hitherto undiscovered, is on his feet, exhorting the brother "not to give up his hope, but to keep it as an anchor, and to go right off and tell poor brother J. that he is sorry he did not pay him that bushel of corn for the last day's work, according to agreement, and that he is willing to restore to him four-fold, and will never cheat him or anybody else again as long as he lives. He that confesseth and forsaketh his sins shall obtain mercy—Amen! Brethren, let us pray for brother A.;" and a short prayer is made in perfect accordance with the facts in the case, during which Uncle Z.'s mind is refreshed with other incidents of brother A.'s life, which are all borne to a throne of grace, in simple, fervent, and touching intercession for mercy, taking it for granted that brother A. is really penitent. What poor A. feels can better be imagined than described. I think he did not go to confession again till he was somewhat posted up on particulars. Next brother B. rises, and laments a want of conformity to the character of his blessed Master, but hopes that when Christ shall appear, he shall be like him, &c. The brethern were not asked to pray for him, but Uncle Z. is very glad that as brother B. has discovered that the Saviour of mankind was not addicted to trading colts, or to going by a prayer-meeting to attend a caucus, his conformity will now more rapidly approach the great pattern. Amen!

These illustrations, from their truthfulness and simplicity, produced marked results. Some felt like shouting and clapping at the exactness of the pictures drawn, but could not say that they might not look as bad, if sketched by the same hand; others dared not stir, for fear their turn would come next. The subjects themselves might have evaded or concealed the thrusts under a fit of anger, but all knew that Uncle Z. was crazy, and a man must be a fool to be angry at him; besides, he had cut so like a skillful and compassionate surgeon, the tears often trickling down his face while he was thrusting the knife into the sorest part of the wound! And then, who had a better right than Uncle Z. to administer reproof, even if he had not been crazy? for no one could ever have said to him, "Physician, heal thyself." Hence great good seemed to be the result.

[Watchman and Reflector.

THE SCRIPTURES AMONG PAPISTS.

The marine agent of the New York Bible Society, in his report for 1851, makes the following statements respecting the deplorable ignorance of the Scriptures in the Roman Catholic countries of Southern Europe:—

"Upon vessels from the Catholic countries of Southern Europe, *I find many who have never seen the Bible*, and who suppose it to be the mass-book, or the small volume of Scripture stories, which, under the name of the Bible of Royaumont, and similar deceptive titles, is used in schools in some parts of Italy and France, and which the masses are encouraged by their priests to believe to be *the whole and veritable Sacred Scriptures*. A pleasant instance of the correction of this error, occurred on board the Italian brig —— from Genoa. Upon showing my Italian Bibles and Testaments, one sailor approached with an appearance of great interest to examine them, and then ran below to his chest, and returned with a tract which had been given him the Sunday previous. Showing a passage in it, where the composition of the Bible, its books, its translations, and its counterfeits, are spoken of at some length, he asked pointedly, 'Are these books which you offer here, the true Bible described in this little book?' On my answering that it was, he repeated the question for the sake of certainty, and then purchased two copies. On further conversation with this man, I found that he had a shrewed notion of the priests' reason for wishing to exclude the Bible, illustrating it by the expressive gesture of placing his fingers upon his closed eyes. He showed to me the book he had till then supposed to be the genuine Word of God—an old volume, ornamented with wood cuts, entitled the 'History of the Old and New Testaments,' and containing not as much matter as the New Testament alone. As is always my custom with these vessels from Catholic countries, I presented to the brig a Bible, with her name lettered on the cover; and received in return many assurances that it would be carefully kept on board, as part of the cabin furniture."

The Sabbath Recorder.

New York, June 10, 1852.

A DARK PROVIDENCE.

The account of the starvation of a company of Missionaries sent out by the "Patagonian Missionary Society" to the neighborhood of Cape Horn, which was copied in our last paper, will call forth a variety of opinions as to the wisdom of missionary operations in general; and, no doubt, we shall hear a great deal about the folly of religious enterpises which jeopardize human life, even from those who never had a word to say against expeditions to California in quest of gold, notwithstanding the numbers that have perished in such expeditions; nor a word to say against hazardous voyages to the climes of pestilence and death, in pursuit of the commodities which make the adventurers rich. In the estimation of the world, it makes a mighty difference whether life is lost in pursuit of God's glory, or in pursuit of self-interest. In the one case, the world has no other language but that of reprehension; in the other, that of laudation, for "men will praise thee, when thou doest well to thyself." So it has always been, and so it will continue to be.

In our opinion, however, these very views of worldly-minded men constitute one of the strongest arguments in justification of the missionary enterprise. The very fact that they entertain such views, is a confirmation of the great Scripture doctrine, that "the carnal mind is enmity against God." For if they cannot witness those instances of devotion to God which put life in peril, without expressing their contempt, while hazardous enterprises in pursuit of wealth, or of human glory, call forth their warmest admiration, it is proof positive that God is the object of their strong aversion. We suppose that the views which they express are the spontaneous outburst of natural feeling, and as human nature is radically the same, the world over, we conclude that such enmity against God exists every where. If it exists every where, then the gospel ought to be preached every where, and missionary operations, so far from being foolish, are the wisest undertakings ever attempted by man. We add, that among the most needy, though, perhaps, the most hopeless objects of missionary effort, are these very complainers, who so unwittingly pass sentence upon themselves as the enemies of God.

Another thing should be taken into consideration. Why was it that Patagonia, though inhabited by human beings, was found by another company of human beings, landing there with the most benevolent intentions, to be the land of desolation and cruelty, so that they were hunted backwards and forwards by the natives, and at last had to die literally by starvation? Does not such a land need the meliorating influences of the gospel? Would it be the land of cruelty, were it not for that very depravity which is the true foundation of missionary labor? Would it be the land of desolation, if the inhabitants were not fallen creatures? Were they a race of people not standing in perishing need of the gospel, they would have subdued and cultivated the portion of earth which God had given them, and obviated all necessity for the starvation of those who sought their shores. Were they not a people alienated from God, and consequently foes of man, they would not have treated with neglect, and perhaps with downright cruelty, those who came to them on an errand of love. We would add, that among whatever people is found that savage ferocity which renders it hazardous for the stranger to appear among them, there is the greatest call for missionary effort. Such people, above all others, need that gospel which teaches man to love his neighbor as himself. Worldly wisdom would wait, till what is called civilization had experimented awhile. But we consider such wisdom little better than the philosophy of the woman, who would not allow her son to go into the water, till he had learned to swim. The gospel is the only civilizer of fallen man.

The old objection, that there are heathen enough at home, without going to Patagonia, or any other far off land, in search of them, will no doubt be trumped up anew. We suppose, too, that there were sinners enough in Judea, when our Lord told his disciples to go into all the world, and preach the gospel to every creature. Nevertheless, our Lord did not see fit to confine the gospel to such narrow precincts. "The field is the world;" and if the grain is ripest in the most remote borders of the field, thither let the reapers go. If they stand still till that in their immediate vicinity ripens, that which is far off will fall, and be lost. Depend upon it, divine wisdom is best in this matter. One of the greatest evils of sin is the disruption which it has made of the families of mankind. It has sundred them in feelings and in interests, and they stand aloof from each other. It seems to be in accordance with divine wisdom, to bind together the distant families of the earth by ties more infrangible and lasting than those which are founded in their earthly interests merely. Hence the injunction to give them that gospel, which cements souls together in love. People may talk of steamships, and railroads, and the thousand facilities of modern invention, as the great ligaments which bind distant regions together; but we regard such things merely as instrumentalities provided for extending the only true bond of union, the gospel of peace.

T. B. B.

Sunday Work of Printers.—In the National Convention of Printers, held lately at Cincinnati, the subject of Sunday work came up. Mr. Rogers, a delegate from New York City, stated that he had often stood at his case all Sunday afternoon, setting upon a sermon that was delivered in the morning, from the manuscript of the clergyman himself! In one instance, he said, the manuscript was fresh from the pulpit, the subject of which was, "The strict observance of the Sabbath day!"

SABBATIZING IN HAYTI.

A correspondent calls our attention to the fact (which he learns from a letter in the N. Y. *Tribune*) that Rev. Mr. Judd, the Baptist Free Missionary in Hayti, attended the Coronation of the Emperor Soulouque on Sunday, April 18th; and inquires whether such a course is consistent with sabbatizing on Sunday; and, if not, whether the Free Mission Society will be under the necessity of calling Mr. J. to account for secularizing the day? Remembering the course of that Society towards Mr. Jones, whom they dismissed for keeping the seventh day and teaching the obligation of others to keep it, we should say that consistency would require them to call Mr. Judd to account. But we long ago ceased to expect consisteney in such cases. We have found that men who cannot get along at all with a consistent observer of the Bible Sabbath, can very cordially fellowship those who openly profess the most conflicting and destructive theories in regard to the sabbatic institution, such as no-Sabbath, every day a Sabbath, a seventh part of time the Sabbath, and a divinely-authorized change of the Sabbath. And perhaps, after all, this is not much to be wondered at. The advocates of these various theories stand upon common ground—they all reject the plain teachings of the word of God—and hence they have little to fear from the reproofs of each other. But when one embraces the Bible Sabbath, and begins to tell them, in the language of Scripture, "The *seventh day* is the Sabbath of the Lord thy God; *in it thou shalt not do any work*," straightway their indignation waxes hot, and they take steps to remove this troubler by turning him out of the synagogue.

BRITISH CORRESPONDENCE.

Ecclesiastical Questions in England—Popery.

Glasgow, May 21, 1852.

In the British Parliament, this week, there has been more than the usual proportion of ecclesiastical questions under discussion. The Popish Maynooth College Grant, the appointment of the semi-popish Mr. Bennett to Frome, and the Colonial Bishops' Bill, have all excited considerable interest. This last measure seemed designed and fitted to give to the Episcopal Church in our Colonies power to exercise a rather dangerous domination, being promoted by the Tractarian party. It was virtually, though not formally, rejected.

The Maynooth Grant is exciting throughout the country much interest, and the prospect of an immediate dissolution of Parliament makes many members cautious how they speak and vote, lest their constituents prove offended. The Government itself is shy of expressing a decided opinion, and although they did not oppose Mr. Spooner's motion for inquiry, it is believed that they influenced their adherents to absent themselves when the motion should have been further discussed, and by the thinness of the attendance, the House of Commons had to be adjourned. And now, in consequence of an accident which Mr. S. has sustained, Mr. Newdegate two days ago gave notice of the continuance of the motion for June 16th, and it is not expected that the state of business, should Parliament be still sitting, will admit of its being farther considered. The Chancellor of the Exchequer has intimated that Government has no intention of proposing the abrogation of the Grant. Never were men more mistaken, however, than were those who hoped that by conferring favors on Popery, they would secure the assistance of the priesthood for good government to Ireland. A spirit of fierce intolerance is nourished there, and crime is promoted to prevent inquiry. The priesthood denounce from the altar those who refuse to submit to them, and their flocks seem to understand that this is a signal for vengeance upon those who have made themselves thus obnoxious. Another determined attempt of this nature has taken place in Tuam. A man of the name of Boheus had received some Protestant laborers into his house as lodgers. He had been remonstrated with by a priest and others for this heinous offense. Disregarding the injunction to turn them adrift, his house has been twice set on fire within two weeks. On the first occasion, it was observed in flames by a person returning from a wedding. Fifteen individuals were sleeping in the house at the time.

There is much reason to fear that our present ministry are as little disposed to give any effective discouragement to the Papacy as their predecessors, but we hope they will not prove worse. It occasioned not a little surprise to many, who had read Lord John Russell's famous letter to the Bishop of Durham against Popish mummeries, to hear him lately confess, in the House of Commons, that during the Lord Lieutenancy of Lord Besborough in Ireland, the late Popish Archbishop Murray had been offered a seat in the Privy Council of the Irish Government, and that Lord John Russell regrets that the offer was declined. There is, however, undoubtedly, considerable inquiry being stirred up in the ranks of the Papacy in that benighted land, and continued accessions are being made to the number of converts to Protestantism. Among these the Rev. Richard Wall of Siskenan has sent his resignation to the Bishop, with scriptural reasons for doing so. But a correspondent of the *Christian Times* gives a copy of a prayer, not to God, but to "St. Gregory," for "the conversion of England," placed in a frame in the church at Rome bearing that saint's name.

The case of the Rev. Mr. Bennett, so notorious for his Popish mummeries in the London Episcopal church of St. Barnabas, continues to excite the public mind. We have already noticed his more recent admission to the vicarage of Frome although he had been dismissed by the Bishop of London. He had made no acknowledgment of error, and indeed is said to be re-acting his St. Barnabas' *histrionics*. In the House of Commons, on the 19th ult., Mr. Horsman (the scourge of Bishops) moved for an address to Her Majesty to take into consideration that appointment. The motion was negatived, it being stated that Government intended to examine the case. On the 27th ult. Col Boyle, in the House of Commons, stated that he found it stated in Barnstaple's "Roman Catholic Register," that on a certain day the Rev. Mr. Bennett was received into the Roman Catholic church, and he wished to know what steps Government were taking in the case. The Chancellor of the Exchequer replied, that the matter was under the consideration of the law officers of the Crown; but only on Monday last, he intimated that they considered that the Queen has not the means of insuring an efficient inquiry by means of a commission, and reccommending that the matter be brought before the Bishop. That this would be the merest mockery, is evident. What redress could be expected by this means? It was "with conscience of the idol," that the Bishop did the deed, and compulsion, moral or physical alone, will induce him to question the wisdom or propriety of the step. But it is not probable that Horsman will allow the matter to pass without further effort at the redress of so flagrant an evil. It was confidently stated, long ago, by proper witnesses, that during some nine months Mr. Bennett spent recently on the Continent, he was never seen in a Protestant place of worship, but regularly in Catholic chapels. A papist, not in heart only, but in practice, he seems to be.

J. A. BEGG.

BAPTIST FOREIGN MISSIONS.

The American Baptist Missionary Union held its Anniversary at Pittsburg, Pa., on the 18th, 19th, and 20th of May. The Report of the Executive Committee, presented on that occasion, states that the number of missions prosecuted under the direction of the Board, not including one at Ava, is 18, embracing 83 stations and 114 out-stations, besides 350 places of stated preaching in Germany and France. Connected with the missions are 57 missionaries, of whom 52 are preachers, and there are 59 female assistants. Two missionaries and two female assistants have died, and two female assistants have joined the missions. The number of native preachers and assistants is 197; total of missionaries and assistants connected with the missions, 313. Ten missionaries and female assistants are under appointment. There are 180 churches, having a membership of 13,733, of whom were added by baptism the past year, 1,280. The number of schools is 79, including 4 for native preachers, 1 normal and 16 boarding schools with about 1,700 pupils.

The receipts of the Union during the year ending with March were $124,211 94, and the expenditures, $124,558 09. Of the receipts $11,500 were grants from the American and Foreign Bible Society, $4,000 from the American Tract Society, and $4,000 from the United States Government. The whole expenditure was $5,684 51 more than in the preceding year.

Within the past year appointments have been given to Rev. Messrs. Moses H. Bixby, late pastor of the Baptist church at Johnson, Vt., and John L. Douglass, late pastor of the Baptist church at Fort Ann, N. Y., with their wives, and to Messrs. Charles Hibbard, Daniel Whittaker, John R. Nisbet, and Henry B. Shermer, of the Senior Class of the Rochester Theological Seminary, and to Messrs. Thomas Allen and A. Taylor Rose, of the Senior Theological Class of Madison University.

The Report also stated that the Memoir of Dr. Judson is in the course of preparation by Dr. Wayland, and seasonable arrangements will be made for its publication in this country and in England.

THE BEST PRESERVATIVE.

At the anniversary of the British Foreign Missionary Society, held in London last month, a prominent topic of discussion was the way of supplying churches in heathen lands with preachers, and preserving the converts from relapsing into heathenism. Dr. Tieman, Secretary of the London Missionary Society, was one of the speakers, and is reported as having spoken in the following strain:—

"If we wished to preserve the native converts from error, the Scriptures were the only certain preservative. If we wished to arm them against dangers, they were the best means of defense. He would mention one or two circumstances in illustration of this. In Tahiti the society had sustained most bitter opposition and cruel oppression. The French landed with their guns, with their brandy, with their Sisters of Charity, and with their Jesuit missionaries; but the evangelical laborers had left behind them the Bible, and under the influence of that book the converts remained steadfast, not one of them having been seduced by the sophistries of the new comers. (Applause.) Madagascar had been a scene of trial and affliction. For the first seven years of the mission, the King of Madagascar was friendly to it, not for its religious character, but for its civilizing and elavating power; but he was cut off by death, the victim of his own vices. During these seven years of royal patronage the missionaries numbered seventy converts, as they believed. Then came four years of persecution, in which the monster who now filled the throne did all she could to undo what her predecessor had encouraged. The shepherds were all sent out of the island, and the poor lambs were left in the midst of the wolves; but notwithstanding this persecution, the number of converts increased from 70 to 200. These unbefriended converts were to be left to the force of their own principles, and to the protecting power of God; and after twelve years of persecution, they increased in number from 200 to more than 2,000 (applause)—and though they had forty or fifty martyrs, there had not been one apostate."

"TIDINGS FROM JERUSALEM."

Extract from a letter of Mrs. C. A. Minor to Mrs. T. B. Stillman of New York.

Artoss, near Jerusalem, April 25, 1852.

About two weeks since I received your kind letter through the politeness of Dr. Robinson, which was indeed a welcome visitor to our little household in this strange land, to greet us so soon after our arrival. May the Lord greatly reward and bless you for your labor and care and generosity to us. Also, this week, the fifty dollars from you, sent by Bro. Boyd through England, arrived safely in Jerusalem. How can I express to you the gratitude we feel for this timely relief? We found Mr. Meshullam greatly reduced in means, from his almost unlimited benevolence last year. Many poor Jews with their families coming and going to Artoss, and each suffering for bread, he supplies them with a little wheat, a few ears of green corn, some vegetables, &c. It is a new thing for them to venture into the country, being always before subject to be stoned, and in danger of their life, without a guard. But now Mr. M. is so generally known and loved by the Arabs, that they are safe under the name of visiting him. As it is not the fruit season, and his wheat and corn, and most of his vegetables, are exhausted, we are obliged to purchase every article of food at a dear rate, until the seeds which we immediately planted shall produce bread for us. Already our corn and potatoes are up, and beans, and peas, and sweet potatoes, and tomatoes also, above the ground. Oh, pray with us, that God may give the increase, not only for our LIFE, but for the poor who will share with us; for M. says, that while he has an ear of corn, (a new thing here, from our American seed, which they greatly prize as bread,) a potato, or a piastre, he dare not refuse these miserable and destitute people. We have had many affecting appeals to come and labor with us for scarcely more than their simple bread literally, but we cannot receive them, only the few that are engaged, and the visitors, who carry back a good report of Christ to the rest in Jerusalem, because we have scarcely, with the greatest economy, sufficient to provide for the present wants of our own food and carrying on the farm.

Mr. M. has a large supply of land in possession and lease, for our united use, which is a great beginning; but he needs a pair of stout mules to plough with, for want of which, we cannot use our good ploughs, but with hired animals, at great expense; and therefore much of the soil is half prepared or dug by hand. Our only fuel, also, is charcoal, brought by wild Arabs from a great distance, at the enormous price of the same, as one dollar a barrel, so that we use as little fuel as possible, but still it is a great expense.

Mr. M. proposes, and we have united, that we all, with one heart and one soul, agree to labor together, to eat at one table, have one purse and interest, first for our economical food and the simplest necessary clothing, and all the rest, without any thought of to-morrow, given to the good of the cause, for Israel, for the poor! How can he do more? The opportunity is great indeed, and every prospect encouraging; but the labor is so great, that my heart trembles, and almost faints, when I consider our poverty. My only hope is God. My only rest or comfort for one moment, is struggling, agonizing prayer, that the Lord will not permit us to PERISH in such a cause. We are all at work, early and late, as there is much to do. Our health is still preserved, except Albert has had one slight attack of fever, quite ill for a week, from overdoing in the sun; he is now about again. He never felt so much his infirmity, as he has such a desire to work beyond his strength, seeing the need. We are in the hands of God, and begin to learn more of FAITH, and how to pray, 'Give us this day our daily bread.'

I received the little note of your friend, Mr. Wm. M. Jones, with yours, inquiring as to our worship and the Sabbath. In answer I would say, that we still confess the Sabbath to small and great, and strive to keep it sacred unto the Lord. We abstain from labor, put on our clean apparel, and meet and unite in prayer and praise, and reading the Scriptures. Our coming and position with Mr. Meshullam, as *Americans*, belonging to no sect, has excited much inquiry, jealousy, and criticism, by the mission establishment in Jerusalem, which is richly endowed from England, having a bishop, and some ten or twelve ministers, great and small, a hospital, its dispensary, doctors, and a British consul. These have all united, since our first visit, to induce Mr. Meshullam, to place his labors under their care and support; but though he has constantly served them in many ways, and is a member of their church, and strives to live in peace with them, yet he never would consent to their kindest and most advantageous offers, choosing rather to be FREE and poor, and to wait for us, to whom his mind more cordially seemed to run. You can then judge how prejudiced they were that he should choose Americans rather than his own people. Letters have come from England inquiring about us, and their ministers have been out to see what we were, so as to report. They first insisted upon coming out to the valley and setting up service every Sunday, even against Mr. M.'s excuse, that we were unsettled and had no room; so, on Seventh-day afternoon, one clergyman came, and as M. and we have regular family worship, he united, very much pleased with us, reading several chapters (as is Mr. M.'s delight) of the promises to Israel, while M. followed with his Hebrew Bible, his regular practice. Next morning we all appeared in our common attire, and each went to his several labor, speaking kindly to him of our conscientious duty and faith in the Sabbath. He read his lesson about 11 o'clock, and early next morning left us, and has not since repeated his effort. Yesterday, the Sabbath, the first clergyman here, the chaplain of the Bishop, came with two others, informing M. that the former had not been pleased with us, but that for his part he could not blame us for our faith. He engaged in conversation with us, and expressed great pleasure that we were so different from what he expected, and begged to unite with us in prayer and reading the Scriptures in the afternoon; to which we consented, and he went away begging that he might at least come out and pray with us every other seventh day, saying to M., apart, that now he could write with better satisfaction to England, as they had supposed we were some strange sect, like the Mormons doubtless. So, dear sister, tell Bro. Jones, that though we are very poor and weak, yet the keeping of the Sabbath remains unto us, and beg him to pray for us, and for the peace and sanctification of Jerusalem.

Our little valley is very beautiful, and sometimes, near sunset, with Albert and M., and some of the others, we walk up along the terraces beside the mountains, and view the cultivated plats, every where irrigated by the fountains that spring from the rock on the side of one mountain. Its volume has doubled in the last five years, and now forms a stream sufficient to turn a small mill. O that we were able to build the rudest sort, as the mill we sent has entirely failed, and we are obliged to pay a large price for the poor grinding by hand stones. There are many ancient ruins on one side, where a little tribe of Arabs now reside, (none dared to reside here till M. built and came,) nineteen in all, whose ancestors were owners of the valley, but they were murderers and thieves; and M. has called them back from the desert and half civilized them, and they say that if he gives up Artoss and leaves, they will cut down every tree, and flee again from the tyranny of the Turks. M. has only a small piece at the lower end of the valley, and the mountains each side of it, entirely bought; but he has quite a claim on other parts for money furnished them from time to time. They are greatly attached to him, and call him their Shiek or Father, and often come and beg him to buy the rest of the valley. This is very desirable, for they would still remain in his employ, and be protected from the great oppressions of the government. Also, the last year M. has been much annoyed by different interested parties seeking to get it from him. The Catholics want the valley, and the Greek Church have made several efforts—even one, a millionaire, from Constantinople, was so determined that he took possession of a field at the upper end, and planted trees, &c., but soon after came and begged M.'s pardon, saying he had received a command from the Sultan to leave the place, and let M. alone! M. had not complained, though his enemy supposed that he had, for, as M. often says, I trust only in God. Last week a worldly Englishman came, and would stay day after day, and began to plot with the Arabs to buy their part, and went away threatening to get it from Government. There are many beautiful enclosures on the terraces and in the flats, all green with fruit trees, many figs and pears and peaches and pomegranates. After the Englishman left, Albert and I walked out with M. among the most beautiful groves above the fountain, and I asked M. (after he had been telling A. what a great price all this load of fruit would bring in Jerusalem, if carefully picked, and the Arabs had mules to carry it, eight miles, and how many hundred piastres such and such a tree brought, selling the fruit as it stood) how much would buy all the valley, and secure it permanently? He answered, Many want it; the English Consul in Jerusalem and others; but I would never buy it, except I well rewarded these poor people; and I know they wish me to have it, and that I could get it secured from the Sultan cheaper than any one else; five or six hundred pounds at most would cover the whole! Oh, I thought, if some dear lover of the Sabbath would buy and keep it for the use of the poor Jews, and those who labor for them, so that the Sabbath could have a sure footing here, how happy it would be! Many Americans have been in Jerusalem this spring. One, a Baptist Professor (Hackett) from near Boston, came out to see us, and remained two nights. He went away much pleased and affected with our plan and position, although he had never before thought seriously of a literal fulfillment of the promises to the land.

Rothschild and the Israelites.—A Paris correspondent of the N. Y. *Evangelist* gives currency to the following rumor from Constantinople, the truth of which, however, he declines to guaranty:—

"Syria has been ceded to M. Rothschild for 500 millions of francs. It is not yet known whether he assumes the title of King or Pacha; it is certain that he proposes to rebuild Jerusalem and the Temple of Solomon; there are to be chapels for all religions, a line of steamers from Beyrout to Marseilles, and a railway from Alexandria to Constantinople. The new states of M. Rothschild abound in iron ore and forests of valuable timber. It is said that M. Rothschild will appeal to his co-religionists to return to the land of their fathers, to possess the tents of Abraham and Jacob."

Dr. Williams on the Bible Union.—William R. Williams, D. D., is pastor of the Baptist Church in Amity-street, New York. Several months ago, the agent of the American Bible Union (the new-version Society,) applied to that church for a collection; and in answer to the application, Dr. Williams, at the request of the church, prepared a long and labored letter, which has been printed in full by many of the Baptist papers. The following is its concluding paragraph:—

"Thus differing from you as to the merits of our existing version and the *need* of a revision; not agreed with you as to the best *mode* of making such revision were it now required; and, above all, distrusting the *alliances* with which your enterprise is entangled, we say it not in regard to expediency, but as a needed act of allegiance to the truth, that we can give to the enterprise, as your publications and agents have presented and shaped it, neither sympathy, confidence, nor aid."

The Methodist General Conference.—The Methodist Episcopal General Conference at Boston adjourned June 1, after a session of twenty-seven days, to meet again at Indianapolis, in May, 1856. The long-contested question concerning pewed churches has been definitely settled, so that it is now at the option of a majority of any and every congregation to decide as to whether the pew system or the free-seat system shall prevail in their respective churches, and whether the sexes shall sit apart or not. No change has been made in the regulations concerning the presiding eldership, and the various petitions for the authorization of lay delegations in the several quarterly and annual conferences have met with a negative response. Four new bishops have been elected, two from the East and two from the West, one of whom takes the place of Bishop Hamline, resigned on account of ill health, and another of the late Bishop Hedding. The bishops are now seven in number. A "Seal of the Episcopacy" has been ordered, to be used in common by all, instead of each having a separate official seal as heretofore. The "Tract Society of the M. E. Church," centering at New York, and the Sabbath School Society, have each been re-organized on an independent basis, with a view to greater efficiency. With the same intent, alterations have been made in the constitution of the missionary organization. Resolutions were passed requiring pastors to catechize children in Sabbath-schools and at special meetings; giving all male Sabbath-school Superintendents, who are church members, seats in the quarterly conferences by virtue of their office; and providing for the publication, at New York, of a new edition of the Discipline.

Methodist Missions.—A writer in the *Christian Advocate & Journal* says, that the people called Methodists raise annually $684,453, for foreign missions, have 900 ordained missionaries, and 8,226 assistants preaching and teaching in 32 languages, and number 165,972 church members.

"But I cannot conceal the fact, he continues, that I am mortified and pained that the M. E. Church, the largest in the great Methodist family, and one of the largest Protestant denominations in the world, is doing much less in the cause of foreign missions than most of the other great Protestant evangelical Churches of this country and of Europe. More than $500,000 of the money which the Methodists raised for foreign missions last year were raised by the English Wesleyans. The M. E. Church raised only about $55,000 for this purpose, nearly $20,000 of which were expended within the limits of the United States and Territories. The Presbyterians, and other denominations associated with them in the missionary enterprise, (all of them numbering less than the M. E. Church,) raised $337,932. The American Baptist Union raised $105,829.

Death of Dr. Samuel Nott.—The *New London Chronicle* records the death of the venerable Dr. Samuel Nott, on the 26th ult., at his residence in Franklin, Conn. He was in his 99th year. About a week before his decease, his gown caught fire while sitting alone in his room, and before it was extinguished his hand was badly burned. The injury and excitement consequent upon this accident, probably hastened his death. Dr. Nott had been settled in the parish more than seventy years, and was probably the oldest pastor of a parish in New England, or perhaps in the United States. The Windham County *Telegraph* says that Dr. Nott has for many years been an object of attention as the oldest clergyman in the State. As a man he was much beloved for his social qualities, his uprightness, manliness of deportment, obligence, perseverance, and benevolence. He was an elder brother of Eliphalet Nott, President of Union College, and gave him all his early education. He leaves behind him descendants to the fourth generation in his own family, and among the people of his parish, to whom he has ministered for 70 years. The funeral services were numerously attended on Friday, 28th, by his own people and those within a circle of twenty miles in diameter. The discourse on the occasion was delivered by Dr. McEwen, of New London. Dr. Nott has not officiated since his 94th year as pastor, the duties of that office having been performed by a colleague.

President-Making.—The National Democratic Convention to nominate candidates for President and Vice President of the United States, was held at Baltimore last week. At first the leading candidates for President were Cass, Buchanan, Douglass, and Marcy; but after three days of caucusing and balloting, the thirty-fifth ballot showed 15 votes for a new candidate, Gen. Franklin Pierce of New Hampshire, and on the forty-ninth ballot he had 282 votes out of 288; so he was declared *the* candidate. Gen. Pierce was repeatedly chosen to the New Hampshire Legislature, (House,) of which he was finally elected to Congress in 1833, (March,) took his seat the following December, and served through two terms, where he served from 1837 to 1842, when he resigned.

Wm. R. King, of Alabama, was nominated for the Vice Presidency, on the second ballot.

Suicide.—A most shocking case of suicide was committed by M. S. Brundage (recently of Alfred, N. Y.) in Elk Co., Penn., May 17th, 1852, by cutting his throat with a razor. Too little is known of the real cause of this awful deed, to give (as yet) any satisfactory explanation. At dinner, (about one hour before he was found dead,) on being asked if ill, he replied, "I do not feel first rate." It appears that he immediately went from dinner to his store, locked himself in, honed his razor, took a mirror up stairs and placed it on a goods box, with some goods behind it so as to give it the desired position, laid off his hat, coat, and vest, turned down his collar, and probably before the mirror severed both arteries, and laid the razor on the box before him. Mr. B. was a young man highly esteemed by all who knew him.

H. P. Burdick.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, MAY 31.

In the SENATE, after a short debate, the Deficiency bill was passed. The Senate adjourned to Thursday, in order to attend the Democratic Convention at Baltimore.

The HOUSE did nothing except arrange the adjournment from to-morrow to Sixth-day, so that the members could attend the Democratic Nominating Convention.

THIRD-DAY, JUNE 1.

The SENATE was not in session.

The HOUSE took up and referred the Deficiency bill as amended by the Senate, received a few Committee reports, and at an early hour adjourned to Sixth-day.

FOURTH-DAY, JUNE 2.

Neither HOUSE in session, both having gone to the Baltimore Convention.

FIFTH-DAY, JUNE 3.

The SENATE only was in session, and there but little was done. A petition was presented and laid on the table, from the citizens of Chemung County, New York, complaining of the inhuman, tyrannical and cruel law known as the Fugitive-Slave Law, and asking its repeal. About fifty petitions in favor of the Homestead Bill were presented.

SIXTH-DAY, JUNE 4.

In the SENATE, Mr. Seward's resolution, calling for the Hulseman correspondence, was adopted. Mr. Chase asked for the items of expense incurred in enforcing the Fugitive Slave law, but his resolution was laid over, and the Senate adjourned to Second-day.

In the HOUSE, petitions for a Mint at New York were offered; a bill for the payment to the States of the fourth installment of the Surplus Revenue was read, and, for want of a quorum, the members were obliged to adjourn.

European News.

The steamer Asia, with Liverpool dates to May 22d, arrived at New York on the 2d inst.

The Hon. G. Smythe, M. P., and Col. Romilly, M. P., exchanged shots and satisfied their honor on the 20th April. "Words spoken in debate," was the reason alledged.

Information has been received from Cape Town, that 49 bodies had been washed up from the wreck of the Birkenhead and buried. The body of Dr. Laing was recognized, having a gold watch and £18 in money upon it. Forty-seven packages of officers' clothing had also been washed ashore.

Mr. Burton, architect, proposes to construct a tower 1,000 feet high, covering one acre of ground, from the Crystal Palace materials. This would be as high as St. Peter's, St. Paul's, and the Nelson Column, piled each on the other.

It is highly probable that Lieut. M'Leod's proposal to ascend the Niger, and thence descend the Gambia, will be carried out—facilities for such a project being afforded by the recent Government contract with Mr. Macgregor Laird, for the conveyance of mails to the coast of Africa.

The Bishop of Ripon has agreed to accept from the Ecclesiastical Commissioners £4,500 for his annual income, in lieu of his present and future income; he retaining the palace and grounds, about 82 acres. The Bishop of Ely has also agreed to accept £10,646 8s. 7d. as a consideration for the transfer and relinquishment of certain lands, tithes, or hereditaments.

In the year ending 29th of September last, the number of persons relieved in Ireland as in-door was 706,278, and out-door 47,579. The total expenditure during the year was £1,141,753 1s. 4½d.

The Chester and Holyhead Company have made extensive arrangements for enabling the public, during the ensuing summer, at a cost of between £5 and £6, to make tours of a month's duration throughout Ireland.

The first Swedish railway is about to be constructed. The line adopted is that through Koping, Oreboro and Hult, which, while it will connect the two great lakes, Malaren and Wenern, will form part of a great trunk line between Stockholm and Gottenburg.

Professor Huss, the first physician in Sweden, has just published an important book on the diseases of the Swedish people. He proves that the Swedes are rapidly deteriorating, physically as to stature and strength, and morally as to intellect and virtue, a state of things which he attributes principally to the enormous use of brandy in that country.

There are now some 15,000 to 20,000 men at work on the Railroad from Alexandria to Cairo. It will be prolonged to Suez.

The remonstrance of the British consular agent, and the petition of the British residents in Rome, in favor of Edward Murray, now under sentence of death, according to the judgment recently passed by the inquisitorial tribunal of the *Sacra Consulta*, appear as yet to have had but little weight with the papal authorities.

The Greek Government insists upon the banishment of Dr. King from Athens, and he, in turn, strongly refuses to leave the kingdom, except on expulsion by force. The conduct of the Greek Government in his case is more than exceptionable, and is evidence of the told ingratitude of the Greeks for the favor of the people of the United States during their struggle for independence.

Escape of Meagher.

The Courier and Enquirer has the following account of the escape of Thomas Meagher, the Irish exile, who has recently arrived in New York:—

In common with his associates in exile, he enjoyed what is termed a "parol of honor," or in other words, he was permitted to move at will within a given circle, by promising not to go beyond it. For some time previous to February last, arrangements were in progress by which, if successful, the exiles, nine in number, were to be taken from Van Dieman's Land, and brought to our shores. In January the arrangements were completed, when it was found that, in consequence of their residing so far apart, (some ten miles,) it would be impracticable to get them all off at one time, and their friends, though reluctantly, were obliged to confine their operations to effecting the escape of Mr. Meagher, as his position gave the surest prospects of success. Everything being in readiness, early in February Mr. Meagher sent his parol of honor to the magistrate, with the promise that he would consider himself bound by it for two hours after its delivery, and no longer. On receiving it, the magistrate gave immediate orders to the constable in Bothwell, where Mr. Meagher resided, to arrest him without delay. This the constable refused to do, stating that he was himself an Irishman, and would do nothing to hinder Meagher's escape. This placed the magistrate in a position somewhat unpleasant, as there was not another officer within twenty-four miles. He however mounted horse and proceeded to the nearest point, for the purpose of bringing back an officer to take charge of Meagher, who waited for his return until the time had expired, after which he took horse and proceeded in an opposite direction, in which course he is said to have traveled as fast as his horse could carry him, for over one hundred miles, or to the point where his friends had another conveyance in waiting. After reaching Pernambuco, he is said to have been taken on board the brig Acorn on the 23d of April, and by her brought to this port.

Mr. Meagher is about twenty-nine years of age, and is quite corpulent. His father is estimated to be worth £700,000, and there are but three children. It is expected that a public reception will be given him in New York.

California News.

California news to May 6, (sixteen days later,) was received in New York June 2d.

From the Isthmus we have accounts of numerous robberies.

On the 22d May, the morning after the arrival of the steamship Winfield Scott at Panama, Messrs. Bours, Van Valkenburgh, Perkins and Durando, accompanied the purser, Mr. Shed, ashore in charge of a shipment of gold dust. On arriving at the mole, the boat was surrounded by a large party of natives, who endeavored to seize and carry off the gold. A violent struggle ensued, and the natives were repulsed. They then retreated to the shore, and assailed the small party in the boat with large pieces of rock. Fortunately, all escaped with light bruises, excepting Mr. Perkins of Sonora, who received a severe blow over the left ear, and fell senseless. Aid was eventually procured, and the gold landed in safety.

On the 23d of May, a trunk containing some $12,000, together with papers of value, belonging to Mr. Richmond, was stolen on the road between Panama and Cruses. There exists no probability of its being recovered; and at Frejoles on the 24th, another trunk was cut open and robbed of $5,000 and some valuable jewels.

The total shipment of gold from San Francisco for April was $3,419,817; for March, $2,549,704.

During the month of April, the number of arrivals at San Francisco, by sea, was 5,531, of whom 2,450, or nearly one-half, were from China. The increase of females within the month was 387, of children 199.

From the correspondence of the Scacramento *Union*, we learn that the expulsion of the Chinese gold diggers has commenced in the interior. A letter dated North Fork American River, Sunday, May 2d, says that on that morning some sixty Americans ranged down the river some four miles, driving off two hundred, quietly removing their tents, strictly respecting their persons and property, except in one instance, when a Celestial seemed inclined to be "obstreperous," his cradle was thrown into the river. The same company intended to proceed *en masse* to Horse Shoe Bar that afternoon, to concert measures with the miners there to "start" some four hundred located at that place. A band of music was engaged to accompany the expedition. The letter concludes thus: "There is but one opinion among the miners in regard to the proposed monopolies, and importation of Chinese into the mines, and nearly all of the eighty or ninety thousand American miners are fully determined to submit no longer to have the public lands robbed of their only treasure. A party of 35 men started from Weaverville, Trinity County, a few days ago, in pursuit of some Indians who were supposed to have murdered Mr. Anderson. The party made a descent upon a rancheadero on the south side of the South Fork of Trinity River, at midnight, and killed *one hundred and forty-eight Indians*, regardless of age or sex."

RAPID TRAVELING.—We learn (says the Albany *Argus*,) that it is in contemplation to make the 6 o'clock A. M. train from New York, which connects here with the 11 o'clock express train, a 14-hour train from New York to Buffalo. This arrangement will enable passengers to reach the latter city in time for the Central line of Lake boats for Detroit. The trip across the lake requires about 17 hours. The arrangements on the Michigan Central railroad enable passengers to reach Chicago in 12 hours—making the entire running time, when the contemplated arrangements shall take effect, from New York to Chicago, 43 hours. The distance is about 1,073 miles. The average running time by railroad and steamboat, at this rate, would be about 25 miles per hour. Two new locomotives have recently been added to the Utica and Schenectady road. The superintendent of the machine shop is confident of going the distance between Utica and Schenectady—78 miles—in 78 minutes, or one mile per minute! The drivers of the locomotives are 6½ feet. Additional locomotives of the same caliber have been placed upon the Hudson River road.

FRIGHTFUL SUICIDE.—Miss Laura Lull, a respectable American girl, of West Brookfield, Mass., committed suicide a day or two since under the following painful circumstances: Having been the victim of a cruel and heartless desertion, and laboring under a sensitiveness of disappointment and wrong inflicted upon her, she visited Worcester on the morning of the fatal day, but only to find her last hope crushed. Returning to the East Brookfield station, she left the cars, and inquiring at what time the next train would pass up towards Springfield, (which would be in a short time,) she started on foot towards West Brookfield, and disappeared beyond an adjacent curve. Very soon the train came up, and when the whistle was sounded, she snatched her purse, and taking a ring from her finger, gave them to a little girl who was walking by her side, telling her to hasten up a bank out of the way of the cars. This done, she immediately laid down upon the track, and almost in an instant was a mangled and shapeless form!

SUMMARY.

The Examiner, of Frederic, Md., announces that Miss Dix's preseverance with the Legislature of Maryland, in behalf of the Asylum for the Insane, has at length been rewarded with success. The Senate bill, appropriating $10,000 for the establishment of a State Asylum for the Insane, passed the House of Delegates on Thursday, and is now a law. According to the seventh census, the aggregate number of insane in this State is 553, of whom 447 are white; and of Idiotic 393, of whom 268 are white.

On Saturday morning, Mr. Caleb Dustin, residing in Derry, N. H., and Isaac Linerman, from Troy, Penn., arrived in this City on a boat which landed at one of the North River docks. On coming ashore they fell in with three pocket-book droppers, well known to the police, by the names of Augustus Kane, Hansen Tucker, and one Wood, *alias* Fowler, who managed to obtain $20 from each of the above named gentlemen by the usual dropping process.

The Cholera has appeared in Louisiana, and several cases have proved fatal, but the disease has been confined to a single plantation. It has also broken out at Cairo, on the Mississippi, where one steamer was obliged to leave twenty passengers sick with it, nine of whom had died at the last dates. Three or four citizens of the town had also fallen victims, among them being the Postmaster. The people were all leaving the place. The same disease had, at the last accounts, increased so much at the frontier town of St. Joseph, Mo., that the citizens were under apprehensions of an epidemic.

By a curious omission in the statute of Alabama, relating to marriages, it appears that marriages between whites and blacks are lawful in that State. Licenses are directed to be issued to authorize marriages "between any free persons in the State"—not any free "white" persons. The question was only raised last season, in Montgomery County, where a free negro man applied for a license to marry a white girl, and the officer, after taking counsel, was obliged to issue it. The penalties for refusal are very severe.

The *Benton Standard* (N. Carolina,) is credibly informed that a mine of silver ore has been discovered by Dr. Smith, in the vicinity of Gallatan, Saline County. The discovery was made by the Doctor in exploring a vein of lead, when he discovered what he took to be silver ore, and in order to be certain he sent to St. Louis for a mineralogist, who, in analyzing the ore, extracted about 15 per cent. of pure silver, and about 20 per cent. of iron and lead. The ground is of a scrubby and barren appearance.

Frederick Douglass stated in his paper, that while proceeding from Cleveland to Buffalo, on a steamboat, one of the employees of the boat undertook to turn him from the supper table, but was commanded to desist, by a stranger, who proclaimed that he was a "southerner," and secured the "colored orator" from further annoyance. He subsequently ascertained that the stranger was Mr. Marshall, a Kentuckian, Member of Congress from California.

On Friday, May 21st, in the Gulf of Mexico, at night, the ship Tennessee came into collision with the bark Fairmount, from Clentuegos bound to Philadelphia, ran over and sunk her in a few minutes. The first mate and one seaman of the Fairmount were saved, but the Captain, a lady passenger, and eight of the crew were lost. The wind was blowing hard and the night was dark, so that no assistance could be rendered.

A young Boston printer, having accumulated in California a pile big enough for two, recently returned home for a helpmate Having found one to his mind, he called on Rev. Mr. Bourne, the other day, to make him and his elect lady one, which being done to the satisfaction of the parties, the grateful gold-digger dropped into the astonished clergyman's hand a good-sized lump of the pure ore, which was found to weigh some two ounces.

At Portland, Me., on Monday, the Marshal seized, under a warrant, a 20 gallon keg, three 15 gallon kegs, and four 10 gallon kegs, containing spirituous liquors. They arrived in a schooner on Sunday afternoon. The owner is unknown; but a looker on, who *happened* to be present at that early hour, remarked to himself, in a melancholy tone, "There goes a hundred dollars more!"

During the past year the American Tract Society has stereotyped ninety-six new publications in English, German, French, Spanish, Portuguese, Italian, Dutch and Danish, of which twenty-five are volumes. The whole number of publications now issued by the Society is 1,685, of which 352 are volumes. The total circulation during the year is 283,296,568 pages, or 8,892,973 publications, of which 967,269 are volumes.

We learn from the *Jersey City Sentinel* that the Common Council of that city having balloted for a President two hundred and eight times, without effecting a choice, and being thus unable to complete their organization, have unanimously resigned, and appointed the 3d of June for a new election of Aldermen by the people. This singular drawn battle was owing to a nicely balanced difference of opinion on the subject of granting licenses.

Judge Crawford, of the Criminal Court of Washington City, has rendered judgment in favor of the United States, and against Selby Parker and others, who went bail in the sum of $6,000 for Wm. L Chaplin, charged with running off slaves from the District in 1850, and also judgment against Chaplin, whose recognizance was forfeited, as he never appeared for trial.

The village of Franklin Falls, on the Saranac river, thirty miles west from Keeseville, N. Y., consisting of about twenty-five families, mostly dependent upon the working of extensive saw mills, was entirely destroyed by fire on the 29th ult., burning up all the dwelling houses, saw mills and other buildings, with a large quantity of sawed lumber, in one united conflagration.

The time and place of holding the several Conventions to nominate a President of the United States, are as follows: Democratic, Baltimore, June 1; Whig, Baltimore, June 16; Native American, Trenton, July 5; Free-Soil, Cleveland, August 4; Liberty Party, Buffalo, Sept 1.

The Dubuque (Iowa) *Herald*, says that the farm and village (Communist) Association, of Wabesha Prairie, Minnesota, has broken up, and the members dispersed, some returning to their old homes in New York.

We learn from the Concord (N. H.) *Reporter*, that four persons were drowned at Suncook village, near that place, on Saturday evening. The circumstances were as follows: Four girls, operatives in the factory, were about to cross a temporary foot-bridge over the river, which, for want of a railing, was deemed unsafe. A Mr. Bartlett being there with a boat, invited the girls to cross in his boat, into which they all stepped; when half way across, from being overloaded, or some other cause, the boat capsized, throwing them all into the water. One of the girls was rescued by a person at hand, but Mr. Bartlett and the other three girls were drowned, being in the water an hour or two before they could be got out.

At the last meeting of the French Geographical Society, where the annual prizes were awarded to those who, in the judgment of the Society, had made the most important discoveries during the past year, one of the distinctions of this kind was bestowed upon E. G. Squier, late United States Chargé to Nicaragua, in reward of his archæological discoveries, particularly those made in the last named country.

The Maine papers speak of a long continued drought in that State. The Bangor papers say that the forests are on fire to the eastward of that city, and that great damage has been done. The *Hadowell Cultivator* says: "The month of May has been the driest known for many years, it is said since 1806. That year hay was short and scarce. Farmers think there will be a short crop of grass this year."

About 5 P. M. on Saturday, May 29, the Female Seminary in Zanesville, Ohio, was discovered to be on fire, and so rapid was its progress, that before the alarm could be given and a force collected, the flames had burst through the roof, and in a few minutes the fire was communicated to the entire building, which was of wood and burned like tinder.

A dispatch dated Providence, June 6, 1852, says: A boat containing Mr. Merrill Wheeler, paper-hanger, and one of his workmen was capsized by a sudden squall on Saturday, and Mr. Wheeler was drowned. Another boat was also capsized by the same squall, and a colored man named Samuel Tweedy, who was alone in the boat, was also drowned.

The Cholera is stated to have appeared on the plantation of Mr. James Dalton, six miles north-west of Canton, Mississippi. Within a very few days he lost by it ten negroes. The symptoms of the disease are vomiting, purging of white serous-looking fluid, and violent cramps. These are followed by a collapsed stage, when death closes the scene in a few hours.

At the latest dates from the Sandwich Islands, there was a great excitement in Honolulu, caused by a report that the part of the garrison of the Chilian Colony in the Straits of Magellen which murdered their officers, were cruising in the Pacific as pirates in the American vessels which they had seized and plundered.

An unfortunate accident occurred on Saturday, in Salem. A son of Mr. Thomas Bateman, aged eight years, and a lad named Field, one of the crew of the brig Henrico, were amusing themselves by throwing an old scrubbing broom back and forth alternately from the wharf and the brig. The second or third time it was thrown by Field, it unfortunately struck Bateman on the back of the neck and head, and killed him almost instantly.

Dispatches from the West announce the destruction of two or three more steamers by fire, together with a large amount of very valuable freight. Since the 1st of January, over twenty steamboats on the Western rivers have been entirely destroyed by fires, explosions, sinking, &c. and the whole number of lives lost by these casualties is estimated at over two hundred and fifty.

The Rutland and Washington Railroad is now open from Rutland to Troy, and in connection with the Rutland and Burlington Road, passengers are carried through from New York to Burlington, Vt., a distance of over 300 miles, by an express train, in nine hours. Trains leave New York at 6½ o'clock in the morning, and arrive in Burlington at forty minutes past 3 o'clock in the afternoon.

It is just seven years, last week, since the line of Telegraph was completed between Washington and New York, and Professor Morse sent his first dispatch from the Federal to the Commercial Capital of the country. Since that time about fourteen thousand miles of telegraphic lines have been put up in the United States.

Eight first-class steamships left the port of N. Y. last Saturday, viz: the Great Britain, for Liverpool; Humboldt, for Havre; Crescent City for Chagres; Northern Light, for San Juan; Benjamin Franklin, for New Orleans; Roanoke, for Richmond; Union, for Charleston, and Florida for Savannah.

We learn from the Gloucester *Telegraph*, that two more fishing vessels of that port have been lost at sea, with their crews, consisting of fifteen men. Gloucester has suffered severely during the last eight months, in her fishing fleet, having lost eight vessels, seven of them with their crews consisting of sixty-three men!

Among the latest discoveries at Nineveh, one coffin was found containing the body of a lady of the Royal house; many of her garments were entire, also the gold studs which fastened her vest. The most singular discovery, however, was a covering of thin gold pressed upon the face, so as to assume and retain the features of the deceased.

The Council of Catholic Bishops at Baltimore have decreed that eight or ten new Bishoprics shall be added to the church in the United States, and also that the mass shall henceforth be said or sung in English. These decrees must, however, be endorsed at Rome, by the Pope, before they have any validity.

Hon. Henry Barnard, Superintendent of Common Schools in Connecticut, was thrown from his carriage on Saturday, near the Little Bridge, Hartford, his horse having become frightened and unmanageable. He was taken up insensible, and was considerably injured.

Henry S. Waldo, Esq., of Boston, has bestowed on Middlebury College the means of adorning its spacious Common with more than a thousand different trees, besides a nursery of a thousand of foreign growth, for future use.

Mr. Clay's health remains much the same as during the past fortnight, there being no change for either the better or worse.

Saturday evening, May 29, at Sancook Village, N. H., a Mr. Babcock, accompanied by four young ladies, attempted to cross the river at that place in a boat, which upset, and four of the party were drowned, viz: Mr. Babcock, two sisters named Haley, and Miss Trasher.

A Jury in Mobile, a few days since, gave a judgment against some steamboat owners, with damages assessed at $1,260, for the value of a slave, whose death was charged to have been caused by the mismanagement of the boat.

The Coroner's Jury in the case of the collision between the steamers Hannah Augusand Trausitta, on the St. Johns River, have rendered a verdict of manslaughter against the officers of both boats.

The Boonton Iron Works, N. J., were sold on Tuesday for $160,500. The *Morris Jerseyman* says that this sum is not one-fourth of their first cost.

A Post Office has been established at Temperance Valley (Hopkinton), R. I., called the Ashaway Post Office, Lyman Kenyon, Postmaster.

Three persons in Utica have recently been fined $50 each for re-using postage stamps. This is a pretty dear way of paying three cents.

A destructive hurricane occurred at Ipswich, Mass., on Saturday, May 29, blowing down houses, tearing up large trees, and doing other damage.

The Canal tolls at Albany for the four weeks of May are $46,737 against $45,572 in the same period of last year.

There is considerable activity in Land Warrants, and the price is $124 and $127 per 160 acres.

We learn from Lexington, Mo., that there is considerable sickness on the Plains, and some cholera.

More murders of Americans by Mexicans on the Texan frontier, are reported.

The cholera is spreading in the West. Several deaths have occurred in Cincinnati.

New York Market—June 7, 1852.

Ashes—Pots $4 87, Pearls 5 00.

Flour and Meal—Flour, 4 06 a 4 12 for common State, 4 18 a 4 25 for good Ohio and favorite State, 4 56 a 4 75 for fancy Genesee. Rye Flour 3 18 a 3 25. Corn Meal 3 18 a 3 25.

Grain—Wheat, 98c. a 1 00 for Canadian, 1 13 a 1 15 for good to prime white Genesee. Rye 76c. Oats 41 a 43c. for State. Corn 61 a 62c. for mixed Western, 63 a 64c. for round yellow.

Provisions—Pork, 16 25 for prime, 18 00 for mess. Beef, 6 00 a 7 50 for prime, 10 00 a 14 00 for mess. Butter, 15 a 17c. for Ohio, 15 a 18c. for Western New York, 18 a 20c. for Orange County.

MARRIED,

In Berlin, N. Y., May 29th, by Rev. B. F. Summerbell, Mr. HIRAM D. HULL to Miss MARGARET A. GREENMAN, all of the above place.

In Alfred, May 29, by Eld. Jared Kenyon, Mr. HARRIS EASTMAN to Miss EMMORILLA BENJAMIN, all of Alfred.

DIED,

In Fulton, Rock Co., Wis., on the 18th of April, of a disease of the heart, BENJAMIN COLLINS, aged 63 years and 1 month. Brother Collins made a profession of religion in early life, and attached himself to the Methodist Church. About 20 years ago he embraced the Sabbath of the Bible, and became a member of the 1st Seventh-day Baptist Church in Alfred, N. Y. Seven years ago he removed to Wisconsin, where he set a worthy example by attaching himself at once to the church, where he remained a living witness of the truths of religion. In him was fulfilled the words of the Psalmist, "Mark the perfect man, and behold the upright, for the end of that man is peace." O. P. H.

In Greenmanville, Ct., May 19th, of consumption, DAMARIS W. HOPKINS, aged thirty years. The deceased was the first person baptized in Greenmanville after the organization of the Seventh-day Baptist Church, and the first received into its membership, and she is the first of its members who has died. Sister Hopkins embraced religion when about 19 years of age, and has been a living example of it while she tabernacled in the flesh. Though all her friends but one observe the first day, yet she truly embraced the Sabbath. During her sickness, which was of nearly one year's duration, she exhibited patience and Christian resignation. As she neared the brink of Jordan, she was eager to pass its chilly stream; and just before she ascended the banks of deliverance she exclaimed, "Oh, why cannot I die? Come, Lord Jesus," and in a few minutes she fell asleep. S. S. G.

At Newstead, N. Y., March 16th, 1852, POLLY, wife of John Cottrell, and daughter of Dea. Elisha Stillman, in the 73d year of her age, in hope of having part in the first resurrection.

In Almond, Allegany Co., N. Y., May 22, 1852, Mrs. POLLY COTTRELL, wife of Benjamin Cottrell deceased, in the 69th year of her age. Sister Cottrell in early life became a member of the Seventh-day Baptist Church of Berlin, Rensselaer Co., with which she continued until she joined the Petersburg Church. Her disease was cancer, and very painful; but God gave her grace to endure it with Christian fortitude, enabling her to give the best evidence that she was a child of his. She welcomed the approach of death, and departed with joy.

In Hornellsville, N. Y., Sept. 28, 1851, MARANDA M., daughter of Weeden and Calista Witter, aged 6 months. Also, MORRIS G., son of the above parents, Jan. 6, 1852, aged 3 years, 9 months, and 22 days.

LETTERS.

Z. Campbell, J. R. Butts (send the names,) R. Titsworth, O. P. Hull, N. Palmer, D. Coon, S. S. Griswold, Wm. M. Jones, S. W. Webb, Wm. H. Hull, Charles Smith, Charles Spicer (right,) H. W. Stillman, L. M. Cottrell, H. H. Baker, H. D. Sheppard, D. C. Green, R. F. Cottrell, L. Crandall, James Hubbard, J. Kenyon, N. V. Hull (yes,) H. P. Burdick, J. M. Allen (ready June 24.)

RECEIPTS.

FOR THE SABBATH RECORDER:

Charles Smith, Fulton, Wis.	$2 00	to vol. 9	No. 52
Eli Ayres, Walworth, Wis.	2 00	9	37
Jeremiah B. Davis, Shiloh, N. J.	2 00	9	52
R. Loveland, Lewiston, Ill.	2 00	9	52
Anthony Hakes, Southampton, Ill.	2 00	8	52
John Simpson "	2 00	8	52
John M. Mills, Utica, Wis.	2 50	8	52
H. C. Crandall "	2 00	8	52
Randolph Titsworth, Philadelphia	2 00	8	52
J. P. Knowles, Westerly, R. I.	2 00	8	52
Amos Ellis "	4 00	8	52
Peleg Clarke, Hopkinton, R. I.	2 00	8	52
Alfred Clarke "	2 00	8	52
Sanford Langworthy "	1 25	8	52
George M. Frisbie, Scott	2 00	8	52
Benj. S. Burdick "	1 25	8	52
Daniel Babcock "	1 00	8	52
C. S. Potter "	2 00	8	52
B. A. Palmer "	1 50	8	52
L. M. Cottrell, Alfred Center	4 00	8	52
A. G. Woolworth "	2 00	8	52
Jesse Tefft, Jr., Almond	2 00	8	52
Nathan Vars, Berlin Center	2 00	8	52
Orrin Crandall, Almond	2 00	9	26
N. V. Hull, Alfred Center	1 00	9	26
E. C. Green, Alfred	2 00	8	52
Wm. B. Wells, Johnstown, Wis.	1 23	7	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

David McPherson, Shiloh, N. J.	$1 00
John T. Davis "	1 00
Reese Ayars "	1 00
Jeremiah B. Davis "	1 00
Clayton Ayres "	1 00
Margarett Randolph "	1 00
Phebe Ann Swinney "	1 75
Wm. M. Jones, for numbers sold	1 00
Anthony Hakes, Southampton, Ill.	1 00
John Simpson "	1 00
J. C. Nash, Westerly, R. I.	1 00
Daniel Larkin "	1 00
Ethan P. Larkin, New York	1 00
Raymond P. Babcock, Moravia	1 00
Libbeus M. Cottrell, Berlin	1 00
Nathan Vars, Berlin Center	1 00
Wm. B. Maxson, Leonardsville	1 00

BENEDICT W. ROGERS, Treasurer.

The Western Association.

THE Seventh-day Baptist Western Association will hold its Sixteenth Annual Meeting with the 1st Church in Genesee, Allegany Co., N. Y., commencing Fifth-day, June 24th. N. V. Hull is appointed to preach the opening discourse; Leman Andrus, alternate.

A Bible Catechism,

FOR SABBATH SCHOOLS AND FAMILIES. Prepared and published by W. B GILLETT, of New Market, N. J. 48 pages. Price, 7 cents per copy, or 84 cents per dozen. May be obtained at the office of the *Sabbath Recorder*.

Ancient Jerusalem.

BRUNETTI'S Celebrated Model, belonging to Mr. N. Southard, is announced to open for exhibition at the spacious Hall, 283 Fulton-st., Brooklyn, on Friday, June 4th, at 3 P. M. Lectures are delivered every day and evening, at 3 and 8 P. M., by E. A. Rice. Clergymen and Sabbath School Superintendents are invited to visit it without delay, that they may judge of its worth to themselves and others. They will please give their names at the door.

People's Line of New York and Albany Steamers.

THE steamers ISAAC NEWTON, Capt. Wm. H. Peck, and HENDRIK HUDSON, Capt. A. P. St. John, forming the People's Line between New York and Albany, leaving foot of Cortland-st., New York, every evening at 6 o'clock, and Albany every evening on the arrival of the Express Train from Buffalo.

Clothing Establishment.

THE subscribers, under the firm of WM DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

New Printing Materials.

NEW Building, No. 29 Beekman street, between Nassau and William streets, near the City Hall, Park, and principal hotels, New York. The undersigned beg respectfully to inform their patrons and the trade, that they have removed to their new building, No. 29 Beekman street, between Nassau and William streets. They trust, from the facilities there offered, by every modern improvement, to meet a continuance of liberal support. Fonts of plain Scotch faces, ranging from 100 lbs. to 1,000 lbs. weight, will be kept on hand, as well as a varied assortment of Fancy Letter, and every article necessary for the furnishing of complete printing offices. The subscribers would beg to call the attention of the trade to their metal, which, for durability, has not been surpassed, if equaled, by any foundry in the United States. By a peculiar combination of metals, arrived at from an experience of thirty years, they are enabled to cast type which they feel assured will last one-third longer than that heretofore furnished by any other foundry in the country. In proof of this, they would state, that the last dress of this paper [the New York Herald] lasted upwards of one year, averaging a daily circulation all the year, including Sundays, besides extras, of 35,000 copies; and this on their rotary cylinder presses—thus evidencing conclusively the fact of durability.

J. CONNOR & SON, No. 29 Beekman-st.,
49.3t] Between Nassau and William-sts., New York.

July—No. 1—New Series—Vol. 2.

Woodworth's Youth's Cabinet

BEGINS a New Volume with the issue of the *July Number*. There are now two volumes in a year, of nearly 300 pages each, commencing in January and *July*. Each number contains 48 pages, profusely and elegantly embellished.

It is a *Cabinet*, as its name imports, presenting the richest and rarest literary attractions for the young—ever readable, entertaining, instructive, free from all trash, and conducted with the utmost care. The particular topics of the articles contained in it, as well as the mode of treating those topics, are too numerous and varied to be specially named. *Ancient and Modern History, Biography of Distinguished Individuals, the Arts and Sciences, Natural History of Animals, Wonders of Animal Instinct and Contrivance, Accounts of Travelers all over the Globe, Descriptions of Curious and Wonderful Places, Familiar Dialogues, Popular Anecdotes, Wonders of the Vegetable Creation, Moral Tales, Poetry, Music, Enigmas, Riddles, Charades, Instructive Puzzles, Scripture Illustrations*—all have a place in the various alcoves of the *Cabinet*.

FRANCIS C. WOODWORTH, the editor, is now *traveling in Europe*, and will regularly contribute to the pages of the Magazine during his absence.

TERMS—$1 00 a year; $3 00 for 4 copies; $5 00 for 7 copies, and an extra copy to the one who forms a club of 7 and upwards. Money and post-office stamps may be sent by mail at our risk. Specimen numbers sent gratis. *July begins a new volume.*

AGENTS WANTED, to obtain subscribers, and to sell the Bound Volumes of the Old Series—to whom liberal inducements will be offered.

D. AUSTIN WOODWORTH, Publisher,
118 Nassau-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood cuts of meeting houses will be introduced from time to time in connection with the history of the churches.

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POSTAGE.—The *Memorial* weighs less than three ounces. The postage on it, for any distance under 500 miles, is three cents per number; for any distance over 500 miles and not over 1,500, six cents. *Regular subscribers*, who pay the postage quarterly *in advance*, are entitled to receive it for *one half these* rates; that is, for 1½ cents per number under 500 miles, and 3 cents over 500 and not over 1,500.

☞ Orders and remittances for the above should be addressed to the General Agent, GEORGE B. UTTER, No. 9 Spruce-st., New York.

Miscellaneous.

Romance in Real Life.

A great deal of excitement has recently been created in the higher classes of the Austrian capital, by the remarkable and romantic developments of numerous heavy robberies, which for years past have been committed in and near the metropolis, by one or more malefactors, whose whereabouts it was impossible to trace out. In order to give a thorough insight into the matter, we must begin at a period when the existence of this gang was proved by their actions.

Toward the close of October, 1848, during a fine and clear autumnal night, the traveling carriage of Mr. Edward C. Brooks, a wealthy merchant of London, who then was on his way back to Vienna, from a long tour in Upper Italy and the Lombardic provinces, was stopped within three miles of Vienna, in the most populous part of the country. One man only presented himself at the coach window, and courteously, but firmly, demanded the surrender of whatever valuables the inmates of the conveyance possessed. With Mr. Brooks there were two ladies, his wife and her younger sister, the latter of whom had already drawn her purse, and was in the act of handing it to the highwayman, when her extended arm was fractured by a pistol shot from Mr. Brooks, who, having perceived the movement of his sister-in-law, had from the back of the carriage quietly taken aim at the robber, with a view of answering the impudent demand. A scene of terrific confusion then ensued. The report of the pistol brought, besides the two men who guarded the coachman and horses, three more individuals to the support of the highwayman; the traces were cut in an instant, the coachman was lashed to his seat, and the highwaymen prepared to avenge the death of their leader, who lay apparently inanimate on the ground.

The doors of the *caleshe* were torn open, but the spectacle which there presented itself, was such as to make the robbers pause before they launched out upon the mission of revenge. Miss Perry, the wounded lady, lay in the arms of her sister, whose speechless agony proved the horror which she felt at the occurrence. Mr. Brooks, still ignorant that it was he who inflicted the injury, had nevertheless abandoned all ideas of resistance, and was vainly endeavoring to staunch the blood, which flowed in torrents from the ghastly wound. For some minutes, the highwaymen looked upon this mournful scene, until a low moan from their leader reminded them of the necessity of giving him that attention which his condition peremptorily called for. A few minutes sufficed to prove that he was not dangerously wounded; the bullet, after fracturing the slender arm of Miss Perry, had spent itself against his chest, causing what the Germans call a *Prellsehuss*, and though it did not penetrate the flesh, had still force enough to break a bone or two without any other outward sign than a small black spot on the place where the leaden messenger struck.

The chief soon recovered, and was able to ride off, while he had left his followers in charge of the carriage, giving strict orders, however, not to plunder the Englishman and his family, but to give them every assistance to enable them to reach Vienna as early as possible, that the young lady might obtain medical aid. The orders were executed to the letter; Mr. Brooks saw his horses put to the carriage by his late assailants, who exhibited the most respectful bearing toward him, and seemed rather to wish him good than evil. So much indeed was he taken by the conduct of the men, that on parting he gave a diamond ring of great value to him who had been left in command by the chief, with orders to hand it over to his master, as a token of his gratitude for the consideration which had been extended to the suffering lady.

The occurrence caused an extraordinary sensation at Vienna. Apart from the boldness of the act, the standing of Mr. Brooks, and his energetic action, the result of the encounter, so far as Miss Perry was concerned, gave sufficient interest to the matter for it to remain the standing topic for many weeks. As to the injured lady, she suffered greatly from the severe wound, but recovered without the loss of her arm, which at first it seemed impossible to save. Though Mr. Brooks discountenanced all efforts to trace out the individual who stopped his carriage, the police nevertheless caused the most minute inquiries to be made, but without the slightest success.

A month or two passed quietly away, when the news of another attack on the highway, this time accompanied with a robbery to a heavy amount, startled the police from their apathy, to which they had abandoned themselves since they saw their efforts to point out the perpetrators of the previous robbery fruitless. Attack followed attack at four or six weeks interval, and they were directed only against the most wealthy, with a sagacity and prudence which defied every precaution on the part of the authorities. Years thus passed without the least success against these depredators; and, late in the fall of 1851, three robberies were committed during one night, not one of which led to a discovery, though the booty consisted of such articles as could not have been disposed of in the Austrian Empire without establishing suspicion against the seller.

In the month of January, Miss Perry, who, since receiving the wound from the pistol-shot of her brother-in-law, had been married to a Welsh gentleman named Trewyth, arrived at Vienna with her husband, where her former adventure was by no means forgotten, and was frequently spoken about in company. Among those who seemed to take the deepest interest in the matter, was a Baron Pregli, a Lombardic nobleman, who for the last ten years had stayed at Vienna, and apparently enjoyed unbounded wealth. He became an admirer of Mrs. Trewyth, and her constant attendant. Rumor was soon started, and the question was asked, why the husband allowed so close an intimacy as was exhibited in their frequent rides and walks. None, however, pretended to prognosticate the result of this intimacy.

At an early hour on the second of March, Baron Pregli's mansion was surrounded by a body of officers, the leader of whom thereupon demanded access to the building. After a while the doors were thrown open, and the commissary, with two of his men, entered, while others were left to guard the various outlets. Nearly half an hour thus passed over, until the officers returned, bringing with them and carefully guarding Baron Pregli, whom they took to the prison usually assigned to political offenders. From the action of the police, no one can tell what is the offense which he is charged with; he had no hearing, and probably may have none; his friends may see him again, or they may not, just as it suits the despotic will of him who rules over Austria.

In spite of the precautions which are always taken in Austria to keep secret the offenses of the nobility, the story in regard to Baron Pregli's career has leaked out. It appears that it is he who, in connection with several devoted servants, has for years past rendered the highway to Vienna insecure, as he could carry on these depredations from his country residence without in the slightest measure incurring the suspicions of the authorities. It is a remarkable fact, that the Baron had actually stood in the pay of the police, a situation which he probably coveted only for the purpose of leading any suspicions that might arise into another channel.

Becoming deeply enamored of the beautiful Mrs. Trewyth, he sought vainly to gain her affections, and at last, in a silly fit of despair, showed her the ring which Mr. Brooks had sent him, as the leader of the highwaymen, three years previously, and appealed to her to become his, since she had once been chosen to be the instrument to save his life. So far from this confession having the effect of softening her feelings, she became all the more prejudiced against him, but promised faithfully to keep the secret, if he would not repeat the offensive proposals. Pregli did not come near her for a week, but at last attempted to carry her off by the aid of his satelites, and being foiled in this, information was given, which led to the arrest, as before stated.

Three of the Baron's men have since been arrested, and at his country residence a large quantity of articles were found, all of which were identified as having been stolen.

"Where is the Shovel?"

"Nathan, where *is* the shovel? here I've been hunting long enough to do my work twice over, and can't find the shovel."

The farmer was wroth.

"I don't know where 'tis, father; *summ'ers* about, I suppose."

The two joined in the search.

"Nathan, you have left the shovel where you have worked, I know. Why don't you put the tools in their places?"

"Where is the place for the shovel, I should like to know, father?"

He couldn't tell. It had no place. Sometimes it was laid in the wagon, and occasionally accompanied that vehicle when harnessed in a hurry. Sometimes it was hung up with the harness, to fall down when not wanted, or to get covered up when it was. A great deal of shoe-leather had come to nought by that shovel. It had at times more than the obliviousness of Sir John Franklin, and defied discovery. So it was with all the other tools. They would seem to vanish at times, and then come to light as rusty as old anchors.

The farmer's barn was crowded. He had no "spare room" there. There were several in his dwelling. But the barn was always crammed—it was a kind of mammoth sausage—stuffed every year. So there was no room for a special apartment for the tools. In his imagination he never saw his hoes hung on a cleat, his chains all regular in a row, his rakes and his long forks overhead; certainly he was never anxious for such a convenient room.

Why?

His *father never had a tool-house*, and his father was called a good farmer.

So he was, then—in his day—but there are better husbandmen now, let me say, and I desire to shock no one's veneration.

Did they find the shovel? No! they might as well have searched for the philosopher's stone, seemingly. Nathan started for Mr. Goodman's to borrow one. Their work must be done, and borrow he must.

"I don't know as you can *find* one in *my* tool house," replied Mr. Goodman.

Nathan noticed that he bore down on some of his words like a man on his plow beam. Didn't he mean something? Nathan went to the tool-house thoughtfully. A wide door on wheels opened with a slight push, and there were Goodman's tools—enough, Nathan thought, to equip a company of sappers and miners? Hatchets, axes, saws, tree-scrapers, grafting tools, hoes, diggers, shovels, spades, pick-axes, crow-bars, plows, harrows, cultivators, seed-sowers, sieves, trowels, rakes, pitchforks, flails, chains, yokes, muzzles, ropes, crow-twine, baskets, measures—all were there, and compactly arranged. It was Goodman's *ark*—to save him from the *deluge* of unthrift! Here every night the tools were brought in and wiped clean and hung up in their places. The next morning a job could be commenced at once, Goodman knew. He partitioned off a large room to his new barn for tools. It was central and easy of access. It was a pleasant place for a visitor; the tools were the best of their kind. Every new shovel, or rake, or fork, before used was well oiled with linseed oil, which left the wood smooth and impervious to water. Goodman frequently says, "I had rather have the few hundred dollars I have spent for tools so invested than the same in railroad stock. It pays better."

Now there is no patent in Goodman's plan, and I hope many will go into it—the more "successful imitations" the better.

New Excursion Ground.

The Savannah *Republican*, of May 1, says: A party of ladies and gentlemen leave here this morning, by the Central Railroad, on a summer excursion to the great prairies of the North-west. They consist of Mr. Stephen Clay King, of Wayne County, his lady, two daughters, and three sons, and Henry Gignillat of Glynn County, and perhaps one or two English gentlemen. A member of the party passed on some time since to St. Louis, to lay in provisions and provide conveyances. From St. Louis, the excursionists will take a boat up the Missouri River, for several hundred miles, and at a convenient place disembark and strike out into the prairies which border on the eastern slope of the Rocky Mountains. They will take with them a wagon, so constructed as to swing a mattress in it to sleep on—two or three light carriages, one or more saddle horses, tents, servants, and all the conveniences of cooking, sleeping, &c. They visit Fort Laramie, at the foot of the Rocky Mountains, and other posts in the far west, pass through the hunting grounds of the Pawnee, Kansas, and Ottoe Indians, and make the circuit of the broad prairies lying west of Minnesota. The party expect to return to St. Louis by the middle of October. The climate of the western prairies is represented by travelers to be exceedingly fine. The air is pure and dry, the water excellent, and the temperature delightful. Upon the high table lands east of the Rocky Mountains, dew enough does not fall at night to dampen a cambric handkerchief, and travelers very often sleep out at night, during the summer, without any covering or protection. We have seen a statement somewhere, that in consequence of the purity and dryness of the atmosphere, animal and vegetable decomposition takes place less rapidly in that region than any where else on the western continent. A son of Mr. King went over the same ground last year, with a party of gentlemen from New Orleans, and derived so much benefit from it, that his father has determined to take his family with him. All the gentlemen of the party will go amply armed to defend themselves against the Indians, should they attempt an attack, and provided with all the necessary means for hunting and fishing.

The Fire Department of London.

From an English Paper.

An American gives an explanation of the manner of extinguishing fires in London, which must be interesting to our readers, since there are there no organizations for attending the fires, as in this country.

Several insurance companies unite and provide disciplined bands of firemen, who act as leaders, for the crowd which always gathers to see a fire, are made to assist. These bands have their rendezvous at convenient places, and are always ready for any calamity.

One of these spots is a singular scene. At all hours of the day and night you will find several fire-engines well mounted upon strong cars, to which are attached two or four powerful horses. The gates are always open, the horses harnessed, and the lines in the hands of a driver. Besides the driver, there are to each team several firemen, dressed and ready for action, and there they stand ready in a second's notice to fly to the scene of conflagration. A large number of engines and horses are on hand for use, and several are constantly harnessed and manned for service. There are several depots scattered over the metropolis from which the engines start. The costume of the firemen is fine, the horses are always spirited, and the sight when they are in motion is one of life and spirit.

To insure the quick transmission of news of fires to head-quarters, the policeman who on observing a fire first gives notice at an engine station, receives a reward amounting to about $2 50, and still another reward is given to the engine which first appears on the ground.

Arrived at the scene of the fire, at once the hose of the engine is applied to the street-plug—for the water companies only obtain charters on condition of giving all the water which is needed for fires, free of cost. A suitable band of men for working the engines is soon gathered from the crowd, by offering twenty-four cents for the first hour, twelve for the next, and so on, besides a feast of bread and cheese and ale, to wind off with. Twenty or thirty men are needed to work each engine, but a fire never yet occurred in London where there was a lack of men for hire on these terms.

The trained firemen attend to all the dangerous parts of the service, and the common laborers merely work the engines. The brigade-men, as they are called, wear a compact dress, with a stiff leathern helmet to protect the head, and often make courageous and dangerous attacks upon the devouring element. If it is necessary to enter a room full of smoke and flames, a fireman with a smoke-proof dress enters at once to the rescue of the periled object. The work goes on coolly, but with wonderful dispatch; and when all is over, all parties who have worked adjourn to the nearest public house to partake of the before-hand bargained-for bread and cheese and ale.

The Fire Brigade belongs to some eighteen or twenty insurance companies, and has fifteen or sixteen stations. There are a Superintendent and Captains, and the men are promoted according to their energy and trustworthiness. We need not add, that they are paid well, and those employed who are stout, strong, and full of expertness. Here is one of the great advantages they have over the members of fire companies in American towns, who do not make it their business. They are generally persons of ordinary strength, and can never be so skillful as men who make the putting out of fires a profession.

Another Fugitive Case.

James Phillips, a colored man, who has been working peaceably and honestly for the last fourteen years at Harrisburg, Pa., where he has a wife and children, was seized on the 24th ult. as a fugitive slave, while at his regular work of driving team for the Railroad Company, hurried before Commissioner R. McAllister, where, on the strength of testimony that would not have proved title to a dog, he was adjudged a slave. The *American Standard* thus closes its account of this business:—

Mr. McKinney then addressed the Commissioner on the illegality of some of the testimony given, the indefiniteness and insufficiency of the evidence as to the ownership by the claimant and the alleged escape, and the want of proof to justify an order of removal.

The Commissioner, however, drew out the papers, already drawn up, and filled in the name of James Phillips. Mr. Rawn called the attention of the Commissioner to such a singular way of doing business; to which he replied, that if he waited until the hearing of the case, he would have to stay up all night to make them out, &c. The alleged fugitive was then handed over to the custody of the officers, and immediately conveyed directly across the street into Dauphin County Jail. The entire street was filled with citizens of both sexes, and when Phillips' wife saw him dragged into the prison door, she gave vent to her feelings in the most agonizing screams, which rent the air as she was conveyed to her desolate home. Fathers and mothers of families who had never witnessed the practical workings of the infamous slave law, now openly denounced it, and an entire revolution in public sentiment displayed itself throughout the borough.

In the morning, at 6 o'clock Phillips was taken in the cars to Baltimore, and at 4 in the afternoon to Virginia. So great was the feeling manifested, that an agent was dispatched to Baltimore to ascertain the price set on Phillips, and purchase his freedom, to which the citizens very generously and very liberally contributed.

The Crystal Palace.

The London *Times* says of the Crystal Palace: Among our advertisements this day will be found the first announcement of the Crystal Palace Company. The scheme for the removal of this enormous building to an appropriate site in the immediate neighborhood of the Metropolis, will there be found explained at length. Sydenham, a station on the Brighton Railway, has been fixed upon as the spot on which the Crystal Palace is once more to display its graceful proportions. It is to be placed in the midst of a park of 150 acres, which is to be planted with specimens of every tree which can be grown out of doors in England. The Palace itself is to contain a winter garden of 18 acres in extent, filled with the choicest plants and flowers.

Within its walls flower-shows are to be held, which will put to shame the exhibition of Chiswick on the Regent's Park. There are to be sculptures by the chief living artists, and casts of the most celebrated works of antiquity. Geology and mineralogy will receive their appropriate illustrations, while specimens of the most striking costumes and manufactures of the various nations will be laid out as at the time of the Great Exhibition. Not the least interesting part of this splendid spectacle will consist of samples of machinery, such as those which were seen at work last year in the northern section of the building, when it stood in its full glory in Hyde Park.

In a word, as far as it may be possible, no effort will be spared to make the Crystal Palace what it was last year, and something more besides. The building itself will show to much greater advantage when place in the midst of a large space, filled with shrubs and trees, than on its old site in Hyde Park, where the immediate proximity of the Kensington houses spoiled the effect, as seen from the south. Nor, as far as the arrangements for passing to and fro are concerned, will there be much reason for regret. The situation in which the building is to be placed is as easy of approach for the greater proportion of the inhabitants of London as the former site.

The Victims of Intemperance.

Hon. Edward A. Hannegan recently killed his brother-in-law at Covington, Indiana, under the influence of liquor. Mr. Hannegan had been a member of the Legislature, both Houses of Congress, Ambassador to Prussia, and might have been honored and useful in every relation of life, but for his fearful devotion to the glass, which has long rendered him a terror and disgrace to his friends, and has at length probably led him to a felon's doom. John Wentworth, who served with him in Congress, thus comments on his case in the *Chicago Democrat:*—

Every man who has seen Mr. Hannegan when under the influence of liquor, as we have, can believe the above. And every one who has seen him and lived at the same house with him and his family, as we have, when he has been a total abstinence man for months together, will indeed pity him. When sober, he is as pure, as upright, as kind, and as generous a man as there is in this country. With him, there can be no middle state. He is a brute when drunk. When sober, he will compare in all the elements of goodness with any man living. But he cannot drink without getting drunk.

Mr. Hannegan entered the lower House of Congress many years ago, a perfectly temperate man; and, in point of talents, integrity, and popularity, his pospects were as flattering of those of any young man in the United States. But Washington fashions and habits were too much for him. Dissipation drove him to private life. He reformed, became a temperance lecturer, and an exemplary member of the Church. His exhortations in times of great revivals are said to have equaled those of the most eloquent divines living. At length his old habits were forgotten, and he was sent to the Senate. He took his seat an exemplary son of Temperance and a Christian. But, again, the temptations were too great for him. His struggles with himself were gigantic, and the assistance of one of nature's noblest of women, his wife, secured for him the sympathies of everybody. But he would have his sprees, and he lost his re-election. Like most politicians, he left office miserably poor. At the close of his term, and of Mr. Polk's administration, to keep so popular and so good a man from despair and ruin, although it came out of General Taylor's term, the Senators unanimously, Whigs and Democrats, signed a call for Mr. Polk to send him to Russia, and he was appointed to that mission. His unfortunate career there is well known. Since his return, we have heard nothing of him until this melancholy affair.

We have seen many a young man enter Congress perfectly temperate, and leaving it totally ruined; but we never knew one who had so many efforts to save him, so ineffectually, as Mr. Hannegan. We now have in our mind three in our own term who killed themselves. Mr. Hannegan has tried to do so several times; but he lived to kill his wife's brother, the best friend, save his wife, he had in the world. That he wishes he was in poor Duncan's place, we have no doubt. What an awful comment this is upon the evil effects of intemperance! It was the first drop that ruined Hannegan. He is now about the middle age of man, and may yet live to be a very useful man; but there is a greater probability that he will commit suicide.

This tragedy will do much toward enacting the Maine Liquor Law in Indiana, and we can almost predict that it will be enacted at the next session of the the Legislature.

Two Scotch Lawyers.

In a case in which Lord Jeffrey and Lord Cockburn, when barristers, were engaged, a question arose as to the sanity of one of the persons concerned. "Is the defendant, in your opinion, perfectly sane?" said Jeffrey, interrogating one of the witnesses, a plain, stupid-looking countryman. The witness gazed in bewilderment at the questioner, but gave no answer. It was clear that he did not understand the question. Jeffrey repeated it, altering the words, "Do you think the defendant capable of managing his own affairs?" Still in vain; the witness only stared the harder. "I ask you again," said Jeffrey, still with his clear English enunciation, "do you consider the man perfectly rational?" No answer yet; the witness only staring vacantly at the eloquent little figure of his interrogator, and exclaiming, "Eh!" "Let me tackle him," said Cockburn. Then assuming the broadest Scotch tone, and turning to the obdurate witness, "Hae ye your mull wi' ye?" "Ou ay," said the awakened Cimon, stretching out his snuff-horn. "Noo, hoo lang hae ye kent John Sampson?" said Cockburn, taking a pinch. "Ever since he was that high," was the ready reply, the witness indicating with his hand the alleged altitude of John Sampson, at the period of his first acquaintance with him. "An' d'ye think noo, atween you and me," said the barrister, in his most insinuating Scotch manner, "that there's onything intil the cratur." "I wudna lippen him wi' a bull-calf," (I would'nt trust him with the guardianship of an infant bull,) was the instant and brilliant rejoinder. The end was attained amid the convulsions of the court.

Perseverance Rewarded.

As a young peasant one day was returning to his village from Sion, a heavy fall of snow, about the beginning of October, met him on his toilsome ascent; he reached, at length, a rock from which he could see his own chalet, but in its stead nothing appeared but a frightful mass of snow-heaps, beneath which his house, his wife, and their only child, were doubtless engulfed. At first he was overwhelmed with despair, and threw himself on the rocks in a state of stupor; but presently the light of hope broke upon him—he started up, and rushed to the still uninjured cottage of one of his neighbors, whose assistance he entreated; several others joined with them, and together, armed with pickaxes and spades, they set to work with the view of disengaging the devoted family from the overwhelming wreck. It required both strength and resolution, and the friends worked till night with ardor. The young man was then left alone; he continued to labor without ceasing, and at day-break his companions returned; the second day ended without result, but despair gave the husband fresh vigor, in spite of his fearful disappointment. A third day he toiled on, and at last, to his unspeakable rapture, he discovered the roof of his dwelling, and through an aperture for the smoke he perceived his wife sitting by the light of a lamp, watching her infant, who was being at the moment suckled by a goat. His cries of joy were soon responded to, and the story of deliverance was soon told. A large rock behind the chalet had forced the avalanche which had descended to take another direction, and all beneath the roof, to the last of his flock, were saved. His resolute perseverance was rewarded, and the pair became the objects of congratulation to the whole district. When one sees the position of these villages, one is not astonished at any of these histories, which, however, have seldom so fortunate an ending as this. [Sites in the Alps.

Profits of Authorship.

Charles Dickens enjoys an income greater probably than was ever before derived from literature by an *author*. The first edition of "Bleak House," which comprised twenty-five thousand copies, was swept from the booksellers' counters at once. The second edition of twenty thousand copies had been nearly exhausted when the last steamer sailed. The sale may fall off in subsequent numbers, and it may increase; but we may safely compute the average sale at forty thousand numbers a month. The price is one shilling English, and it is reasonable to suppose that an author who is in a position to dictate his own terms, would hardly be satisfied with less than half the proceeds; that is at once a thousand dollars per month. Then Mr. Dickens derives, it is said, a hundred pounds per week from *Household Words*, and a large sum from the sale of his other writings. At a very moderate estimate, therefore, we may conjecture that his income is twenty thousand pounds, a hundred thousand dollars, a year—an income considerably greater than that of Sir Walter Scott in the height of his renown. Dickens spends freely, entertains liberally, bestows bountifully, and his good fortune has made him no enemies.

RECIPE FOR LONGEVITY.—Prof. Silliman closed a recent Smithsonian lecture in Washington, by giving the following sensible advice to young men:—If, therefore, you wish for a clear mind, strong muscles, and quiet, long life, and power prolonged into old age, permit me to say, although I am not giving a temperance lecture, avoid all drinks but water, and mild infusions of that fluid; shun tobacco and opium, and everything else that disturbs the normal state of the system; rely upon nutricious food and mild diluent drinks, of which water is the basis, and you will need nothing beyond these things except rest, and the due moral regulation of all your powers, to give you long, and happy, and useful lives, and a serene evening at the close.

CHINESE ANTIQUITIES IN IRELAND.—A paper was recently read before the Belfast Literary Society, in Ireland, on Chinese porcelain seals, which have been found in that country. About fifty have been found, some in deep bogs, one in a cave, some in one place, some in another, scattered over the country from Belfast to Cork. How they came there is a query; nobody can tell. They are of great antiquity. They have all inscriptions on them in the ancient Chinese seal language, and Mr. Gutzlaff had translated a number of them. Each seal is a perfect cube, with the figure of a Chinese monkey by way of a handle. It is supposed they may have been brought there by the ancient Phœnicians.

THE GENTLEWOMAN.—"I cannot forbear pointing out to you, my dearest child," said the lord Collingwood to his daughter, "the great advantages that will result from a temperate conduct and sweetness of manner to all people on all occasions. Never forget that you are a gentlewoman, and all your words and actions should mark you gentle. I never heard your mother, your dear good mother, say a harsh or hasty thing to any person in my life. Endeavor to imitate her."

Mr. S. S. Jennings, of Mobile, claims to be the rightful heir to the great Jennings estate, in England. He says that not a single link is wanting in his lineage, from Charles, of 1631, down to the day of his birth; that he is the oldest male lineal descendant of Charles and Mary Jennings, who came from England, and was clerk of the court of Elizabeth City, in the town of Hampton, Va., in 1631. His books are now in the Clerk's office at Hampton, at which place 143 acres of land were granted to them as emigrants from England. Mr. Jennings estimates the estate to be worth from forty to fifty millions of dollars. The real estate for the fifty-two years has yielded about $40,000 annually.

New-York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport, carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River, (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No. 2 or at the office, No. 11 Battery-place.

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June of each year.

Board of Instruction.

Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress
Rev. J. W. MORTON; } Assistants.
Mr. O. B. IRISH, }

The Terms for 1851 and 1852 are as follows:—

The First commences Aug. 27 and closes Dec. 2.
" Second " Dec. 3 " " March 16.
" Third " March 17 " " June 29.

There will be no vacation between the Terms, but there will be a recess of one week at the middle of the Second Term, and, at the option of the school, one of two days near the middle of each of the other Terms.

In the common branches, and a few others, classes will be formed at the commencement of each Term, but in the higher branches a different arrangement is necessary. Hence Chemistry, Physiology, and Intellectual Philosophy, are assigned to the Fall Term; Philosophy, Astronomy, and Logic, to the Winter Term; and Botany, Geology, and Moral Science, to the Spring Term. Latin, German, and French are commenced in the Fall Term, Greek and Hebrew in the Winter, and Spanish and Italian in the Spring, and continued through the course. Geometry is commenced with the Fall Term, Trigonometry and Conic Sections in the Winter, Mathematical Astronomy, Surveying, and Navigation in the Spring.

Tuition.

Tuition should be arranged before entering classes.

Geography. Elementary Arithmetic, and Beginners in Grammar, per Term,	$3 00
Higher Arithmetic, Advanced Grammar, Composition, Beginners in Algebra, and Analysis,	$4 00
Higher Mathematics, Languages, Natural Sciences, &c.	$5 00

EXTRAS.

Chemical Experiments,	$1 00
Drawing,	1 00
Monochromatic Painting	3 00
Oil Painting,	5 00
Writing and Stationery,	0 50
Vocal Music, Elementary,	1 00
Advanced Class,	2 00
Instrumental Music,	8 00

Use of Organ or Piano, $2 00 per quarter.

BOARD, in private families, per week, from $1 25 to $1 50; in clubs, from 60 to 90 cents.

Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter Term, and continue seven weeks. The course will embrace a thorough review of the common school branches, with daily lectures on "The Art of Teaching," Chemistry, Physiology, Laws of Health, School Laws, &c., &c. Tuition $2 50.

Students should not be furnished with unnecessary pocket-money, neither should minors be allowed to contract debts in the village. Either member of the Faculty will superintend the financial affairs of pupils placed under their care, by *special direction* from parents and guardians, if funds are furnished in advance.

JAS. R. IRISH, Pres., } Of the Board
S. S. CLARKE, Sec. } of Trustees.

Sabbath Tracts.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue. 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

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